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THE

HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

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CONTENTS:

Poetry.—The Way, the Truth, the Life....	305	PROCEEDINGS OF PRESBYTERIES.	
Systematic Benevolence.....	306	Presbyteries of Cobourg, Montreal, Toronto,	
Gen' Conference of Evangelical Alliance.....	308	Stratford, Owen Sound, Guelph, Sim-	
Religion and Amusements.....	310	coe, Hamilton.....	324-328
MISSIONARY INTELLIGENCE.		SELECTIONS.	
Missions of Free Church.....	312	The Duty of the Church.....	320
" United Presbyterian Church..	314	The Prayer Meeting.....	331
" English Presbyterian Church..	317	The Duties of Christian Churches to each	
GENERAL RELIGIOUS INTELLIGENCE.		other.....	332
Death of Dr. Candlish, &c.....	318	Notices of Publications.....	333
HOME ECCLESIASTICAL INTELLIGENCE		—	
Calls, &c.....	319	Moneys Received.....	334
Knox College—Opening of Session.....	321	Received by Warden King, Montreal.....	335
Presbyterian College, Montreal.....	322	Receipts for Record.....	335
Knox College—Students' Mis. Society.....	323		
Collection on behalf of St. Ann's Mission..	323		

"THE WAY, THE TRUTH, THE LIFE."

Holy Jesus, Saviour blest,
As by passion strong possess,
Through this world of sin we stray,
Thou to guide us art "the Way."

Holy Jesus, when the night
Of error blinds our clouded sight,
Round the dawning day to throw,
Saviour, then "the Truth" art Thou.

Holy Jesus, when our power
Fails us in temptation's hour;
All unequal to the strife,
Thou to aid us art "the Life."

Who would reach His heavenly home,
Who would to the Father come;
Who the Father's presence see,
Jesus, he must come by Thee.

Channel of the Father's grace,
Image of the Father's face;
Saviour, blest, incarnate Son,
With the Father Thou art one.

Glory to the Father be,
Glory only Son to Thee;
And of equal power confess,
Glory to the Saviour blest.

From Hymns by Richard Mant, D. D.

SYSTEMATIC BENEVOLENCE.

(The General Assembly, on the 12th June, appointed a Committee on Systematic Benevolence to take such measures as they may think best to attain the object contemplated, and particularly to prepare a pastoral letter on the subject, to be read from all the pulpits of the Church. The letter prepared by the Committee is subjoined. Ministers or Sessions wishing copies for distribution may obtain them by application to Rev. W. Reid, Toronto.)

DEAR BRETHREN,—The General Assembly of our Church, at its late Session in Toronto, appointed a committee to consider and bring before all our congregations the subject of systematic benevolence. In compliance with their instructions we ask your attention to a few thoughts on this important matter.

The duty of giving of our substance for religious and charitable objects is one recognized by all Christians, but how to give, or to what extent, is not well understood, and very few give according to any rule or system.

The great field for Christian effort is daily enlarging. It is estimated that about one thousand millions of our race are perishing without the knowledge of Christ and his salvation. All nations are crying "come over and help us." While there is a vast amount of wealth in the hands of Christians, which ought to be consecrated to the cause of God, many religious and benevolent schemes are allowed to fail for want of pecuniary support. We should remember that the earth is the Lord's and the fulness thereof. He saith "The silver is mine, the gold also is mine." Throughout the Scriptures, giving to the Lord's cause is spoken of as a part of religion. The first recorded act of worship to the infant Saviour was rendered in "gold, frankincense and myrrh."

The apostle James tells us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions."

1. It is the duty of *all* to give. "Let every one of you lay by him in store." Jesus commended the conduct of the poor widow, who gave only a farthing into the treasury of the Lord, and said, comparing it with the munificent gifts of the wealthy, "She hath cast in more than they all." "The Lord loveth a cheerful giver."

2. We are required to give in proportion to our income or ability, "As the Lord hath prospered you."

There is no positive rule laid down in Scripture as to the proportion we are expected to lay aside, much being left to our own consciences; but we infer, from the teaching of inspiration, that a tenth is the least that Christians should give. When Abraham, in returning from the slaughter of the kings, met Melchisedek, "he gave him tithes of all." Jacob, at Bethel, on his way to Padan-aram, vowed, "of all Thou shalt give me I will surely give the tenth unto Thee." In Leviticus xxvii. 30th we read "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's; it is wholly unto the Lord." Malachi iii. 10, "Bring ye all the tithes into the storehouse." The tenth is surely not too much to give to Him who gives us all we have, and who "so loved the world that He gave his only begotten son" for us. Many ought to give a much larger proportion. We should remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." There are many encouragements in the Word of God to the proper performance of this duty. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat

in Mine house, and prove Me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Give and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "The liberal soul shall be made fat." "He which soweth sparingly shall reap also sparingly, but he which soweth bountifully shall reap also bountifully." "The liberal soul deviseth liberal things, and by liberal things shall he stand."

Covetousness, which is idolatry, is the sin of the Church and of the world. Our Saviour says, "Take heed and beware of covetousness ; for a man's life consisteth not of the abundance of the things which he possesseth." "They that will be rich drown themselves in destruction and perdition."

Systematic benevolence is the great antidote for covetousness. It makes giving a pleasure, a positive enjoyment. Too many know nothing of the luxury of giving. Systematic benevolence tends to promote prosperity. "He that giveth to the poor shall not lack." The gospel as a system of benevolence, is opposed to selfishness, which has been called the epidemic sin of our nature. System in giving is a great barrier to selfishness. Doing business on selfish principles is very unsatisfactory. "He that loveth the silver shall not be satisfied with silver, nor he that loveth abundance with increase." "If any man have not the Spirit of Christ he is none of His." And what was the example which He set for His followers ? "He went about doing good." "He pleased not Himself." "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." "Herein perceive we His love, because He laid down His life for us ; and we ought to lay down our lives for the brethren." Very few understand practically the duty of self-denial. It is a rare virtue. If a man love the world the love of God is not in him. "Ye cannot serve God and Mammon." There is no sin in the bare possession of wealth, but the love of money is the root of all evil." One writer upon this subject says, "Gold is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite. Happy period, when men instead of making gold their god, shall make God their gold ; when the principles of benevolence shall be looked upon as a science taught from Heaven, the practice of which is necessary to conduct them to heaven. Then the cause of Christ will be viewed as the only safe repository of wealth."

From the teaching of the Bible on this subject, we think it is plainly the duty of every one religiously to devote a proportion of his income to the cause of God and humanity. This should not be left to impulse or chance. It should be settled deliberately and with earnest prayer for divine guidance. The least for which we have any scriptural warrant is one tenth.

It is the duty of members of the Christian church to make suitable provision for the Pastor. See Galatians iv., 6-10. His time and talents are devoted to the service of Christ in His Church, and he should be supported in such a manner as to keep his mind free from anxiety with regard to the necessaries of life ; besides he should have the means of exercising christian charity for which he is sure to have frequent opportunity.

The duty of supplying with the means of grace the destitute settlers in our own country is binding upon all christians. Remember also the dying command of our Saviour to preach the gospel to every creature, and until this command has been fully obeyed there will be no lack of opportunity for the exercise of liberality.

All the schemes of the Church should be supported according to their importance and requirements. Let us labor and pray that the earth may speedily be filled with the knowledge of the Lord as the waters cover the great deep.

R. HOLDEN, *Convener of Committee.*

GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE.

The New York meeting of the General Conference of the Evangelical Alliance has been eminently successful, whether we consider the number of distinguished persons from various countries who were present and took part in the proceedings; the value and importance of the papers read, on various points connected with the progress of religion throughout the world; the enthusiasm of the meetings; the great generosity and unbounded liberality which characterized all the arrangements made by the Christian people of New York; or the fine spirit of Christian brotherhood which animated all who were privileged to be present on the interesting occasion. The number of delegates attending the meetings was large, representing almost every country, and almost every section of the Evangelical Church; England, Scotland, Ireland, France, Holland, Spain, Germany, Greece, Turkey, Egypt, India, China, and other countries sent their representatives to meet with their Christian brethren in the New World. Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, all came together, not ignoring the points of difference which separated them, but recognizing their oneness in Christ Jesus, standing on the same foundation, realizing acceptance with God through the same Mediator, experiencing the influences of the same Spirit, animated by the same hopes, rejoicing in the same glorious prospects. The various Churches throughout the Dominion of Canada were represented by fifty delegates. Theology had such representatives as Dorner, Christlieb, Witte, Schaff, and the venerable Hodge, whose praise is in all the Churches. Philosophy was well represented by Dr. McCosh, whose activity and versatility made him of great service to the Alliance. Science had Principal Dawson and others, well fitted to grapple with the questions of the day. The earnest ministry of the age had, as its representatives, such men as Stevenson, of Dublin; Stoughton, of London; Dr. Payne Smith, Dean of Canterbury; Dr. John Hall, of New York; and Dr. Arnot, of Edinburgh, whose words were always with unction and power. The Missionary field sent a large number of devoted, earnest-minded men, among whom we might mention Dr. Graham, of Bonn, formerly of Damascus, whose special attention has been given to the House of Israel; Narayan Sheshadri, of Bombay, educated in the Missionary Institution of the Free Church under Dr. Wilson, and now for many years an earnest preacher of the Gospel, and an ordained missionary of the same Church; Lansing, from Egypt; Kalopothakes, from Greece; Bliss and others, from Turkey; with many missionaries from China, and almost every field where missionary work is being carried on. Brief notices of all the eminent scholars and missionaries who were present would be interesting, but we must forbear to attempt this. Several men of mark who were expected were unable to be present. Among these Dr. Cairns, of Scotland, may be mentioned as one whose absence was much regretted. Others, whose presence had given *eclat* to similar meetings on former occasions, and who were eagerly expected when the idea of the American Conference was first mooted, were not with their brethren on

earth, for God had taken them to himself. Among these we may mention Dr. Merle L'Aubigne, Dr. Guthrie, and Dean Alford. The duties of President were well discharged by Rev. D. Woolsey, Ex-President of Yale College, who, both as a scholar and a Christian, is honored and beloved wherever he is known. Altogether the meeting of honored workers for the Lord Jesus Christ was very remarkable. Probably such a meeting never took place before.

Our space will not enable us even to attempt any account of the proceedings of the Conference, of the papers which were read, and the discussions and conversations to which these papers led. The topics were, of course, of different degrees of interest and importance, and the papers of varied degrees of merit. Many of the papers were most able, full of information, and of suggested thought. We may mention a few of them which struck us as peculiarly interesting and satisfactory. A paper by the venerable Dr. Hodge, of Princeton, on "Union by Faith with Christ, the Basis of Christian Union," was heard with profound attention, and made a deep impression. One by Dr. McCosh, on "The Religious Aspects of the Doctrine of Development," and another by Dr. Dawson, of Montreal, on "Recent Discoveries with reference to Primitive Man as compared with Revelation," were attentively listened to and highly approved. "The Relation, Vital and Causal, between Christian Doctrine and Christian Life," was admirably handled by Dr. Arnot, in a paper of great practical power. "The Pulpit of the Age" was well discussed by Dr. Parker, of London, and Henry Ward Beecher. A paper by Dr. Angus, of London, on "The Working Power of the Church—how best to utilize it," contained many useful suggestions. One by Dr. Hopkins, of Massachusetts, on "The Sabbath Made for Man—his consequent right to Legislation for securing its ends," was marked by great ability. But, perhaps, the ablest and most remarkable paper read during the meetings was one by Prof. Christlieb, of Bonn, on the "Best Methods of Counteracting Modern Infidelity." It was first read in one of the sections on Sunday, 6th, and such was the impression produced by it, that a general request was made that it should be repeated. This was done on Thursday evening, in a large church adjoining the Hall, where the ordinary meetings took place. The place was densely filled, and hundreds went away unable to obtain admission. The reading of the paper occupied nearly three hours, but the attention of the large audience never abated. The Professor discussed the subject in an exhaustive manner, with great ability; and one of the peculiar attractions of the paper was the fine Christian tone which pervaded the whole of it. He dwelt on the point that one of the best methods of counteracting infidelity in individuals, is for those who bear the name of Christ, to exhibit in their conduct, and spirit, and character the influence of the Gospel; to be living epistles of Christ, known and read of all men. Argument may be resisted and turned aside, but it is hard for an infidel to resist the quiet, every-day influence of a holy life.

Many other papers of great value were read; many of them were worthy of being given to the Christian public in a permanent form. They are to be collected and published by Harper Brothers, of New York. In the meantime, for the small charge of one quarter of a dollar, very full, and on the whole, correct reports may be got in the *New York Tribune*.

It was a great privilege to be present on such an occasion. An excellent spirit prevailed throughout, and the Christian hospitality of the citizens of New York was unbounded, not to mention the kindness and hospi-

talities manifested in Philadelphia and Washington, in both of which cities the delegates to the Conference were entertained. But apart from the mere pleasantness of meeting with kind Christian friends, and enjoying intercourse with distinguished Christian representatives from many Churches and many lands, much real good was done by this great gathering. Much useful and interesting information was obtained; a stimulus was imparted to all hearts; many germs of thought were planted in minds where they will be quickened into life, and brought forth into action for the glory of God and the good of the Church; and, although the direct object of the Alliance is not to produce unity, but to manifest it, the result, we doubt not, will be that Christian Churches and Christian men will be drawn more closely together, and enabled in a far higher degree than before, to unite their strength, not in guarding themselves from each other, but in repelling the common foe, and advancing to the help of the Lord against the mighty. May an abundant blessing follow this interesting gathering, and may the spirit of unity, and of peace, and holiness be largely poured out on all the branches of the Church of the living God.

For the information of some of our readers we subjoin the following summary of doctrine, which is adopted as the constitutional basis of the Evangelical Alliance.

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the same.
3. The unity of the Godhead, and the trinity of the persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for the sins of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

RELIGION AND AMUSEMENTS.

The question of amusements is one of great importance, and one in regard to which thoughtful Christian parents especially, often feel perplexed. What are they to do with their children and young people during the long winter evenings? It will not do to restrain them from all relaxation and amusement; and it will be dangerous to lay no restraint upon them, but allow them to go to all scenes of gaiety and pleasure to which they may have access. All require relaxation of a certain kind and to a certain degree. It is especially necessary for the young, whose nature is buoyant and requires scope for its exercise. At the same time there are dangers on the other side. Many amusements, quite general even among people of high respectability, are questionable in their tendency, while there are others which are in themselves such as no young Christian should indulge in. As the season when amusements are chiefly indulged in is approaching, we direct attention to the following article from the *Weekly Review*:—

There is nothing ascetic, or monastic, or gloomy in the religion of the Bible. Its tone is cheerful. Amusement—meaning by the term pastimes which engage the mind in a pleasant and entertaining way—are, in their proper place and degree, as truly necessary for a man's nature as food, or drink, or sleep. The religion of Christ, instead of seeking to banish them altogether from life, aims to subdue them to itself, to surround them with a healthy influence, and to make them useful for us and for God. It is true there are amusements which are utterly irreligious. It is also true that some, which in the beginning were harmless, have been usurped by the devil. But there are many which are not only allowable for Christians, but Christians are best qualified to develop their highest uses, and to enjoy them without abusing them. How can we discriminate between the proper and the improper recreations of social life? The young especially are often embarrassed in the settlement of this question.

Of course, amusements which violate the Decalogue should never be participated in. It is a wretched kind of pleasure which runs against a Divine commandment. Not even in fun should any moral law be broken. Equally decided should be the statement that amusements which shock a person's sense of delicacy ought to be looked upon with suspicion. Whatever is coarse in word or in act, or is calculated to suggest coarse thoughts, even if no precept could be cited against it, should be avoided like poison. Indecency should not even be jested with.

God has given all human beings a moral sensitiveness which ought to have all the force of a positive precept. It may be worn away. People meet us everywhere who show that through persistent abuse they have almost totally destroyed their sense of manly honor, and their sense of female delicacy. We hear of dancing parties, for instance, in which female dresses violate all the rules of modesty, and in which men and women who are not related closely embrace each other as they go through the giddy whirl. Against such abuses the young need to be placed especially on their guard. Those, who once lose their delicacy of feeling, lose a treasure that can never in this life be fully regained. Their native sensitiveness should be guarded as a precious possession.

The rule has also the force of a moral law that no amusements should be indulged in which have a tendency to injure the health of the body. The only rational object for which recreations can be entered upon is to rest the body and relax the mind, and fit both the better for the continued discharge of life's serious duties. Whatever injures the body is a sin against God, whatever wastes its vitality is an offence. Of course this cuts at the root of all vicious indulgence and licentious pleasures.

Recreations, too, that almost inevitably run into excesses, and by which the body is jaded instead of rested, and the mind is unduly excited instead of calmed and relaxed, cannot be vindicated even on the low ground of true bodily pleasure.

On this principle there are amusements which some natures can participate in with safety, while to others they would be dangerous. All games of chance, if they were not wrong in themselves, would be unsafe for the mass of people, especially for the young, because their whole tendency is to an exciting and wasteful dissipation, and to other vices and sins which are almost invariably associated with them. Evening parties and company may be run after to an extent that really undermines the physical system, and plants the seeds of disease; and when so pursued they become morally wrong. Further, all amusements which lead into dangerous scenes, or into

contact with improper company, should be avoided. This rule condemns the theatre at once; it is an unsafe place, because the immoral frequent it, and the religious will not be found in it. The balls and dancing parties of the day come under the same condemnation. So does the race-course.

It is a safe rule for young persons to participate in no amusements in which they would dislike to be seen by their parents or friends whose good opinion they desire to have. On all such ought to be written the words of the wise man:—"Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that her guests are in the depths of hell."

It is equally safe to lay down the rule that no amusement should be participated in of which the propriety is in the slightest degree doubted. If under a person's early training, though that may have been unnecessarily severe, the weakest twinge of a doubt is felt about any recreation, it is safer to abstain from it. Even if it be not wrong, it is better to lose such a pleasure than to sin against conscience.

Pleasure, even that which is proper in itself, should not be a great aim of life. Mere pleasure-seekers are a contemptible class. A dinner which would be all dessert would be a poor thing to live upon. Recreation is in place only after work. Pleasure pursued for its own sake will not give real and lasting happiness. Amusements pall upon the taste; and even in this life growing years need something more to give support under earth's trials, and to strengthen for earth's duties, and to sustain under earth's advancing weaknesses. Then there is the life beyond, in the light of which this life, in its heavier work and lighter recreation, should be considered. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

Missionary Intelligence.

MISSIONS OF FREE CHURCH.

Rev. John Cooper writing from Nagpore gives the following interesting intelligence: "It is surely a matter of joy and congratulation that, in this my first letter to you as Secretary to the Foreign Missions Committee, I should be able to report the cases of four young individuals who were received last Sabbath evening into the membership of the native Church by baptism. They all belong to our orphanage—one boy and three girls—and have been under the care and training of the mission during periods extending from five to ten years. Every morning at worship, in the school daily, and on Sabbaths in the Bible class and church, the saving truth of the gospel has been pressed on their attention and acceptance, till at length, of their own accord, they have come forward and publicly declared themselves disciples of the Lord Jesus Christ.

"About two months ago, one morning after worship, all of them waited behind, and separately intimated a very strong desire to be baptized, as they believed on Jesus, and wished to be numbered among his followers. I told them how delighted I was to hear of their good resolution, and that I would take the application of each of them into consideration and let them know in due time. Three or four weeks afterwards, evidently thinking that there was no need of further delay, they again presented themselves,

as they *did very much wish to be baptized*, for they truly believed on Jesus. I then formed them into a little class for special examination, with the view of their being admitted into the Church by the initiatory rite. Of course I knew how they had conducted themselves, and what progress they had made in scriptural knowledge, since the time they had come under our protection. Still, it was touchingly interesting to hear each of them tell how he or she loved the Lord Jesus, who came to seek and save them. It was not long before I came to the conclusion that they were all quite prepared, and *ought to take the step*, which they proposed, of joining themselves publicly to the company of believers by baptism.

"Andrew Meek is the name of the boy. He has been under the care of the mission about ten years, and was not more than a child of two or two and a half years when he was brought to us from Raepore, about 200 miles to the east of this. In stature he is very small, and, for a considerable time, was very delicate, but is now pretty healthy. Although Andrew may never have great bodily strength, yet he promises to be a fair scholar, and, if spared, may find useful occupation in serving the Lord in connection with the mission. At least, for this we hope and pray. One thing in which this dear little friend excels is the singing of hymns, both in the vernacular and in English, of which, I have no doubt, you and Mrs. M— heard specimens during your visit to us at Nagpore.

"Of the three girls—Nagama, Ambai, and Maggie Irvine—I need not enter into many particulars. They are all from twelve to fourteen years of age, and have always been quiet and exemplary in their conduct. The first took the Christian name of Ruth, and the second that of Rachel, as they did not wish now to be called by names that savoured of heathenism. Ambai, now Rachel, I am sorry to say, suffers from leprosy; but for more than a year she has been undergoing a course of medicine, very kindly supplied by Dr. Bhau Daji, of Bombay, and, I think, under his treatment, she is improving. But oh, how comforting to know that she and her companions, of whom I have just been writing, are seeking deliverance from a more terrible disease, the leprosy of sin, which affects both body and soul; and that in Christ, in whom they now profess to believe, they are assured of a perfect and permanent cure. Let the friends in Scotland who are specially interested in these dear young disciples join us more earnestly in prayer, that henceforth they may adorn the doctrine of God their Saviour in all things."

BOMBAY.

Dr. Wilson says: "I had even more than usual encouragement this year in preaching in the towns and villages on my way to and from Mahabaleswar, where I spent a few weeks last hot season. On entering Puna, however, on the 7th of June, I encountered a terrible storm of lightning and rain. I caught a severe cold from a wetting which I got. I had to wait in Puna for four or five days for a Presbytery meeting, when I found myself rather getting worse. On reaching Bombay by rail, I had to attend to some of the opening business of the Institution, which proved too much for me, as in a day or two I was visited by a very violent attack of fever. Being of a remittent, and not intermittent type, it did not yield to the medicines to which, from ordinary usage, I resort. My kind friend, Dr. Joynt, seemed quite alarmed at the state of burning heat and exhaustion in which he found me. Through the blessing of God on his singular skill, and his frequent attendance upon me day and night, I am now in a state of decided convalescence, much to the relief of many friends who feared that my

ministry on earth was drawing to a close. Dr. Joynt has assured me, after examination, that he has found all my internal organs in a singular state of soundness. A fortnight ago I came up to Puna, to escape for a little the heavier rains of Bombay. Here I experience unbounded kindness from Mr. and Mrs. Beaumont. I resumed my work of preaching last Sabbath. I am also in attendance on, and working with, an important Committee appointed by the Government of Bombay (at the request of the Viceroy and Government of India) for reporting on School Books, and making suggestions for their improvement."

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

BEAWR.—*First Baptisms and First Marriage in the New Church at Beawr.*—Since our new church was opened on the first Sabbath of March, we have celebrated in it an infant baptism, an adult baptism, and a marriage. The two last were the baptism of Bridi, a Bambee woman, and her marriage to Rora, one of our last year's Bambee converts. Shortly after her own baptism and marriage to Sri Ram, Khajji brought to me one Sabbath evening a tall woman, closely muffled in her "chaddar," and told me that she was a Bambee sister who desired to learn about Christ and embrace Him as her Saviour. From subsequent enquiries, I found that she was a poor lone widow, who had come in from the adjacent village of Káli Kankar in search of her only son, who had disappeared, like many thousands more, in the recent dreadful famine. Her boy had been taken to the Beawr poorhouse, and there lost sight of. She had been unable to find a trace of him among the able-bodied who had been drafted off to the public works; and only one hope remained, that he might have been sent to our orphanage, and would be found among our boys. She had paid previous visits to the neighborhood of the orphanage, making eager enquiries about her boy, and scanning with eyes quickened by the intense love of the mother's heart, and yet, half blinded with despairing tears, our band of boys as they went out to walk.

Not succeeding thus, she took courage to pay our new Bambee converts a visit, if perhaps they could give her tidings of her missing boy. That, indeed, they could not do; but they gave her tidings of Him who is "a Father of the fatherless, and a Judge of the widows,"—of a Saviour whose heart goes forth with a special depth and tenderness of compassion towards the poor lone widow mourning for her lost child. And she, with softened heart, lent a willing ear to the tidings which they gave, and agreed to live with Khajji, doing winding and such other work as there is to do about a weaver's household for the "bit and sup," and learning of Christ and His blessed gospel. And a most diligent and persevering learner she was, sitting at Agnes, Umrali's wife's feet, day by day, and coming to me twice a week for instruction in divine things. Had her capacity been at all equal to her eager diligence, she would have been all that the most anxious teacher could desire; but she had to fight against hardness of hearing, added to the natural obtuseness of a mind all untrained and untutored to steady efforts of thought. And so her progress was slow, but she firmly grasped what she got, and always clung to this one resolute purpose: "I desire to be the Lord's, and to serve Him as I can." And so, when it seemed to us that she had got sufficient knowledge and grasp of the great essential saving truths, the brethren in session assenting, she was, after professing her faith in the Saviour before a congregation swelled by a goodly number of the city Bambees, baptized into His Church. Meantime, Rora and she had come to an understanding, and agreed to unite

their widowed fortunes, and to take what remained of life's journey together in mutual help and comfort, as "heirs together of the grace of life." On the Wednesday following Bridi's baptism, therefore, the Church doors were thrown open, and a merry peal rang from the towers. And the bride and bridegroom, plainly but decently dressed, as became their station, exchanged vows in presence of a large and deeply interested congregation, and after being commended to the gracious guidance of the God of Abraham and of Sarah, received the congratulations of all the Christian brothers and sisters, with faces that beamed with glad content. And so the poor lone widow, who came seeking a son, has found both a Saviour and a husband, and has proved in her own happy experience that "all the promises of God are yea and amen in Christ Jesus."

MEDICAL MISSION AT BEAWR.

When Dr. Husband was removed from Beawr to Ajmere, to commence medical missionary operations there, he was succeeded by Dr. James Sommerville, who had for a short time after his arrival in Rajpootana been engaged at Nusserabad. The large number of orphans at Beawr, and the removal of the Rev. John Traill from that station to Jeypore, rendered expedient the transference of Dr. Sommerville to Beawr. The following view of Dr. Sommerville's work as a medical missionary will be perused with much interest by those who are alive to the great importance of the medical element, so largely developed and so hopefully prosecuted in our Rajpootana Mission. Dr. Sommerville's statement embraces a period of about twelve months:—

"I was glad," says he, "to be able to give some assistance to the brethren at Nusserabad in the medical part of their work, occasionally in the bazaar, as requests came, but mostly at the mission bungalow, to which considerable numbers resorted for advice and medicine. I found that our brethren there, particularly Mr. William Martin, had acquired a wide reputation in this department. Many persons came from distant villages, some returning for a renewal of benefits formerly obtained, others present for the first time, and all attracted by the kindness and skill which the missionaries had shown.

"The dispensary and hospital at Beawr are situated in a busy thoroughfare, and near the eastern gate of the town, and stand close to a cluster of small fanes, sacred to the god of smallpox; so that we might not inaptly be supposed to have thrown out a twofold challenge to the devotees of idolatry.

"The lower part of the building consists of two divisions, formerly used as shops, of two apartments each, those in front opening directly to the street, and separated by a partition wall. The upper consists of six small rooms, having free communication with each other, the centre one being occupied by the hospital assistant, who resides here. One of the lower divisions is devoted to seeing patients and prescribing, the other is allotted to dispensing medicines.

"Since the opening of the dispensary on 1st March last, such members have taken advantage of it as at least to afford ground for encouragement. Compared with Nusserabad and Ajmere, our resident population is very much less than that of either of those places; the civil dispensary which we have scarcely, however, interfering with our numbers.

"During Dr. Husband's incumbency—March and April—325 new cases are recorded; and if the numbers who availed themselves of his services from the beginning of the year till the period of his removal be reckoned,

the whole amount to 408. [I give these figures simply to enable you, with the figures that follow, to form a complete numerical estimate of our medical work at this station for the year.]

"At the beginning of May, the dispensary came into my hands, and from that date till 31st December, 992 new cases are recorded, giving a monthly average of 124 new cases, and making a total for the year of 1400; and since the date of the opening of the dispensary, of 1317. During the latter months of the year, I had been in the habit of noting both the number of old cases and the total number of persons present each morning. Our audiences have been frequently largely made up of patients' friends and passers-by, who have been drawn in by the sound of the speaker's voice, and the figures give an average total of 1.5 persons present daily since 1st August inclusive. Residents of Nya Nuggur have formed our largest per centage, only 24.85 per cent. having been noted as villagers or other non-residents. A considerable number of these have been Mohammedan Punjaubees, who, coming with their camel-loads of cotton, have been led in our way by illness, induced by exposure or other causes, and have thus heard, it might be for the first time, the story of the Wonderful Prophet, who brought healing and salvation nigh to man. Some have belonged to the class of religious mendicants, who, whether Mussulman or Hindu, seem equally repulsive and unsatisfactory, and, with righteousness on their lips, exhibit the grossest impurity in their lives; nay, commit sin under the cloak of religion, and bear on their very countenances the indubitable marks of the licentious libertine.

"Our sphere has not been confined to the dispensary, however, for many visits have been paid to the houses of all classes, both to male and female patients, eliciting expressions of gratitude sometimes fulsome as only a Hindu can use, and affording opportunities of pleading for the Master in the homes and directly to the hearts of these otherwise obdurate people. Several operations of a serious nature have been performed, of some interest to a medical reader, but interesting to the general reader mainly in so far as the success attendant on them produces the favorable impression so highly desired and sought for. Though many of the people are dreadfully afraid of the knife, and would rather lie and cheat, or worse, from morning till night than offend by one tittle against the pharisaical righteousness inculcated by their religious teachers by spilling a drop of the life fluid, yet such operations as have been performed have been submitted to readily when the object was clearly explained. In many cases requiring operative interference to effect a cure, permission has, however, been refused; and one guru of the Jain sect acted thus, though willing to submit to any amount of medications, because the shedding of blood is forbidden by the "dhakin" or custom of his sect.

"With regard to the evangelistic aspect of the work, occasional assistance was latterly given by Umrah and Rama, two of our native preachers; and more recently Rati Ram and myself have spoken to the people, each on alternate mornings. Endeavours have been made ever to maintain the missionary character of the dispensary; and though for some time it was not found practicable to keep up a constant series of religious exercises, and attempts to engage persons in conversation proved abortive, on account of a limited vocabulary, I have tried to carry out the conviction that, whenever possible, the words of advice for bodily disease should be accompanied by those directing the diseased soul to the Heavenly Physician. My experience is yet necessarily barren of personal incident of an interesting kind. As my knowledge of the language increases, and I am able to hold close

intercourse with the people, my heart warms to them and to my work among them. If a kindly influence has been already acquired in a few directions and some avenues to the better feelings of the people discovered, it is hoped that the preparations thus made will form a useful nucleus round which may gather from time to time real and abiding results, in many souls brought to a saving knowledge of the only true God and of His Messiah.

“Thus, in the medical department of our work here, everything has been of a preparatory character. With the disappearance of the initiatory difficulties referred to, a wider field of usefulness will, it is hoped, gradually open; and as the ability to speak to the people in their own tongue increases, the desire arises to spread the knowledge of the Saviour's name in town and village. May this agency be a means of bringing many within the sound of the gospel, and be largely owned and blessed of God.”

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA. Rev. W. S. Swanson, writing from Amoy, under date July 17th, says:—“I am very thankful to say that everything connected with our work here is going on quietly and prosperously. We are kept remarkably free from troubles within and persecution without, and are now in a better position for carrying forward and consolidating the work than I have known. We have no remarkable awakening or revival to announce, but we have steady progress at almost all our stations, and we are seeing the Church growing in self-support and self-dependence. These things are of the utmost importance in every mission-field, and are not to be neglected for the sake of outward extension.

“Some of our older congregations are growing so large that our chapels are getting quite unsuitable for the numbers that have to be crammed into them. In the early history of the mission it was sometimes almost impossible for us to get chapels at all, and we were forced to be contented with anything we could find; but now as the congregations are growing, these places must be changed for others more suitable and commodious.

ENLARGING THE BORDERS.

“We have begun this work of our chapels at Baypay. Our chapel there was most inconvenient, and on a communion Sabbath, so crowded were the worshippers in the narrow, dark, and unventilated place, that we have more than once feared there might be some accident. The old place we held on a mortgage, and this mortgage we have sold for 190 dollars. In addition to this, one of our merchants here most handsemely asked me to draw on him for any sum we required to aid us in the work of building. He has just paid over to us 250 dols. (more than £50), and with the native contributions we shall be able to build this place without asking the committee for a dollar. The building was commenced about two months ago, and I start to-morrow to receive the house from the contractor. If all is well the new chapel will be opened on the 27th of this month.

“I shall be very sorry to part with the old place, because I have many precious recollections clustering around it. When I came to Amoy first, about twenty persons were meeting in it. It has grown and grown until at the present time there are five stations as the result of the work from this centre. The congregation at one of these is now fully organized, while that at another will probably apply to next meeting of Presbytery for the same.

"Our removal from the old place will necessitate that we open a new station somewhere to the south of the district. The funds for this were contributed some years ago, when we contemplated making such a move, which we have hitherto been unable to make, but now it must be done.

CROWDED CONGREGATIONS.

"I passed Sabbath the 6th inst. at Pechuia, and dispensed the communion there. The chapel was more than filled, it was packed to the door, and with the thermometer standing over ninety degrees I had enough to do to bear up through the terrible heat. I had the privilege of receiving five male adults to the membership of the Church. The Pechuia congregation is in good heart, and the work of God seems to prosper with them. We might have baptized more than a hundred persons there during the last two years, had we not been very careful as to the motives and characters of the applicants. But we know we are right in this course, and I am thankful beyond measure to see that the Church is convinced of this.

"The state of matters at Pechuia will also necessitate a new chapel being speedily got there. I would prefer, if possible, that we should build rather than be forced to adapt some Chinese house, an arrangement not at any time satisfactory. But at present we have so much work on hand that we cannot look at this matter till we get somewhat relieved.

"On the following Sabbath, the 13th inst., I was at Anhai, and dispensed the communion. Here again I had the same crowd and pressure, and we are feeling that we must certainly try to acquire some more suitable place.

"We have some hopes of speedily getting new premises at Chinchew. We have had several places in view, but from the sub-division of property in China it is very difficult to get a sure and sufficient title."

General Religious Intelligence.

DEATH OF REV. DR. CANDLISH.—Intelligence of the death of Rev. R. S. Candlish, D. D., Minister of Free St. George's, Edinburgh, and Principal of the New College, has just reached us. His health had been declining for some time. Dr. Candlish sustained a part second to that of none in the ecclesiastical proceedings, which issued in the disruption of the Church of Scotland in 1843; and, since that important event, he has been, at least since the death of Dr. Chalmers, the foremost man in the Free Church of Scotland. As a preacher, as a leader in Church courts, as a scholar and theologian, he occupied a prominent place in the very first rank; and few men have left their mark more deeply impressed on the religious character and institutions of Scotland than Dr. Candlish. He died in his 66th year.

EVANGELICAL ALLIANCE.—One of the great events of last month, indeed of the year, has been the great meeting of the General Council of the Evangelical Alliance, in the city of New York. We have spoken of it elsewhere. But we may refer here to a gathering of delegates, belonging to the different families of the Presbyterian family, which was held during the meetings in New York. The meeting was attended by about 150 Presbyterian ministers, and was presided over by Dr. Crosby, Moderator of the last General Assembly of the Presbyterian Church in the States. Dr. McCosh, of Princeton, acted as Secretary. The object was to consider what

could be done with the view of forming a General Presbyterian Council, for the purpose of conferring together about matters of common interest. Action in this direction had been taken by the General Assembly of the American Presbyterian Church and by the General Assembly of the Irish Presbyterian Church. Addresses were made by ministers from England, Scotland, Ireland, France, Switzerland, Canada, as well as by representatives of the different bodies of Presbyterians in the United States. A resolution moved by Dr. John Hall, was adopted, expressing approval of the movement, and a Committee was appointed to correspond with the various Presbyterian Churches, with a view to the carrying out of the object contemplated.

CASE OF REV. DR. WALLACE, EDINBURGH.—Dr. Wallace has given in answers to the deliverance of Presbytery, specifying as censurable certain passages published by him. He denies any rejection of the doctrine of the resurrection of the Lord Jesus Christ, declaring that he never dreamed of making any statement inconsistent with the language of the Confession of Faith. On other points, he declares that he has nothing to retract, although he admits that on some occasions his language had been hastily selected.

SUSTENTATION FUND IN AUSTRALIA.—A sustentation fund has been inaugurated in Australia. It was called forth by an Act of the Legislature, abolishing State-aid to religion. The object of the scheme is to raise the stipend of each Minister to £300. In the meantime certain restrictions have to be enforced. Each congregation *must raise* £200, although only a partial measure, it is expected that it will be productive of much good.

FRANCE.—It would appear as if France, having shaken off the invader and recovered somewhat from the exhaustion and humiliation of the war, is seeking to cast her influence in favor of ultramontane power, and to do what she can to crush Protestantism. A suit has been carried on to conviction, against two ministers who had been engaged in evangelistic services. With such men as Pressensee in the Assembly, it is to be hoped that such measures will be checked, and religious freedom secured.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. A. Dawson, M. A., of Ashburn, has been called by the congregation of *Beamsville*; Rev. J. Laing, M. A., has accepted a call from the congregation of Knox's Church, *Dundas*; Rev. W. H. Simpson has been called by the congregation of *Simcoe*; a call addressed by *Cooke's Church, Toronto*, to Rev. T. Y. Killen, of Ireland, has been declined; Rev. Dr. Waters, of St. Mary's, is to be translated to *St. John, New Brunswick*.

DEATH OF MINISTERS.—We regret to notice the death of the Rev. D. G. McKay, who was ordained and settled at Port Elgin only a very few weeks before his death. It was hoped that he might have many days of usefulness in the field over which he was so recently ordained, but God saw best to order it otherwise. We have also to record the death of the Rev. J. Barron, M. A. A brief memoir of him will appear in next number.

DEPARTURE OF FEMALE MISSIONARIES.—Miss Fairweather and Miss Rodgers, two young ladies, who offered their services as missionaries to the Foreign Mission Committee of our Church, and were accepted, have just sailed for India, where they are to engage in missionary labor. They will in the meantime labor in connection with the missionaries of the American Presbyterian Church. Many prayers will, we are sure, follow these devoted Christian ladies, and much interest will be felt in their future course.

OPENING OF NEW CHURCHES AT HARROWSMITH AND WILTON.—The Presbyterians of Harrowsmith and Wilton, under the pastoral care of the Rev. John Gallaher, have put forth laudable efforts in the way of erecting houses of worship. In the former village, a beautiful church of Gothic model was opened for religious service on the 4th of February last. The exercises were conducted by the Rev. Dr. Burns, of Montreal, in the forenoon, and by the Rev. Andrew Wilson, of Kingston, in the afternoon. The people spared no pains or expense in providing themselves with a house of worship, beautiful to the eye, and at the same time comfortable and commodious. It has a gallery at one end, and in the rear of it a tower surmounted by a lofty spire. It is heated with hot air, and evinces on the part of the projectors a commendable degree of carefulness and taste.

In Wilton, a village about six miles distant, another new church has been erected. It is pleasing to note that this building, Phoenix-like, now stands on the same site that was occupied by one of the first, if not the first of the Presbyterian Churches erected in Ontario. This village was one of the stations supplied by that pioneer Presbyterian missionary, the Rev. Robert McDowall. This building was formally opened for religious purposes on the 7th of October, current, by the Rev. Wm. McKenzie, of Almonte, who preached forenoon and afternoon. In the evening, a very successful soiree was held. The proceeds of the day were highly satisfactory. This building has also a tower and spire, and is neatly finished. Each church is provided with a bell to summon the people at the hour of prayer. When account is taken of the fewness of our people at these two places, one may, with propriety, be rejoiced in view of the liberality shown. Further, it has been decided to build a manse next year, suitable as a residence for their minister. Although the Harrowsmith Church cost about \$4,000 and the Wilton one somewhat over \$2,000, still the people are not under an oppressive burden of debt. They hope that, ere long, by their own exertions and the aid they have reason to expect from without, all outstanding liabilities will be met. It is a promising omen to see such attention paid by the people to their religious necessities. With God's blessing precious fruit may be anticipated.—(COM.)

THANKSGIVING DAY.

The Lt. Governor of Ontario, has appointed Thursday, the 6th inst., as a day of thanksgiving for the abundant harvest, and for all the blessings which, as a Province, we enjoy. We regret the apparent confusion which has taken place in the matter of the appointment of a day of thanksgiving. We trust that next year there will be a better understanding, and that all parties will agree on a day which will be generally suitable. For the Province of Ontario, at any rate, the middle of October is too early. As the matter stands this year, we trust the recommendation of the Government will be duly regarded. It is certain we cannot exceed in the duty of thanksgiving.

HOME MISSION FUND.

The Home Mission Committee met on the 29th September, and following days, for the purpose of receiving reports from Presbyteries, and making the usual grants to Mission Stations and Supplemented Congregations. At the time of the meeting of Committee, the Home Mission treasury was overdrawn to the extent of about \$2,000. The grants sanctioned by the Committee amounted to upwards of \$7,000. In all, the sum of \$9,000 would be required at present to pay all claims due by the Home Mission Committee. Congregations are earnestly requested to send prompt and liberal contributions. Frequently, where there are missionary associations, the funds are retained to the end of the financial year, instead of being paid from time to time. The consequence is that the treasury is starved for the first nine or ten months of our financial year, and money has to be obtained, for which interest must be paid. It is much to be desired that remittances should be promptly made, that there may be no delay in paying the amounts due to ministers and missionaries.

KNOX COLLEGE—OPENING OF SESSION.

On the evening of Wednesday, 1st October, the Presbytery of Toronto met in Knox's Church for the induction of the Rev. W. McLaren as Professor of Systematic Theology. The Moderator, Rev. W. M. Christie, presided, and after praise and prayer, called in the Clerk of the Presbytery to read a narrative of the proceedings in the matter of Rev. W. McLaren's appointment. The Moderator then put to the Professor elect the prescribed questions, and these having been answered satisfactorily, again offered up prayer for a blessing on the relation now formed, and, in the name of the Presbytery, admitted Mr. McLaren as Professor of Divinity, and gave him the right hand of fellowship. The Professor was then briefly addressed by the Rev. W. Reid on the duties, responsibilities and encouragements of his office.

Principal Caven then took the chair, and Professor McLaren proceeded to deliver his inaugural lecture. It was on the subject of "Literature and Dogma," being a review of Matthew Arnold's published views on the subject. Professor McLaren treated the subject with remarkable ability, exhibiting a firmness of grasp, keenness of perception, and vigor of intellect, which give promise of power and usefulness in the important sphere which he occupies. The lecture was listened to with marked attention by many, besides the students of the Knox College, the church being quite full. Among the hearers were many of the Ministers of the Church.

At the close of the lecture, Principal Caven made a few remarks on the prospects of the College, and especially on the success which had attended the effort for the erection of new college buildings. Wherever subscriptions had been solicited, the response had been hearty and liberal, while comparatively a small part of the Church had been gone over, the subscription list amounted to fully \$50,000. He stated that the contracts had been let, and that a good commencement had been made by the contractors. His remarks were received with applause.

Principal Caven gave various intimations to the students with reference to the classes to be attended, intimating that Dr. Proudfoot, whose lectures were of so much value, would lecture on Homiletics, &c., after the holidays, and that arrangements had been made for a course of instruction in elocution by Mr. Taverner.

We are glad to learn that the number of students enrolled is encouraging.

PRESBYTERIAN COLLEGE, MONTREAL.

On Wednesday night a large assembly met in Erskine Church to witness the induction of the Rev. John Campbell, M.A., into the Chair of Church History and Apologetics in the Presbyterian College, Montreal.

The Rev. Mr. Forlong, Moderator of Presbytery, presided. After his induction, the New Professor was addressed by Principal McVicar upon the duties of his office.

Prof. Campbell was unanimously appointed to his position by the General Assembly of the Canada Presbyterian Church, and brings to his work peculiarly high qualifications. He is a graduate in Arts of University College, Toronto, where he gained the highest honors, having carried off two gold medals and the Prince of Wales prize. He is a Senator of Toronto University, and studied Theology at Knox College, Toronto, and in Edinburgh. His original investigations in historic subjects, some of which have been published, have received very favorable notice from scientific men and the press in Britain.

It is a matter of congratulation to the Presbyterian College and to our city to have such a gentleman added to the list of our literary men.

Professor Campbell chose for the subject of his lecture the "Connection of Sacred and Profane History," as one which he had made peculiarly his own. He stated that he did not propose to enter the field of controversy, to solve any difficult theological problem, or prove any historical thesis of his own or other propounding, but simply to call the attention of students to an inviting field of study, pass in review the materials necessary for its prosecution, discuss its importance, sketch the history of its progress and with a glance at its present results look for a moment into its great future. Many interesting illustrations were given by him of the importance of the study, the manner of procedure in it, and, especially, of the results already obtained by its means. Alluding to his published views, on the manner and period of the dispersion of the human race after the deluge, he also cited many facts to prove the presence within the Old Testament area of Japhetic families, which have been generally placed at a great distance from it. These facts, he went on to say, indicate that dispersion was an exceedingly gradual process, the germs which afterwards developed into powerful nations, growing up side by side, not far off, but under the very eyes of those whose story lives in the earlier historical books of the Bible. A portion of the lecture was taken up with the history of the science, beginning with the Tanaites, or earlier Talmudists, and ending with the work of such institutions as the Society of Biblical Archaeology. Professor Campbell expressed the utmost confidence in the future success of research in the important department of theological study, to which he had directed the attention of his audience. "God writes," he said, "no mere melody for the music of the ages, but a glorious harmony to entrance the willing ear when played by skillful hands. There is a harmony of natural and spiritual truth, of science and revealed law, and so it yet must be that with His own inspired word the voice of past generations shall blend for its perfect vindication, the welfare of His intelligent creatures, and the glory of His holy name."

At the close of the lecture, which was a learned and an exceedingly able one, Dr. McVicar announced that the formal opening of the new College Buildings will take place in a few days. He referred to the superior accommodation which it affords to students, and to arrangements by which the expenses of students are reduced to as little, if not less, than

at any other institution. He congratulated the students and the College upon the addition to the staff of a gentleman of such distinguished attainments and teaching ability as Professor Campbell.

The New College has since been opened most conspicuously.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The annual meeting of this Society was held in the Divinity Hall of the College on Wednesday evening, the President, Mr. Alexander Gilray, in the Chair. There was a large attendance of members, and several strangers, friends of the Society, present. After the opening devotional exercises, conducted by the President, and Vice-President, J. B. Fraser, the reports from the various mission fields occupied by the Society's missionaries during the Summer were called for. Mr. F. R. Beattie read the report from Manitoulin Island; Mr. H. H. McPherson from Silver Islet; Mr. R. P. McKay from Parry Sound, &c.; Mr. P. C. Goldie from Muskoka; Mr. Stewart Acheson from Tay and Medonte; Mr. J. S. Stewart from Penetanguisheme, the Reformatory, &c. In the absence of Mr. Frizzell, the missionary at Wau-bushene and Port Severn, Dr. Fraser read his report, and Mr. P. Nicol read the report from Sombra, &c. These were all of a very encouraging character. The Treasurer's report was then read, and showed the finances to be in a healthy state. This part of the proceedings was brought to a close by singing a hymn, "From Greenland's Icy Mountains," and prayer by Mr. R. Scott.

The election of officers for the ensuing year resulted as follows: President, Mr. H. McKellar; 1st Vice, Mr. F. R. Beattie; 2nd Vice, Dr. J. B. Fraser; Rec. Sec., H. H. McPherson, M. A.; Cor. Sec., D. McKeracher; Treas., P. Nicol; Committee—Messrs. R. P. McKay, S. Acheson, J. S. Stewart, H. Currie, B. A., and Wm. Reid. After some discussion and appointments regarding city mission work during the winter, the meeting was closed with the benediction by the retiring President.

COLLECTION ON BEHALF OF ST. ANN'S MISSION.

The General Assembly appointed the first Sabboth in November for taking up the annual collection for the Kankakee Mission. There are various reasons why this collection should be liberal. The Mission is reported by Rev. Mr. Chiniquy as never having been in a more promising state than it is this year. It has raised up and sent forth 13 young men—converts from Rome—who are preaching the Gospel among our French speaking countrymen; and it is claimed for the mission, that it is the most promising field for raising up labourers for this work.

The attacks made upon Mr. Chiniquy, from time to time, endangering his life, show that Popery is not changed, and if Protestants would continue to enjoy religious liberty, they must stand by those whom God has raised up to expose the errors of Rome, and give him not only their moral support, but also such material aid as his mission requires. The school, in connection with the mission, has done a noble work, and with the Rev. Mr. Lafontaine (himself a converted Romish priest) at its head, still deserves the liberal support of the Canada Presbyterian Church.

A. A. DRUMMOND, *Convener.*

Proceedings of Presbyteries.

PRESBYTERY OF COBOURG.—This Presbytery met at Port Hope, on the 14th of October. The principal items of business are the following:

It was agreed that the induction of the Rev. W. A. McKay, who has accepted the call to Baltimore and Coldsprings, should take place at Coldsprings on the 4th of November, at 2 P. M., Mr. Bennett to preach, Mr. Douglas to preside and address the Minister, and Mr. Murray, of Woodville, to address the people. It was agreed that the Presbytery should meet at 11 A. M., at Coldsprings, on the day mentioned above, to hear the trial discourses of Mr. Donald Sutherland, who has signified his acceptance of the call to Percy and Campbellford. Arrangements were made in the event of Mr. Sutherland's examination and discourses being sustained, for his ordination at Warkworth, on the 11th of November, at 11 A. M. Mr. McKay was appointed to preach, Mr. Duncan to preside, Mr. Smith to address the people and Mr. MacWilliam the minister. It was also resolved that the clerk should arrange for holding a service at Campbellford on the evening of the same day to introduce the new minister to the people there if it should be found practicable to hold such service. It was further agreed that the ministers above mentioned should take part in the proposed service at Campbellford.

In accordance with a resolution come to at last meeting, the Presbytery proceeded to re-consider a former decision in reference to the united charge of Perrytown and Kendal. After hearing parties, it was unanimously agreed to dis-join the station at Kendal from Perrytown and place it under the care of the Presbytery of Ontario.

W. DONALD, *Presb. Clerk.*

PRESBYTERY OF MONTREAL.—This Presbytery sat at Montreal, in Erskine Church, on the first and second days of October, 1873; the Reverend William Forlong, of Lachute, was Moderator, and the attendance of Ministers was good.

Since last ordinary meeting the Rev. Alexander Young had been settled at Valleyfield and St. Louis de Gonzague, Mr. John Scrimger, at Montreal, in St. Joseph Street Church, and Mr. James Wellwood, at Cote des Neiges; and two new Congregations had been erected, namely, that of Rintoul Church, Riviere du Loup, and that of Nazareth Street Church, Montreal. Moderations in Calls were granted to Calvin Church, LaGuerre, in the County of Huntingdon, and to Chalmers' Church in the City of Quebec. Notice having been received from the Presbytery of London, that the Rev. Kenneth McDonald had accepted the call to be Minister of Alexandria and Missionary to the Roman Catholics in Glengarry, and been loosened from his Pastoral charge at Thamesford, his induction was appointed to take place at Alexandria, on the 30th day of October current.

On the evening of the first day of meeting, the Presbytery inducted the Rev. John Campbell, A. M., into the office of Professor of Apologetics and Church History in the Presbyterian College of Montreal. The Professor, after being addressed and introduced by the Rev. the Principal of the College, delivered to a numerous audience an inaugural lecture on "The Connexion of Sacred and Profane History."

Mr. John Mackie directed attention to a wide field for missionary enterprise in the north end of the County of Argenteuil, back of Harrington, and the Presbytery took steps for further action.

Two students in Divinity were certified to the Senate of Presbyterian College for admission to the Theological classes, and six to the Board of Examiners, as entrants on the preparatory course. Finlay John McLeod, B. A., was licensed to preach the Gospel as a Probationer for the Holy Ministry.

The General Assembly's Remit on Union, it was resolved to take up at the next ordinary meeting of Presbytery, appointed to be held at Montreal, and in the Free Church, Cote street, there, on the fourth Wednesday of January, 1874, at ten o'clock, forenoon; Sessions and Congregations to send in their returns.

A scheme of Missionary meetings was adopted, and notice was given of future motions on several important subjects.

JAMES WATSON, *Clerk.*

PRESBYTERY OF TORONTO.—The Presbytery met on the 1st ult. The following are the principal items of business. A minute was adopted expressive of the feelings of the Presbytery with reference to the death of Rev. P. Glassford, and Mr. Thos. Young, Elder; and a Committee was appointed to draw up a minute with reference to the death of Rev. James Harris. A report was presented by Mr. Reid to the effect that he had moderated in a call to a minister for Cooke's Church, and that the call had been unanimously in favor of Rev. T. Y. Killen, of Belfast. Mr. Reid's conduct was approved of, and the call sustained. The usual steps were taken by the Presbytery with reference to the call. (Mr. Killen has declined the call). Messrs. W. Fitzsimmons and W. Currie were examined and certified as students in the second form of the Preparatory Course at Knox College. A call from Baltimore and Coldsprings to Rev. W. A. McKay, of Cheltenham, was taken up. Commissioners were heard, and finally it was agreed that Mr. McKay's translation to Baltimore should take place. Mr. Cornish, who had been called to Orangeville, delivered the usual trial discourses and was duly examined, the whole was sustained, and his ordination was appointed to take place on Tuesday, 14th, at 11 a.m. R. MONTEATH, *Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met at St. Mary's, on the 14th October, for ordinary business. Twelve Ministers and three Elders were present. The Committee on missionary meetings presented a report which was remitted to be amended and published. The Committee appointed to examine Mr. Kippan reported that they had examined and certified him to Knox College. The call addressed to Dr. Waters by the congregation of St. David, St. John, was taken up and the usual course in such cases followed, papers read and parties heard. Dr. Waters, in the course of his address, intimated that Providence seemed to him to indicate that it was his duty to accept the call, but that he was willing to submit to the decision of Presbytery in the matter. It was moved by Mr. MacPherson, seconded by Mr. Allan, and agreed that Dr. Waters be allowed to accept the call, that his relation as pastor of St. Mary's terminate on the 14th day of November next, and that he hold himself, from that date, subject to the orders of the Presbytery of St. John. Mr. Hamilton was appointed to preach to the congregation of St. Mary's on the third Sabbath of November, and declare the pastoral charge thereof vacant. He was also appointed Moderator *ad interim* of the Session of St. Mary's. A Committee was appointed to prepare a minute expression of the mind of Presbytery in relation to Dr. Waters' translation. The Session of St. Mary's was appointed to procure supply of the pulpit till next meeting, which was appointed to be held at Stratford on the 16th December, at 11 o'clock a.m. JOHN FOTHERINGHAM, *Clerk*.

PRESBYTERY OF OWEN SOUND.—At an adjourned meeting of this Presbytery held in July, the following minute, ament the resignation of Mr. Brown, was adopted:—

"The Presbytery view with regret the fact that Mr. Brown has felt it necessary to tender the resignation of his charge, and to urge its immediate acceptance; but, since he has done so, the Presbytery feel it their duty to record their high appreciation of him, as a man, a Minister of the Gospel, and a co-presbyter."

As a man, he possesses good parts, a liberal education, and high culture. As a Minister of the Gospel, he is thoroughly conversant with the grand truths of the Word, rich in materials, skilful in handling every topic he wishes to exhibit to view, practical in his observations, direct in his applications, "a workman that needeth not be ashamed, rightly dividing the work of truth." As a co-presbyter he was straightforward in his conduct towards his brethren, took an active part in the business of the Presbytery, maintained independence of thought in the discussions of, and guided purely by principle in passing judgment on, whatever came before him in the course of presbyterial business. The Presbytery, therefore, regards his departure as a loss to the cause in the neighborhood; but,

pray that the great Head of the Church may open up for him a new sphere of labor in some other part of his vineyard, in which he may exercise all gifts and graces for the glory of God and for the good of man."

The Presbytery held an ordinary meeting on the 16th September, within Division Street Church, Owen Sound.

A circular letter was read from the Finance Committee of Assembly, informing the Presbytery that the sum of \$51 was assigned it as its share of the amount required for the Assembly Fund. It was resolved to raise the above sum by a *pro rata* contribution per family.

Mr. Straith, Student in Theology, delivered a discourse on the words, "Behold the Lamb of God, which taketh away the sins of the world," which was approved. Messrs. Nicol and Wrigley appeared and delivered discourses on Luke 10, 2, and Ps. 55, 22, respectively, which were sustained. The Clerk was instructed to certify Mr. Straith to the Senate of Knox College, and Messrs. Nicol and Wrigley to the Board of Examiners of Knox College.

Mr. Stewart, from the H. M. Committee, gave in a report of the mission work performed during the past summer. There were annexed to the report the following recommendations:—

1st. That a pastoral letter be issued by the Presbytery, calling the attention of congregations to the necessity of contributing more liberally to the schemes of the Church.

2nd. That Ministers in settled charges give a day occasionally to vacant congregations. The recommendations were adopted, and the duty of issuing a pastoral letter was entrusted to the H. M. Committee.

A telegram was received from Mr. Whimster, accepting of the call to Meaford congregation. An adjourned meeting of Presbytery was ordered to be held at Meaford on the 14th day of Oct., to hear Mr. W's. trial discourses, and in the event of these being sustained to proceed to ordain and induct him on the following day, at 11 a.m.

Applications for supplements were received from the congregations of Meaford, Big Bay and Sarawak. These applications were considered and ordered to be transmitted to Assembly's H. M. Committee. The next ordinary meeting was appointed to be held at Owen Sound on the 1st Tuesday of January next.

D. J. McINNES, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—This Presbytery held an adjourned meeting in Chalmers' Church, Winterbourne, on the 22nd July. After full opportunity had been afforded to the congregation to state the reasons which had led them to conclude that they were no longer able to pay the salary promised to their Minister when they called him, it was resolved that a Committee be appointed to meet with the congregations of Elmira, Hawksville, and Winterbourne, and to confer with Mr. Thomson, with the view of ascertaining if these congregations might not be formed into one pastoral charge.

On the 2nd October the same Presbytery met *pro re rata* in Chalmers' Church, Guelph, to consider the resignation by Mr. Thomson, of his charge of Chalmers' Church, Winterbourne, as he was purposing to accept an appointment from the Home Mission Committee to Silver Islet as a missionary. After mature deliberation, in the course of which it appeared that Mr. Thomson adhered to his resignation, although he had changed his mind as to going to Silver Islet, it was agreed to loose him from his charge. Mr. Davidson was appointed to preach at Winterbourne and declare the pulpit vacant, and to act as interim Moderator of Session. Mr. Thomson's name was ordered to be reported to the Distribution Committee for appointments.

The Presbytery of Guelph met again, in this town, on Tuesday the 14th October. There was a large attendance of both Ministers and Ruling Elders. Auditors were appointed to examine the Treasurer's books, which were laid upon the table. At a subsequent stage of the proceedings the

Auditors reported and furnished a detailed statement of the arrears due the Ordinary Fund of the Presbytery. The Statistical Reports and Financial Statements of congregations in the bounds were examined, and explanations required of those representatives present whose congregations were in default to one or more of the schemes of the Church. The committee appointed at last ordinary meeting to arrange for the S. S. Conference, fixed to be held in Knox Church, Acton, on the second Tuesday of January next, presented their report, consisting of a programme of subjects to be discussed at said Conference. After consideration it was agreed that the report be received, and that the Committee be re-appointed with instructions to procure statistical information from the Sabbath Schools in the bounds, and make all other necessary arrangements for rendering the proposed Conference interesting and profitable. In pursuance of a previous appointment the Committee on the State of Religion reported a number of topics for discussion, which were approved by the Presbytery, and made the subjects of a very pleasant conference, immediately on the commencement of the afternoon sederunt. Mr. Neil Currie was taken on trials for License, and was duly Licensed to preach the Gospel. Mr. Torrance reported that he had appeared before the Presbytery of Chatham in prosecution of the call given by the congregation of Duff's Church, East Puslinch, to Mr. Alexander McKay, of Elmira, Illinois, U. S.; and that that Presbytery had unanimously agreed to allow the translation to proceed. It was thereupon agreed that the Presbytery meet in East Puslinch, on Tuesday, 30th Oct., at 10 o'clock a. m., for Mr. McKay's induction. Mr. Smellie reported from the Committee on the superintendence of students in the bounds, when it was agreed that the report be received, that the Committee be commended for their diligence, and that, when necessary, Presbyterian certificates be furnished to those students requiring the same. The congregation of Knox Church, Galt, petitioned for a moderation in a call, which they proposed to give to a minister—promising a salary of two thousand dollars. The petition was granted, and Mr. Ball appointed to preach and moderate on Tuesday, the 29th inst., at 2 o'clock in the afternoon. In accordance with a report submitted by the Committee, the Presbytery arranged for holding a series of missionary meetings, having missionary sermons preached in the different congregations under their care.

The Presbytery next proceeded to hold a conference on the State of Religion, and, having spent some time in the same, taking for the subjects of conversation certain topics recommended in the report of their Committee, formally agreed that when in the judgment of ministers and sessions, continuous religious services are desirable, the Presbytery approve the holding of such meetings, and that the whole matter, including the questions discussed, be sent down to sessions for consideration and report. The Committee appointed to visit Elmira, Hawkesville and Winterbourne, and to confer with Mr. Thomson, with the view of uniting the above congregations into one pastoral charge, reported. After deliberation, it was agreed that further consideration of the matter be delayed till next ordinary meeting, and that these congregations be summoned to appear then for their interests. The case of North Luther congregation, involving difference of opinion respecting the site on which they should erect their new church, was next taken up. Mr. Anderson and Mr. D. D. McLennan were heard. Papers bearing on the case were read. After deliberation, it was resolved that a Committee be appointed to visit all these stations to ascertain all the facts of the case, and report to the Presbytery at their next ordinary meeting. It was agreed that the next meeting be held in Knox Church, Acton, on the second Tuesday of January, beginning at 9 o'clock a. m. A report of the Mission Supply for the summer half-year, with the amounts paid by, and the claims against, the different vacancies and Mission Stations, was submitted by the Clerk, received and considered. The Clerk reported the amounts he had received to aid in the erection of a new church at North Luther, when he was instructed to hand over the sum to the Presbytery Treasurer, to be retained by him till authorized to pay the same to the proper parties. The Clerk further reported the amount of supply for the vacancies and Mission Stations, granted by the Distribution Committee for the quarter. An application from a number of

persons in and about the Village of Luther to be recognized as a separate station, under the charge of the Rev. D. D. McLennan, was read, and instructions were given to summon those in the adjoining congregations likely to be affected—should the application be granted—to appear for their interests at the meeting to be held in Puslinch, on the 30th inst. The roll was then called, and the names of the members present marked, when the sederunt was closed with the benediction.

ROBERT TORRANCE, *Presbytery Clerk*.

PRESBYTERY OF SIMCOE.—This Presbytery met at Cookstown, on Monday, September 29th. at 10 a.m.

After the usual trials and examination, the Rev. R. D. Fraser was ordained to the Holy Ministry, and inducted as pastor of the congregations of Cookstown Townline and Ivy. This settlement affords very cordial satisfaction to the brethren of the Presbytery.

In compliance with a petition from the congregations of 1st and 2nd Tecumseth, the Rev. W. Fraser was appointed to moderate in a call before next meeting of the Court. The Clerk was instructed to obtain, if possible, the services of an ordained missionary for Wyebridge and associated stations, and to apply to the Assembly's Home Mission Committee for a grant in aid of one hundred dollars. Failing to procure the missionary's services, Mr. George Crow was authorized to moderate in a call whenever necessary. The Student's Missionary Society is entitled to the credit of having begun and carried on missionary operations in these stations until they are now in a position to call a minister to become their pastor. Mr. Knowles reported having organized a congregation in Adjala on Sept. 10th. Twenty-six names were on the Communion roll. Said congregation was united by the Court to 1st and 2nd Tecumseth as one charge. The next meeting was appointed to be held at Barrie on Tuesday, Nov. 4th, at 11 a.m.

ROBT. MOODIE, *Clerk*.

THE PRESBYTERY OF HAMILTON.—This Presbytery met in Central Church, Hamilton, on the 14th October, the Rev. Thomas Wilson, of Caledonia, was Moderator. There were eleven Ministers and seven Elders present. Mr. Fraser, of Thorold, reported that he had, on the 17th of September, moderated in a call in Beamsville, which resulted unanimously in favour of Mr. Dawson, of Ashburn and Utica, in the Ontario Presbytery. The call sustained, the Presbytery took the steps, usual in translating calls, to secure the services of Mr. Dawson for Beamsville. Mr. McLeod, of Ancaster, reported that on the 22nd of September, he had moderated in a call in Knox Church, Dundas, coming out unanimously in favor of Mr. Laing, late of Ottawa. The call was put into the hands of Mr. Laing and was accepted. The stipend promised is \$1,000 per annum and a manse. The induction is appointed to take place on the 5th of November. Mr. Craigie reported that, on the 13th of October, he had moderated in a call in Simcoe, which resulted unanimously in favor of Mr. W. H. Simpson, late of Kilbride. The call was sustained and put into the hands of Mr. Simpson, who was present. He claimed the time allotted in such cases for consideration.

The Presbytery took up the subject of arrears in certain congregations referred to in last reports of Presbyterial proceedings, and heard with satisfaction that, in one case, they will soon be cancelled, and, in another, steps were taken in this direction, which they hope will be successful. The attention of the Presbytery was called to the fact that the General Assembly's Home Mission Committee have declined to continue the grant of \$100 per annum to the charge of Silverhill and Lyndock, under the care of Mr. Chrystal, on the ground of the congregations not complying with certain regulations adopted at the last meeting of the General Assembly. The Presbytery agreed to send to the Assembly's Committee a representation and petition to continue the above grant, because, although the congregations had not raised \$4 per member for the support of the Gospel direct, they

had actually raised \$10 50 per family for all purposes during the past year, and \$8 per family for the direct support of the Gospel. Other important grounds for continuing the grant were also urged.

A representation and petition from 39 members of our Church and from 10 adherents in the east end of the city of Hamilton, praying the Presbytery to erect them into a congregation, was favorably received. The Presbytery ordered the citation of Sessions that might be affected by the formation of a new congregation, to appear for their interests at the meeting to be held in Dundas on the 5th November.

The Rev. Mr. Cheyne, the father of the Presbytery, laid the resignation of his charge upon the table. Age, infirmity, and ill-health are the causes that have led to this result. For some months past the reverend gentleman has been unable to attend to his official duties, with little prospect of resuming them. The Presbytery took the usual steps in such cases.

JOHN PORTEOUS, *Pres. Clerk.*

Selections.

THE DUTY OF THE CHURCH.

The great question for the Church at this time is:—What must be done to save the Church? He who saves is Christ. "Neither is there salvation in any other." (Acts iv. 12.) But, as says the apostle:—"We are labourers together with God." (I. Corinthians iii. 9.) Gentlemen, there is now an important work to be done. A crisis has arrived, perilous, decisive, which reminds me of those words of one of our French poets, the great Corneille:

"Et je puis dire enfin, que jamais potentat,
N'eut a deliberer d'un si grand coup d'etat."

You have to deliberate upon the triumph of the gospel in Christendom. If you seek your wisdom from "Him who giveth to all men liberally" (James i. 5,) there will, without doubt, result from your meeting unexpected light—effective, powerful means for remedying the ills which afflict us. It is not I, gentlemen, it is not a man of times already past, who can find here a guiding clue. A philosopher has said:—"In periods of great difficulty the young are generally more discerning than the aged." However, as those who have convoked your assembly have asked me to speak, I shall address you—not some advice, but a few questions.

LIVING QUESTIONS.

I. Ought we not, in order to triumph over infidelity, employ science itself, humble and healthy science, in opposition to a partial, proud and sickly science, which seeks the knowledge of creation, but rejects the knowledge of the Creator, from whence result moral and intellectual enfeeblement and continual change? A system lasts a few years and then it is succeeded by another. A scholar will affirm that we derive our origin from one of the lower animals, which gradually became a man; and he may succeed in leading many superficial minds to adopt his theory, and then he will retract, but without being able, most likely, to bring back those whom he has led into error. Men of genius, who have been the great lights of humanity, Bacon, Kepler, Newton, Pascal, Leibnitz, Euler, Haller, and many others, studied the creation, but they also acknowledged the Creator; and their

theories have become the basis of all our science. Unfortunately some of the learned men of our day (I do not say all,) have not such elevated minds. The knowledge of visible things will only be sound, when it is accompanied by the knowledge of the invisible God who is the author of them.

II. Is it not important to uphold energetically the right of mind in contradistinction to the extravagant and humiliating pretensions of matter? Let us defend manfully the superior attributes of man. Let us affirm that the faculties in virtue of which he is capable of knowing God, the Invisible, the Infinite, the origin and end of man, are immensely above those by virtue of which he crawls upon the earth. How paltry is humanity if deprived of communion with the Eternal God! Fallen, debased, we must say of him as did the prophets, "The crown is fallen from his head." (Lamentations v. 16.)

III. Should not reform begin in the ministry of the Word? The princes of this world seek continually to remodel their armies, improve their soldiers, their rifles, their cannons; and shall the army of Jesus Christ alone do nothing for its amelioration? Many are the changes that ought to be made in the ministry, but I shall mention only one, and that in the words of our great reformer, John Calvin. Proofs and arguments are necessary with unbelievers, but that is not sufficient. There must also be sound doctrines; and there is, besides, a right way of presenting them to the people. Calvin shows that the minister must not be satisfied with reading a sermon coldly or reciting it correctly. "True preaching," says the reformer, "must not be dead, but living and effective. There is a force, there is an energy which should be found in those who desire to be good and legal ministers of the Word. No parade of rhetoric, but the spirit of God must resound in their voice, in order to operate with power. (*D'Esprit de Dieu doit résonner en leur voix pour besogner en vertu.*) Thus spoke Calvin. Doubtless one sometimes hears such voices, but they are rare. The progress which we have to make is a revival of the ministry of the Apostles and of the Reformation. It was for the Church of England, and to the Regent of the kingdom, the uncle of Edward VII., that Calvin wrote these words in 1543, but they are applicable to every Church. May the Spirit of God resound in our voices.

IV. Ought not Christians in the times in which we live—the people and the pastors—to attach themselves more and more to the person of Jesus Christ? We must do so in order to contend against infidelity, and still more against Popery. Let us therefore cleave with a living faith, with earnest love, not indeed to a fantastic ideal of Jesus, invented by unbelieving imaginations, but to the true persons of Jesus Christ, such as the Holy Scriptures alone make him known to us, in all His humility, but also in all His beauty, His power and His glory. Let us attach ourselves to Him, not only for our own peace, but also for the salvation of the Church. We are in a great crisis, I would almost say, but if we are under the eye of such a friend, who has said with truth, "All power is given unto Me, in heaven and in earth" (Matthew xxviii. 18,) and if He has added, "I am with you always" (Matthew xxviii. 20,) should we not be senseless if in this pressing danger we did not apply for help to that friend. Well, those words were addressed to us by the Son of God. We are full of confidence in the reality of His promises; let us act accordingly.—*From Paper for Evangelical Alliance, by late Fr. Merle D'Aubigne.*

THE PRAYER MEETING.

How came it to pass that three thousand were converted on the day of Pentecost? Had not the meeting for prayer of which mention is made in Acts i, 14, when it is said, "These all continued with one accord in prayer and supplication," a close and influential connection with the glorious results of that day? Undoubtedly it had. But what was there in that meeting of one hundred and twenty disciples to exert an influence to the conversion of three thousand individuals? Whence had it that power? It was a prayer meeting, professedly a prayer meeting, a meeting of Christians to express their dependence on God; unitedly to call on Him for His blessing; to plead His promise and to wait for the fulfilment of it. These are the efficient meetings in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer meeting Christians come to exercise the high privilege of intercession for others; to do good and to communicate, to act the more "blessed part;" whereas to meetings of another kind they go for the purpose of receiving good. Yet it is to be feared Christians value no meetings so little as prayer meetings. But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer meeting. There was much by which it was distinguished from ordinary prayer meetings. The mention of these peculiarities may be of service. It may provoke imitation in some Churches.

1. All the Church attended that prayer meeting. "These all continued," &c. There were but one hundred and twenty disciples, and they were all present. How different it is now! They who meet may agree among themselves for an outpouring of the Spirit, but it is, after all, but the agreement of a minority of the Church. The majority by their absence dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the Church was present; they did not leave it to the women to sustain the prayer meetings. That prayer meeting had not the aspect of many a modern prayer meeting, in which almost all are women.

3. The most distinguished members of the Church attended as well as the most obscure. There were all the Apostles, and "Mary the mother of Jesus," and "His brethren." None of them felt above being at a prayer meeting. How is it now?

4. They were all agreed—"of one accord," as it is said. Not merely agreed as touching what they should ask, namely, the fulfilment of "the promise of the Father," but of one mind generally, aye, and of one heart. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer meetings.

5. They persevered in prayer. "These all continued in prayer." First, they stirred themselves up to take hold on God, and then said, "We will not let Thee go except Thou bless us." They met often for prayer, and all met, and they lingered long at the throne of grace. But how long did they continue asking? Until they obtained, and then they did but pass from the note of prayer to that of praise. They sought the Lord until He came. It is time we all should do it. They were together holding meeting when the Spirit descended. I think if all our Church members would habitually attend the prayer meetings they would not wait in vain for the promise of the Father. How often we hear it said, "It is nothing but a prayer meeting!" Nothing but! I should like to know what surpasses a prayer meeting.—*Exchange Paper.*

THE DUTIES OF CHRISTIAN CHURCHES TO EACH OTHER.

What is the duty of these denominational Churches of the Church? Just recognition. If we are bound to recognize Christ as Christians, we are bound to recognize the Church as a Church; and as we cannot alter the definition of a Christian so as to exclude any who really deserve that name, so no one has the right to alter the definition of the Church so as to exclude any organized body of Christians in whose persons Christ dwells. The Christian is a man united with Christ by the indwelling of his Holy Spirit. The Church is a body of such men, really such, and by credible profession such, who are organized for the worship of Christ and the diffusion of his Gospel. That is a Church. I do not see how you can alter that. It seems to be the scriptural idea of the Church, and therefore wherever there is an organized body of credible professing Christians, organized for Church purposes, there they have a right to be recognized by every other denominational Church as a true Church. There is involved in this inter-communication. As in the Apostolic Church, a man who was a member of the Church of Jerusalem, was a member of the Church of Antioch and of Rome. And then it is involved in the recognition of denominational Churches that the one and the other of them should regard as valid the sacraments and orders one of the other. If the validity of the sacraments depends upon the virtue of the man who administers them, then none are valid but those who have this supernatural power to render them efficacious.

But if it depends upon that being done that Christ demands, under the authority of the Church and with the sincere intention of obeying the command of Christ, then the sacraments of the Church are valid, and should be valid in the eyes of another. So for ordination. If it be as Rome has it, the confirmation by supernatural power, then no man is really ordained except by those who have the exclusive power of giving this. If ordination be analogous to an appointment to office, as a king or president appoints a man, then no man is a minister who has not been commissioned by due authority. But if, as we Protestants believe, I think I may safely say all Protestants do believe that the call of the ministers is by the Holy Ghost, and no Church can make a minister any more than it can make a Christian—then the office of the Church is simply to authenticate and testify to this divine call given by God. I know that there is a theory of the Church very different from this. It makes the form every thing; but if nothing external be essential for a man to be a Christian, then nothing external is essential to the being of the Church.

Another duty of these denominational Churches to each other is non-interference. The field of the Church is the whole world; it is great enough. They have no right to interfere with each other. Lastly, the duty of such Churches is co-operation, joining each other as brethren in Christ in promoting Christ's cause and kingdom in the world.

If these principles be correct, it is of the last importance that they should be carried into practice. If we are all of one mystical body, in a sense we don't yet understand, if all local bodies constitute a visible Church of Christ on earth, if all these bodies were bound to recognize each other as Churches, and their sacraments and orders as valid, and to avoid interference and to exercise co-operation, then instead of conflict we should have harmony; we should have mutual respect and confidence, and the whole Evangelical Church throughout the world, of every name and denomination, would appear in the sight of man, as it does in the sight of God, as one great sacramental host, marching in different corps, all under one great head, and all devoted to one great object.—*Extract from paper by Rev. Dr. Hodge.*

Notices of Publications.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, OCTOBER, 1873.
 NEW YORK: J. M. SHERWOOD. PHILADELPHIA: PRESBYTERIAN BOARD OF PUBLICATION.

The October number of the Princeton is one of more than ordinary interest and ability. It opens with an interesting article on the Modern English Pulpit. We observe the writer forms a very high estimate of the Scottish Pulpit. Then follow articles on "Faith: Its Place and Prerogative," and on "The New Testament meaning of Eternity and Eternal," in which the writer satisfactorily shows that Christ and His Apostles teach the eternity of the state and rewards of the righteous, and the eternity of the state and punishment of the wicked, just as decidedly as they teach the eternity of the Godhead,—that the teaching of the New Testament concerning eternity is a unit, complete and perfect, one part of which cannot be taken away without causing all to crumble. Papers on "The Vatican Council," by Dr. Schaff, and on "Infant Baptism," will be found instructive and interesting. Then we have an article able and sound, by Professor Nicholson, of University College, Toronto, on "Life and its Origin." The venerable Dr. McLean, of Princeton, has an article on "the Harmony of the Gospel accounts of Christ's Resurrection." The remaining articles are "The Contrast between Man and the Brute creation as establishing the Divine Origin of the Scriptures";—"Eating and Drinking Unworthily";—"Notes on Current Topics";—"Contemporary Literature";—"Theological and Literary Intelligence."

MEMORIALS OF THE REV. JOHN MACHAR, D. D., LATE MINISTER OF St. ANDREW'S CHURCH, KINGSTON. EDITED BY MEMBERS OF HIS FAMILY.
 TORONTO: JAMES CAMPBELL & SON.

In this volume we have interesting memorials of a truly good man, and a most faithful and painstaking pastor. The portrait is sketched by a gentle and delicate, but faithful hand. Probably it might have been better to omit some passages bearing on disruption times. But on the whole, all who knew Dr. McLean, will rejoice in possessing this memorial of him. A selection from his sermons follows the memoir. The volume is got up in Messrs. Campbell's best style.

THE CANADA CHRISTIAN MONTHLY. EDITED BY REV. JAMES CAMERON, CHATSWORTH. TORONTO: BELL & CO., CITY STEAM PRESS; PRICE \$1.00 PER ANNUM IN ADVANCE.

The Canada Christian Monthly is the successor of "Good News," published by the late Rev. R. Kennedy. From the ability of the Editor, and from the contents of the numbers which we have seen, we feel confident that it will hold a high place in the estimation of the Christian community. The original articles and the selections are good, and well adapted to impart both information and edification. It will be a good sign when literature of this kind is appreciated and encouraged by the families in our highly favored land.

BRITISH AND FOREIGN EVANGELICAL REVIEW FOR OCT., 1873. LONDON AND EDINBURGH: J. NISBET & Co.

The following are the contents of the October number of this valuable Quarterly. 1. Romanism in England. 2. The Servant of the Lord, by Dr. Forbes. 3. Healing by Prayer. 4. Theological Seminaries in the U. S. and Divinity Halls, in Scotland. 5. Sir J. Simpson. 6. New Analysis of "In Memoriam." 7. Creeds; their Advantages and Defects. 8. Prison Life of the

Countess Ulfeldt; followed by notices of the American Quarterlies, and of new Publications.

We are glad that Mr. J. Bain, Bookseller, is making arrangements for the supply of this periodical at a cheap rate.

LITERATURE AND DOGMA: AN INAUGURAL LECTURE, BY REV. W. McLAREN, PROFESSOR OF SYSTEMATIC THEOLOGY IN KNOX COLLEGE. TORONTO: WILLING & WILLIAMSON.

We are glad that in accordance with the request of many who heard it Prof. McLaren has been led to publish his Inaugural Lecture. It will repay a careful perusal. The Professor having defined the province of Systematic Theology, proceeds to vindicate and defend it, especially against the assault of Matthew Arnold, in his recent work, entitled "Literature and Dogma." We have not space to follow the defence adopted by Prof. McLaren, but we believe those who read the lecture will admit that the defence is both able and successful.

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