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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 7.

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VOL. VI.

A PLEA FOR THE MINISTRY, AS A LIFE WORK.

Allowing for the just attractions of all those professions, which are merely secular, I claim for the ministry of the Word a superiority over them all. It presents a wider range of thought to the intellect, and imparts a new interest to the investigation of truth. Here all that is great in thought and pure in pleasure—"the power of exerting the largest influences for the highest purposes"—the full feast to a noble mind of an ambition as holy as its rewards are immeasurable—an ambition which finds more sweetness in work for the eternal salvation of men than in building a pyramid, or creating an empire—all meet and embrace each other. Here a regenerated soul accomplishes the most for God, attains the end for which his piety, his endowments, and his being were given him; finds the choicest banquet for his spirit and the most perfect peace for his conscience.

But some one will say—Do you expect me to turn my back upon houses and lands, and deliberately to decline all the fruits and rewards of modern civilisation for an office generally associated with poverty and persecution? Yes, verily; I beseech you to reckon rightly. Put into one scale all that secular pursuits, when most successful, can give; and in the other the "hundredfold more in this present life and in the world to come—life everlasting"; and you will perceive that, compared with the donations of grace, the imperial riches and magnificence of the earth are nothing. I do not know and cannot conceive what everlasting life shall turn out to be. I know it to be something which shall place me by the side of Christ, at the head of creation, and that, as a joint-heir with Him, I can never, to all eternity, have a superior; while the constituent elements of my bliss, as my spirit stretches towards the Infinite, shall be such as God only can communicate and know. But with regard to the hundredfold in this life which my Master undertakes to give me, I can see that it means light, love, beatitude, nearness, repose, the consolation of the spirit—a mine of spiritual wealth, a throne of spiritual honour, in comparison with which all that this green earth holds or contains is poor. Oh, what a life that must be in which you have nothing to do but serve Christ, but glorify Christ, but imitate Christ! Is it worth living for anything else than that "all our strength, our breath, our life, our faculties should be consecrated, devoted, and crucified for the service of the Lord Jesus?" Is not this crucified life, filled with Christ and transformed by the Spirit, very happiness, as well as the mainspring of usefulness? Happiness, usefulness, character—these three sum up all attainable good on earth; and it is in the production of these that the profession of the ministry exists.

1. Happiness. What is it? It is the conformity of the soul to Jesus

and its repose in Him. It is the equilibrium in which all our faculties are held by the tranquil enjoyment of His love. It is conscious life in Christ spending its new affections on all around—exhausting its love and pity on souls and suffering. It is the habitual vision of the glory of the Redeemer and of a dawning immortality, communicating to the soul itself that ineffable contentment which springs from the divine fulness. Preaching, praying, studying, visiting—Sabbaths, sick beds, sacraments—labours, difficulties, crosses—conversions, successes, progresses—to the spiritual minister, all his happiness. I think that it is only the possessor of a deep bliss that should or could preach the Gospel. Luther, Rutherford, Edwards, M'Cheyne owe much of their triumph and greatness in doing good to their intense joyfulness. Howe, Martyn, Brainard, Hewitson, were less happy, and, therefore, less useful. A prayer or sermon bathed in joyfulness and uttered in a manner blissful goes right to the heart, and falls like a shower of sunbeams. Cut off by the nature of his office from the labours and temptations of a business life, engaged always in holy work, exercising a religious faith which makes life a discipline of goodness, and throws over decay and corruption the gorgeous light of immortality, and closeted daily with the infinitely happy Jesus, in view of the gardens of the blessed, the preacher need envy neither genius, nor power, nor fancy, for he is pre-eminently happy—at least he ought to be. And when he stands offering a free pardon, and pointing to the atoning Lamb, and picturing the glories of a celestial world, he is like a man who, having banqueted with the king, walks forth radiant with the bliss of the holy mount, to invite others to the feast.

2. Usefulness. Without a pure life, constant activity, and a firm reliance on God, nobody will be useful. When life, labour, and prayer—example, work and faith—are in harmony, and when the harmony is marred by no obliquities, the highest usefulness will be attained. The flower that sweetens the air, the dewdrop that refreshes the smallest moss, the spring that waters the valley, the sun that life gives to the earth above all, Calvary, concentrates the voice of all creation, as well as of God, and proclaims that no believing man liveth to himself. A good book, the cure of the sick, the ministry of the law, Christian beneficence, are forms of usefulness attainable by all. Done by men engaged in secular pursuits, they tell on the life that now is, and mainly affect temporal interests. The pastoral office deals directly with the life of the soul and with things that are eternal. When cities shall cease to be inhabited, and steam shall have finished its course by land or sea, when the art of Statesmanship shall be lost, and the very name of gold forgotten, the results of work for Christ shall come into remembrance and shine in immortal lustre. It is better to convert a soul than make a million of money. It is more noble to extend and consolidate the kingdom of truth, and to fight its holy battles, than to live over again the life of Pitt and Canning, both in one, or to outshine in valorous achievement Napoleon or Cæsar. Apart from the ministry of the Word, and notwithstanding his genius for civic economy, what would Chalmers have been? Luther would have been a miner, burrowing in the earth; and Calvin a priest, buried amid the rubbish of the past. A life of prayer like that of Moses and Elias, a ministry like that of the Reformers, a spirit like that of Brainard, an indomitable courage like that of the martyrs—these are the powers that bring men home to Christ, which magnify an office that deals with the ignorant and perishing; and which, in saving souls and glorifying God through the everlasting Gospel, touch every form of the earthly philanthropy; and are, in reality, the true spring of human improvement.

3. Character. This consists in perfect likeness to God in goodness, pu

riety, virtue; and is essentially beautiful, glorious, divine. Earthly pursuits cultivate only one-half the human faculties, and these not the most important; the ministerial life alone develops the higher powers of man, those that connect him with God and eternity. It is there that the passive virtues—humility, self-denial, sympathy, meekness—which so shone in Christ, are seen to confer moral distinction. The love of God, reliance on Christ, holiness and rest in the will, the strength, and the fulness of Jehovah—these are the constituents of that character which is the finest product of grace, and the only preparation for glory. In the varied walks of secular life, rank, power, and money may be attained—but you lose them in death; whereas, character, which is almost the only form of personal good which the ministry enables you to attain here, is a permanent possession. In this world, it may not count for much; but no true man will ever reckon that to be less than of supreme importance which makes him like God. If ministers have to resist sore temptations from within and without, to bear heavy burthens cheerfully, to be calm under menace and frown, to contend in the conflicts of religion with the views of men, and to endure a multitude of little ills over which religious principle can alone give them the victory—what are all these but the forces or blows by which the sculpture of character is completed, the furnace out of which, after many days, the gold comes out refined?—*From Paper in Evangelical Witness.*

Missionary Intelligence.

INTELLIGENCE FROM OUR MISSIONARIES.

BRITISH COLUMBIA.—Intelligence has been received by the convener from Rev. D. Duff of British Columbia, up to about the end of February. We deeply regret to state that in consequence of impaired health Mr. Duff feels himself under the necessity of leaving his field of labour and returning to Canada. In the present circumstances of Victoria, this is deeply to be regretted, especially as Mr. Duff may be compelled to leave before any other labourer can arrive to take his place. We trust that the Synod may be able to make some appointment to this important locality.

SASKATCHEWAN.—The convener has received letters from Mr. Nisbet, dated Carleton House 26th January. Extracts from his letters will appear in our next number. Mr. Nisbet is most anxious that a teacher should be sent to conduct a school to which the officers of the Hudson Bay Company's servants could send their children. Such a school would be self-sustaining from the outset. Mr. Black is in hopes that a competent teacher may be got at Red River to undertake this work.

RED RIVER.—Matters are progressing as usual at Red River. Mr. Black and Mr. Matheson are well. Mrs. Matheson is still poorly. Mr. Black purposes to be at the meeting of Synod.

REPORT OF THE DEPUTATION APPOINTED BY THE PRESBYTERY OF LONDON, TO VISIT THE CONGREGATION AND MISSION AT ST. ANN'S, KANKAKEE, ILLINOIS, U. S.

The deputation, in accordance with the appointment of the Presbytery, visited St. Ann's, on the 28th of January last. One of their number having arrived on the Saturday previous, he found that this was the Com-

munion week, and that meetings had been held every evening in the church, which, although the weather was unfavourable, were well attended by an attentive audience.

On Sabbath the worship was conducted in the same way as is usual in other Presbyterian Churches. The attendance, on account of the extreme cold and the state of the roads, was less than usual, amounting to about 200 persons, one-half of whom were members of the church. Sermons were preached in both French and English, and the elements of the Lord's Sapper were dispensed by Mr. Chiniquy and Mr. Lafontaine.

In the evening there was service again, at which about 120 persons were present, whose interest in the worship of God and preaching of the word was shown by their fixed attention and devout deportment. There was a meeting of the Elders in the afternoon, and some conference was had with them as to the condition and prospects of the congregation. They were seven men of good intelligence and Christian bearing. Their account of the state of the church under their care was gratifying, and they expressed their desire to do whatever lay in their power to aid Mr. Chiniquy, and to promote the work of the Gospel.

The Sabbath-school was also visited, in which, on the afternoon of that cold day, there were 60 young persons present, about half the usual number. They were taught by about 12 teachers, and read the word of God in French, repeating numerous verses from the Gospels, and questions from the Shorter Catechism. They were well taught, and appeared by their cheerful and happy faces to love the Sabbath-school.

On the Tuesday following, both members of the deputation being present, examined the day-school, or college, as the people there delight to call it. Here they found 174 names on the roll, from which, at the advice of the teachers, 14 were deducted for children who had gone to other schools, leaving 160 young persons who were more or less in the college during the year. There were 126 scholars present, 48 of whom were girls. They were divided into five classes of different grades :—The 1st, consisting of 16, learning the alphabets and elements of both French and English ; the 2nd, or 17, studying the elements of reading and grammar, in two languages, arithmetic, and geography ; the 3rd, of 35, pursuing the same studies at a more advanced stage, with the addition of composition ; the 4th, of 51, comprising two divisions, and well advanced in all the branches of a good French and English commercial education ; the 5th, of 7, of whom five were young men preparing for the christian ministry, whose studies were of the most advanced kind. They were well up in the intricacies of French and English grammar, composition, and other studies of the school, besides the elements of Algebra, Latin, and Greek.

The whole day was spent in thoroughly examining all these classes, and the deputation were highly gratified at the order of the school, the good conduct of the children, their interest in the lessons, and the manifest progress they were making ; and can, with confidence, say that they are not a whit behind the best schools of the country

Many of the parents were present, and took a deep interest in the examinations.

Religious instruction is attended to every day. The school opens by singing a hymn, reading the Scriptures, and prayer, and closes by singing and prayer. The whole school is, after the opening, divided into two classes, and half an hour daily is devoted to instruction in the word of God. Although the greater part of these children belonged to families now become protestants, yet there were a considerable sprinkling of the children of the Roman Catholic parents among them, who, in spite of all the efforts made to keep them away, persevere in their attendance at this

Protestant and Christian school. The importance of this college to the French people at St. Ann's and its vicinity cannot be over-estimated. It is elevating and stimulating their minds, giving them a sound, secular and religious training, and moulding them into good Christians and citizens.

The school is taught by the Revds. Mr. LaFontaine, as principal, and Mr. Therrien, as first assistant, and a third teacher, who takes the English Department, with the assistance of the young men in the 7th class.

Having examined the roll of Church members we found, after striking off those who had left, 650 communicants in all; some of these are scattered over the country at considerable distances, still, all are known to be in connection with the church. About 60 are known to have gone back to the Church of Rome on account of the troubles of the mission. About a hundred have joined themselves to the three other small churches in St. Ann's, belonging to the Episcopalians, the Old-School Presbyterians, and the Baptists. The remaining 650 continue steadfast in the faith. There are five stations at which services have been held, more or less frequently, and which it is proposed to occupy permanently. In each of these there are groups of Protestant families; and others, who, if attended to, would readily leave the Church of Rome.

The five young men who are now studying with a view to the Christian ministry, after full enquiry and examination, were judged to be young men of much promise. Four of them have gone through the wars of their adopted country, and were highly esteemed as brave and devout soldiers. The whole five are modest, manly, and vigorous-minded young persons. Besides attending to their own studies, they assist, as may be required, at the school, and go out two and two into the districts around, holding conversations and meetings, and distributing the word of God, as they find opportunity.

The work of Reformation seems still to go on. From time to time families are leaving the Church of Rome and attending the services of the Protestant church.

In terms of the Presbytery's instructions, the deputation deemed it expedient to hold a public meeting for the purpose of introducing to the church and people, the Rev. Mr. Lafontaine, as a recognized minister of the Canada Presbyterian Church. The attendance was large, and deep interest was taken in the services. Addresses suitable to the occasion were delivered in French and English by the deputation and the French ministers.

The deputation would sum up the result of their inquiries regarding the college and the mission by saying that there is in St. Ann's a good Academy, at which there is an attendance in winter of 110 pupils, with 3 teachers; that Mr. Chiniquy has a communion roll of 650 persons, and upwards of 1,000 who attend on his ministry, together with 5 young students preparing for the ministry. The schools are free.

As to Mr. Chiniquy's accounts, of which so much has been said, the deputation went over them all and made an audit. Vouchers for every payment were exhibited, and all receipts were marked under their proper dates. A correct copy of these accounts are now presented in proper form to the Presbytery. They are well kept, and the receipts faithfully administered.

The building in which both school and church are held, and part of which is used as a dwelling house for one of the teachers, is very uncomfortable and much in need of repair. The property is still in litigation, at the instance of the Roman Catholic Bishop. Under these circumstances it is not thought advisable to spend any considerable sum of money on it either for repairs or furnishing. A more suitable place for both church and school is much needed.

The deputation would draw the Presbytery's attention to the fact that there is a large building in St. Ann's, the walls of which have been erected, and which was originally intended as a place of worship for Mr. Chiniquy's people. It is held by the trustees of the Presbyterian Church, but is not likely ever to be finished or used by them. It is, however, thought that as many of Mr. Chiniquy's people contributed to the erection of that building, and that as it was intended for their use, it might be obtained from the general assembly, on reasonable conditions, for the use of the Mission. It would be ample enough for the accommodation of both church and school, and of real benefit to the people. As it is, it is a reproach to the protestant cause, and is often pointed out by Romanists as the foolish fruits of our protestant divisions.

Were a representation on this subject made by our Synod to the General Assembly of the United States Church, it is believed that it would be favourably received. It remains for the Presbytery to say whether they will take any action in the matter.

Of the importance of sustaining this mission, the deputation are fully convinced by what they saw and heard on the spot. St. Ann's is the centre of a large and growing French population. The protestant portion of them are numerous, and it is hoped that ere long several churches may be organized in the district. The people are, however, not wealthy, and from the scarcity of money in the country, are not able to contribute much for Mr. Chiniquy's support. Their contributions are, for the most part, in produce and labour, and for the present cannot be expected to exceed \$400 per annum. It is, however, hoped that ere long a greater spirit of liberality will be manifested among the people for the support of their own pastor, and the extension of the church in their own neighbourhood.

The deputation have nothing further to note but only to express their gratification at the state of the mission, and a confident hope that it will continue to be the means of spreading the Gospel of Christ among the French people of the district.

ALEX. F. KEMP,
JOHN THOMPSON.

LATEST INTELLIGENCE FROM THE NEW HEBRIDES.

We learn from the Home and Foreign Record of the Presbyterian Church in the Lower Provinces that intelligence has been received from Aneiteum dated 15th December. The *Day Spring* had returned from Australia. The *John William's* had also returned and proceeded to other groups. Dr. Geddie and his wife were well. From Erromanga Mr. Gordon writes that he had recovered from his illness, and was pretty strong again. He says: "The natives of this Island are fighting still among themselves. The way of peace they know not. God in his great mercy has taken some of the people into the kingdom of His Son, and has brought others nigh, but the great mass is yet afar off."

In *Christian Work* a paper originally published in the *Christian Review* of Melbourne, Australia, gives much valuable information with reference to the mission work in the New Hebrides. We quote the concluding sentences. "Our work has hitherto on this group been largely preparatory. The unhealthy nature of the climate, the diversity of languages, the ferocious character of the inhabitants, the breaking of the Mission once and again on several of the Islands, and other untoward circumstances, have rendered missionary operations on this group very up-hill work. But in addition to the great amount of preparatory work that has been accomplished, the actual results of missionary work are very considerable,

and ought not to be lost sight of in estimating the claims of this field and the importance of the services of the *Dayspring*. On Aneiteum the whole population have been for several years professedly christian, and one third of them have been received into the fellowship of the church. The whole of the New Testament, Genesis, Exodus, Psalms, and some other portions of the Old Testament have been printed, and are in the hands of the natives. On Erromanga a church has been formed, the gospel of Luke has been printed, and some other books, which are in daily use, and christianity in several districts has taken a firm hold of the native mind. On Fate there is also a Christian Church, and several books have been printed, and are daily read. Both Fotima and Aniwa are occupied by missionaries. On Tanna a great hold has been obtained among the people, and we hope to occupy it with missionaries next year. Both on Tanna and Fate, we have this year re-occupied old stations by the location of native teachers. We have had a large accession to our staff of missionaries this year, and we are making an appeal for ten more missionaries, to be sent out within the next five years—that is, at the rate of two missionaries every year. We have great hopes that this appeal will be responded to, and that by 1871 we shall number twenty missionaries in this group. Every new missionary in time makes room for other two.

Home Ecclesiastical Intelligence.

CALLS, &c.

AINLEYVILLE.—The Rev. S. Jones has been called by the congregation of Knox's Church, Ainleyville.

EGREMONT.—The Rev. W. M. Christie has received a call from Egremont.

STREETSVILLE.—On Wednesday, 17th, the Rev. A. W. McKay was inducted into the pastoral charge of the congregation at Streetsville. The Rev. R. Monteith preached, the Rev. W. Gregg addressed the minister, and the Rev. Dr. Burns the people.

ADELAIDE.—The Rev. J. Donaldson has been inducted as pastor of the congregation of Adelaide.

BERLIN.—The Rev. A. J. Traver has been ordained, and inducted as pastor of the congregation of Berlin.

LOBO.—The Rev. D. McMillan has been inducted into the pastoral charge of the congregation of Lobo.

CHICAGO.—We referred, in our last number, to the induction of the Rev. R. F. Burns at Chicago. The sermon, which was appropriate and eloquent, was preached by the Rev. Dr. Ormiston of Hamilton, and the addresses to the minister and congregation, were delivered by the Rev. C. Chiniquy and Rev. W. Gregg of Toronto. Several ministers of the city of Chicago were present, and manifested great interest in the proceedings. A soiree was held in the evening, at which the Rev. W. Gregg was called upon to preside, and addresses were delivered by the Rev. Messrs. Duncan, Cuthbertson, and Erskine, (of Chicago), and Drs. Ormiston and Burns; The meetings, which were held in Crosby's Music Hall, were large and respectable, and everything afforded promise of success.

The latest intelligence from Chicago is very encouraging. The Church

is progressing vigorously, and the audiences are increasing. The collections, which averaged \$8 or \$10 during the winter, have risen to \$22 and \$27, and on the 7th April, the sum of \$51 was collected for the Foreign Missions of the church,—the first missionary collection taken up by the congregation. This is equal to more than 60 cents a member. If other congregations gave in like proportion, our Foreign Mission fund would be increased sixfold.

The new church will be commenced forthwith, under encouraging auspices. The people are enthusiastic, and are resolved, by God's blessing, to push the work through without delay.

THE MEETING OF SYNOD.—Arrangements are being made, as in former years, for obtaining return tickets for members of Synod, going by the various railways and steamboat routes.

AYR, STANLEY STREET.—We briefly referred, in our last number, to the induction of the Rev. S. Balmer. A member of the Presbytery of Paris sends an interesting account of a social meeting of the congregation which took place on the evening of the day of induction, at which Rev. J. Dunbar of Glenmorris presided, and most of the members of the Presbytery were present. The amount realized by the sale of tickets, although only 25 cents each, was \$130.

On the afternoon of the next day about 300 children from the village and neighborhood assembled together, when, after a liberal supply of cakes and fruit had been distributed, short addresses were delivered by the Rev. J. Dunbar, Rev. J. James, and Rev. S. Balmer, while the children sang some of their Sabbath-school hymns, and all enjoyed themselves to the utmost.

Mr. Balmer enters upon a wide and very important field of labour: He enters upon this pastorate of a congregation that has had not a little to contend with. During not a few of the latter years of their first pastor, Mr. Ritchie, his bodily infirmities were such as rendered him often ill able to overtake as he wished all the duties of his large congregation, while their last pastor, Mr. Irving, had but little more than begun his duties when death set his seal on him also. During their vacancy, they had called once, and again, and yet again, ere they were successful. Much to their credit, however, all passed over them, and passed away, without shaking in any sense the stability, or even disturbing the harmony of the congregation. From the auspicious circumstances under which Mr. Balmer enters upon his pastorate, and from his varied experience, acknowledged ability, and past success, we anticipate a lengthened course of much comfort to himself, and much prosperity to the congregation.

CLOSING OF KNOX COLLEGE.—The session of 1866-7 closed at the usual time,—the first Wednesday of April. The closing lecture was delivered by Principal Willis. In the course of his eloquent address which was listened to with marked attention, and repeatedly called forth expressions of approval, the Principal gave a sketch of the progress of the College during the twenty years with which he had been connected with it, and referred to the very considerable number of ministers, trained in the College, who were now occupying positions of influence and usefulness throughout the Province.

Many ministers and others were present. The Rev. D. Inglis moderator of Synod, and chairman of the College Board, closed the proceedings with prayer.

Previous to the closing, Dr. Willis received an address from the students expressive of their sense of his attention to them and of their appreciation of his Theological instructions.

DEPUTATIONS FROM OTHER CHURCHES.—Our readers will have already heard, no doubt with feelings of deep regret, that Dr. Guthrie was unable to encounter the sea voyage, in consequence of its effects upon his health. After proceeding in the steamer from Liverpool to Queenstown, he was reluctantly obliged to leave the vessel, and give up all hopes of crossing the Atlantic. The other members of the deputation, Rev. Dr. Fairbairn, and Rev. Mr. Wells are expected soon to arrive at New York. We trust they may be able to be with us at the meeting of Synod.

The members of the Irish deputation, Rev. Dr. Denham and Rev. Dr. Hall, will most probably visit Toronto, but their arrangements do not allow them to be in Canada at the time of the meeting of Synod.

GUELPH KNOX'S CHURCH S. SCHOOL.—We are glad to hear of the progress of the Sabbath School connected with Knox's Church, Guelph, under the superintendence of Mr. D. Guthrie, and of the energy of teachers and scholars in seeking to promote the cause of missions. The total amount collected for necessary purposes during the year was \$73. Of this they voted \$10 for Knox College, for French Canadian Mission \$10; Home Mission Fund \$10; Red River Mission \$10; \$10, to Mr. Chiniquy's mission, the balance being retained for mission work in connection with the school. A handsome testimonial is being got up for Mr. Mair, the former efficient superintendent, now removed to Montreal.

SARNIA.—We rejoice to hear of the continued prosperity of the congregation under the pastoral charge of Rev. J. Thompson. They are erecting a commodious and handsome church, and are in other respects making decided progress.

PRESENTATION.—The ladies of St. Joseph Street Church, Montreal have presented their pastor, the Rev. A. Young, with a Bible and Psalm Book, for the use of the pulpit, and also, with an elegant gown and Cassock. Suitable addresses were given on the occasion.

SCARBORO'.—During the past year the amount of \$200 was raised by the Scarboro' congregation for missionary purposes. While raising this very handsome sum, they have not been forgetful of their duty to their own minister. The missionary funds were thus divided: College, \$60; Home Mission, \$60; Foreign Mission, \$30; French Canadian Mission, \$14; Synod Fund, \$14; Presbytery Fund, \$10; Widow's Fund, \$12.

SULLIVAN AND GLENELG.—The Rev. James Cameron on leaving his charge for a short time to recruit his health, was presented by his congregation with upwards of \$300. Mr. Cameron, in replying to the address presented on the occasion, referred to the encouraging progress of the congregations. He said, "When I chose this part as a field of labour some ten years ago you were without churches or any ecclesiastical organization whatever. The contrast between your position then and your position now ought to be to us all cause of encouragement. By the statistical returns demanded annually by our Synod, from each congregation in our church, which I now hold in my hand, you can see that the stipend promised by you has been over paid; that your total congregational contributions for all purposes reported for this past year amount to within \$51 of having been \$2,000; that since the formation of the congregation in 1857, there have been put on our communion roll 381 names; that of these 322 still remain, whereof upwards of 50 were added during the past year; that there are nearly 300 scholars under instruction in our Sabbath Schools; that your Manse is out of debt; that one of your churches was enlarged last year, and the other is to be enlarged this summer; thereby affording accommodation to 700 or 800 worshippers."

NAIRN CHURCH, FLAMBORO.—On the 21st of February, the annual social gathering of the congregation of Nairn Church, West Flamboro, was held and proved highly successful, the whole sum accruing being \$105. A few days after two of the office-bearers called, and in the name of the congregation, and as a token of esteem for both their pastor and his wife, presented besides other valuables, a purse of \$50.

On the 25th of February, a meeting was held to take steps to purchase a Manse, and in seven hours the whole sum required was subscribed, and in another forenoon the half of the purchase money subscribed was paid in, and the property secured. On the 12th March, a willing band of young men and their friends gathered and removed the Pastor's effects to the Manse. Thus, within a few days, by the noble, self-denying, and harmonious effort of the congregation, a comfortable Manse, near the church, with all the requisite out buildings, and seven acres of ground has been secured, and the Pastor happily set down at home in the centre of his beloved charge.

TORONTO, KNOX'S CHURCH.—The annual meeting of the Sabbath School Association of Knox's Church, was held on the 28th March. It was found from the report that the scholars on the roll are 300, and the average attendance 245. In the course of the year, many of the advanced scholars have joined the ministers Bible class. The amount collected for missions during the year is \$144.61, divided as follows: Towards support of Sabbath School missionary, \$10.25; French Canadian mission, \$45.00; Red River mission, \$44.36.

The members of the Bible classes, under the charge of the Rev. A. Topp, recently testified their sense of the value of his instructions, by presenting him with an address and a handsome silver inkstand, bearing a suitable inscription.

WEST BRANT.—At the annual meeting of this station, which is at present supplied by the Rev. R. C. Moffat, they advanced the stipend twenty-five dollars, made Mr. Moffat a present of other ten, and carried over a balance for future church building.

At the last meeting of Presbytery, Mr. Moffat laid upon the table his resignation of West Brant and Hanover Stations. His field of labour has a second time grown too large for any one man to do it justice. By these two uniting with his former stations, North Brant and West Bentinck, and Mr. Brenner's South Elderslie and Sconerville, there will thus be formed excellent and abundant fields for other two ministers.

If the resignation be accepted, Mr. Moffat will then confine his labours entirely to the Walkerton congregation.

ST. MARY'S.—**REV. R. FLAWS.**—Mr. R. Flaws, who had been connected with the St. Mary's congregation for some time, having lately removed to Toronto, the session of St. Mary's, of which he had been a member, agreed unanimously to record their regret at his removal, their sense of gratitude for the many important services which he had rendered to the session and congregation, and their best wishes for his prosperity, usefulness, and happiness for the future.

RICHMOND HILL.—The Bible class connected with the Richmond Hill congregation, lately presented their minister, the Rev. Mr. Dick, with a purse of \$50, and an address expressive of their esteem for him as their pastor, and their good wishes for his temporal and spiritual welfare. They presented him with a valuable Buffalo robe about a year ago.

GLENMORRIS.—While the Manse of the Rev. John Dunbar, Glenmorris.

was lately broken into in his absence, and about \$80 stolen therefrom, the congregation with their characteristic kindness, have very generously presented him with a tangible token of their sympathy, in a sum of money equal to the amount stolen. Such an act has a language peculiarly its own.

COMMENDABLE LIBERALITY.—In the month of May last, we received a letter signed, “a Presbyterian,” enclosing \$100 for Knox College, with the intimation that should business prosper, the donor would send a like amount next year. A few weeks ago “a Presbyterian” again addressed us, sending again \$100 for the College.

NASSAGAWEYA.—The Rev. J. Little, lately ordained as minister of the congregation at Nassagaweya, was lately presented by the congregation with \$103 25, as a token of kindly feeling to him and his partner for life.

TO CORRESPONDENTS.—We have several extracts and communications in type, including notice of late Rev O. Labelle, which we are reluctantly compelled to leave over.

PROCEEDINGS OF PRESBYTERIES

LONDON PRESBYTERY.—This Presbytery met in St. Andrew's Church there, Tuesday 26th March. The attendance of ministers was small.

Mr. Chesnut reported that according to instructions he had ordained elders at Petrolia and Wyoming. Mr. Ewen McQueen and Mr. Alexander Craise were ordained.

Arrangements were made for the induction of the Rev. J. Donaldson at Adelaide, and of Rev. D. McMillan at Lobo.

Reports were made as to the induction of Rev. Dr. R. F. Burns at Chicago, and Rev. A. McDiarmid at Amherstburgh.

The Presbytery took up the subject of Psalmody, as sent down by Synod's Committee. The Presbytery agreed to the following motion, “That the circular on the subject of Psalmody having been read, the Presbytery after consideration, agreed that as in the present circumstances of the church there is no hope of uniformity in the matter of Psalmody being secured, it is not advisable that any further action be taken in the matter.

Rev. Mr. Proudfoot, Convener of Home Mission Committee, tendered the resignation of his position as Convener, in consequence of the encroachment on his time by the duties of that office. The Presbytery after long discussion agreed, “That Mr. Proudfoot, Convener of Home Mission Committee, having tendered his resignation, the Presbytery after lengthened consideration agreed respectfully to request Mr. Proudfoot to withdraw his resignation, and considering the large amount of work which devolves on the Convener, a salary of \$100 per annum be allowed, to be dated from 1st January, 1867.” Mr. Proudfoot agreed to withdraw his resignation. Messrs. Simpson and Goodfellow asked leave of absence for three months. The Presbytery agreed to grant the request.

Mr. Kemp reported in reference to matters at Wallaceburg. He had received from congregation collections \$235. Mr. Kemp stated his willingness to endeavour to raise the balance of debt during the summer months. The Presbytery empowered Mr. Kemp to raise the above sum, and tendered their thanks for his diligence. Mr. Kemp on behalf of himself and Mr. Thompson, gave a most interesting report of the mission at St. Anne's, Kankakee, also a statement of the accounts. On motion of Mr. Proudfoot, the thanks of the Presbytery were tendered to the deputation. The Presbytery record their high satisfaction at the state of St. Anne Mission, and request Mr. Kemp to publish his report in the Record.

Mr McKenzie asked and obtained leave to withdraw the notice of motion tabled at last meeting.

The Presbytery took up consideration of remit of Synod anent formation of a general assembly. It was agreed to approve of the same, and recommend that it be immediately carried into effect, with the single alteration in Section II, Chapter I, by omitting the words, "who are, or who have been upon the roll of Presbytery."

There being no document in reference to remit anent act for reception of ministers, the Presbytery was unable to take any action on that matter.

The Presbytery took up remit anent Representative Elders. In answer to I. Agreed that one Representative Elder be sent from each ministerial charge. In answer to question II. No.

Mr. Proudfoot was nominated Moderator for ensuing Synod.

Messrs. Thompson, Minister, and Alexander Smith were appointed for Committee of *Bills and Overtures*.

Next meeting of Presbytery to be held in 1st Presbyterian Church, London, on 1st Tuesday in July next, at 11 o'clock a.m.

G. CUTHBERTSON, *Presbytery Clerk*.

THE PRESBYTERY OF HAMILTON.—This Presbytery met at Hamilton, and in Knox's Church, on the 9th of April, Mr. Wallace, Moderator. There were sixteen ministers present and six elders. Rev Messrs. Smellie of Fergus. Aitken of Smiths Falls, Meikle, of Daulis Ferry, New York, and Henderson of Hamilton, were also present as corresponding members.

The Records of several Kirk Sessions were examined and attested.

The Rev. Mr. Proudfoot, of London, was unanimously nominated as next moderator of Synod

The congregation of Kilbride obtained a moderation in a call, to take place on the 23rd April. The Rev. George Burson, late of the Wesleyan Methodist Conference, an ordained minister, stationed at Paris, C. W., applied for admission into full ministerial standing in the Canada Presbyterian Church. The testimonials in his favour were ample and very satisfactory. The Presbytery appointed a committee to converse with Mr. Burson, and after hearing their report, agreed unanimously to take the necessary steps for his admission into the Church.

The Presbytery granted leave of absence for about four months to Dr. Ormiston and Mr. Porteous, and appointed Mr. Inglis of Hamilton, Clerk pro-tem, to whom all communications intended for the Presbytery, should be addressed, for the next four or five months.

Mr. Simpson minister, and Mr. Thornton, elder were appointed to represent the Presbytery, on the committee of Bills and Overtures. The Presbytery received with pleasure the reports of the various Missionary committees, which on the whole were satisfactory. The Presbytery sanctioned an arrangement, by which the Presbyterians and others in the Town of Cayuga, will obtain a supply of sermon.

The various remits of Synod were taken up for consideration by the Presbytery and the following conclusions were arrived at.

1. The Presbytery approve of the appointment of ministers over mission fields, with seats in the church courts, while thus engaged.

2. The Presbytery came to no finding on the appointment of one large committee to transact the business of the church.

3. The Presbytery has not received any Act on the reception of ministers.

4. They decide that each Pastoral Charge be represented by a single Elder, whether it has one Kirk Session, or more than one.

5. No return is made to the next matter remitted, on the representation of Kirk Sessions in Church Courts by Elders not belonging to these sessions.

6. In relation to a General Assembly the Presbytery affirms the principle, but recommends that no immediate action be taken in the erection of it, in view of the union of the British North American Provinces under one dominion, and the probable union of the Presbyterian Churches, at no distant day.

It was also agreed to recommed that the congregation of North Pelham be supplemented by the Home Mission Committee out of the Central Fund, to the extent of \$100, per annum, being \$25, more than is granted at present, provided the congregation also raise \$25, in advance of their present subscription.

JOHN PORTEOUS, *Presbytery Clerk.*

PRESBYTERY OF GRAY.—This Presbytery held their ordinary quarterly meeting at Paisley on the 19th and 20th March.

Reports were given in by the conveners of the deputations appointed to visit the several congregations and Stations. It was understood that where these visitations had not been made, they would be as soon as convenient.

Notice having been received from the Presbytery of Toronto that Mr. A. Brown, Mono, had accepted the call to St. Vincent, Sydenham and Euphrasia, and that the Presbytery had agreed to his translation, his induction was appointed to take place at St. Vincent, April 17th, at 11 o'clock,—Mr. Stevenson to preach and preside, Mr. Gauld to address the minister, and Mr. Dewar the people.

A report was read from Mr. McMillan of his having moderated in a call at Reid's Station, Egremont, and a call was laid on the table in favour of Mr. Wm. Christie, minister of the gospel, and sustained.

Mr. Greig's resignation of the Lower Station of his congregation was taken up and parties heard,—the Upper Station expressing their desire to have service every Sabbath instead of every alternate Sabbath as at present. The resignation was accepted of, and the application of the Upper Station granted.

Mr. Moffat gave in his resignation of the charge of Hanover and West Brant Stations. It was agreed that the resignation lie on the table till next meeting,—the meeting afterwards appointed to be held at Walkerton, and that parties be cited then and there to appear for their interests in the matter.

Mr. C. Cameron gave notice that he would move at next ordinary meeting that the Presbytery meet once a-year at Paisley. Mr. Tolmie then begged leave to delay bringing forward the overture to the Synod for the formation of a Bruce Presbytery, of which he had given notice, till Mr. Cameron's motion is disposed of. The Presbytery enjoined those congregations that have not yet contributed to Knox College to do so as soon as possible.

The Presbytery ordered Session Books to be produced at next ordinary meeting.

Mr. J. Cameron applied for leave of absence for two or three months, owing to the state of his health. The request was unanimously granted, the Presbytery expressing their sympathy with Mr. Cameron, and their hope that the visit he contemplates making to the old country would be the means of restoring him to his former state of good health.

Mr. Tolmie was appointed member of the committee on Bills and Overtures.

A hearty vote of thanks was given to the people of Paisley for their hospitality to the Presbytery.

The Presbytery adjourned to meet at Walkerton on the 2nd Tuesday of May at 3 o'clock.

WM. PARK, *Presbytery Clerk.*

PRESBYTERY OF KINGSTON.—This Presbytery held its stated quarterly meeting in Brock Street Church, Kingston, on the 9th and 10th of April. All the ministers but one were present.

The Presbytery took into consideration the Draft Act for the General Assembly as presented in the Circular of the Synod's Committee on that subject. Chapter 1st was approved of, with the addition of the following words, "Under the barrier act." Chapter 2nd was agreed to, with the exception of Section 3rd, which was changed to read as follows, "Should the number on the roll not be capable of being divided by three, then the third shall be the third of the next higher number capable of such division." The Draft Act as thus amended was approved of.

Mr. William Hyland, a Delegate from Glenvale, intimated that the people whom he represented were desirous of calling a minister. Mr. Wilson was authorized to moderate in a call, when warranted to do so.

Application for aid from the Central Fund were made on behalf of the following weak congregations; viz:—

1st. Melrose and Lonsdale for \$150.

2nd. Amherst Island for \$100.

3rd. Trenton and Consecon for \$125, in the event of a settlement, or \$2 per Sabbath while vacant. The Presbytery sanctioned these applications, and commended the congregations concerned to the favourable consideration of the Synod's Home Mission Committee.

The Presbytery decided to ask assistance,—1st, for Marmora at the rate of \$2 ^{per} per Sabbath.

2nd, for Hastings' Road at the rate of \$2 per Sabbath.

The people in Camden and Sheffield having signified their desire for the moderations of a call, Mr. Scott was instructed to attend to this matter at an early day.

Rev. A. Lees and Rev. R. Moodie gave encouraging reports respecting their fields of labour within their bounds. The Presbytery agreed to overture 'be Synod anent the propriety of opening a correspondence with the sister body in the Lower Provinces so as to prepare the way, when the proper time shall have arrived, for the union of the two Synods under one General Assembly.

An overture anent purity of worship from the Session of Brock Street Church, Kingston, was presented for transmission to Synod.

A request from St. Columba Church to retain Mr. Reeve for six months, was granted. Mr. Wishart brought under the notice of the Presbytery Mr. Goldie as a Catechist. A committee was appointed to make the necessary inquiries with a view to his employment.

The subject of Psalms engaged the attention of the Presbytery. The following answers were given to the questions proposed. Answer to question 1st. *One* uses the Psalms alone, *six* use the Psalms, Paraphrases, and Hymns usually bound up with them; and *two* use the Psalms, Paraphrases, and United Presbyterian Hymn Book. Answer to question 2nd. No, by a vote of six to two. Answer to question 3rd. It is inexpedient at present to have any alteration made. No answer to question 4th.

The Presbytery took up the Remits of Synod next.

1st. The Remit anent the appointment of Ministers as ordained Missionaries over Mission districts, was approved of.

2nd. The Presbytery declined giving any deliverance on the Remit anent Synodical Committees.

3rd. The questions in the Remit anent representation were both answered in the negative.

Mr. Topp was nominated Moderator of Synod.

The Rev. John McMechan, and Dr. Holden were appointed members of the Committee on Bills, &c.

A Petition from Presbyterians in Elzevir and Kaladar asking for a supply was favourably received. Mr. McLaren was instructed to proceed with the moderations of a call at Trenton and Consecon. Mr. McMechan gave notice that at the next ordinary meeting of Presbytery he would introduce an Overture anent making provision as a church for the superior education of our young people. Mr. Croll was appointed to labour for three months in Huntingdon and Roslin, and Mr. Gillies during the same period in Bath and Fredericksburg. The Presbytery's Home Mission Committee was re-appointed, Mr. Wilson, Convener.

The Presbytery appointed an adjourned meeting to be held in Brock Street Church, Kingston, on Tuesday the 7th of May next, at three o'clock, p. m.

THOMAS S. CHAMBERS, *Presbytery Clerk.*

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 2nd and 3rd of April.

Mr. Scott's resignation of the congregation of Oakville was accepted.

A call from Markham to Mr. F. Duncan, minister at Brampton and Malton, was laid on the table, and the steps usual in such cases were taken.

Mr. A. W. McKay intimated his acceptance of a call from Streetsville, and his induction was appointed to take place there on the 17th of February.

Mr. King gave in a full and minute report from the Home Mission Committee of the Presbytery, relative to operations under their care during the past year, and including a statement in regard to the number of families and members, the attendance and amount raised in connection with each station, and also the supply afforded, and the amount received from the Synodical Home Mission Fund. It was agreed that the report should be printed for circulation in the congregations within the bounds.

In compliance with recommendations in a report from the deputation appointed to visit the congregations in Caledon, at Orangeville and Mono Mills, and with the wishes of the congregations, the congregation in Caledon East, hitherto associated with Mono Mills, was put under the pastoral care of Mr. McFaul, and the congregations of Orangeville and Mono Mills, were united together as a pastoral charge.

A report was received in reference to the organisation of the congregation of North Oro.

The circular from the Committee of Synod on Psalmody was read, containing questions, answers to which were requested. Dr. Jennings moved, seconded by Principal Willis, "That the Presbytery send this general answer on the whole subject—that it is inexpedient for the church to open up this matter, or to make any alteration in her present practice. Mr. Monteath moved, seconded by Mr. Gregg, "That the Presbytery proceed to consider the questions in the circular with a view to answering them." On a vote being taken, the amendment was carried by the casting vote of the moderator.

In answer to the first question, the Presbytery agreed to say that some congregations within the bounds use only the psalms of David,—that others use the psalms with the paraphrases and hymns usually bound up with the psalms, and others the hymn book of the United Presbyterian church along with the above.

In answer to the second question, the Presbytery unanimously agreed to say that they do not object to the use of songs of praise, in addition to those contained in the book of Psalms. In answer to the third question, the Presbytery agreed by a majority to say that they do not approve of, or desire, a revision of the paraphrases and hymns usually bound up with the psalms, and that they approve of the selection of a limited number of hymns to be used in public worship.

In answer to the fourth question, the Presbytery agreed to suggest that any selection of hymns that might be made should contain a full statement of doctrinal truth.

A session pro tempore was appointed for the recently organised congregation of Yorkville.

A committee was appointed to inquire into the subject of the stipends of ministers, and authority was given at the following sederunt to the committee, in compliance with their request, to visit several congregations.

The following students, fourteen in number, underwent the usual preliminary examination with a view to license, to the satisfaction of the Presbytery; viz, J. R. Riley, W. Groulx, J. Aull, J. Becket, M. Fraser, J. McNab, R. M. Croll, P. Musgrave, A. C. McDonald, D. Davidson, A. C. Gillies, W. Grant, J. W. Bell, A.M., and W. Burns.

The Rev. J. J. A. Proudfoot was nominated for the moderatorship of Synod.

Consideration of the interim financial returns received, and of subjects remitted by the Synod, was deferred till next ordinary meeting, to be held in the usual place on the first Tuesday in May.

At a meeting of the Presbytery held in Brampton, on the 26th of February, Mr. A. Brown of Mono was translated to St. Vincent, &c., in the Presbytery of Grey.

J. MITCHELL, *Presbytery Clerk.*

PRESBYTERY OF HURON.—The Presbytery of Huron met in Willis' Church, Clinton, on Tuesday the 9th day of April last. There were eleven ministers present and ten elders. The Rev. Adam McKay had been supplying South Kinloss in connection with Oulross for the past two years, according to arrangement of Presbytery, but these congregations are now separated in accordance with the prayer of a petition from Culross. A call from Knox Church, Ainlyville, in favour of the Rev. Samuel Jones was read, sustained and accepted by him. The induction was appointed to take place on Tuesday the 7th day of May. The Presbytery roll was made up for the year. The remit and the constitution of the general assembly was considered, and the following decision came to, that in the present circumstances it was unnecessary to take further steps for the consideration of the proposed constitution of a General Assembly.

The report of committee appointed to examine the receipts and expenditure of the Upper Canada Bible Society, recommended that the further consideration of this matter be left over till the meeting of the Synod which recommendation was adopted by the Presbytery.

The Mission Station in Stephen and Hay was transferred in the meantime to the Students Missionary Society.

The remits on the eldership were considered. In regard to the first point, it was agreed to recommend that there be but one representative from each pastoral charge entitled to a seat in Presbyteries and Synods. In regard to the second point it was agreed to, that each representative elder must come from the session to which he belongs.

The remits on the Home Mission Scheme were considered. Both points on page 34 of printed minutes were approved of. But with regard to recommendation recorded on 45th page of the appendix, it was agreed to defer consideration thereof, till the action of Synod is known respecting the former remits just noted. Dr. Jennings was nominated for the moderatorship of next meeting of Synod. Leave of absence was granted to the Rev. A. McKay of Teeswater, on account of ill health, for four months. The congregation of Egmondville petitioned the Presbytery for leave to employ an assistant for Mr. Graham, which was granted. It was agreed to form a new Mission Station in Centre Kinloss. The next meeting of Presbytery is appointed to be held in Knox Church, Kincardine, on the second Tuesday of July next, at eleven o'clock.

A. D. McDONALD, *Presbytery Clerk.*

KNOX COLLEGE BOARD.—The College Board met on Wednesday 3rd April at the close of the Lecture. The moderator of the Synod, the Rev. D. Inglis was in the chair, and a goodly number of the members of the Board were in attendance.

The report from the Senate was read, and ordered to be transmitted to the Synod.

An interim report was given as to the funds. It was stated that as compared with the same period last year, there was an increase in the receipts of a little over \$800.

The question of the appointment of Lectureships in the College was taken up. It was moved by Mr. Gregg, seconded by Mr. Stevenson,—that in order to supplement provisionally the present College staff, the Board recommend the expediency of appointing two lecturers, to take charge of the departments of Apologetics, and Historical Theology, each giving three months during the Session.

It was moved in amendment by Mr. Walters seconded by Dr. Willis, that the departments to be assigned to the Lecturers should be Apologetics and Homiletics, the latter comprehending Pastoral and Evangelistic Theology; and that the department of Historical Theology be added to the department of Principal Willis.

The motion and amendment being put, the latter was carried by a majority.

A report on the Library was presented, and several donations of books announced.

FOREIGN MISSION COMMITTEE.—The Foreign Mission Committee met in Knox College on Wednesday 3rd April.

The Committee had a good deal of conversation in regard to the state of things in Victoria, Vancouver Island. The Convener was requested to write to obtain more full information in regard to the state of church matters there.

The Committee had conversation as to the sending of a missionary to the New Hebrides, and the name of a minister was submitted as in every respect well qualified for such a position. Means are to be employed to bring the subject before the mind of the minister referred to, and to ascertain his views in regard to the matter.

HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox College on the 2nd and 3rd days of April. The ordinary Business was done and the Mission Reports, &c., for the winter half year were considered.

The table below will show the amounts paid to Presbyteries on approved Reports, the applications made for missionaries and the distribution made. The funds were found to be in a good position and much in advance of last year. All the Presbyteries, but that of Brockville had reported as to Mission Stations and such congregations within their bounds.—The only drawback to the operations of the Committee is the scarcity of labourers.

Presbyteries.	MONEY PAID TO		Mission's asked for	Mission's obtained.	Names of Missionaries.
	Mission Stations,	Weak Cong'tns			
1. Montreal	\$	\$396 13	7	4	Messrs. Grant, McRae, Currie, Fenwick and Groulx for French.
2. Ottawa	26 00		4	3	McLaren, McDiarmid, Blythe.
3. Brockville.....	32 50	125 00	2	2	Becket, Gray.
4. Kingston	105 60		4	3½	Croll, Gillies, Burns, (4 mos.) W. Campbell.
5. Cobourg.....	103 50	87 50	3	2	Musgrove, Scott.
6. Ontario	148 00	62 50	3	2½	Aull, Barron, (4 mos.) J. McLean.
7. Toronto	189 00	40 00	12	5	Fraser, Campbell, McDonald, (3 mos.) Ritchie, McNab, (sec 3 mos.) Johnston, also <i>Battisby</i> for students.
8. Hamilton	113 50	10 00	3	2½	McBain, Urquhart (4 mos.) McGlashan.
9. Guelph	50 00		3	3	E. Reeve, J. Monroe, A. T. Holmes.
10. Paris.....			1½	1½	Bell, Milne, (3 mos.)
11. London	175 50	125 00	10	7½	Murray, Murdoch, Robertson, Lockerby, McDonald, (3 mos.) Winters, Armstrong.
12. Huron	145 00	162 50	3	2	McNab, (3 mos.) Croly (sec. 3 mos.) Ferguson, Campbell.
13. Grey.....	39 00	100 00	6	4½	Mitchell, Rowat, Mackay, Foster, (sec. 3 mos.) McInnes.
14. Stratford			1	1	Croly, (3 mos.) Milne (sec. 3 mos)
Buxton Mission ...	399 89				
St. Anne's Kankakee	200 00	.			
Total.	\$1727 49	\$1108 63	61½	45	

JOHN LAING, Convener.

DISTRIBUTION OF PROBATIONERS, FROM MAY 5TH TO JULY 28TH, 1867.

The Rev. *E. Bauld*, to London presbytery during May and June, and to Stratford presbytery during July.

Mr. Howie, to Ottawa presbytery during May and June, and to Montreal presbytery during July.

Mr. Hume, to Brockville presbytery during May, and to Ottawa presbytery during June and July.

Mr. E. McLean, to Huron presbytery during May, and to London presbytery during June and July.

Mr. A. McLennan, to Stratford presbytery during May and June, and to Guelph presbytery during July.

Mr. W. Reeve, to Toronto presbytery during May and June, and to Ontario presbytery during July.

Mr. J. H. Thom, to Montreal during May, June, and July.

JAMES DICK, C. C.

Communications.

A FEW WORDS MORE ON THE PSALMODY QUESTION. BY

DR. BURNS.

Among the parochial clergymen of Edinburgh, a century ago, there was one Mr. James Brown, a man of majestic appearance, and famed for his active and benevolent superintendence of the public charities of the city. He was the David Johnston of his day; and withal an evangelical and acceptable minister. When in 1775 the General Assembly resolved to add to the number of the paraphrases, Mr. Brown was appointed Convener of the Committee, to whom that interesting department of duty was entrusted. To the care of Mr. Brown were sent the various contributions, whether original or selected, that were made to the sum total of sacred poesy, out of which the "hymnal" or "hymnology" of Scotland's Church was to be formed. These contributions he engrossed by means of a clerk or "copiator," into small quarto volumes, for the greater facility of perusal on the part of the critics and judges of comparative poetical merit. On the death of Mr. Brown, these books, which had remained in his possession after the originals had been returned to their authors, were dispersed among his near relations. One of them, marked "Volume II," fell into the hands of his son-in-law, Mr. Somerville, merchant in Glasgow, who left it in legacy to his pastor, Dr. Macgill, then of the Tron Church, afterwards Professor of Divinity, in the University. When in 1840-1, I was engaged in writing the life of that amiable and excellent man, many of Dr. Macgill's papers were put into my hands by his surviving sister; among these, this same volume—a precious relic. It contained nearly one hundred specimens of sacred poetry in the shape of paraphrases, translations of passages of scriptures, and hymns. I did not find among them a single specimen over and above those that had been already selected for the book, that could be said to be above par. My impression is that the best by far of the contributions had been inserted in "Volume I," which I never saw. The volume in my possession was borrowed from me a few years after, by the Rev. Mr. Jaffray, then the business Clerk of Assembly and its committees, with the view of settling a question that had arisen as to the alleged connection of Burns the Poet, with the preparation of the paraphrases. The hand-writing in the book was very like that of the poet, which I can show at any time; but Principal Lee and the Bankers of Edinburgh, skilful judges of handwriting,

decided against the identity. Had it been otherwise, the issue would have amounted only to the fact, that Burns, when a lad, had been employed to copy what Mr. Brown set before him. The book was never returned to me, and I don't care about it. The sap was out of it, and the public got possession of the names of the several contributors; and here they are:—Isaac Watts, Benjamin Sonden, Samuel Stennett, John Mason, Simon Brown, Dr. Morrison, of Canisbay, Alexander Bryce, Dr. Finlay, (of America, supposed), Dr. Andrew Hunter, (Professor of Divinity, Edinburgh,) Dr. Ogilvy of Midmar, and Dr. Martin of Manimail. Some have initials, merely, such as, "J.K." who sends a great many. There are seven to which is appended a signature in a peculiar short-hand, which I have no doubt is Logan's, from the circumstance of the 53rd paraphrase, being among the number. It may be interesting to the readers of the "Record" to peruse the *first* edition of that very beautiful paraphrase.

"Take comfort, Christians, when your friends
In Jesus fall asleep;

Their better being never ends,
Why men, dejected weep?

Why inconsolable as those
To whom no hope is given?

*Death yields the Christian sweet repose,
And wafts the soul to Heaven."*

"As Jesus died and rose again,
Victorious from the dead;
So his disciples rise and reign
With their triumphant head!

*Let Christian hope dispel your fears
About the life to come;*

*And mingle comfort with the tears
You shed upon the tomb.*

A few short years of evil past,
We find the happy shore.

And death—divided friends at last,
Shall meet to part no more."

In the course of my ministry in Scotland I have witnessed two attempts by the church to improve the Psalmody, both without success. The first of these was in progress at the time when I was in Paisley, and among others our Presbytery took something like a leading part in it, for Paisley was then famed for music and poetry, as well as for muslins and flowers. Dr. Boog of the Abbey parish, a man of genius and of taste, took much interest in the matter, and I have heard from him some anecdotes regarding it. At that time Campbell and Scott were rising above the horizon, and they were both I think appealed to but they declined to take part in the scheme. Scott however offered his advice, and among other things he said, "I beseech you, don't touch the Psalms, you will not make a better version, and you will destroy their fine associations. Would it not be a sacrilege to meddle, with the 23rd Psalm?" and a hearer added; "or with the 103rd." A small selection of specimens was printed for inspection, but it did not take; for really it was a poor affair. I am not aware of any copies being now in existence.

I was present as a member in the assembly when Dr. Baird, Principal of the University, a man of blandness and benevolent feeling, made an attempt to resuscitate the effort; and I recollect well the queer impression which his tender appeal to the "poets and poetesses" of Scotland made on the audience. There was something like merriment indulged, and his

sesquipedalian phraseology did not settle it. I don't know what became of the idea; but the genius of "moderate" poetry seems to have slept ever since. At any rate the themes of "church extension" and of "non intrusion" which occupied the ecclesiastic mind soon after proved rather unpoetical in their details, whatever they may have turned out in their issues.

It is not easy to get rid of the express testimony of the great church historian Eusebius, that in the third century, "the christian brethren," "fratres," or ἀδελφοί as he calls them,† made some additions to the odes or psalms of the "sweet singer of Israel," in the shape of anthems or doxologies; but these seem to have been on a very limited scale, and they held the place of an appendix, rather than any thing else, to the Psalmody. Few, if any, of the hymns of the ancient church, date further back than the fourth century. The evidence in favor of the peculiar prominence given to the Psalms of David in social worship, is in any view conclusive. Tertullian in his well-known piece, entitled "de corona," states expressly that "while the people were assembling themselves together they were in the practice of singing some verses out of the Psalms of David;" and this was a mode of expression then perfectly well understood. Augustine in his famous work "De civitate Dei," bears testimony to the frequent use of what he calls "Davidicum psalterium." After expressing a fear that he had too often enjoyed the singing simply as a gratification to his ears, and had mentioned a like fear on the part of Athanasius, he yet approves the practice, and his words deserve notice as proving the general usage at the time. Jerome on Ephes. v. 1. "singing and making melody with the heart," adds these very expressive words, "ne ore tantum verba Dei resonemus;" taking it thus for granted that the matter of the songs was "the word of God." Augustine speaks of "hymns sung at the altar," which he says were taken "de libro Psalmorum," and in another place of his "confessions," he says of the Psalms of David "*toti ore cantantur.*" Chrysostom (on Psalm 118), calls David ἱμνογράφος "the hymn writer;" and mentions that that Psalm was sung on Lord's days, "according to a custom handed down from the fathers." In one place he distinguishes the hymns proper from psalms, though ascribing both to David, counting the hymns as one of the higher and more spiritual order. Indeed this seems to be a matter about which no reasonable doubt can be entertained, and we may add that if other and uninspired compositions were sometimes used as seems to have been the case, they were few in number and not generally recognized; for it is a singular fact that scarcely any of the more early forms of sacred poetry as used in churches have been handed down to us. Of the use of the Psalms of David there appears to have been a general approval, and both ancients and moderns may be quoted in favor of this view of the matter. "Songs"

"Songs," says Professor Tholuck, "which like the Psalms have stood the test of three thousand years contain a germ for eternity." Tholuck is living still, but Bishop Horsley has long ago finished his course; and yet he takes up and amplifies the idea (or "concept") of the German Professor, when in his commentary on the 45th Psalm, he thus speaks:—"The composition has been the delight of the congregations of the faithful for little less than three thousand years. For one thousand and fifty, it was a means of keeping alive in the synagogue the hope of a Redeemer to come: for eighteen hundred since, it has been the means of perpetuating in Christian congregations the grateful remembrance of what has been done—anxious attention to what is doing—and the cheering hope of the second coming of our Lord: who surely cometh to turn away ungodliness from Jacob, and to set up a standard to the nations which yet sit in dark-

† Euseb. vii. c. 28.

ness and in the shadow of death." "In the early ages" says Mr. Bonar in the preface to his work on the Psalms, men full of the thoughts of Christ could never read the Psalms without being reminded of their Lord. They probably had no system or fixed theory as to all the Psalms referring to Christ; but still, unhesitatingly we might say they found their thoughts wandering to their Lord, as the one person in whom these breathings, these praises, these desires, these hopes, these deep feelings found their only true and full realization. Hence Augustine (on Psalm 50.) said to his hearers, as he expounded to them the book of Psalms, that "the voice of Christ and his church was well nigh the only voice to be heard in the Psalm;" and on another occasion (Psalm 43.) "Every where diffused throughout is that man whose head is above, and whose members are below. We ought to recognise his voice in all the Psalms;" and Tertullian says:—"Omnes pæne Psalmi Christi personam sustinent." Bishop Horne whose views were the same with those of Augustine and Tertullian, thus beautifully expresses his feeling on closing his commentary on the Psalms. Speaking in his preface of the sacred pleasure, he took in the work, he thus expresses himself:—

"He arose fresh as the morning to his task, the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the "songs of Zion," he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along, for, when engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind and the remembrance of them is sweet."

R. B.

In preparing the above article I have been indebted to my two Academical Colleagues, Principal Willis and Professor Caven, for assistance in regard to the quotations from the fathers and others. The former, besides suggesting some additional testimonies, verified the whole by reference to the Greek and Latin originals; and the latter copied out for me from his folio Greek copy of Josephus, an important passage in proof that the Ancient Jews used the terms for *Psalms, odes, and hymns* as synonymous or nearly so. Yea he uses the rather remarkable expression ὕμνον τοῦ Θεοῦ, a phrase to be found in Matt. xxvi. 30; Acts xvi. 25; and Hebrews ii. 13.

NOTES AND QUERIES ON PSALMODY.

[We have excluded from the Record papers of a controversial character on the subject of the Psalmody. We insert the following, and also the article by Dr. Burns, however, as important papers on the historical aspect of the question.—EDITOR.]

MR. EDITOR.—We are indebted to the Rev. Mr. Wilson of Kingston, for publishing, in pamphlet form, that strong article on Psalmody, from the Evangelical Repository. That is a strong sentence in it from the Rev. W. Romaine of the Church of England—"I want a name for that man who should pretend that he could make better hymns than the Holy Ghost." These words do stick in one's memory and conscience. Mr. Editor, send them round the country; for they ought to do some people good.

We are also indebted to our venerable father Dr. Burns for that pleasant article in your last number of the Record:—pleasant because not merely *crudite* but also good natured. Far be the *odium theologicum* from sacred song. Let the discords of controversy mingle as little as possible with the grand and holy privilege of "lifting up our voices with one

accord" in praising God. Let us hope that the present discussions of this subject in our church court, are but as the brief though disagreeable sounds which both vocal and instrumental musicians are obliged to make in tuning their voices and instruments, before they can join in the grand concert of sweet harmony.

I have not yet seen however a satisfactory interpretation of the phrase in Eph. v. 19. and Col. iii. 16., "Psalms and hymns and spiritual songs." The most learned of our commentators are not agreed in their views of it. Even the wise Westminster Assembly's Annotators are quite as indefinite as others. Some of the commentators observe sagely that *the definite article* is wanting before the word "Psalms;" and, therefore, we should not confine the meaning exclusively to "*the Psalms of David.*" It is freely admitted that the Hebrew titles of David's Psalms:—*mizmar*, *tehilla*, and *shir*—are translated in the Greek or Septuigint scripture by words which we render in English Psalm, hymn, and scriptural song. Yet, it is submitted, that this fact does not necessarily exclude from the praise of God other Psalms, hymns, and spiritual songs, which may be composed under the New Testament dispensation.

"There is a view of the matter which I sincerely wish some of our learned church historians would elaborate:—I mean the historical view, which would probably give us the real meaning which the Christian Church attached to these words and verses of scripture in the earliest times. It is surely desirable to have reliable historical answers to such questions as these:—namely, What was understood by Psalms, Hymns, and spiritual Songs during the first three centuries? Did the Christian Church from the beginning and during these centuries confine itself to the Old Testament Book of Psalms? Or, did the church use, in public worship, only New Testament Hymns? Or, were both the Psalms of David and Psalms, Hymns, and spiritual songs of New Testament origin mingled in the church's service of praise?"

In answering these queries we might quote several historians who are considered by us all as of high authority in Christian antiquities. To the Bible we must, of course, ultimately appeal for the practice of the Apostles and first Christians: but we cannot afford to ignore the facts of uninspired history in reference to that mode of worshipping God which had, in all probability, been sanctioned by the Apostles, and which they had left to be observed in the church in after ages.

Mosheim's Church History we consider to be good authority. It is, if I mistake not, the text book in Knox College. The events, &c., of each Century are well arranged, classified, and disposed of, in this admirable work, before the author proceeds to the Century following. He thus describes the mode of worship in the—

1st Century.

"In the public assemblies of Christians—*hymns* were sung, not by the whole assembly, but by certain persons during the celebration of the sacred supper and the feasts of charity."

He describes the Christian worship in the—

2nd Century,

When the Christians were assembled, prayers were recited, the Holy Scriptures were read, short discourses on christian duties were addressed to the people, *hymns* were sung, and at last the Lord's supper and the love feasts were celebrated, the oblations of the people affording them the materials. Of the—

3rd Century,

He does not speak particularly as regards worship, and makes no mention of the service of praise.

But he thus describes the mode of worship in the—

4th Century.

“The Christian worship consisted in *hymns*, prayers, reading of the Holy Scriptures, a discourse to the people, and then closed with the celebration of the Lord’s supper. * * * The prayers had declined very much from their primitive simplicity and solemnity, and became turgid and bombastic. *Among the public hymns the Psalms of David were now received.*” (Part II. chap. iv. 3, 4.)

The proofs are so numerous, that, the Psalms of David were used now, that we may accept of it as a fact; but we may hesitate, with all deference to Mosheim’s authority to accept of it as another fact that the Psalms of David had not been used in the Christian Church before the 4th century. It does not seem probable that Jews, for example, whenever they became converts to the Christian faith, would utterly lay aside those Psalms which had been so familiar to them from childhood, and which had so many hallowed memories associated with them in connection with the services of the Temple and the Synagogue. But our hesitancy is based on what is regarded as historic data. There are two very old Books, with very pretentious names, which have been handed down to us from the early ages. Mr. Wilson’s pamphlet quotes from one of them: it is called the *Apostolic Canons*. Mosheim himself thus describes them:—“The *Apostolic Canons* are 85 *ecclesiastical Laws*, and exhibit the principles of discipline received in the Greek and oriental churches in the second and third centuries.” (Cent. I., Pt. II. ch. ii. 19.)

I have not these canons at hand to verify the quotation in the pamphlet; but I presume that it is fairly given, and it runs thus:—“Let another sing the hymns of David, and let the people repeat the concluding lines.” Doubtless the hymns of David are his psalms; and here we have, according to Mosheim, the use of the Psalms in public worship, at least in the Greek and Oriental Churches long before the fourth century; in fact, in the second century; which leads us to the probability that the worship of the first century would also have much the same character as the second; and embrace the use of David’s Psalms.

The other ancient work, to which I refer, is known by the title of “*The Apostolical Constitutions*.” Mosheim says, “They are the work of some austere and melancholy author, who designed to reform the worship and discipline of the church, which he thought were fallen from their original purity and sanctity, and who did not hesitate to prefix the names of the Apostles to his regulations, in order to give them currency.” (Cent. I., Pt. II., ch. ii., 19.) Dr. Murdock in the foot note says, “They are of considerable use in determining various points of practice in the church, during the third, fourth, and fifth centuries.” The Rev. Prof. Eadie (in *Eccles. Cyclop.*) says, “they are supposed to have been compiled in the Eastern or Greek Church, in the latter part of the third, or the beginning of the fourth century. As describing the form, discipline and ceremonies of the churches in the East about the year 300, they are of some value.” We may safely say, then, that it is agreed the work is a *compilation* of previously existing materials, framed after the manner of our own Book of “*Rules and Forms of Procedure*,” having due respect to the old “*use and wont*” of the church. The “*austere and melancholy author*” has a proper respect for the Psalms of David; he evidently regards them as an important part of the original purity and sanctity of religious worship; for, he affirms of the early order of *Morning Service*, that, “It began with the sixty-third Psalm (according to our arrangement) ‘O God, thou art my God; early will I seek thee.’” Then for evening service, the order said to be appointed by St. James, was as follows:—“The hundred and

forty-first Psalm is first read ; then this Psalm having been said, &c. (Eadie).

Now if this was the practice of the church in the year 300, there is every reason for supposing that the "Constitutions" and "Canons" were but compilations or arrangements of the chief elements of Apostolic worship, which included the use of the Psalms of David. In the "Constitutions" are many things in doctrine and worship which the Apostles "knew not of," but the Apostles were well acquainted with the Psalms, quoted them in their discourses, and sang them in public worship ; and the first Jewish disciples did the same. We read of warnings in Scripture against various Judaizing tendencies and practices, but never a word against the Jewish Psalms. The duty of singing them never was repealed ; the practice of singing them never seems to have ceased.

I cannot, therefore, reconcile Mosheim to himself, except by supposing, that, previous to the fourth century, the use of the Psalms was more common to the Greek or Eastern Churches than to the Western ; and that, in the fourth century, the use had become general in all churches.

But did the church use, from the beginning, what we call hymns—hymns composed since the days of Christ? Let the records of History both inspired and uninspired give the answer.

Eusebius is well known as "the father of Ecclesiastical history." Born about the year 270, he became Bishop of Cæsarea in Palestine, in 315. He was a good man, of brilliant talents, and extensive scholarship. The Emperor Constantine calls him "dear brother." Enjoying the most intimate friendship with the Emperor, "he had access to the State Archives as well as to the rich libraries established at Cæsarea and Jerusalem." He had ample materials for the compilation of Church history, and the right sort of talents, both natural and acquired, for engaging successfully in the work. His Ecclesiastical History is next to Holy Scripture, the chief authority to which all historians must now refer for the facts of the first three centuries.

Eusebius (in book v. chap. 28) quotes an author of the second century, who is arguing in favour of the divinity of Jesus Christ, and who uses these words :—"Whatever Psalms and hymns were written by the brethren from the beginning, celebrate Christ the Word of God, by asserting His divinity." Here let it be noted, that, these Psalms and hymns are affirmed to be composed by "*the brethren*"—a common phrase in the church, at that time, to designate Christians and to distinguish them from the Jews and Pagans. It is also noticeable that "*the brethren*" had been writing Psalms and hymns *from the beginning* :—the very fact or truth we are in search of, in answer to the query,—Were other compositions, besides Old Testament Psalms, used in Apostolic times by the Christian Church?

While it has been admitted that such hymns were very early used by Christians, it has been denied, however, that they were early used in *public worship*. Simple historical facts recorded both in Eusebius and in the Holy Scriptures settle, I believe, that point.

In the year 265, Paul of Samosata was condemned and excommunicated for his heresies and immorality by an Ecclesiastical Council held at Antioch. Eusebius names some of the leading bishops who were present, and then adds, that "The vast number of others, both presbyters and deacons, that assembled in the said city, for the same cause, one could hardly number."

Eusebius gives "an official document" of that council setting forth the charges on which the "arch heretic" was condemned ; and among others this :—"He stopped the psalms that were sung in honour of our Lord

Jesus Christ, as the late compositions of modern men, but in honour of himself he had prepared women to sing at the great festival in the midst of the church, which one might shudder to hear." The reference here, is evidently to the use of these Christian psalms in public worship; and by the action of this council, on the occasion, we have the approval of this public use of hymns, by (if not the whole Catholic church) at least by a very large portion of it, judging by the extensive representation of it present, and the subsequent approval of the council's action by the general church afterwards.

We may mention in passing, as confirmatory of this public use of Christian hymns, that the great scholar and commentator named Origen, who lived and wrote in the second century, and the early part of the third, says "Hymns are sung to God and the Only-begotten."

But let us come nearer to the first century, and listen for a moment longer to the uninspired testimony.

Eusebius refers to the events of the church in the years 107 to 110; and (in Book iii, chap. 33), refers to the celebrated correspondence between Pliny the Roman Governor of Bithynia and Trajan the Emperor. Trajan, though by nature lenient, was officially a firm upholder of the Roman Laws and Roman Gods. "He renewed the old laws against secret and unlawful assemblies, and thus put into the hands of hostile Governors a weapon that was freely used against the Christians." (Prof. I. Burns.) The result noted by Eusebius was, "that multitudes were put to death for their faith." Pliny abhors the bloody work to which he is called as Governor; and sends a letter (still extant) to Trajan, asking advice. In that letter he states what he knows, from the confession of Christians, concerning their mode of social worship. He says,—"They rose before light and sung by tunes a hymn to Christ as to a God."

But we must pass now to the sacred page of history, and trace, if we can, the practice of singing hymns to Christ, while the inspired apostles were yet alive, and endeavour to ascertain whether those "new songs" have the sanction of God, either by apostolic precept or practice.

It seems to be one of God's "ways" to give "new songs" for the celebration of new and joyful events. When Israel had crossed the Red Sea and escaped from the hand of their pursuers.—"Then sang Moses and the children of Israel" that new song which has been ever since the admiration of all true poets. When the temple of Jerusalem was first erected—then God gave a whole book of psalms to the church; and, through Solomon, the song of songs. It was a new era in the history of the church, and called for new songs. The next grand era is the advent of Messiah, and it is ushered in by the songs of Mary, Elizabeth, Zachariah, and that of the shining host of angels who sang "glory to God in the highest." But when Messiah had fulfilled all righteousness, and had died for our sins, and had risen from the dead, and had ascended gloriously, and had sat down at the right of God, a Prince and a Saviour, might we not expect these new events—these transcendently great and glorious events—to call forth new songs in his church on earth? Would the psalms of the comparatively darker dispensation express the clearer light, the brighter hopes, the richer blessings and privileges of the New Testament Saints who were no longer dependent on "the beggarly elements" of Judaism, nor any longer to be subject to its bondage, but privileged to rejoice in the liberty, and grace, and truth which came in such freshness and fulness by Jesus Christ? Surely we might expect some new songs for such new and joyful events!

We have just such songs as we might expect, recorded in the Book of Revelation. They are new, and they are "sung to Christ as to God."

We can only notice one of them in the 4th chapter. It runs thus :—
 “Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation : and hast made us unto our God kings and priests, and we shall reign on the earth.” John heard that sung. It is not one of David’s Psalms. It celebrates the fulfilment of what David prophesied. I wonder whether John joined in it mentally ! and whether he remembered it, and sung it with “the brethren” often afterwards, ere he went to sing it in Heaven !

We may safely affirm, that, on and after the day of Pentecost, the Holy Spirit did qualify men to compose New Testament psalms. In I Cor. xiv. 26, we have the proof. It reads thus :—“How is it then brethren ? when ye come together every one of you hath a *psalm*, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” The apostle is speaking of miraculous spiritual gifts, and the gift of making psalms is one of them, else it would not be mentioned in this connection. These gifts were to be for mutual edification and to prove that God was “in the church of a truth,” v. 25. But to repeat one of David’s psalms would not prove this ; any child with a good memory could repeat or sing a psalm from the book.

These spiritual gifts were widely diffused over the church, and continued long in it. The holy and learned Irenaeus, who was born about the year 120 and died about the year 200, says, (in Euseb., B. V., c. 7.) “We hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.”

We might naturally expect, therefore, to find New Testament psalms in common use during these early ages ; and some references to them, nay, some specimens of them in the New Testament scriptures. Do we expect too much ? Learned men think not. Let us see.

The Reverend Islay Burns, Professor of Divinity, in the Free Church College, Glasgow, gives in his “History of the Church” some specimens of these apostolic hymns. Thus :—

It is a faithful saying :
 For if we be dead with him,
 We shall also live with him :
 If we suffer with him,
 We shall also reign with him :
 If we deny him,
 He also will deny us :
 If we believe not, yet he abideth faithful :
 He cannot deny himself.

—2 TIM. II. 11.

The Professor adds in a note that “the rhythmical cadence of these words will be better recognized in the Greek original. He gives also. I Tim. iii. 16 and Rev. i. 5, 6, as what may be regarded as “relics of sacred psalmody—having all the rhythm and cadence of true lyrical composition.

There is another short passage, perhaps more remarkable than any of these : it is Eph. v. 14, and reads thus :—“Wherefore he saith, (or as in margin, saith *it*, or *it* saith.)

Awake, thou that sleepest,
 And arise from the dead,
 And Christ shall give thee light.

The apostle evidently is giving a quotation from some composition with

which the Ephesians were acquainted, even familiarly acquainted. But what composition? Who saith it? What saith it? Where is it said? There is no such passage in the Old Testament Scriptures, and it is found nowhere else in the New. Speaking in the style of versification the passage is "a triplet of constructive parallelisms." It is a *bona fide* piece of poetry, with which the Ephesians must have been acquainted, and which they probably sang in their religious assemblies.

But I am carried far beyond the length I had intended in these Notes and Queries; and beg to conclude by giving one undoubted specimen of a New Testament hymn, in which we have living apostles and the assembled church joining. It is the first Christian hymn—that is, the first recorded one after the ascension of Christ. It is found in Acts iv. It is related there how Peter and John having been imprisoned, and threatened, and otherwise persecuted by the Jewish rulers, returned, when released, to their own company and related what God had done for them and by them. "And when the company heard that, they lifted up their voice to God with one accord and said:—

O Lord thou art the God
Who didst make heaven and earth,
And the sea, and all things that are in them.
Who by the mouth of thy servant David didst say, &c.

The hymn ends at v. 30 of the chapter. How did the company know the hymn so as to join in it vocally—"lifting up their voice with one accord? Were they all miraculously inspired. Who can with certainty affirm this? If they were inspired, then inspiration sanctions the singing of something more than the psalms of David. If they were not inspired, then their practice warrants the same thing. But it is undoubtedly a hymn which they may have sung the day before, and which they may have sung the day after. It was a hymn for the times in which they lived; and though sung on a special occasion—the deliverance of Peter and John—there is no special reference to that fact in the hymn itself. We have thus what we may regard as apostolic practice. Is it wrong to follow it?

MCK.

Baltimore, C. W.

BEACHVILLE CHURCH DEBT—COLLEGE FUND.

To the Editor of the Record.—Many readers of the *Record* may not be aware, that two years since, an offer of \$4000 was made to the College fund, on condition that the Church at large should raise \$1600 to pay off the debt on Beachville Church. The Synod at its meeting in Montreal took action in the matter, and at that meeting nearly \$1000 was subscribed. Since that time, but little has been done by the Church, to secure this handsome donation to the College. Several of the promised subscriptions have been paid, but a large number still remain unpaid. The Presbytery of Paris guarantee \$250,—of the whole amount, provided the \$1600 is raised by the meeting of the Synod in June. Surely the other Presbyteries of the Church, and our more wealthy members, are willing to give their contributions, in order to secure what in present circumstances, would materially aid our College fund. May I earnestly ask the co-operation of the Church in this matter and that without delay. If the \$1600 is not completed by the meeting of the Synod in June the offer will most likely be withdrawn.

Contributions to be sent to the Rev. William Reid, Knox College, Toronto.

WILLIAM COCHRANE.

KANKAKEE.—The accounts of the Kankakee Mission are in type, and will appear in next number.

WALLACEBURGH.

The following collections have been received for the debt on the Wallaceburgh Church, by appointment of the Presbytery of London:

South Plympton, \$9 00; Moore Bear Creek, \$7 00; Burns' Church, \$10 35; Stratbroy, \$2 85; West Adelaide, \$3 68; Watford and Warwick, \$3 27; Amherstburgh, \$2 00; English Settlement, \$4 40; Thamesford, \$4 00; Westminster, \$5 10; Delaware and Komoka, \$5 55; Mosa, \$12 50; Wardsville and Argyle, \$13 20; Zorra, \$21 00; Dorchester, \$3 25; Bosanquet, \$9 28; Buxton, \$4 70; Fingal, \$8 45; Ekfrid, \$8 00; Florence, \$4 00; Chatham (Mr. Walker's), \$10 00; Chatham (Mr. McColls), \$5 00; Carlisle, \$10 00; Windsor, \$14 00; Detroit, \$16 28; Belmont, \$5 37½; Yarmouth, \$3 37½; Brooke, \$3 70; Sarnia, \$29 00.

MONEYS RECEIVED, UP TO 26TH APRIL.

KNOX COLLEGE.			
Colborne and Brighton.....	\$ 5 00	St. Louis de Gonzague.....	4 58
Streetsville, (less dis.).....	20 74	Carltingford	7 00
Ashburn	4 00	Fullarton and Avon Bank, (less dis.)	9 65
Paris, River Street.....	25 00	Richmond Hill	20 00
Beverley	17 00	Lefroy	9 96
Essa, Town Line ..	12 00	Central Ch., Innisfil	8 31
Essa, Carluke	1 74	Craigvale.....	7 51
Perrytown	5 00	Brampton, Knox's Ch., (less dis) ..	3 70
Egmondville	19 85	Wellesley.....	14 30
Woodstock, Knox's, (less dis.)..	58 08	Paisley	8 00
A Presbyterian.....	100 00	Uxbridge	8 00
Chatham, Adelaide Street.....	14 00	Verulam and Bobcaygeon	12 00
Moore, Burns' Church.....	10 75	Wick	6 00
Montreal, Cote Street.....	193 58	Greenbank	4 00
Ayr, Stanley Street	13 15	Manilla	6 48
Scarboro	60 00	Cunnington.....	2 46
Woodstock, Erskine.....	20 00	Vroomanton.....	1 50
Moore	20 00	Waketield.....	32 35
Acton, (additional, less dis.)....	5 82	Ancastervil	9 00
Glenmorris.....	24 00	“ East.....	5 25
Hibbert	11 00	“ West.....	4 40
Tiverton	7 54	Durham Road, &c.....	6 00
Greenock	2 14	Rocky Saugeen.....	6 00
Wroxeter and Howick	6 53	Durham ..	8 00
Brantford. (Mr. Lowry's).....	8 00	Listowel	5 00
Guelph, 1st	10 00	Mille Isles	2 00
Kingston, Brock Street	10 00	Oneida	5 20
Orillia ..	8 00	Salt Fleet.....	8 59
Brantford	20 00	Binbrook.....	17 00
Brampton, 1st	12 05	Caistor	3 90 (less dis.)
Derry West.....	2 25	Hamilton, McNab, St. adl.....	12 00
Vaughan, (less dis.)	6 52	Lakefield	9 20
Albion.....	7 60	North Smith.....	3 20
King	14 60	Rothsay and Wallace	8 00
S. Missouri	9 00	Harwich, (less dis.).....	4 30
Galt, Melville	30 00	St. Mary's, (less dis.).....	37 09
London, St. Andrews, (less dis.)..	67 20	St. Helens	7 50
Valleyfield.....	4 25	East Kilnoss.....	2 10

Ayr, Knox's.....	40 01	Albion, (less dis.)	5 84
Grafton.....	18 00	King, (less dis.)	11 52
Vernonville.....	10 00	S. Nissouri.....	10 56
St. Auns, Kaukakee	8 00	Milton.....	8 60
Cayuga.....	8 00	Boston Church.....	14 00
Indian Lands.....	16 00	Galt, Melville	20 00
Teeswater.....	10 36	" " S. S.....	20 00
South Kinloss	5 16	Georgetown and Limehouse, (less dis.)	8 50
Nairn Church.....	20 00	Innerkip	5 50
Biddulph and Fish Creek	6 00	Carlingford.....	4 00
Walkerton	6 00	Richmond Hill	10 00
Ainleyville, Melville Ch.....	16 00	Lefroy	9 96
Kenyon	6 00	Central Church, Innisfil.....	8 31
London 1st.....	20 00	Craigvale	7 51
St. Catharines	26 16	Brampton, Knox's Ch, (less dis.)	3 13
Whitby, (less dis.)	15 00	King and Laskey.....	10 00
Guelph, Knox S. S. (less dis.)....	9 60	Wellesley.....	14 29
Port Elgin	6 70	Harrington.....	8 00
N. and G. Bruce	6 50	Wellington Square.....	7 00
Woodstock, Chalmers, (less dis.)	9 60	Uxbridge	4 00
Clarke's Mills.....	2 00	Verulam and Bobcaygeon	13 00
Camden, 8 Con.....	6 00	Winterbourne S. S	2 50
" 5 Con.....	2 00	Durham Road.....	6 00
Glenvale.....	4 00	Rocky Saugeen.....	7 00
Storrington.....	10 00	Durham	4 00
Pittsburgh	10 00	Wakefield	34 00
Wallacetown, (less dis.) 1866-67	18 83	Tilsonburg, &c.....	9 77
FOREIGN MISSION.			
Madoc, St. Peter's S. S.....	12 25	Mille Isles.....	2 00
Colborne and Brighton.....	5 00	Oneida, (less dis.)	10 00
Streetsville S. S., Red River	4 72	Binbrook	8 50
Paris, River Street	20 00	Saltfleet.....	3 92
Paris, River St. S. S., Red River	12 00	Caistor.....	6 10 (less dis)
Essa, Town Line.....	10 00	Lakefield	7 60
Essa, Angus.....	2 60	North Smith	3 20
Essa, Burns' Church	2 63	Ottawa, Knox's	30 00
Perrytown	4 00	Rothsay and Wallace.....	6 00
Harpurhey S. S.....	5 00	St. Helens	5 30
Egmondville	6 23	East Kinloss.....	2 80
Eora, Knox's S. S for Mr. Nesbit	10 00	Ayr, Knox's.....	14 82
Essa, 1st.....	36 00	Grafton.....	7 90
St. Mary's S. S, Red River	10 00	Vernonville	5 00
Woodstock, Knox's, (less dis.)....	29 04	Percy	4 00
Floss and Medonte	8 40	Wallacetown, (less dis.)....	7 68
Scarboro	30 00	Indian Lands.....	5 00
St. Joseph Street, Montreal S. S.	30 00	Harwich, (less dis.).....	9 60
Woodstock, Erskine Church	10 00	Ekfrid, (less dis.).....	12 02
Woodville	17 25	Storrington.....	2 50
Moore	16 00	Pittsburgh	1 75
Acton, (less dis.)	9 66	Mili Haveu.....	1 45
Belleville	30 00	Waterdown	3 50
Glenmorris	9 00	Teeswater.....	5 00
Toronto, Knox's S. S., Red River	44 88	S. Kinloss	5 00
Hamilton, Knox's, (less dis)....	9 60	Warrensville	26 00
Hamilton, Knox's S. S., (less dis)	9 60	Nairn Ch. S. S. and Bible Class..	5 00
Manilla S. S., for Mr. Nesbit....	5 00	Walkerton	3 00
Orillia.....	4 00	Mount Forest, (Gaelic)	5 30
Malton	2 85	Amyleville, Melville.....	7 00
Oro, Knox's	2 12	St. Catherines.....	26 17
Vaughan, (less dis.)	7 75	Whitby.....	15 00
		Guelph, Knox's, (less dis.).....	9 60

Widder	12 88	Uxbridge	6 00
Arkona	3 00	Leaskdale	5 65
Lakeshore	6 52	Wellington Square	20 00
Cobourg—In discharge of a vow.	17 00	Doon	4 16
Chatham, Wellington St.	9 45	Brucefield, adl.	1 82
Port Elgin	4 30	Verulam and Bobcaygeon	16 00
Riversdale	2 03	Collingwood	21 00
Enniskillen	1 57	Winterbourne	5 50
Kinloss	1 67	Durham Road	5 00
N. Bruce	4 50	Rocky Saugeen	9 00
Woodstock, Chalmers, (less dis.)	6 88	Durham	8 00
Ingersoll	9 00	Saltfleet	8 80
HOME MISSION.		Binbrook	15 00
Colborne and Brighton	20 00	Caistor, (less dis.)	3 06
Streetsville, (less dis.)	34 90	—	26 86
Paris, River Street	25 00	Listowell	5 00
Alliston	6 00	Mille Isle, (less dis.)	7 00
Essa, Town Line	20 00	Oneida, (less dis.)	33 00
Essa, Carlisle	3 69	Hamilton, McNab St	138 86
Essa, Angus	2 10	Williamsburg	3 00
Perrytown	14 00	Rothsay and Wallace	8 00
Essa, 1st	22 00	St. Helens	12 00
Woodstock, Knox's, (less dis.) ..	32 90	East Kinloss	7 67
Orillia	10 00	Ayr, Knoxs	27 19
Caledon	9 00	Grafton	20 00
Ayr, Stanley Street	25 00	Vernonville	14 60
Scarboro	60 00	St. Anns, Kankakee	7 00
Woodstock, Erskine Church	26 00	Cayuga	29 00
Moore	25 00	Ekfred, (less dis.)	4 80
Tecumseth, 1st	28 50	Mosa, (less dis.)	9 14
Osprey	10 00	Wardsville	17 28
New Market	6 00	Bothwell	13 44
Brantford, Zion Church	25 00	—	44 66
Napanee	100 00	Less travelling expenses	42 66
Acton, (less dis.)	19 32	Windsor	28 28
Glenmorris	15 00	Harwich, (less dis.)	16 62
Toronto, West Church	13 50	E. Talbury, (less dis.)	20 24
Knox's Ch., Hamilton, (less dis.)	15 39	West do.	10 81
Knox's, Hamilton S. S.	19 20	—	47 67
Oro, Willis Church	3 70	Less travelling expenses	42 42
East Oro	4 00	Watford, (less dis.)	9 97
Orillia	6 00	Sarnia, (less dis.)	22 51
Kingston, Brock Street	13 00	Point Edward, (less dis.) ..	7 46
Bristol, (less dis.)	17 78	S. Plympton, (less dis.) ..	10 26
Oro, Knox's	5 20	Mandaumin, (less dis.) ..	16 50
Woodville, (less dis.)	168 00	Warwick V.	2 88
Vaughan	93 16	Oilsprings	6 15
Albion	21 72	N Plympton, (less dis.) ..	24 26
King	16 00	Widder	9 16
South Nissouri, (less dis.)	10 66	Arkona	3 13
Galt, Melville	60 00	—	112 28
Oakville, (less dis.)	11 72	Less travelling expenses	103 71
Georgetown and Limehouse, (less dis.)	38 24	N. Plympton	5 00
Carlingford	10 00	Wallacetown	12 00
Fullarton and Avon Bank, (less dis.)	35 34	Blythe and Morris	14 00
Brampton, Knox's, (less dis.) ..	4 50	Clark's Mills	7 70
King and Laskey, (less dis.)	39 70	Camden, 8th Con.	19 28
St. Mary's, (less dis.)	27 32	" 5th Con.	8 65
Wellesley	14 29	Harrowsmith	5 57
		Glenvale	16 10
		Storrington	20 00

Pittsburgh	18 75
S. Fredericksburgh.....	16 00
Riversdale	2 00
Enniskillen.....	1 61
Kinloss	2 03
N. and Centre Bruce	7 00
Woodstock, Chalmers, (less dis.)..	6 88
Whitby, (less dis.)	16 50
Guelph, Knoxs' S. S., (less dis.)..	9 60
N. Pelham, (less dis.).....	20 20
Lake Road	6 40
In discharge of a vow, Cobourg..	18 00
Mount Forest, Gaelic	6 54
Ainleyville, Melville Church....	12 00
Niagara.....	9 50
London 1st, (less dis.).....	41 30
St. Catherines	26 17
Indian Lands.....	4 00
Waterdown	3 50
Teeswater	10 36
S. Kinloss.....	5 00
Warrensville	40 00
Campbellfield.	7 25

WIDOWS FUND.

Colborne and Brighton.....	5 00
Paris, River Street	10 00
Perrytown	5 00
Woodstock, Knox's, (less dis.) ..	24 20
Scarboro	12 00
Woodstock, Erskine Church	10 00
Glenmorris.....	8 00
Greenock	2 30
Brantford, Mr. Lowry's	8 00
Orillia.....	8 00
S. Nissouri.....	4 80
Valleyfield.....	4 02
St. Louis de Gonzaque.....	3 60
Oakville, (less dis.).....	7 50
Carlingford, (less dis.).....	4 11
Galt, Melville Church	10 00
Brampton, Knox's, (less dis.) ...	0 72
Uxbridge	2 00
Verulam and Bobcaygeon	8 00
Rocky Saugeen	6 00
Durham	4 00
Durham Road	5 00
Wakefield, (not 20.62, as in last)	40 62
Caistor, (less dis.).....	2 88
Listowell	10 00
Mille Isles.....	2 00
Oneida	5 30
Woodstock, Chalmers Ch. (less dis.).....	6 88
N. Bruce.....	4 00
Riversdale	2 44
Enniskilleu.....	1 33
Kinloss	0 60
Whitby, (less dis.)	10 00
Hamilton Central Church.....	40 00

Ainlyville, Melville Church	5 00
Mount Forest, Gaelic.....	6 43
Indian Lands.....	10 00
Teeswater	5 00
S. Kinloss.....	5 00
Rothsay and Wallace.....	4 00
Grafton.....	6 00
Vernonville	4 00
E. Tilbury, (less dis.).....	3 45

With rates from—

Rev. J. McTavish, Rev. J. Ferguson,	
Rev. J. Hume, Rev. A. McColl, Rev.	
T. Lowry, Rev. J. Paterson, Rev. J.	
Ferguson, Rev. T. Stevenson, Rev. A.	
Wilson, Rev. R. Ewing, Rev. W.	
Coulthart, Rev. J. W. Smith, Rev. W.	
Moore, Rev. J. Robertson, Rev. T.	
Wardrope, Rev. J. Malcolm.	

SYNOD FUND.

Wallacetown, (less dis.).....	14 44
Colborne and Brighton.....	5 00
Paris, River Street	10 00
Perrytown	3 00
Woodstock, Knox's, (less dis.)..	13 54
Glenmorris.....	10 00
Woodstock, Chalmers	6 65
Brantford, Mr. Lowry's	4 00
Orillia.....	4 00
Whitby.....	5 00
Brantford, Zion Church.....	10 00
Oro, Knox's	5 45
North and Centre Bruce.....	3 00
Brampton, Knox, (less dis.) ...	1 20
Harwich, (less dis.).....	4 80
Verulam and Bobcaygeon.....	6 00
Ainleyville, Melville	6 00
Durham Road	2 00
Rocky Saugeen	2 00
Durham	1 27
Caistor, (less dis.).....	2 88
Rothsay and Wallace.....	8 00
Grafton	3 00
Vernonville	2 00
Teeswater	5 00
South Kinloss	5 00

FRENCH CANADIAN MISSION.

Perrytown	4 00
St. Mary's S. S.....	10 00
St. Mary's Bible Class, for pupil.	5 00
Essa, Town Line.....	4 00
Woodstock, Knox's, (less dis.)...	9 68
Woodstock, Erskine Church.....	5 00
Glenmorris.....	5 00
Knox's Church, Hamilton, S. S.,	
(less dis.).....	28 80
Orillia.....	8 85
Oro, Knox's	3 13

Vaughan, (less dis.)	3 85	Guelph, Knox's S. S., (less dis.) .	9 60
Albion	3 85	Riversdale	1 75
King	9 60	Enniskillen	1 25
Galt, Melville S. S.	10 00	Kinloss	1 30
Lefroy	6 00	Port Dalhousie, (less dis.)	9 60
Central Church, Innisfil	4 00	NEW HEBRIDES MISSION OF NOVA SCOTIA	
Brampton, Knox's, (less dis.)	0 60	CHURCH.	
King and Laskey, (less dis)	10 00	Montreal, St. Joseph Street S. S.	30 00
Wellestey	14 29	FREE CHURCH MISSION.	
Verulam and Bobcaygeon	14 00	A. Duff Blackwood, Fingal, [less	
Rocky Saugeen	1 19	dis.]	8 80
Binbrook	8 50	MUSKOKA MISSION.	
Saltfleet	3 60	Toronto, Knox's	45 00
Caistor	3 00	KANKAKEE MISSION.	
(less dis.)	14 50	Orillia	3 85
Rothesay and Wallace	4 00	Guelph, Knox's S. S., [less dis.] .	10 00
Grafton	7 40		
Vernonville	4 00		
Indian Lands	5 00		

RECEIPTS FOR RECORD, UP TO 20TH APRIL.

R. M., Craigvale; R. McS., Harpurhey; J. R., Saugeen, \$2.00 Rev. J. R., Paris, \$1.80; D. D., P. T., Warkworth; Mr. L., \$2.00; Mrs. E., \$1 00; B. F., Mr. L. N. S., Streetsville; T. F., J. O., Whitfield; W. S., J. G. H., Alliston; J. Y., Hastings; J. B., Sandhill, \$1.00; B. S., Mt. Albert; Per K. N., Chatham, \$3.00; Per W. C., Scarboro, \$4.50; D. McP., Embro, \$10.00; T. M., Chatsworth; T. F., Enterprize; Rev. J. S., Napanee; Per Rev. A. McK., Tiverton, \$2.50; Mrs. S., Rev. L. G., J. D., Acton; R. McK., Ospringe; Rev. J. P., Brampton, \$10.00; W. J. D., Kingston, \$15.50; Mr. R., C. C., Albion; J. McA., Steele; J. C., Coulson; J. McL., Rugby; J. J., Jarratt's Corners; W. W., J. W., T. T., Florence; D. McC., J. J., D. M., Nebleton; W. McD., Linton; J. McC., Port Hope; Rev. R. H., St. Mary's, \$5.00; N. D., A. S., \$2.00; W. A., Mrs. C., J. C., J. S., W. A., Port Hope; Rev. A., A. D., Shakespeare, \$5.60; A. P., Mrs. McE., Cotswold; Rev. R. E., Gorgetown, \$1.00; D. C., C. C., London, \$1.00; Mr. B., from Westminster, \$5.50; A. K., Churchill; Mr. S., Mount Albert; J. P., Mitchell; A. McK., Goderich, \$2.00; M. C., \$1.00; H. C., W. McB., J. S., J. McJ., Paisley; Rev. T. L., for West's Corners, \$17.00; R. K., Kirkton, \$1.00; J. F., Cartwright, \$2.00; A. McL., Cookestown, \$1.00; J. T., Dingle; Rev. W. C. Y., Orono; Rev. J. D., Millbrook, \$1.00; W. McA., Branchton; Rev. W. M., Gararaxa, \$5.00; J. McN., Ashton; Per Rev. G. J., Borelia, \$4.00; W. R., Woodstock; J. B., Binbrook; J. D., Mounthope; J. McN., Watford; D. C., Osgoode; P. C., Russell; J. W., Treulton; J. L., Port Hope, \$1.00; Rev. J. F., Dingle, \$1.00; Rev. A. F. McQ., F. McR., W. F., J. McP., J. C., J. R. McK., Skye; R. W., J. D. A., South Monaghan; M. L., A. L., W. H., St. Mary's; J. A., Tottenham; Mr. F., Toronto; A. C. McD., Goderich, \$1.00; A. C., D. McK., G. W., Widder; P. S., Forest; Per Rev. A. G. F., Riversdale, \$2.00; T. B., R. E., J. C., F. McB., West Arran; T. H., Camlachie; J. Y., G. McG., per Rev. J. T., Fitzroy Harbour; Mr. S., St. Thomas, \$2.00.

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