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THE
HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 7.

MAY, 1863.

VOL. II.

THE TRUE DOCTRINE OF APOSTOLIC SUCCESSION.

As stated in another column, *Principal Willis*, on the occasion of the closing of *Knox College*, gave a lecture on the "True Doctrine of Apostolic Succession." As the subject is important, and the lecture states the question in a clear and satisfactory manner, we have pleasure in giving the substance of it.

In stating the question, *Dr. Willis* said he was not to be understood as denying apostolic descent, if by that was meant that the Christian church had continued without interruption from apostolic days, and that a Christian ministry had never been wanting; but the security for a perpetual ministry did not consist in any hereditary official line of men, far less any mere form of investiture by imposition of hands or otherwise. Protestants, indeed, and Presbyterians very particularly, held it to be important that men should not usurp the ministerial office at their own hand, without the call of the church, and formal approval by its existing rulers; but Protestant Episcopalian as well as Presbyterian divines had held that, as the primary test of a true church is its adherence to the apostolic faith, so the primary test of a ministry is its faithful dispensation of the pure gospel, and orderly administration of discipline; and that the promise of the Saviour's presence from age to age with his servants, is accomplished in his qualifying men by his holy spirit for such administrations, and giving tokens of his acceptance and approval of them by his blessing on their labours. The early Reformers were not so much accepted by the church on account of their "orders," received in the corrupt communion of the Papacy, as for their fervent zeal in the work of reformation, and the impress of a special commission which they bore in the singular adaptedness of their gifts and graces to the necessities of the church. *Dr. Willis* read, in proof of this, the interesting account given by *McCrie* of the installation of *John Knox* into his ministry at *St. Andrew's*, and also cited the candid exposition of the English Articles by *Bishop Burnet*. The latter, while holding for Episcopacy as scriptural, says, that "if a company of Christians find the worship of God, where they live, to be so leffled that they cannot, with a good conscience, join in it; and if they do not know of any place to which they can conveniently go, where they may worship God purely and in a regular way; if such a body, finding some that have been ordained, though to the lower functions, should submit itself entirely to their conduct; or, finding none of those, should by a common consent desire some of their own number to minister to them in holy things * * * when this grows to a constitution, and when it was begun by the consent of a body, who are supposed to have authority in such an extraordinary case; whatever some hotter spirits have thought of this since that time, yet we are sure

that not only those who penned the Articles, but the body of this church, for above half an age after, did, notwithstanding these irregularities, acknowledge the foreign churches so constituted to be true churches as to all essentials of a church." So, referring to the usurpations and disorders in the Romish church, the Bishop, without holding null its missions or orders—"an order existing in *fact*, though not, as it ought to be, in *right*"—claims for the prince, or for the people, as may be, the liberty to decline the authority of the corrupt body, and prefer the administration of men addressing themselves to the reformation of doctrine and worship, to those who, with more pretence to a formal investiture, were no longer worthy to be trusted with the government of sacred things. (See on Article 23.) Accordingly, our Protestant divines, said Dr. Willis, in their treatment of this question of orders, distinguish between the immediate and mediate authority concerned in the conveyance of a pastoral commission. So far as the mother church had to do with those who received orders within its pale, it had to do with the matter simply instrumentally; but while through men his servants might receive their orders, the orders themselves, as to their proper source, flowed from Christ the head. So far, then, as holding of any church, that church could indeed turn its ministers out of doors; but if, in serving the Head, they incurred persecution, would the Head less recognize their commission because they became martyrs in his cause—that is, were following their commission more faithfully out? Burnet (on Article 19) defends, on a similar principle, the right of the members as well as ministers of the church of Rome to leave her communion: "He who, being convinced of the errors and corruptions of a church, departs from them, and goes on in the purity of the Christian religion, does pursue the true effect both of his baptism and of his ordination vows." It was on this ground that Luther regarded the Pope's excommunication as so much waste paper. Nor did Knox, in entering on his ministry in Scotland, hesitate, from any doubt on this point, to accept the charge so earnestly proffered to him by the Protestant congregation: "I will not affirm," says his biographer, "that our reformer utterly disregarded his ordination in the Popish church, although, if we may credit Knox's adversaries, this was his sentiment; but I have little doubt that he looked upon the charge which he received at St. Andrew's as principally constituting his call to the ministry."* "Brother," said the venerable Rough, the congregation being assembled, "in the name of God, and of his Son Jesus Christ, and in the name of all who presently call you by my mouth, I charge you that you refuse not this holy vocation, as you tender the glory of God and the increase of Christ's kingdom." Turning to the audience—"Was not this your charge?" said the aged pastor; "do you not approve this call?" They all answered, "We do." Knox, overwhelmed, burst into tears, rushed out of the assembly, and shut himself up in his chamber. "No man saw in him," says the old history, "any sign of mirth, nor had he pleasure in companying with any man for many days together." Who can doubt that God set his seal to the transaction? "Romanists," says McCrie, "of course, declaimed about Knox's want of Episcopal ordination, as some hierarchical writers have also learned to talk, not scrupling, by their extravagant doctrine of the absolute necessity of ordination by the hands of a bishop who derived his powers by uninterrupted succession from the apostles, to invalidate the orders of all the reformed churches except their own—a doctrine which has been revived in the present enlightened age, and unblushingly defended, with the greater part of its absurd, illiberal and horrid consequences. The fathers of the English Reformation, however, were very far from entertaining such unchristian sentiments. When Knox afterwards went to England, they accepted his services without the slightest hesita-

our Scottish divine, Durham, says: "As God may furnish some with gifts in a more than ordinary way, so may he and use them to trust them out in a mixed way to the exercise of these for the edification of his church and make the seal of his call extraordinarily ratify their mission. This he fulfilled at the entry of the Reformation, raising up men extraordinarily furnished and commissioned for his work."—*Lectures on Retardation. Chap. 10.*

tion, and maintained a constant correspondence with the reformed divines on the continent." It is scarcely possible to be grave in examining an opinion entertained by men calling themselves Protestants, yet affecting an alliance on this point with a church which their fathers called Antichrist—nay, declining, in reverence to this vain fancy, the fellowship, and ignoring the ministry, of the best part of Christendom!

The reverend Principal went at some length into the two questions involved in the argument: first, showing that the power of ordination was not limited to those called bishops; and, secondly, that the alleged line of Episcopal ordinations from the apostles downwards was untraceable—nay, could be disproved.

On the first point, he said, the argument lay in a nutshell. The New Testament applied the names "presbyter" and "bishop" in common to the same person. Paul, in describing to Titus the qualifications of the elder, adds, "for a bishop must be blameless." In Eph. iv., where the gifts of Christ to his church are specified, there is no mention of the diocesan, as a security for the unity of the church: he is not on the list at all, unless it shall be said he is merged in the apostles. But then the "apostles" are there by the side of the "prophets," both extraordinary officials. Writing to the Philippians, a church of a single city, Paul mentions the "bishops" (a plurality of them—the "overseers") and the deacons only. The apostles, of whom bishops are alleged to be the successors, were not occupants of local sees at all; their commission was ambulatory and universal, as well as temporary. Accordingly, the earlier fathers of the church with one voice declare the presbyter and bishop identical. So says Clement of Rome; so Irenæus; so Chrysostom; so Augustine; and Jerome, the most learned of them all. And the most revered founders and fathers of the English church admitted the same thing. Its Cranmers and Jewels, its Hookers and Stillingsfleets, its Ushers, and Leightons, and Whitbys, so far from holding Episcopal ordination essential, are contented to plead the antiquity of the distinction between the diocesan and his brother presbyters; or they generally resolve it into a measure of convenience, and claim no more for the bishop than a presiding duty among his brethren—a thing allowed as an arrangement of expediency among ourselves; though the history of prelacy has made Presbyterians eschew even constant moderatorships. It is remarkable that Archbishop Whitgift himself, in his controversy with the acute Cartwright, is content to urge the duty of conformity, on the ground that any special form of church government is only necessary in the second degree. He thus argues with the sturdy Puritan, who insisted on the divine right of presbytery—contented (Whitgift was) to get even quarter from the Presbyterian polemic for Episcopacy and Episcopal orders. For, they who will be exclusive about orders, must be told that there are those who will argue the question to more than their content. Whitgift, in the hands of Cartwright, was glad to appeal to "Master John Calvin," as placing the essentials of a church, not in the form of government, but in the word of God truly preached, and the sacraments without superstition dispensed. "The same," says Whitgift, "is the opinion of other godly and learned men, and the judgment of the reformed churches, as appears by their confessions. So that notwithstanding some kind of government may be a part of the church, touching the outward form and perfection of it, yet it is not such a part of the essence thereof, but that it may be a church without this or that kind of government."

On the second part of the argument—the regular transmission—Dr. Willis said, the Roman Catholics took a better course than the high prelatists, by claiming infallibility for their church. This of course settles the question. But he could not see the consistency of men leaving the Romish communion, and, while themselves denounced as schismatics by Rome, cleaving to the orders of Rome, in their continuous transmission, as the one essential test of their calling—nay, an essential condition of salvation, except as God's uncovenanted mercy may provide. They should, to be consistent, defend the supremacy of

St. Peter too, for the alleged Episcopal chain terminates there at last. Let us go up to Rome, then, and consult St. Peter—if we can find him; for it might surprise some present to know that Protestants are not agreed in admitting that Peter was ever at Rome at all. Paul, neither in writing to Rome nor in writing from it, mentions Peter. Clement, in writing from that city later, preserves the same ominous silence. Then on the question, who was Peter's immediate successor at Rome, early authorities are greatly divided. There are three or four claimants for his chair, supported by their respective favourers. So that well might Stillingfleet say of this question, "Starting from Rome, the succession is as muddy as the waters of the Tiber itself." Again, in tracing the line downwards, we are lost between competing Popes and conflicting councils. We have the bishop of Rome denouncing the bishop of Constantinople—nay, Rome denouncing itself, or a Pope at Rome and a Pope at Avignon, frowning and fulminating at one another for more than half-a-century. And what is to be said of the female Pope in the ninth century? The question is scarcely settled; Mosheim leaves it in doubt. What of the line of episcopal orders and ordinations streaming from Joan's hands? Add to this the tumults of the eleventh century on the very subject of investiture, ring and crosier, Pope and emperor? Who shall pretend that through all this the delicate thread could be traced, on which the life of the church was to depend? But, worst of all, and most decisive of all, of what value were a line of transmission through such hands as long and oft filled the pontifical chair—the Alexanders, the Innocents, and the Johns—monsters of cruelty, rapacity and sensuality, which Suetonius, in his "Lives of the Pagan Emperors" has hardly matched?—one convicted of seventy crimes together; incest, simony, murder among the number. Of what value were orders so given? How could such men transmit a spiritual power to which they were mere pretenders? If it be said, the "grace" of apostleship might flow through foul channels, we answer, It has not been God's way to honour as the channels of grace impious men. The "holy" prophets, the "holy" apostles—these are the usual denominations of Heaven's accredited messengers. Finally, the claim of continuous episcopal ordinations fails, if we even restrict the investigation to Anglican sees proper. Neither in England, nor in Ireland, nor in Scotland, can it be traced; but far less can it be traced so as to satisfy all the conditions of the theory. If, as has been alleged, the line of Canterbury archbishops is continuous from Augustine's days (the monk Augustine, not the early father of that name), why, the period and circumstances of Augustine's own ordination are not well ascertained. And who has seen the archives of the five centuries before him? Who can assure us of the regular ordination of each of his predecessors—nay, of their regular baptism, if we take into account the Romish doctrine of *intention*? Who shall assure us of the pure extraction of each of the assembled prelates who officiated at the consecration of each successive occupant of the Canterbury see? As to Ireland, it is affirmed by our Presbyterian brethren, in their "Plea of Presbytery," that the see of Arinagh was occupied for eight generations by persons who had no ordination whatever. The episcopal line in that country was preserved by Scottish presbyters. In England, Scottish presbyters were received to episcopal rank by Bancroft and his associated English prelates, without re-ordination.—"A question," says Spottiswood, "was moved by Dr. Andrews, Bishop of Ely, touching the consecration of the Scottish bishops, who, as he said, must first be ordained presbyters, as having received no ordination from a bishop. The Archbishop of Canterbury, Dr. Bancroft, who was by, maintained, 'That thereof there was no necessity, seeing, where bishops could not be had, the ordination given by presbyters must be esteemed lawful; otherwise that it might be doubted if there was any lawful vocation in most of the reformed churches.' This applauded by the other bishops. Ely acquiesced; and at the day and in the place appointed, the three Scottish bishops were consecrated." (History of the Church of Scotland, p. 514).—We might here show how the British Culdees

and Lollards, as well as the Albigenes of the continent, transmitted the gospel light in singular purity during long ages, bishops all the while unknowing and unknown.

Towards the close of the lecture, Dr. Willis recurred to the test from visible efficacy; on which he held that the argument—the presumptive argument, it might be called—was surely against rather than in favor of the vain pretensions he had been dealing with. Who are they who most set up those claims of apostolic descent, not only in opposition to Presbyterians, but in distinction from the more sober Episcopalians? Have they been the friends of spiritual religion—the strenuous assertors of the evangelical faith? Have they been the friends of liberty? Have they, beyond others, or rather less than others, had the testimony of a divine mission, in their efforts to revive religion, or in the moralising effect of their ministry on nations? Has the spirit of God visibly wrought with them and by them? Have they not frequently, if not denying his influences altogether, regarded with cold aversion the religious “excitements” which have disturbed the formal tenure of a religion of routine, and of indulgent accommodation to the manners of the world? It was a remarkable fact that in Britain, in the days of the struggles between Prelacy or masked Popery, and Nonconformity, the alternate rise and fall of liberty and despotism—yea, the alternate rise and fall of Bible, evangelic truth, was inversely according to the rise and fall, I do not say of Usher and Leightonian, but assuredly of Laudian Episcopacy, and pretensions to exclusive apostolic descent. In Scotland the progress of the party was written in letters of blood. The priestly vestments in England, as well as the service book in Scotland, were not so offensive by their own merits, as by the cold, unspiritual formalism with which they were identified, and the contempt of conscientious scrupulosity with which they were enforced. It cannot be wondered at that our Presbyterian forefathers refused to bend their necks to the yoke decreed for them, as the Bishop of Sarum candidly relates, amidst drunken brawls; or to exchange the doctrine and orders transmitted from the truly apostolic founders of their church for what was offered in their stead by political gamesters and ecclesiastical renegades—the Lauderdale, and Middleton, and Sharpe of those famous days.

After paying a due tribute to learned and pious Episcopal writers: We gladly recognize, said Dr. Willis, in these, men approved as God’s gifts to the universal church, but approved by better tokens than their form of license. We joyfully recognize and profit by their labours, but just as we recognize, and nearly the church universal recognises, our Knoxes, and Rutherfords, and Durhams—the Owens, too, the Baxters, the Bunyans and Doddridges of other communions.

We believe in an important sense, then, in ecclesiastical continuous descent. Even as to form, we please ourselves with the thought, that in regular succession from Knox’s time, we Presbyterians can trace an uninterrupted ecclesiastical pedigree—a laying on of, we trust, holy hands in the transmission of office from one to another. But it is not as resting the commission of the existing ministry on that circumstance, but as finding in it a confirmation of our faith in so many going before us, identified with us in their religious views, and views of church order. And so we also delight to think, that in the very worst times, and when the foundations of the church, as a visible organized body, were out of course, God had a seed to serve him, both of faithful public witnesses and of “hidden ones,” who by their counsels and prayers trained their successors in the work of Christ. These were lights to illumine the church’s darkest night, but—little thanks to the pretenders to apostolic descent—lights sometimes from the funereal pyres which the “successors of the apostles” had kindled up. It is an interesting proof that Christ shall see to a succession of pastors for his church, that Luther, in the retirement of the cloister, found in the aged Staupitz a spiritual father, ‘o cherish his wavering faith, and guide his earliest adventures on that better course of which he had caught the sight. Knox found similar foster-parents in a Williams (Thomas Guillaume), and a Wishart, as well as a John Rough.

The Principal concluded with an address more immediately to the students. The practical lessons of the subject, he said, were these: To regard, indeed, as on no light grounds to be dispensed with, the literary preparations for the ministry, nor to disregard even the sober forms of an organized church; but, withal, to seek, as at the basis of a ministerial call, the indications of divine approval, in right desires and holy motives; to be apostolic, by forming themselves on the model of apostolic character, and drinking into the apostolic spirit, determined to know nothing save Jesus Christ and him crucified; and, secondly, to encourage themselves in this, that the blessing of the divine Master would not be wanting, nor the approbation and support (generally) of their fellow-men, to him who made full proof of his ministry, commending himself to their consciences, as in the sight of God, who, as described by the Christian poet (Cowper's Task),

“ With doctrine and with life
Coincident, exhibits lucid proof
That he is honest in the sacred cause.”

Official Notices.

According to appointment the third session of the Synod of the Canada Presbyterian Church will be opened in the City of Hamilton, and in the Central Church there, on Tuesday, 2nd June next, at 7½ p.m.

Attention is earnestly called to the following standing orders:—

Certified Rolls of Presbyteries, together with Reports of Ordinations, Inductions, Licensure, Deaths, Demissions, and Depositions, within their respective bounds, shall be sent up by their respective Clerks, so as to be in the hands of the Clerk of Synod at least eight days before the Synod meets.

(These should be sent to Rev. W. Fraser, Bond Head.)

There shall be a Standing Committee on Business, consisting of the Clerks of the Synod and of Presbyteries, who shall arrange all such business as may be requisite prior to the first diet of the annual meeting of Synod; and each Committee, together with a Minister and Elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee of Bills and Overtures; but in the event of no such appointment being made, such representatives shall be appointed by the Synod. The Synod Clerks shall be joint conveners of the said Committee.

(This Committee will meet in the vestry of the Central Church, Hamilton, on Tuesday, 2nd June, at 12 o'clock, noon.)

All papers for the Synod, or notification of the same, shall be transmitted to the Convener of the Committee on Business at least eight days before the meeting of Synod; and all such papers shall pass through the Committee on Bills and Overtures before presentation to the Synod.

The Conveners of Standing Committees shall give in their Reports to the Committee on Bills and Overtures not later than the second sederunt of the meeting of Synod.

WM. REID, } Joint Clerks of Synod, and
W. FRASER, } Conveners of Business Com.

Home Ecclesiastical Intelligence.

OAKVILLE.—The Rev. R. Scott has received a cordial call from the congregation at Oakville.

CALEDONIA, SUTHERLAND STREET CHURCH.—The Rev. T. Wilson has accepted the call of the congregation of the Sutherland Street Church, Caledonia.

PELHAM AND GAINSBORO'.—The Rev. A. McGlashan has accepted a call from the congregation of Pelham and St. Ann's, Gainsboro'.

TRENTON AND CONSECON.—The Rev. T. Kellough has received a call from the congregations of Trenton and Consecon.

GOULD STREET, TORONTO.—It has been agreed by the Presbytery of Ontario that the Rev. J. M. King shall be translated to Gould Street, Toronto.

AINLEYVILLE.—The members and adherents of Knox Church, Ainleyville, lately presented their pastor, the Rev. W. C. Young, with a very handsome and commodious carriage. A short time before, the same parties kindly supplied him with a large amount of fuel ready for use. It is pleasing to note these tokens of attachment and of considerate kindness on the part of congregations.

TEMPLE CHURCH, BRAMPTON.—The Rev. A. T. Holmes lately received from the congregation of Temple Church, through Mr. Sharp and Miss Patterson, the sum of one hundred dollars, as a token of regard and esteem.

KNOX COLLEGE.—The Session of Knox College closed on Wednesday, 1st April, when an eloquent address was delivered by Principal Willis on the subject of "The True Doctrine of Apostolical Succession." The address was listened to with attention by a very large audience, embracing many ministers from a distance, as well as many friends of the College in Toronto, and was received with marked tokens of approbation.

The examinations at the close were, on the whole, highly satisfactory. The following students gained bursaries during session 1862-63—viz., Mr. A. B. Simpson, the John Knox Bursary; Mr. W. H. Simpson, the George Buchanan Bursary; Mr. John McColl, Mr. A. McLean, and Mr. A. McLennan, Gaelic Bursaries. The Henry Esson Bursary was enjoyed by Mr. John Aull. During the summer season most of the theological students are occupied in missionary labors. We trust that at the end of the vacation there will be full classes, ready to engage in the work of another session.

CUMBERLAND.—A social meeting of the congregation was held in the church at Osborne, on the 7th April. Mr. Fraser discharged his duties as chairman to the satisfaction of all, especially of the younger portion of the meeting, who were delighted with his happy way of addressing them.

After tea had been served, Mr. Russell and his class sang some excellent pieces of sacred music. Thereafter the Rev. Mr. McEwen and Mr. Dunning delivered addresses, chiefly with reference to sacred music, and the benefits resulting from cultivating congregational singing.

A stranger could not mingle with this people for a single evening and not realize in the kindly feelings and genuine politeness and sociality, which invariably accompany true religion, that the Lord had indeed been among them.—*Com.*

General Religious Intelligence.

RETIREMENT OF PROFESSOR PILLANS, OF EDINBURGH.—Professor Pillans, in taking leave of his class at the close of the session, intimated his intention of giving up the lectures of his chair. Professor Pillans is an old and most successful teacher.

UNITED PRESBYTERIAN MANSE SCHEME.—In May last, measures were adopted by the United Presbyterian Church, for raising a fund to assist in the erection of manses, the sum aimed at being £45,000, to be raised in five years. The sum of £18,295 has been already raised, the Chairman of the Committee, John Henderson, of Park, heading the list with £4000.

A NATION REJOICING.—All accounts unite in representing as most hearty and sincere the general rejoicings on the occasion of the marriage of the Prince of Wales with the Princess Alexandra of Denmark. The rejoicings may be regarded as a tribute to Queen Victoria, and to the memory of the late Prince Consort. In Edinburgh there were, in connexion with the general demonstrations, two prayer meetings, at one of which nearly two thousand persons were present. The other was well attended, and was countenanced by the Lord Provost, Magistrates and Town Council. The only exception to the general rejoicing was among a small portion of the more bigoted Romanists in Ireland, who disgraced themselves by their riotous conduct. The Romish College in Dublin was preëminent for its disloyal proceedings, the students interfering to prevent the illumination of the College buildings.

DEATH OF MINISTERS.—We regret to record the death of the Rev. Dr. Tweedie, of the Free Tolbooth Church, in Edinburgh. Dr. Tweedie was first settled in London, whence he was called, on the recommendation of Dr. Duff, to the South Church, Aberdeen. He has been for many years a minister in Edinburgh. He was also for several years Convener of the Foreign Mission Committee. Dr. Tweedie was an active, devoted minister, and universally beloved and respected.

We have also to notice the death of the Dr. W. A. Thomson, of Perth, the brother of the celebrated Dr. Andrew Thomson. He was the oldest minister of the Free Church, and died in the 91st year of his age, and the 62nd of his ministry.

DR. LEE, OF EDINBURGH, AND INSTRUMENTAL MUSIC.—The Rev. Dr. Lee, one of the ministers of the Established Church in Edinburgh, has recently introduced the use of an organ or harmonium in conducting the public services of the congregation. This is only one of the innovations of Dr. Lee. It remains to be seen whether the Church courts will sanction this practice.

LORD PALMERSTON IN SCOTLAND.—Lord Palmerston, the venerable Premier of Great Britain, having been elected Lord Rector of the University of Glasgow, lately visited that city for the purpose of being formally installed. He also visited Edinburgh. In both cities he met with a most cordial and enthusiastic reception. His addresses to the students, and on other occasions, were very favorably received.

THE BISHOP OF OXFORD AND DR. COLENZO.—The Bishop of Oxford has addressed a pastoral letter to his clergy with reference to Dr. Colenso, whose views he strongly condemns, and whom he forbids to officiate in his diocese. He declares that it is not possible that the matter can rest at it is.

DR. LIVINGSTONE.—Intelligence has been received from Dr. Livingstone up to 20th November. He denies entirely the charge with reference to the attack on the Ajawa tribe, and declares that he never adopted an aggressive policy against them, or took any slaves from them. He admits that he took slaves

from Portuguese people whom he knew, but from no other parties. He still speaks most hopefully of the success of the great enterprise in which he is engaged.

PRESBYTERIAN UNION IN ENGLAND.—The *London Weekly Review* thinks that the consummation of union between the English Presbyterian Church and the United Presbyterian Church is only a matter of arrangement, and that, as soon as the United Presbyterians have an independent Synod in England, negotiations for union will be commenced.

INTERCOMMUNION WITH THE RUSSIAN CHURCH—Steps have been taken by the Protestant Episcopal Church in the United States to establish communication with the Russian Church. It is said that the High Church party in the Church of England view this movement with great interest.

FAST-DAY IN THE UNITED STATES.—In accordance with the appointment of the President, Thursday, 30th ult., was observed as a day of fasting, humiliation and prayer, with special reference to the war, and the state of public affairs.

THE GOSPEL IN ITALY.

We quote from the *Work of the Christian Church* the following extracts, showing the progress, and, at the same time, the drawbacks connected with the progress of the Gospel in Italy:—

“In my last I mentioned the gratifying news that applications were being made weekly from small towns and villages for the visit of a minister to preach the Gospel. This is not only the case in Tuscany, but also in Lombardy, where the same stirring of men’s minds is taking place, in localities apart from the great centres of activity, commercial and political. M. Turin, the zealous Waldensian pastor at Milan, has had various such applications of late. At one village (the name of which I am requested to repress, through fear of arousing persecution) on his first visit, he had not been long seated in the house of one of his inviters, before he received a summons to appear before the municipal Junta, but, as the letter bore no address, he refused to receive it; this happened a second time, when the Junta (composed of the village priest and the vice-syndic) ordered the drummer of the national guards to beat the *générale*, but in vain—the members would not assemble for the purpose of making a Protestant minister a prisoner. A respectful message was then sent to him, asking him to come to the council chamber, which he at once complied with, found the two worthies, and answered all their questions; and, when ordered to leave immediately, told them it was impossible, he had work to do that night, and he could not leave till next morning. After that, he had no more trouble, the people saw that he was not to be browbeaten and terrified; and, in consequence, the religious meeting which was held in the evening was a crowded one, and, on a subsequent visit, nearly the entire village turned out to welcome him. On this occasion he found a letter awaiting him from another village at some distance, signed by fifty-seven of its inhabitants, inviting him to come and preach, with which he also gladly complied, and was well received.

“But your readers must not suppose that all this is sunshine, or that there is nothing to set off against this success. Those who have read the *News of the Churches* for some years past may remember frequent reference to the town of Pontedera, where in the Grand Duke’s time there was a small reunion of professing *Evangélicis*, some of whom were roughly handled by the police. The miserable apostate Barsali was at that time their leader, and after his return to the Church of Rome, two years ago, he addressed a letter to them recommending them to follow his example. One or two of the leading persons have since then died in the faith, and the rest, with one or two exceptions, finding they could not make gain of their new religion, have become reconciled

to Rome. It is scarcely three months since the enquirers at Volterra first addressed a supplication to Signor Ribetti and others to have a minister sent to them. A certain F——, who wrote in the name of the rest, and who was most zealous on the occasion of the first visit that was paid, has been persuaded by the priests to make a public recantation in the cathedral, for which it is said he is to receive the payment of his house rent, and a sack of grain annually! I am told he is an object now of contempt in the eyes of the Roman Catholics, as well as of the Protestants whom he has deserted. Such painful occurrences must be must be expected, but they should not discourage those who are engaged in the work.

“At Perugia, where the work has begun so lately, the Cardinal Archbishop has taken the alarm, and issued a warning pastoral, ‘against strangers, masters of false doctrine, who have lately *insinuated* themselves into the city of Perugia.’ The young Waldensian evangelist, M. E. Combe, has published a short, but spirited reply, which will have the effect of calling attention more publicly to these meetings, for these polemics invariably excite curiosity. In answer to the charge of ‘strangers insinuating themselves,’ &c., M. Combe replies, ‘If your eminence resided in Rome, there would be less to object—the epithet *stranger* would be provisionally tolerated; but in the city of Perugia such a description is now-a-days altogether out of place, when applied to a Piedmontese. In order to enjoy the sky of Perugia freely, I sought not in any way to *insinuate* myself among her citizens, but I came as a son to his father’s house. Nor do I intend to give up my sojourn here merely because I have not the authorisation of your eminence.’ In answer to the charge that ‘they were holding out a bait to the people with foreign gold and lying prospects of temporal fortune and social progress,’ he challenges the Cardinal to produce a single individual who has been thus bribed, and continues: ‘The *Evangelisti* do not ask of Mammon those arms with which they which they gain their holy victories. They hold it infamous to lure an Italian with foreign gold, or to invoke foreign bayonets to retain the faithful, or to multiply proselytes.’

“In Ferrara the other day a poor Jewish woman with two of her children sought, for some reason or another, a temporary refuge in a convent of nuns. This coming to the Archbishop’s ears he ordered her to be detained, and all the efforts of her relations to get her set at liberty proved fruitless. Application was made to the *Procuratore Regio*, but he (as too many of the magistrates under the new régime are,) was a creature of the priests, a *codino*, and made various excuses for not interfering. Thereupon a deputation of two or three of the influential citizens started by rail for Turin, laid the case before the Ministers of the Interior and Worship, and a telegram was instantly dispatched to the *Procuratore* to have the woman and her children set free, which was done. A few hours later, and the children would have been on their way to Rome—to be treated like the young Mortara. All honour to the Ministers for their conduct in this matter!

“The English and Swiss congregations in Genoa, which meet in the same hall, have been for some time past greatly annoyed by a Frenchman named Marcel, who lived on the floor immediately above, and who systematically and wilfully disturbed them by rolling cannon-balls along the floor during the whole time of public worship. Having been remonstrated with in vain by the clergy, British Consul, &c., a suit was instituted against him in the Criminal Court, Genoa, when he was condemned to a week’s imprisonment and pay 300 francs fine for his conduct.

“At Turin, Pisanelli, the Minister of Public Worship, is advancing with all decision, and energetically maintaining the cause of the persecuted clergy. In return to an address of thanks which was presented him, he, among other things, replied as follows, in a rescript to the prefects of Milan ‘You may, Signor Prefect, assure the clergy of Lombardy, that till the day when the Popes shall have renounced all their secular power, and all its appurtenances, a sacred duty will continue to devolve upon the administration, namely, that

of defending the weaker portion of the clergy from the attacks of the stronger, and of protecting those who love their king and country, against the violence and misrepresentations of those who have conspired against both. This obligation presents itself to the undersigned minister as the most sacred of those which have been laid upon him by the confidence of the king and of the parliament, and he will fulfil it."

Missionary Intelligence.

LETTER FROM REV. J. NISBET.

RED RIVER SETTLEMENT, *March 9, 1863.*

After giving a detailed account of his journey and proceedings, up to the date of the letter, Mr. Nisbet says —The statistics of the congregations will of course be forwarded at the proper time. So far as I am aware, the Presbyterian population of the Settlement numbers between 500 and 600, who are nearly all Scotch, or of Scotch descent; a few are more or less allied to the Indian tribes, and a few pure Indian youths may be occasionally seen in the church at Little Britain.

I have nothing to add to the information already furnished regarding Beren's River, nor anything to change in our proposal for establishing a mission there. I see you have given the proper estimate in your statement in the *January Record*.

I do not know whether I mentioned in any of my former letters, that Mr. Black had some correspondence with Mr. Kirby, an Episcopal missionary in the Mackenzie's River district. The district is very extensive, and includes the Youcan on the west side of the Rocky Mountains, of which he speaks in the accompanying letters. It appears that Mr. Kirby expected that I would have gone direct to that region by the packet last fall. The accompanying letters will speak for themselves, and they will put you in possession of the nature of the field of labour there better than any description of mine could do. You will easily perceive the importance of the opening, and how much encouragement there is for our Church to commence labour there. You will also see that the great desideratum is, a missionary who would translate the Scriptures into the language of the people. The Chipweyan language is, I believe, much more simple than either the Cree or the Chippeway, and nothing has been done towards translation into that language as yet. I am told by those who have been in that district, that the Chipweyan tribe of Indians are much more tractable than any of the other tribes.

I have no doubt but the Hudson's Bay Company might give a missionary a free passage; but if he had any amount of luggage with him, they could hardly be expected to take it free; and if he had a family and household gear to take along, the expense would be still greater. I understand that when Mrs. Kirby and her family went in (which was some time after Mr. Kirby), they required *one boat* for themselves and baggage, and the trip cost the Society over £200 sterling. This will show you that a free passage even to a single missionary would be no trifling contribution.

For such a distant and wide field, I would say two missionaries ought to be sent together—one to devote himself more particularly to the work of translation, and the other to itinerating among the natives.

Let the Committee and the Synod weigh these several calls to missionary labour, and see if they cannot take up both fields. More help could be obtained from this Settlement for a mission at Beren's River, than for one at the distance of the Youcan, which is in *its* favour if a *choice* must be made; while the Youcan is certainly the more extensive, and in some respects the more needful, of the two, and likewise more promising.

There have also been letters from the friends at Edmonton, on the North Saskatchewan. They have found gold all up the river, on the small streams, and on the shores of the lakes in the neighbourhood; and when they get a sufficient supply of quicksilver and other requisites for working, they expect to make from six to eight dollars a day each. Meantime they are providing themselves with comfortable quarters, and laying in a stock of provisions in the shape of buffalo meat (pemican), and some are turning an honest penny by trading with the Indians. They are much pleased with the country and climate, and have resolved to make good their quarters, and will very likely be joined by others from this settlement next summer. One of the friends, in the close of his letter to Mr. Black, says, "I wish Mr. Nisbet or you were here."

Hence we have still to urge upon the Committee and the Synod the importance of sending a missionary to Edmonton with as little delay as possible. Be ready for whatever changes may be expected in that quarter; for you may be sure that if an overland route shall be established, which seems now probable, many immigrants will plant themselves in the fertile valley of the Saskatchewan, if there is any encouragement at all, rather than cross the mountains.

Perhaps I should have mentioned that there is only one opportunity in the year of going to Mackenzie's River, viz, when the rivers and lake become clear of ice. Usually the brigade of boats leaves this in the beginning of June, so we shall be too late for the first opportunity. It takes about three months to go there, and from thence across the mountain to the Youcan is six days' travelling. If we had your own mind and that of the Committee on the subject, we might be somewhat guided in our answers to Mr. Kirby's letters. I may only further mention that a person might, in an ordinary season, leave Canada in May, and be here in time for the northern brigade.

Leaving all these important and interesting questions in the hands of the Committee and of the Synod, and praying that God himself may guide you to such conclusions as shall be most for His glory and the advancement of His kingdom,

Believe me very truly yours,

JAMES NISBET.

LETTER OF REV. MR. KIRBY.

FORT SIMPSON, MACKENZIE RIVER, Nov. 29, 1862.

MY DEAR MR. NISBET.—Although personally a stranger to you, I feel sure that no apology is necessary for my venturing to address you. I have heard much of you through our mutual friend Mr. Black, and should hate myself, if I did not love you as a brother in our common Lord. Let me therefore give you a hearty welcome to the country, and assure you of my prayers that you may be blessed, and prove a blessing while in it.

You will have heard from Mr. Black of the liberties we have been taking with you—almost appointing your sphere of labour before your arrival. In his last letter, however, Mr. Black gave me but few hopes of your coming so far north as this; but I do not feel disposed to give you up without a struggle, and earnestly do I hope that what you have heard from him of our need has caused you to decide upon coming to the help of the Lord against the mighty; and delighted shall I be to shake hands with you upon the height of land (Portage la Locke), and to introduce you to the Indians, men and officers who will be present.

If you have not yet decided, let me beg of you, my dear brother, to do so at once. I know that many reasons will suggest themselves, and the good folks around you will urge many more, why you should not come—thinking their own claims are greater. They are no judges, however, in this matter. There is a law in optics, you know, which tells us that objects diminish according to the square of their distance. Now, as we are 2,500 miles from you, no wonder

if, through such a diminishing medium, our need appears small in comparison with that around you. Now remember I have been at both places, and therefore the law does not apply both ways. Tell our good friends around you, therefore, that their wants are not a thousandth part so great and urgent as ours. They have all the means of grace within their reach in rich abundance; but, calculating from Isle à la Crosse westward, and from thence to the Arctic Sea, there are at least 2,000,000 square miles with the pure light of the gospel in only *two spots* of it, and they are 1,500 miles from each other. Now, independently of the heathen, in that vast region there are at least one hundred belonging to your own church and country, who need some one to care for their souls. Most of the officers, too, are Presbyterians. Here, then, surely, is a need greater than any that meets you in Red River.

I know it is difficult for even self-denying Christian men to remove from one sphere of labour, which appears important, to another they know but little of; and therefore, though the wishes of the good people around you may be overcome, this difficulty may be felt by yourself. If so, let me beg of you to meet it with the important post of labour to which you stand invited. A missionary to the heathen is always considered, by the excellent of the earth, as a higher office than the pastor of a flock. Certainly St. Paul felt it to be so. See Eph. iii. 8.

Another reason I would urge is, that God has blessed you with so many of the qualifications necessary for the work. And what could be a nobler employment of the talents you possess, than to employ them for eight or ten years here, in putting the glorious Gospel of the blessed God into the language of these poor benighted wanderers? It is a work you would look back upon with joy from the end of your life, and thousands yet unborn might at the last rise up to bless you for it. It is a noble and blessed work for whoever may be the honored instrument in God's hand of accomplishing it. Much do I grieve that I have not the order of talent for it. Come, then, and enter upon the task. What Wickliffe was to our countrymen, Carey to the Hindoo, Martyn to the Persians, Judson to the Burmese, and Morrison to the thousands of China, be you to the Chipweyans.

The season of the year suggests another reason why you should come. To-morrow will be Advent Sunday; and, with every lover of Jesus, I am sure your frequent prayer is that He may "come quickly." But there is a work to be done before that blessed event can take place. The gospel has first to be "preached as a witness to all nations." Now it is being preached in Red River, and to the tribes of Indians about there. Come and preach it where it has not yet been made known, and thus help the fulfillment of your prayers.

And but to mention one other reason: besides heathenism, there is a powerful adversary to contend against here in the Church of Rome, which, with lying tales and wonders, is constantly swelling its dimensions. However willing, I am unable to overcome it alone. Without cant or mock humility, I confess my inability and unfitness for the work. The highest style both of Christian and minister is required here to carry on the Lord's work against these two opposing powers. Again I say, then, in the name of our blessed Master, and for the honour of His cause, *come*.

The officers and men will receive you with open arms, and bless you for the sacrifice you have made in coming to them. You will easily obtain a free passage in, and when here you need have no fears about living. You will live cheaper than in Red River, but rather than that should deter you, I would gladly guarantee you £20 per annum from my own grant.

And now, praying that the Lord may bless you, and bring you to us in the fulness of the blessing of the gospel of Christ.

I remain yours, very sincerely,

W. W. KIRBY.

MISSIONS OF THE FREE CHURCH.

FEMALE EDUCATION IN INDIA.—In a late number we gave some details with reference to the progress of Female Education in India. At present the several schools, in connexion with the Free Church Female Society, have about 2000 pupils. There are at the same time similar efforts successfully made by other societies. One sign of progress that, whereas only *five years ago*, very few high caste girls could be induced to come to the schools,—now there are many of the highest castes under instruction. Five years ago girls could not be induced to attend without a sort of fee or gift; now they come and cheerfully pay a fee for admission. We subjoin an account of Dr. Duff's school at Calcutta, taken from the last report of the "Female Society of the Free Church of Scotland, for promoting the Christian Education of the Females in India."

Having on former occasions furnished somewhat lengthened details relative to my Hindoo Girls' School, for children of superior caste, I deem it unnecessary to do much more than state that, by God's great blessing, it still continues to prosper. From the very nature of such a school, in the present peculiar circumstances of Hindoo society in this city, it is expensive. But there is no alternative but to face the expense, or to abandon it altogether. And I am sure that if the *good ladies at home saw it with their own eyes, or would adequately realize the real substantial good it is beginning to effect in Hindoo society*, they would brook almost any expense rather than abandonment. To them I must renew my expression of deepest gratitude for all their kindness and generous liberality towards it; without their efficient aid it never would have thrived as it has done.

For their satisfaction, therefore, I beg to state one or two facts, as these may tend to cheer and encourage them, as regards the matter of expense.

About a year ago, I took the Government Director of Education to see it. He was so much pleased with it, that, of his own accord, he suggested that I should apply for a "grant-in-aid" on its behalf. This I did. And in recommending it officially to Government, he said, "*This is the best school for native girls with which I am acquainted.*" Such a testimony, from such an authority, ought to be held as decisive and gratifying in the highest degree. The result was a grant of 80 rupees per month.

Again, I am happy to state that I have been able to secure a *permanent* building for the school. Formerly it was held in a rented house, with very unsuitable and inconvenient accommodation. Through means which happened to be placed at my disposal, I have been able to purchase and fit up a large separate wing of the house of a native gentleman, at a cost of upwards of 10,000 rupees, or £1000 sterling. That building is now Mission property—designed exclusively for *native female education*. The school has been held in it since last hot season, and thus the old rent for school accommodation has been saved. Besides a number of class-rooms, it has a hall of considerable size, in which examinations, &c., can be held. Altogether it is a great acquisition, and tends to give *permanency* to our female educational operations; as it is situated in the very heart of the native city, and not far from our great central institution.

On Thursday last (4th inst.) the annual examination of the girls was held. The number actually present was 60; and this may be taken as the average attendance for the session—there being 90 on the roll. Let it be remembered that, with the exception of two young widows, the oldest of them have not completed their *tenth* year; and then their really remarkable aptitude for learning, when properly trained and taught, must be very conspicuous. To all the classes moral and religious instruction is conveyed; to the youngest, orally; to the older ones, also from books. And you will note that the two higher classes have read, and very carefully, too) "The Peep of Day," the

"Pilgrim's Progress," and considerable portions of the Old and New Testament, in Bengali. This is *the* great triumph of the school, the wonder and astonishment of all who visit it. Let us thank God for it, and pray that the seed thus sown may take deep root and spring up, even if it be many days hence. But already we have had real proof that the sowing of the good seed has not been in vain. Thus very year, five or six of the older girls spoke out very decidedly their convictions of the truth of the gospel. And were they of age, so that we could legally protect them, they would have willingly left their homes and joined us. Indeed, in one or two instances, girls did actually leave their home, and came to the house of the head native Christian mistress, to remain with her. The friends soon followed: and as the young persons were not nearly of legal age, we could do nothing to protect in the exercise of their liberty. But this is specially worthy of record, as indicative of the hold which the Bible and other religious lessons has begun to take on their youthful minds.

One of the social curses of this idolatrous country is the system of *early* marriage. Often individuals are married from earliest infancy, and, strange as it may sound, sometimes even before they are born! The average age may be said to be eight or nine; and before the tenth year is completed, all (except in the case of the Kulin Brahmins, the highest class of that order) must be married. Rather than not be married before that period of life, father and mother would see them die, or even get rid of them! And to show the adverse working of the unnatural system, I stated, at the public examination last week, that, of the number present, about the same time last year, upwards of twenty had since been married, and, consequently, removed from school before completing their tenth year! But we are keeping an eye on those thus removed. Being able to read well, we try to supply them with tracts and books. One of them, immediately after marriage, sent a rupee to the school to purchase for herself a copy of the Bengali New Testament, to read in her new seclusion! This is a touching incident; and may well call forth a prayer for a blessing from on high on the perusal.

At the same time I was enabled to announce the gratifying fact, that, in a few cases, by the mutual consent of parents, on both sides, and of the intended bridegroom, girls of eight or nine years of age have been allowed to remain, to carry on their education for a year or two longer. This, too, is another sign of some progress.

At the examination of last week there was a large assemblage of European ladies, and a goodly number of European and native gentlemen—among others, the Hon. Mr. Ellis, of the Supreme Legislative Council, Colonel Durand, our Foreign Secretary, Brigadier Mackenzie, &c. &c.; Sheer Rao Sahib, nephew of the late king of Nagpore, and whose son (adopted by the late king) would now have been sovereign, had it not been for the annexation; the Professor of Bengali in the Government Presidency College, and several other native gentlemen.

The girls acquitted themselves to the admiration of all present. The learned native professor subjected the highest class to a searching examination in the reading, writing, spelling, and grammar, of their own language; and expressed himself satisfied in the highest degree. This produced a very favourable impression on the natives present.

At the close, Mr. Ellis, Colonel Durand, and several native gentlemen, addressed the visitors, and the pupils in terms of highest gratification at all they had seen and heard.

The Rao Sahib seemed quite exhilarated at what was to him an altogether novel spectacle, and offered a prize of 30 rupees to the first girl, and 15 rupees to the second best, in books, or any other form the teachers might approve of. The Raneé Surnomay, widow of one of our late wealthiest Rajahs, sent two sets of ear-rings as prizes for the best scholars. The female members of the family of the late Bahu Ashutosh Deb, sent 50 rupees for premiums to the pupils. A

native gentleman present gave 10 rupees for the same end; and one who was unable to be present in person, sent 20 rupees for a similar purpose. I state these facts simply as indicating that something like a vital interest in the object is at length beginning to be awakened in this long-dead and utterly apathetic community.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

ALEPPO.—The Rev. R. Grant Brown writes that for some time, after much deadness and indifference, there had been a lively spirit of inquiry among the Jews to whom he had access. He says:—"You will rejoice to hear that for the last two Saturdays a large room has been crowded with Jews from morning till evening. The number must have been not fewer than sixty in the one day and seventy in the other.

Shall I tell you how the first was passed? I had just risen, and was planning visits to some Jewish families, and thinking what truths I should present to their minds, when it struck me that it would give me greater facility and power in conversation if I wrote out a train of argument, and strung together the proofs from the Hebrew Scriptures. I sat down at once, and wrote a short discourse on the necessity of the sacrifice of Christ, proved from the holiness and justice of God, our utter sinfulness, the offerings of Old Testament saints, and the unmistakably plain prophecies that Christ should bear our sins. I had scarcely finished writing the concluding entreaty to "kiss the Son lest he be angry," when the Jews began to arrive. In a few minutes I was surrounded with a crowd of Jewish men, women, and children. Having quieted the tumultuous assembly as well as I could, I stood up to preach to them. They listened with something of solemnity and acquiescence to the truth that God cannot let sin pass unpunished, and that we are full of it, and apprehended the difference between the sacrifice of Abel and the offering of Cain; but when I spoke of the soul of the Messiah being made an offering for sin, a murmur of contradiction arose from the men. The women, whose uncultivated minds it is very hard to interest in anything beyond children, dress, and diamonds, recommenced to chatter, and the boys to move about the room. In the middle of what I wished to make a final appeal and application, it was found that the boys were stealing our books, etc. We were obliged to expel them, in spite of their protestations of innocence. When this preturbing interruption was past, we renewed discussion, which continued with varieties of subject, successive relays of visitors, and unabated animation, till sunset. With the last group, who were much superior in intelligence to the crowd of the morning, Mr. Wortabet gave me very efficient aid. I was glad to listen to his calm and convincing method of concentrating their attention on Hosea iii. 4, 5, showing that "the children of Israel shall return to the Lord their God," implies that they are now far from him, and that their "seeking David their king," proves that he is to be found, but that they now neglect him. Then I accompanied my colleague towards his home. On the way back I met, in a shady lane beside the mosque of the dancing dervishes, three intelligent Jewish acquaintances. They spoke seriously of what seemed to them the utter impossibility that the great and holy God should be born of a woman. I replied that this was only the more wonderful proof of his love and mercy, and we had a long and earnest discussion, standing in the road till the stars were all bright; and I went home, happy and thankful, yet sad at the amount of unbelief one day had revealed, to apply what power of brain was left on my Arabic sermon for Sabbath on the brazen serpent—one of a series on the Types of Christ.

The history of last Saturday was similar, only the numbers were greater.

ADDITIONS TO THE NATIVE CHURCHES IN INDIA.

We learn from the April number of the *Free Church Record*, that several additions to the number of professing christians have lately taken place. Dr.

Duff writes that at Calcutta an interesting addition to the native church has been made in the person of the wife of Sucky Narain Bose, who had himself lately been received into the church. His wife at first bitterly persecuted him but his forbearance and weakness, by God's blessing, softened her heart and made her willing to listen to instruction. She made rapid progress, and seemed to give up her whole soul to be moulded by the truth. Many of the non-christians spectators of her baptism were deeply effected.

At Puna, the Rev. James Mitchell, had baptized five natives. In regard to the Mission Institutions at Calcutta, Dr Duff writes that on re-opening the Institution on 5th of January, there were 903 in attendance. He believed that in three weeks, the number would be at least 1000.

JEWISH MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The April number of the *Herald* contains an interesting letter from the Rev. Dr. Graham, who is in labours most abundant, keeping up eight meetings weekly, four for preaching and four for other religious purposes. He says that a number of young men have been suddenly converted of late, and that an earnest thoughtful spirit is spreading through certain parts of the community. Prayer meetings are springing up, and converted laymen are beginning publicly both to pray and to preach. Dr. Graham asks the earnest prayer of the church, that the work of God may advance still more decidedly and vigorously.

ENCOURAGING APPEARANCES IN JAPAN.

Hardly three years have elapsed since the first Protestant missionaries arrived in this country, and, nevertheless, during this short space of time, so great a change has taken place among the people, that the fairest hopes may be entertained for the future of this mission. On their arrival, our missionaries found the Japanese very little disposed to converse with them on christian subjects. As soon as they were touched upon, the countenances of the people changed, they looked alarmed, as though they should incur some great danger. They gave it to be understood that the subject was prohibited in Japan, and by a movement of the head and by crossing their hands upon their necks, they indicated the punishment that awaited transgressors of the law. It was not the lower orders alone who entertained these opinions, they were met with among persons occupying a certain social position, and invested with public functions. It was only when they were alone, when they were sure that none of their countrymen could see them, that they dared to hazard any remarks on religious subjects.

It is perceived with pleasure that the Japanese no longer manifest signs of fear when the subject of religion is mentioned. It is with the greatest freedom, and to the utter astonishment of those who have read the ancient edicts, that remarks are made and questions proposed. How is it that so great a change has taken place in so short a time? It arises certainly from the fact that Christianity is now better understood. As I have already said, the government had adopted such vigorous measures for uprooting the teaching of the Jesuits that the mere mention of Christianity was sufficient to excite a feeling of horror in every true Japanese. This word with them was the synonym for treason and rebellion. They imagined that the only end the Christians had in view was to subvert constituted authority, and to reduce the people to slavery. In fact, they regarded Christianity as something political and not religious, and consequently held it in execration. Their intercourse with foreigners has contributed to the gradual dissipation of these prejudices. It must also be stated that the presence of our missionaries, and the distribution of religious books, have also exercised a beneficial influence. A large number of Bibles has been

given away, and they often come to ask for the holy book. The Bible is read: this is very evident from the manner in which they give an account of its contents. Restrictions are placed upon public preaching, to prevent the people from receiving the Gospel; if these were removed, there is no doubt Christianity would have great success among them; such is the opinion of the missionaries themselves. There is, however, in Japan a great power which will always wage a stubborn war with Christianity: it is the clergy. In Nagasaki alone there are nearly a hundred temples; and if we consider the number of priests attached to each, and the thousands of temples which cover the land, one can form an idea of the unheard-of multitude of priests there are in Japan. At first, the priests of Nagasaki were on amicable terms with our missionaries; but, as soon as they perceived that the Christian doctrines were decidedly opposed to their own belief, they withdrew to one side, and have remained there ever since.

The Roman Catholics have already returned to the scene of their first exploits. They have built a large church at Yedio, and they do all they can to make converts. In spite of these obstacles, which appear so great in the eyes of men, the truth of God will prevail. Human systems may, indeed, for a long time raise what seems a formidable barrier against it, but they no sooner come in contact with vital Christianity than they are broken and disappear, leaving no trace behind.—*La Vie Chrétienne*.

MISSIONARY WORK IN CHINA.

We subjoin some extracts from an address by the Rev. Carstairs Douglas, a missionary of the English Presbyterian Church, delivered lately at a missionary meeting in Edinburgh. We may learn from Mr. Douglas's statements something as to the mode of operation, the extent of the work, and also the encouragement afforded by past success:—

What he specially desired, in addressing them, was to lay before them some account of the manner in which the mission work of this society was carried on. They all knew that different mission fields required the work to be carried on in different ways. China was a field in which they could not adopt the educational plan, so well worked out in India, because the Chinese had a system of education peculiarly their own, which they believed in with much fidelity. This system of education was specially designed to prepare the people for passing examination with the view to obtaining Government position, and the system had taken root in the whole eighteen provinces into which the empire was divided. The Chinese held the opinion that their own system of education was all that they required, and they had not the least desire to cultivate European science or languages, except a little smattering of the latter, which they picked up to assist them to transact their business. The society, therefore, found that they could not adopt the educational plan in carrying on these missions; and the plan which had been adopted was, in the first place, to preach the gospel, and, after having gained a footing in any particular place, to organize a small congregation, and watch over its interests. These congregations might be very small; but their plan had been to watch over these little communities, partly by means of their own personal attendance, and partly by means of native agents, whom the missionaries had in some measure trained and placed among them. The society had already a very considerable number of native agents labouring in its interests, some of whom had been ordained as elders and deacons, for from the very first, part of the missionaries' plan had been to organize small communities into regular churches, and endeavour to set them in the path of self-government, and, as far as possible, show them the way towards self-support. The stations under the immediate care of this

society were all comparatively young, and as yet did little towards self-support ; but the older stations at Amoy, under the supervision of the Reformed Dutch Church of North America, were doing a great deal in the way of contributing towards the support of the gospel. The missionaries of this society had all along worked in connection with the missionaries of the Dutch Church, and had seen no reason to work any other way, although they had made no formal union with them. The fact was, the native Christians had no idea that there was, or could be, any difference between the two societies, as all the missionaries sat together in their little Synods and Presbyteries, administered the ordinances, exercised discipline, and preached in one another's pulpits and churches. Passing on to speak of the great field of missionary labour which lay before the society, he said that there was a population of about 4,000,000 within a distance of sixty miles round Amoy, and a population of something like 3,000,000 comprised in a like distance round Swatow, and the stations of this society were placed in small clusters round these two centres of population. The distance between these two places was about 140 miles, and they were endeavouring so to work the mission as to connect both places with a chain of preaching stations. Some progress has already been made in this direction. In addition to other favourable openings for missionary labour, the eyes of the missionaries had been turned towards the island of Formosa, which was separated from Amoy by a strait of the sea. It was an island extremely interesting, both from its character, size, and past history. It was one of the few places, or rather he should say, it was the only place in China, where the gospel was preached long ago. There were even at the present day some dim traces of the gospel having been preached about 1000 years ago in the west of China by the Nestorian missionaries, which preaching might have been in a corrupted form ; but they knew that about two hundred years ago the gospel was preached at Formosa by the Dutch missionaries. He had visited Formosa about two years ago, but could find no trace whatever of these Dutch missionaries ; but surely if they were able to go again and plant the gospel once more in that island, the prayers of the old Dutch missionaries would be fulfilled, and the object of their long protracted labours would be accomplished. The Chinese population of the island amounted to about 3,000,000, besides an aboriginal race of black or dark brown people, closely allied to the inhabitants of the Philippine Islands. The Chinese in the island were settlers or emigrants : and he believed, would form a more hopeful field for missionary labour than the population of the mainland. He concluded by expressing the hope that the Presbyterian missions in China would be strengthened and reinforced in such a manner as would enable the missionaries of this society to form a united and strong band of themselves, who would extend their influence abroad throughout the whole land.

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

This Presbytery met at London on the 7th ult., and remained in session for two days. The attendance was good, at least till the afternoon of the second day.

The following are the most important items of business transacted.

A committee consisting of Messrs Sutherland, Chesnut and Stewart, was appointed to visit Napier on the 1st Tuesday of May, and to organize the congregation there. Messrs. Fletcher (Convener) and Simpson were appointed to attend to the same duty at Strathroy, before the next meeting of Presbytery.

Mr. Balmer applied for leave of absence. This was granted for four months, beginning in May.

The Warwick congregation having petitioned for a moderation, Messrs Proudfoot and Goodfellow were appointed to meet with them in the church at Watford, on Tuesday, 5th May, at 11 o'clock a.m., and after sermon to moderate in a call.

Considerable time was spent in hearing a complaint from a member who had felt himself aggrieved by the session of Belmont and Yarmouth. The matter was referred back to the session, with which the following were associated as assessors, Messrs. Scott, Fraser, McMillan and Clark. It was arranged that the meeting should be held on May 5.

Mr. H. Gracey and Mr. D. Duff, students, were examined, when it was resolved to apply to Synod for leave to take them on trials for license. Mr. Malcolm, who was not present, will be examined by a committee. A proposal that he should supply Amherstburg during the summer, was referred to the Home Mission Committee.

The motion in favour of the overture to form a General Assembly was not passed.

The Rev. Mr. Proudfoot was unanimously nominated as Moderator for the ensuing Synod, and Messrs. McMillan and Young chosen as members of the Committee on Bills and Overtures.

The subject of *Separate Schools* was brought before the Presbytery, and a resolution adopted to petition against the bill at present before the Legislature.

Lengthened consideration was given to the subject of the proposed mission among the French Canadians in the county of Essex. The committee were authorized, in the mean time, to employ Mr. Labelle in mission work there till the meeting of Synod, and to rent a house suitable for his meetings.

There was a petition from N. East, of Aldborough, a portion of Mr. McKinnon's congregation asking the one half of the Pastor's services. This was granted, provided that it met with the acquiescence of the other part of the congregation.

A communication was read from the Convener of the Synod's Committee on the State of Religion, on which the Presbytery held a lengthened conference, the result of which will be transmitted to the Synod's Committee.

Mr. Leonard, a minister of the O. S. Presbyterian Church, laid his certificate on the table and applied to be received into our communion. After a committee had met with him and reported, the usual steps towards his reception were ordered to be taken.

A number of circulars from other Presbyteries were laid on the table and read.

The following are the principal appointments made to the vacancies:

Tilbury—Mr. Martin, April 19, and three following Sabbaths; Mr. Forrest, catechist, May 17 and 24.

Florence and Bothwell—Mr. Gracey, 12th April, till after the first Sabbath of June, exchanging with Mr. McKinnon on 24th May; Mr. Murray, June 21, and three following Sabbaths.

Aldborough—Mr. Clark, 26th April; Mr. John Ferguson, 10th May, till next Presbytery, except 21st June, when he goes to Chalmers' Church, and 28th June, when he goes to Wallacetown. Messrs. Forrest and McDiarmid to dispense the sacrament on June 28th.

Napier and Brooke—Mr. Troup till next Presbytery.

Dunwich, Chalmers' Church—Mr. John Ferguson, 12th April, and three following Sabbaths, Mr. McMillan, 17th May, afternoon, Mr. Clark, 24th May; Mr. McColl, catechist, 7th and 14th June. Messrs. Sutherland and Ferguson to dispense the sacrament 21st June, Mr. Currie 5th July.

Delaware—Mr. Scott, 26th April, and five following Sabbaths; Mr. Gracey, 14th June, and four following Sabbaths.

Dorchester—Mr. McColl, catechist, till next Presbytery, except three Sabbaths to Labo.

Lobo—Mr. Clark, 19th April; Mr. J. McColl, 26th April, Mr. Skinner, 3rd May, Mr. James Fraser, 10th and 17th May; Mr. Fletcher, 24th May. Messrs. Stewart and J. McColl to dispense the sacrament 31st May, Mr. Clark 14th June, Mr. J. McColl 28th June.

Strathroy and Adelaide—Mr. Murray, 19th and 26th April, and last four Sabbaths of May, the sacrament being dispensed on the last. Mr. Bennett, 3rd May; Mr. Scott, 7th June to 12th July.

Oil Springs—Mr. Scott of London, 3rd May (Mr. Murray preaching in London), Mr. Jamieson, 10th May, and six following Sabbaths, Mr. Martin, 28th June, and two following Sabbaths.

Plympton—Mr. Bennett, 26th April; Mr. D. Walker, 3rd May; Mr. Duff, 10th May, and nine following Sabbaths.

Moore—Mr. Duff, 12th April, and three following Sabbaths; Mr. Martin, 17th May, and five following Sabbaths; the sacrament to be dispensed by Mr. Fraser, on 31st May. Mr. Jamieson, 28th June, and two following Sabbaths
 Warwick—Mr. Jamieson, 19th April, and two following Sabbaths; Mr. Murray, 31st May, and two following Sabbaths.

PRESBYTERY OF ONTARIO.

This Presbytery met at Prince Albert on Tuesday, the 14th of April, when seven ministers and three elders were present, together with a number of *commissioners* and church members, who were interested in matters which were to come before the meeting.

Reports were called for from kirk sessions in reference to the overture in favour of a General Assembly. Several reports were given in, all of them but one expressing the opinion that in present circumstances the formation of a General Assembly would be altogether premature. This opinion was homologated by the Presbytery, and the clerk was instructed to report accordingly.

Called for the report of a committee, appointed at the previous meeting, to draft an overture to the Synod for an Examination Board with a view to secure a higher standard of attainment among our students. The committee read and handed in a drafted overture, which, on motion made and seconded, was adopted and carried unanimously by the Presbytery, with the exception of Mr. Baird, who craved leave to enter his dissent.

In accordance with a written request, which was read by the clerk, Mr. McTavish was appointed to dispense the communion at Whitby on an early Sabbath day; he was also authorized to examine and admit any persons who might wish to join the membership of the church, and two elders were appointed as assessors in this matter.

Attention was called to the blank statistical and financial returns which had come from Synod's clerk, with a view to be filled up by congregations; when it was moved and carried, that in the event of any congregations failing to send in their returns by the prescribed period, the clerk be instructed to write to the proper parties, reminding them of the Synod's requirement, and requesting them to comply with the same.

Proceeded next to dispose of the call to Mr. King, from the Gould street congregation of Toronto. Papers were read, attesting the appointment of *commissioners*. In behalf of the Presbytery of Toronto, Dr. Burns and Mr. Wallace, elder, were heard. Mr. George Smith was heard for the session, and Mr. John Douglas for the congregation of Gould street. Messrs. John Ratcliffe, John Lant, and Robert Smith were heard for the interests of Columbus and Brooklin. Finally, Mr. King himself was heard, when, after a clear and full enumeration of points which he had seriously and prayerfully pondered upon, he declared his opinion that the Presbytery would see it to be their duty to dissolve the connection between him and his present congregation and agree to his being translated to Toronto. Thereafter the members of Presbytery expressed their opinions, and on motion made it was agreed to find, that the Presbytery, in respect of the judgment now delivered by Mr. King, agree to dissolve the connection between him and his present charge, and appoint Dr. Thornton to announce this decision to the people of Columbus and Brooklin on Sabbath week, and to declare the congregation vacant.

The *commissioners* from Toronto thereupon expressed their acquiescence, thanked the Presbytery for the honourable manner in which their business had been proceeded with, and craved extracts.

Mr. King also expressed his sincere regret at the thought of parting with his brethren of the Presbytery, and hoped that notwithstanding this separation, there would still be entertained between him and them those kindly feelings which had characterized their past intercourse.

The Presbytery agreed to record the deep sense of loss which they and his congregation have now sustained by the removal of Mr. King, and their earnest wishes for his comfort and success in the the sphere of labour on which he is about to enter, and to express their sympathy with the congregation in being deprived of the services of a devoted and faithful pastor.

Proceeded next to a conference on the state of religion, when after a lengthened and free expression of mind as to various matters throughout bounds of the Presbytery,

it was left to Mr. McTavish to make up the Presbytery report on the subject, from the statements which had come out in connection with the conference.

An overture to the Synod was submitted by Mr. Monteath to the effect that some steps should be taken by the Synod for the preservation of the Presbytery records of the two Bodies which now compose our united church, and for rendering said records accessible to the office-bearers of the church, and others who might be reckoned worthy of consulting them. The overture, in an amended shape, was adopted by the Presbytery, and was ordered to be transmitted to the Synod.

In regard to some other matters which came up before the court, it is scarcely necessary to give any account of them.

R. MONTEATH,
Pres. Clerk, pro tem.

PRESBYTERY OF STRATFORD.

This Presbytery met at the Presbyterian church, Elma, on the 28th January last, when Mr. Robert Renwick, a licentiate of the U. P. Church, Scotland, was ordained and inducted into the pastoral charge of the united congregations of Elma Centre, West Monkton, Molesworth and Listowell.

The Rev. Robert Hall preached; the Moderator, the Rev. Thos. Lowry, presided and addressed the minister; the Rev. R. Hamilton addressed the people, and the Rev. Wm. Caven concluded the services by prayer.

The Presbytery met again at St Mary's on the 3rd February last, at which meeting the congregation of Chalmer's church, St. Mary's, was cited to appear in connection with the arrears of stipend to the Rev. D. Beattie.

The Presbytery, after reasoning and a protracted conference with the congregation, and finding that only a small proportion of the congregation were disposed to contribute towards the payment of the arrears, and that a difference of opinion existed among the members of the court as to the import of the Synod's deliverance in this case, and consequently the legitimate means which should be taken in order to collect the arrears, referred the matter to the Synod for advice, and appointed Messrs. Doak and Hall to state the reference.

The quarterly meeting of the Presbytery was held at Stratford on the 31st March last. There were 12 ministers and 2 elders present.

The Rev. Alexander Topp, of Knox Church, Toronto, was nominated as Moderator of the Synod, and Mr. Wm. Caven, minister, and Mr. Ballantyne, elder, were appointed members of the Synod's Committee on Bills and Overtures.

Mr. Robert Ewing, a licentiate of the U. P. Church, Scotland, presented his credentials, and the Presbytery agreed to apply to the Synod for leave to receive him as a Probationer of the C. P. Church.

On an application from the congregation of Mornington (the Rev. D. Beattie's) leave was granted said congregation to sell fifteen acres of their glebe land to meet certain payments on their debt.

The subject of the state of religion was taken up, and as a number of members had left the court, it was agreed to postpone the consideration of this subject until an early sederunt at next meeting, when the statistical returns are required to be laid upon the table.

WILLIAM DOAK,
Pres. Clerk.

PRESBYTERY OF GREY.

This Presbytery held its ordinary quarterly meeting at Durham on the 14th and 15th days of April.

Mr. Park reported that the committee appointed to confer with Mount Forest congregation had fulfilled their appointment, and that the congregation unannouncedly and heartily resolved to make the stipend if possible not much less in amount than that formerly received.

Mr. Waters, according to notice given, moved that the Presbytery overture the Synod to urge and command that uniformly be observed throughout the Church as regards the administration of baptism. It was moved in amendment that the overture be not transmitted. The amendment was carried.

A petition was presented from Tara and Derby Stations, praying for the moderation of a call to a minister; also a petition from Norri. Sullivan, an adjoining station, praying that the moderation be not granted till they were heard in the matter. It was resolved that the petitions lie on the table; and a committee was appointed to visit those stations and report at next meeting of Presbytery, viz:—Messrs. Stevenson, Bremner, and Tolmie, ministers, and Messrs. Christie and Scott, elders—Mr. Stevenson, convener.

A petition was presented from a number of members and adherents of the Presbyterian church in Priceville and neighborhood, praying to have divine service conducted in that village. The petitioners were recommended to bring the subject before Mr. C. Cameron and his session, and Mr. Cameron was recommended to give them what supply he is able.

A petition was presented from Egremont, stating that it was proposed to build a church, and praying for supply in connection with the other two stations in the Township. The Presbytery agreed to do what they could towards granting the prayer of the petition when they came to the consideration of the subject of their Home mission field generally.

Mr. Tolmie having requested that assessors might be appointed him in order that he might form a session in his congregation; Mr. Frazer and Mr. Kennedy were appointed accordingly.

The Presbytery nominated Rev. Mr. Skinner of London Presbytery as Moderator of Synod.

WM. PARK, *Pres. Clerk.*

HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox College, on Wednesday, 1st April. The principal duty, as usual, was the distribution of missionaries for the summer. The following distribution was made:

Presbytery of Montreal—Rev. Messrs. Fenwick and Irvine; with Messrs. Edward Graham and Stephen Young.

Presbytery of Ottawa—Rev. J. Tait; and Messrs. A. Grant, G. Grant and A. Traver, Students.

Presbytery of Brockville—Rev. J. Howie.

“ *Kingston*—Rev. T. Kellough; and Mr. McNaughton, Student.

“ *Cobourg*—Rev. R. Leask; and Mr. K. McDonald, Student.

“ *Ontario*—Rev. P. McDermid, two mo's; and Mr. H. McQuarrie, Student.

Presbytery of Toronto—Rev. R. Scott; and Messrs J. Thomson, J. Burton, W. Lundy, F. Patton and W. M. Roger, Students; Rev. R. D. McKay, for one month.

Presbytery of Guelph—Rev. W. Fayette, for three months; Rev. J. Hume; and Messrs. McGuire and R. N. Grant, Students.

Presbytery of Hamilton—Mr. Mitchell and Mr. A. B. Simpson, Students, for first three months; Messrs. Duff and M. Grant for second three months.

Presbytery of Paris—Mr. W. Caven, Student; Rev. A. T. Holmes, for two months.

“ *London*—Rev. G. Jamieson, Rev. J. Martin, Rev. J. Scott; Messrs. H. Gracey, O. Labelle, D. Duff, for first three months, J. Mitchell, for second three months, J. Ferguson, for three months, Rev. G. Murray, for three months.

Presbytery of Huron—Rev. Jas. Ferguson, three months; J. Morrison, student.

“ *Stratford*—Rev. W. McWilliams; A. Findlay, Student; Rev. Mr. Sutherland, for two months.

“ *Grey*—Rev. W. Hay; Mr. J. B. Taylor, Mr. J. Ferguson, three months, Mr. E. Bauld, for Bruce Mines.

There were no appointments for two or three preachers. Presbyteries requiring their services may address Rev. W. Reid.

It is understood that the summer half year commences with third Sabbath of April, and closes with second Sabbath of October.

The apportionment of moneys was remitted to the following Sub-Committee, viz., Dr. Thornton, Mr. Dick, Mr. Reid, Mr. Gregg, and Mr. H. Young, elder.

SABBATH SCHOOLS,—REPORT OF COMMITTEE OF PRESBYTERY
OF HAMILTON.

The Presbytery's committee on Sabbath Schools, beg leave to present the following report, in addition to what was stated at last meeting of Presbytery. After some delay, which your committee deeply regretted, copies of the series of Sabbath School lessons recommended, were procured and forwarded to each of the congregations, within the bounds of the Presbytery, and there is reason to believe that they are now in use, in all the schools. As formerly stated, your committee addressed to the superintendent of each school a series of questions, and requested the answers to be returned before the first day of the present month. It is a matter of regret and disappointment to the committee that only fifteen of the congregations have sent in reports of the schools connected with them. The reports received, however, are generally full, and highly satisfactory, a minute abstract of the whole is appended to this report. The number of pupils enrolled is 1,654, average attendance 1,140,—number of teachers 100 male; and 110 females, total 210, average attendance 187,—number of volumes in libraries 4,763,—amount of collections for missions in seven schools \$238,—about one half of the schools are held in the morning, the other half in the afternoon. Hymns are used in all the schools except two. The committee desire to direct the attention of the Presbytery to the following facts elicited by the reports. That in most of the schools some persons are employed as teachers, who are not members of the church,—that in many cases the teachers have no stated meetings,—and that in about one half of the schools no collections whatever are made. They note also, with grateful satisfaction, the large average attendance of the children, and the marked regularity, on the part of the teachers—absence in their case, being only *one in ten*. The reports speak also very encouragingly of the condition and prospects of the schools, and in many of them mention is made of a number of the schools having been admitted to the fellowship of the church, during the past year. In some of the schools, large infant classes are taught with most gratifying success. On the whole, your committee regard the reports received, as furnishing good grounds alike for gratitude and hope, and they cannot refrain from again expressing their regret that all the congregations, did not see it to be their duty to send the required returns, as in that case the information would have been more complete and would have formed a broader basis for future plans, and efforts.

Your committee would respectfully suggest, that the Presbytery strongly recommend, that in all the schools connected with the congregations under its care, collections be made every Sabbath for missionary purposes, as it is of *highest importance that our children be taught the duty, and trained in the habit of giving for religious objects*,—and that, wherever practicable, teachers' meetings be regularly held for prayer and preparation of the lessons. Such meetings have generally been found to have the effect of uniting the teachers in their work, and of increasing the interest and efficiency of the schools. They think it also desirable that the Presbytery seek, through the Synod's committee on Sabbath Schools, to urge upon the Synod the propriety of sanctioning and recommending some suitable hymn-book, for use in our Sabbath Schools. Your committee deem it dutiful to state, that in January last, a Sabbath School convention, composed of the funds of Sabbath Schools, in the counties of Lincoln and Welland, was held in St Catharines. The exercises were both interesting and profitable, and, in the opinion of several members of the Presbytery who were present, and who live in that locality, have exerted a happy influence upon the Sabbath Schools there,—such meetings elsewhere have often been productive of great good.

Your committee feel assured that the interest which the Presbytery has already taken in the Sabbath Schools, has done much to cheer the hearts of

those, who labour so devoutly and unweariedly in them, from Sabbath to Sabbath, and that an annual enquiry into the state and progress of these nurseries of the church cannot fail of proving highly beneficial.

W. ORMISTON, *Contener.*

Book Notices.

HISTORY OF THE REFORMATION IN EUROPE, IN THE TIME OF CALVIN; by J. H. Merle D'Aubigne, D.D., author of the History of the Reformation of the Sixteenth Century, &c. New York: R. Carter & Brothers. Sold by Rollo & Adam, Toronto; D. McLellan, Hamilton; and other booksellers. 2 vols.

Most of our readers, we presume, have read the History of the Reformation of the Sixteenth Century by the author of these volumes. They will find here what may be considered a continuation, or second series of the same work. The heroic times of Luther are reviewed in the former volumes, and now the author enters on the scarcely less interesting times of Calvin. The history of the Reformation, and the history of the civil and municipal liberties of Geneva were very closely connected together, and both are sketched by the author in these volumes in the interesting style, and with the pictorial power of which he is so consummate a master. While the writer brings to light many old documents, and has had an opportunity of referring to many important manuscripts, he imparts to the whole the charm and freshness of life. The work will be continued in several additional volumes, two of which may soon be expected.

THE THOUGHTS OF GOD. By the Rev. J. R. Macduff, D.D., author of "Morning and Night Watches," &c., &c. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

This precious little volume contains a series of meditations—one for each morning for a month—on some of the "thoughts of God" towards his people, which are recorded in His Word. The former works of the author have met with great acceptance, and have been found to be precious means of consolation and edification, especially to sorrowing and afflicted christians. The present little volume is also fitted to be highly useful. The meditations relate to most important topics, and suggest very important and useful trains of thought.

COUNSELS OF AN INVALID; Letters on Religious subjects, by George Wilson, M.D., late Regius Professor of Technology in the University of Edinburgh. London and Cambridge: McMillan & Co. Sold by Rollo & Adam, Toronto.

Dr. George Wilson, whose memoir some of our readers may have perused, occupied a prominent position in the world of science, and was distinguished for the zeal and success with which he prosecuted the study and practice of chemistry, his favourite branch of study. He was no less distinguished for his amiability as a man, and for his earnestness and humility as a christian. We regard the volume before us, containing several series of letters on religious subjects, as a most precious contribution to the religious literature of the day. In reading it, we have been reminded of Owen's saying with reference to the little work of William Guthrie, of Fenwick, entitled "The Christian's Great

Interest, viz., that there was in it more divinity than in all his own large volumes. In this small volume of familiar letters there is more practical divinity than in many larger volumes. Some of the letters refer to ecclesiastical systems, on which good men may differ, but on these subjects his opinions are stated with great candour and liberality. On the subject of the great doctrines of salvation, his views are highly scriptural, and are expressed with great simplicity and plainness. We have read the volume with very great pleasure, and regard it as calculated to be of very great service, especially to those on whom God's chastening hand has been laid.

KNOX COLLEGE—BURSARIES FOR SESSION 1862-63.

The following Prizes and Bursaries will be competed for during Session 1863-4.

1. PRINCE OF WALES'S PRIZE.—Tenable for two years; \$60 per annum. For best Essay on "Preparation of the World for the appearing of the Saviour, and the setting up of His kingdom." Open to students entering 1st and 2nd classes in Theology.
2. JOHN KNOX BURSARY, \$40.—For best essay on "The nature of the Atonement, with reference to modern controversies." Open to all students in Theological Department.
3. GEORGE BUCHANAN BURSARY, \$40.—For best examination on following subjects: Homer, *Iliad*, 6th Book; Horace, 1st Book of *Odes*; Written translation from English into Latin. Open to all students in Preparatory Department.
4. 1st GALEIC BURSARY, \$20.—For best essay on "The Import and Obligation of the Sacrament of the Lord's Supper." Open to all students in Theological Department.
5. 2nd GALEIC BURSARY, \$30.—For Gaelic Reading and Grammar. Open to students in Preparatory Department.

Attention is called to the following regulations:—

1. All essays must be sent through the Toronto Post Office, addressed to the College Secretary (with sealed envelope containing name of writer, and with motto corresponding with motto on essay), so as to be received on or before the first Monday of November.
2. The Essays for Prince of Wales' Prize and John Knox Bursary must not be in handwriting of the respective authors.

MONEYS RECEIVED FOR THE STUDENTS' MISSIONARY SOCIETY.

Donation from Mrs. Principal Willis	\$10 00
Cedar Grove, per Wm. Lundy, student	5 50
York Town Line	4 00
A Friend	1 00
	10 50
Florence, per D. Duff, student	11 68
Amherstburgh, per A. B. Simpson, student	3 00
Peterboro', per W. M. Roger	20 00
Port Hope	6 50
	26 50
Kinloss, per J. Morrison	5 90
Huron	5 15
Mr. Hislop, Peshueh	0 50
	11 55

JOHN FERGUSON, *Treasurer.*

MONEYS RECEIVED UP TO 22ND APRIL.

COLLECTE.			
Caledonia	11 00	Montreal, St. Gabriel street.....	16 00
Allan Settlement.....	10 00	Westwood.....	5 00
	<u>21 00</u>	Priceville.....	6 30
Woodville.....	16 00	Wick, &c.....	5 00
Erin.....	8 85	St. George.....	15 00
Caledon	6 20	W. Millar, Vankleek Hill.....	3 00
	<u>15 05</u>	Mrs. J. J. Kellie, do.....	2 00
Perth	20 00	St. Andrews	4 29
Richmond Hill and Thornhill...	8 38	Cooke's Church, Toronto.....	14 04
Belleville	150 00	Perth	15 00
Orillia	7 25	Columbus	10 00
Woodstock, Erskine.....	25 00	Norwood.....	2 50
Avon church, Downie church...	5 19	South Cavan	8 00
West's Corners, &c.....	3 10	Emily	3 00
Eden Mills	1 50	Prescott.....	6 00
Grimsby, &c.....	8 73	Valleyfield.....	3 00
D. R. Montreal	5 00	St. Louis de Gonzague... ..	4 00
St. George.....	25 00		<u>7 00</u>
Saltfleet.....	11 57	A. McRae, O-borne.....	1 00
Binbrook	14 95	Dundas	13 82
	<u>26 52</u>	Cooke's Church, Toronto, S. S. .	10 00
Vankleek Hill	22 00	McNab	4 00
W. Millar, Vankleek Hill.....	3 00		
Mrs. J. J. Kellie, do.....	2 00	HOME MISSION.	
Belmont	8 00	St. Mary's.....	25 00
Yarmouth	5 00	Malton.....	5 78
	<u>13 00</u>	Woodstock, Erskine church.....	20 00
Beaverton.....	14 00	Paisley	6 00
Cartwright	2 00	W. Gwillimbury, 1st	25 33
Ballyduff.....	1 20	Essa, 1st.....	59 00
	<u>3 20</u>	St. George.....	20 00
Mount Forest	10 50	Weston	10 00
Columbus	10 00	Montreal, Lagauchetiere st. S. S.	10 00
Fisherville	2 10	Vankleek Hill	6 00
Norwood.....	3 00	Cooke's Church, Toronto.....	26 00
Freelton	30 00	Cartwright.....	6 87
South Cavan.....	4 00	Ballyduff.....	6 15
Gould street, Toronto.....	100 00		<u>13 02</u>
St. Gabriel street, Montreal.....	88 69	Prescott	4 00
Emily	8 00	Cooke's Church, Toronto, S. S. .	10 00
Sullivan and Glenelg	12 00	G. M., Toronto.....	2 00
McNab	3 50	FRENCH CANADIAN MISSIONARY SOCIETY.	
Montreal, Cote street	337 37	Woodstock, Erskine church	6 00
Nassagaweya	18 00	Priceville	7 70
Brampton 1st.....	8 00	Black River	3 00
Derry West	4 00	Mrs. Rodgers, Dunfries.....	2 00
	<u>12 00</u>	South Cavan.....	10 00
		Cooke's Church, Toronto, S. S. .	10 00
FOREIGN MISSION.			
Woodville.....	16 50	SYNOD FUND.	
Camden East	6 00	West's Corners.....	3 10
Lancaster	4 00	Vankleek Hill.....	4 25
Dalhousie Mills	2 00	Perth	15 00
	<u>6 00</u>	Emily	4 00
Dalhousie	4 73	South Cavan.....	8 00
Woodstock, Erskine church	15 00	McNab.....	3 50
W. Gwillimbury, 1st	50 67	WIDOWS' FUND.	
Essa, 1st.....	30 00	Waddington, 2nd instalment	40 00
West's Corners, &c.....	3 10	West's Corners, &c.....	3 10
Guelph, Knox's	20 00	Guelph, Knox's	15 00
		Montreal, St. Gabriel street.....	12 00
		Priceville	5 80

Vankleek hill	6 25	INDIA MISSION OF FREE CHURCH.	
Broughton	3 00	A. D. Blackwood's Missionary	
Belmont	4 00	Box	7 55
Yarmouth	4 00	LANCASHIRE RELIEF FUND.	
	8 00	Avon Church, Downie	28 00
McNab	4 00	Per Rev. W. Forest, Ridgeton...	3 00
Fish Creek (special).....	10 00	FOR MISSIONS IN SYRIA.	
Biddulph do.	10 00	W. Millar, Vankleek hill.....	10 00
With rates from Rev. W. Park: Rev.		PRESBYTERY OF MONTREAL HOME MISSION	
D. Inglis.		FUND.	
COLLEGE BUILDING.		St. Sylvester	4 00
Avon church, Downie.....	11 68	PRESBYTERY OF COBOURG HOME MISSION	
Vankleek hill	25 00	FUND.	
MISSION TO AMERICAN INDIANS.		South Cavan	22 00
Friend.....	5 00		

SUBJECTS FOR EXAMINATION OF STUDENTS.

I. FOR ENTRANTS IN LITERARY COURSE.

Latin—Cæsar de Bell. Gal., 1st Book. Virgil's *Eclog.*, 1st and 4th.
Greek—Greek Grammar, and Gospel according to John.
English—English Grammar.

II. FOR STUDENTS ENTERING SECOND YEAR.

Latin—Æneid, Book II.
Greek—Xenophon's *Anabasis*, Books I and II.
 Epistle to the Galatians. 1st and 2nd Epistles to Timothy
Mathematics—Euclid, Books I, II, III and IV. Algebra to Quadratic Equations.
English—Latham's *Hand Book to the English Language*.

III. FOR STUDENTS ENTERING THIRD YEAR.

Latin—Horace, first fifteen Odes of Book I. Cicero de *Amicitia*.
Greek—Homer's *Iliad*, Book VI, 1-20 line.
 Acts of the Apostles Epistle to the Philippians.
Philosophy—Whatley's *Logic*
 Reid's *Essays on the Intellectual Powers*, to the end of the *Doctrine of Perception*.

IV. FOR STUDENTS ENTERING THEOLOGICAL COURSE.

Latin—Horace. *Ars Poetica*.
Greek—Epistle to the Romans and 1st Epistle to the Corinthians.
Philosophy—Wayland's *Moral Philosophy*.
Hebrew—Hebrew Grammar, Genesis, Chaps. I-X. *Psalms I-X*.

V. FOR STUDENTS ENTERING SECOND YEAR OF THEOLOGICAL COURSE.

Latin—Sallust's *Catiline*.
Greek—Epistle to the Hebrews.
 Winer's *Grammar of the New Testament*, Part III, Chap. 1 (Article), and 4 (Verb).
Hebrew—Psalms I-XXX.
Exegetical Theology—Epistle to the Colossians. Eadie, Ellicot, or any other modern commentator.
Evidences—Butler's *Analogy*, and Alexander's "Christ and Christianity."
Natural Theology—Paley.
Church History—Mosheim, up to the Council of Nice, Cunningham, Vol. I, first nine chapters.

VI. FOR STUDENTS ENTERING THIRD YEAR OF THEOLOGICAL COURSE.

Latin—Calvini Institut. Lib. III, Cap. 5 (Collect Lat)
Greek—Luke's Gospel and 2nd Epistle to the Corinthians.
 Winer's *Grammar*, on the Particles, including Propositions & Conjunctions.
Hebrew—Psalms XXX-L. Isaiah XL-L Chap.
Exegetical Theology—Epistle to the Colossians, as in former year.
Church History—Mosheim, 16th century. Cunningham, Chaps. XI, XXV and XXVII.
Systematic Theology—Calvin. Hill.