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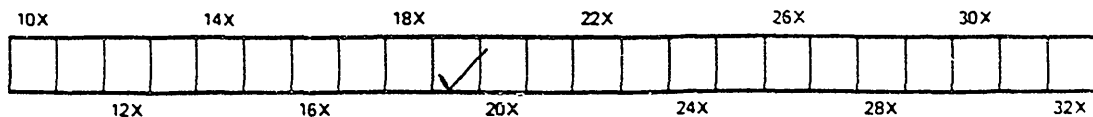
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THE
HOME AND FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

No. 4.

FEBRUARY, 1866.

VOL. V

THE PASTOR'S WORK AND THE PEOPLE'S DUTY.

Substance of a Sermon preached on the 24th December, by the Rev. Dr. Thornton at St. Ann's, and Welland Port, in connection with the induction of the Rev. J. Malcolm.

"Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord as I also do." I. Cor XVI. 10.

The relation between pastor and people is spiritual in its character; and it is so very clearly defined in the sacred volum, that the minister of Christ who looks into it can can neither mistake his duty, nor the way in which it is to be discharged. By the same rule the christian churches may at once perceive the return they are to make to him whom God has placed over them. Paul in writing to the Hebrews says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." When he sent Epaphroditus to the Philippians, he urged them to "Receive him therefore in the Lord with all gladness; and hold such in reputation." To the Thessalonians he says still more explicitly, "We beseech you, therefore, brethren to know them that labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." And to the Corinthians in the text, in recommending a young and eminent minister, he writes, "Now if Timotheus come, see that he may be with you, without fear, for he worketh the work of the Lord as I also do."

These words suggest two points for consideration.

I. *The aspect in which the ministerial office is here presented. It is the work of the Lord.*

II. *The obvious duty of the Church towards those engaged in that work,—that they may be with you without fear.*

I. The aspect in which the ministerial office is set forth. It is work. The faithful minister has no sinecure. His life is one not of ease, but of unremitting labour; and the work he has entered upon, may be thus characterised.

1. *It is a very arduous and difficult work.* This is apparent when we consider the lofty sublimity of the themes he has to take up, and the fearful array of opponents with which he has to contend. Mansind are naturally indisposed to the acceptance of divine truth, and it is with extreme difficulty that they are brought to acquiesce in the humiliating representations given in the inspired oracles of their native guilt and misery; and the minister cannot without the charge of "handling the Word of God deceitfully," neglect the frequent using of these unpalatable truths. But alas! it is no easy matter to fasten the charge of sin upon the conscience. Indeed the very attempt to produce that humiliating sense of worthlessness and weakness essential to a due reception of the

gospel often excites disgust, and we become the enemies of those hastening to eternal ruin, because we tell them the truth. Thus the most faithful and friendly warnings may call forth in regard to the minister language like that of the King of Israel toward the man of God "I hate him for he never prophesieth good concerning me but evil." The arduous nature of the work is enhanced by that diversity of character, and situation, which prevails among those whom we are called upon to address. To the several classes it is necessary rightly to divide the word of truth, so as to give to each his portion of meat in due season, to present such discriminating characteristics that each individual may know where to place himself. Some must be appalled and subdued by the terrors of the Lord, while others are to be drawn by the cords of love. Some we must strike with fear, on others we must have compassion, making a difference.

2. *It is a very solemn and responsible work.* It is a work connected with mind and heart, and with the undying souls of men. It is the message of reconciliation—the promulgation of that truth designed to renew the world and sanctify the Church. The bare mention of such a work suggests its awful importance and solemnity. The christian minister is but a steward of the mysteries of the King of Kings, who has faithfully to dispense from those stores which infinite wisdom and bounty, have provided. Such being his position, he must render a clear account of himself, and of his work to God. The Most High will reckon with him. The blood of souls, should he be faithless, will be required at his hand. And this again reminds you that the interests of those who hear, and of him who ministers, are inseparably involved. If his account be given in with grief, O ! how ruinous, how unprofitable, for you.

3. *It is a divine work.* The Christian Minister is qualified for his work by the Lord. The great object of it is the glory of Emmanuel. His success in it is from God, and his final reward, the Lord the righteous judge will bestow. The gospel dispensation is preeminently the dispensation of the Spirit, and the spread of the Gospel is thus preeminently the work of the Lord. "Not by might, nor by power, but by my Spirit, saith the Lord." Hence, preachers of the Gospel are dependent for their success, not on their own efforts merely. They are only instruments through whom a supernatural agency is exerted. To this great truth the inspired historian of the Acts everywhere directs our attention as alone sufficient to account for the signal success which crowned the labours of the first preachers. If a great multitude at Antioch believed it was because "the hand of the Lord was with them"; if Lydia hearkened to the things spoken by Paul, it was because "God opened her heart." A Paul might plant, and an Apollos might water, but it was God who gave the increase.

II. *The obvious duty of the Church towards the preacher of the Gospel—that he may be with you without fear.* Amongst many other duties that may be noticed are the following :

1. *Supply his pecuniary wants, and see that he be with you without fear, in regard to his temporal support.* This is generally regarded as a very delicate topic for the pulpit, the reason for which I am at a loss to understand, since few things are more plainly exhibited in Scripture, than the mode in which the Kingdom of Christ is to be supported and extended in the world. It is alluded to at present not only because it is necessarily contained in the text, but because the discharge of your obligations in this matter is necessary, in order that your minister may rightly discharge his, and it is not enough that this duty be discharged, but from right principles. You have promised the man of your choice "due subsistence in the Lord," and this is due him by the law of God upon the subject, by your own positive engagements, and as a testimony of love to him for services of the most interesting and important kind. His claim is accordingly urged in Scripture upon a principle of acknowledged

equity in all similar cases; that is, where labour is expended, there arises to the labourer a title to claim from that on which he bestowed exertion a compensatory return. This principle the Apostle Paul illustrates by a reference to the soldier who labours for the State, and is paid by the State, to the vine dresser who has planted the vineyard, and eats of the produce, and the shepherd who subsists by the flock that he tends; from all which he deduces the undeniable obvious conclusion that upon the same principle the teacher of religion has a claim to be supported by the people whom he instructs." Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel."

2. *Give your Minister your confidential, and affectionate countenance, that he may be with you without fear, as to the position he occupies in your esteem or in regard to the acceptability of his labours among you.* Acknowledge him as the servant of the Most High God. Receive him in his spiritual office, as your spiritual overseer. This you have vowed to do by your own choice, and voluntary engagement. Your minister has not been forced upon you by any Bishop or act of Parliament—you have not been compelled to take him by any Synod, or Presbytery. You yourselves have called him to the high and honourable office of pastor over you. "Receive him therefore in the Lord with all gladness," and show him that you feel a tender interest in whatever concerns his conduct and comfort. Your interests and his are so identified that if he is dishonoured you will be disgraced, and if he is honoured, you will share in his respectability. One important way of giving him your countenance is by your punctual attendance on the means of grace. Without this he cannot but fear in regard to the acceptance of his ministry among you. Nothing can compensate for neglect here, and nothing will encourage him more than to see you regularly in your places in the house of God. "For sake not then the assembling of yourselves together as the manner of some is."

3. *Unite with your minister in every holy enterprise, and see that he may be with you without fear of your desertion in his efforts to do good.* There are few points upon which the great mass of the people are more apt to err than upon this. They leave everything to be accomplished by the minister. But let it be your care to remember that your minister is but one wheel in the system of God's machinery which He has designed by the institution of his Church to set in motion. Your minister cannot work with any satisfaction, nor with much efficiency unless you are "fellow-workers." The Church is God's vineyard, and he says to every one who professes a desire to be Christ's disciple, "Go work to day in my vineyard." Let me hope then that with regard to every moral and religious enterprise for the advancement of yourselves more especially, or the community in general, in which your minister may engage, that it may be said, "There went with him a chosen band of men, whose hearts God had touched."

4. *Pray much and fervently for your minister and see that he may be with you without fear of devotional neglect.* Mark the stress the great Apostle of the Gentiles lays upon this, "Brethren pray for us, that the word of the Lord may have free course, and be glorified even as it is among you." And again to the Colossians. "Withal praying for us, that God would give unto us a door of utterance to speak the mystery of Christ." Now if Paul with all his learning, and talents, and inspiration, and experience, felt the necessity of such prayers, how much more do we require them who are placed in such inferior circumstances. Pray then for your minister in the closet, and in the family. Pray that he may be filled with knowledge, with zeal, with the Spirit, with the grace of Christ, and that he may have extended success.

5. *Finally brethren exhibit the holy fruit of his labours and see that he may be with you without fear, that he "labours in vain amongst you"*

the Lord." See then that the ends of preaching, of ordinances, and of Pastoral duties are answered in your holy lives. Be the joy of his heart by your fruitfulness in holiness, and by exhibiting much of "the mind that was also in Christ Jesus."

—My young friend, to whom your spiritual interests are committed, will disappoint me much, if he do not preach to you faithfully and earnestly, the "unsearchable riches of Christ,"—the doctrine of salvation through faith in a crucified Saviour, and the necessity of holiness pervading all the affections and actions of life. I feel confident that he will devote himself to the sacred and momentous work given him to do, and that to his utmost, he will "watch for your souls, as one who must give an account," and remember God will require you to answer for your treatment of your Pastor, and the reception you give to the message, sent by him unto you. Again remember that the great design of the Gospel is to provide heirs for the vast inheritance of the saints, which is incorruptible and glorious. It is to convert the nations, in order to people the heavens. "When God counts the number of his people, may it be said of many that they were born here." And with regard to you and your Pastor, "may the Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace." Amen.

APOSTOLIC SUCCESSION AND PRESBYTERIAN PRINCIPLES IN VIEW OF MATTHEW XVI: 15—19.

In a late number of the *Record* there was published an article from the *Evangelical Witness* on "Presbyterian Principles," in which the doctrine of Apostolic Succession was thus disposed of: "This principle" (the New Testament is quite sufficient to originate a complete Church) disposes of "the theory of Apostolic Succession—It is nowhere recognised or hinted at in Scripture. Blessed be God, we are not dependent on any such intangible, invisible cable, varied amid the mire and dirt of the dark ages,—ages at once of apostasy and turbulence, when there was sorrow on the Sea, and it could not be quiet."

On this theory of Apostolic Succession, the arrogant claims of the Episcopalian exclusiveness rest; and as some of our readers, who from other considerations, have been led to regard the Prelatic Church, with favour, may not be satisfied with a dismissal so summary of the only ground on which Episcopacy claims to be *the Church*, we propose to add a few supplementary notes.

Though the Presbyterian Church does not require the dogma of Apostolic Succession, as she can prove that she is part of the visible church which the Apostles built on the only foundations which can be laid, by arguments real not fictitious, scriptural not antiquarian—nevertheless though the doctrine is not necessary for her existence, though she refuses to receive the legends connected with St. Peter, and the traditions concerning St. Paul's visit to Britain and Gaul, or to make these a sorry link in the evidence that she is part of the Church; though she rejects, as unscriptural, nay *anti-scriptural*, unapostolic, and belonging to a degenerate Christianity, the order of Prelatic "Lords over God's heritage," through whose consecrated hands the grace of apostolic unction is supposed to have flowed; and though she utterly repudiates as a ground for the validity of her ordination or sacraments, a shown connection with the infamous characters that are in the so called line of Succession—still the Presbyterian Church can meet the Episcopalian on his own ground, and can show for herself a regular succession of "laying on of the hands of the Presbytery" from Paul's time down to the present. True, this miserable historical trifling proves nothing; it is no evidence in any sense that the Presbyterian Church is *the Church*; nay, it is in the eyes of true

Presbyterians utterly unworthy of the cause, and worthless as evidence. But perhaps some weak brother may feel relief, when he knows that the exclusive definition of Episcopacy even does not cut off from the pale of *the Church*, the historical Presbyterian Church, and it ought certainly to stop the pretentious mouthing of our Episcopalian brethren, who are for ever prating in their ignorance about "a line of descent unbroken from the Apostle Peter "who also was a Presbyter"—1 Peter 5-1.

A proper interpretation of Matt. 16: 15—19, the passage so persistently claimed by Romanists and Puseyite Controversialists, settles the whole question. Nor is it necessary to refute their erroneous interpretation, as to give the correct interpretation is to settle the matter.

Two views, apparently antagonistic have principally been dwelt on. We dismiss as untenable on grammatical or common sense principles, the interpretation which makes Christ the 'Rock,' of this passage. Then we have,—

1 The Popish view—viz. The rock on which the Church is built, is Peter and his successors—that is, say they, 'The Pope and the priesthood.'

2. The common Reformed view—viz. The rock is the doctrine of the Deity of our Lord Jesus Christ; or the confession of that doctrine.

The true interpretation however seems to embrace and require both these ideas, and to exclude neither.

Peter was declared to be the rock, and to him the promise is given. But was it to Peter as a private individual? Certainly not, as he was not to live for ever. It was made to Peter then "as a representative"; and it remains to enquire, whom did Peter represent? And to whom as thus represented in all time to come is the promise made?

1. Peter was a living man, a person, who represented living men or persons. He spoke thus for the Apostles, who also were persons.

2. Peter was taught by God—Our Lord lays particular stress on this, verse 17. He was taught by the Holy Ghost.

3. Peter was confessing Christ, as the Son of the living God. These three ideas seem to constitute Peter's representative character; a living man; taught by God; confessing the God-man Redeemer, and he represents the apostles, and all others who like the apostles are living men, taught by God and confessing Christ the Son of God. On Peter, in this representative character, the Church is built, and to him, as such, the promise is made.

Hence in like manner, on those in all ages who were represented by him the church is built, and to them the promise is given. In other words **LIVING MEN, taught by God, confessing and proclaiming the Gospel of the incarnate Son of God,** are the Rock on which the Church is built.

This view of the representative character of Peter as contrasted with his private individual character finds corroboration from verse 23. There Peter is called Satan. Was then Peter and all those who succeed him in Peter's chair Satan? No, but Peter and all who like him "savour the things that be of men," and oppose Christ, are Satan, so far as they are led by Satan and do his work. Just so, Peter, and all, in all ages, who like him are taught of God, and do God's work in confessing the Son of God, are the Rock.

Taking this view of the passage we have therein,

1. An answer to the dogma of Apostolic Succession—viz. That there has always been a living ministry, God taught, and orthodox—the true successors of the Apostles—who in the darkest ages of ignorance and superstition saved God's Church. They may have been priests of Rome, or Waldensian Barbs, but through them, as instruments, God maintained his Church and pre-

served it from the "Gates of Hell." The living ministry, God-taught, and orthodox, has been, is, and ever will be the Rock on which the Church is built, whether the fiction of Apostolic Succession is claimed for them or not.

2. An answer to the modern idea, 'that the Church does not need a ministry.' A bare creed will not do; the written word alone will not do; a number of believers met together will not do; the Church must rest, under Christ, on a living ministry, "teaching" the *disciples* "to observe all things whatsoever Christ has commanded"; and to these *living men* the promise is made, "Lo I am with you always even to the end of the world."

3. An answer to the question "Can a company of believers with the New Testament originate a ministry?" "We have no objection to the answer given in the case supposed by the *Evangelical Witness*; and perhaps to illustrate the doctrine, it may be useful to suppose such a case. As a historical fact, however, where is there such a Church? The organisation of churches both among the heathen and nominal christians, sunk in error, has invariably been associated with the preaching of living men, God-taught, and orthodox, who have come among them bringing with them the spoken and written word.

4. A ground for the Catholic recognition of all churches or denominations of christians—for it follows from the principles laid down.

1. That a Church without a ministry is no church; witness the *Societies of friends*; Plymouth Bethren; Disciples &c.

2. That a Church without a God-taught ministry will soon cease to be a Church; witness the churches of Asia when God "removed the candlestick out of its place."

3. A Church denying the Deity of our Lord is not a *Christian Church*; witness the Socinian and Unitarian Societies.

4. Every Church, no matter what may be its form of Government or distinctive features, which has a living, God taught, orthodox ministry, is a Church to which belongs the promise, "The gates of hell shall not prevail against it." Such churches have always succeeded. J. L.

THE SABBATH—'IS IT A MERE JEWISH ORDINANCE?'

The Sabbath, it has been stated, is enforced by reasons peculiar to the Jews. Thus in the preface to the Ten Commandments—"I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of bondage;" and in the form of the Fourth Commandment, given in Deuteronomy, "And that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." The Sabbath also is elsewhere spoken of as a sign between God and the children of Israel; and hence it is inferred that it is no sign and no ordinance to other men and nations. This, I think, is about the strongest thing said against the Sabbath as a universal institution; and I am bound to declare that it looks to me in no ordinary degree inconclusive. For if these reasons show the Sabbath designed for Jews, then by every law of fairness the reason given in the Fourth Commandment in Exodus, drawn from God's resting and hallowing the day at the creation, which had nothing whatever peculiar to the Jews, shows it to have been designed for man. In truth, the two things are perfectly inconsistent. The Jews had reasons and motives additional to other men to keep the Sabbath; but that was all. It did not, therefore, become a Jewish thing any more than when our ministers of religion and public speakers call upon Britons to stand up for the Bible by the memory of their

fathers who had bled and died for it, the Bible thereby becomes a British book, or is retraced from a world-wide scope and mission. The Sabbath principle was also carried out in other ways among the Jews, as by their seventh-year Sabbath, and their seven times seven or jubilee, and these two were signs to that nation; but this did not in the least interfere with what was universal, and based upon its own antecedent and independent reason—the relation of a weekly Sabbath to the race of man. It may be added here that the universal scope of the Fifth Commandment, "Honour thy father and thy mother," is not in the least impaired by the local reason assigned to it, "that thy days may be long in the land which the Lord thy God giveth thee;" and why should the Fourth Commandment be limited any more than the Fifth, more especially when the deliverance of Israel out of Egypt is typical of the deliverance of men from a wiser bondage, and they are as much bound by the spirit of the Jewish reasons as the Jews were by the letter?

It is said, again, that the nature of Sabbath observance under the Jewish dispensation was so peculiar, that it argues a limited and local ordinance. Not a little has been objected under this point, but a brief answer will suffice. The severe penalty of death for Sabbath desecration is appealed to; but then this no more shows the law to be temporary than the penalty of death attached to idolatry and adultery, and now disused under the gospel, argue these to be mere arbitrary Jewish crimes. The political or judicial law of the Jews is by universal consent repealed; but sins against the moral law remain, though no longer treated as crimes and punished by the magistrate. The rigour of the Jewish Sabbath is also dwelt on, such as the prohibition to kindle a fire, which is the only thing specially interdicted in the Books of Moses. But it must be borne in mind that this is not contained in the part of the law—namely, the Decalogue or Ten Commandments, which the upholders of a universal Sabbath with one consent regard as a rule to Christians; and even if it had been in the commandment—though this is a great stretch of argument—I do not see that even this would, when weighed against the other evidence of its perpetuity, have disproved it. Work is strictly forbidden, and yet our Lord explained the commandment as warranting works of necessity and mercy; and so in a totally different climate from Palestine we might have been warranted to kindle fires for necessary uses, though the prohibition had actually stood in the letter of the law, and been valid still to prohibit all needless labour. But I use this illustration only for the sake of argument. Much that has been said about the rigour of the Jewish Sabbath is wholly unfounded, at least as the lawgiver meant it, and as our Lord interpreted it. It was to the Jews a feast day, though work was forbidden; and making allowance for climate and other needful exceptions, I should see nothing in the true Jewish Sabbath that has passed away.

It is further objected here that there is no evidence that the Jewish Sabbath was for worship, or for more than rest. This, however, is refuted by the language respecting God blessing or sanctifying the day; for, even if the word "sanctify" mean only "to set apart," this most naturally refers to worship. Hence we find double sacrifices offered on that day. We find such language as this—"Six days work shall be done; but the seventh is a Sabbath of rest, an holy convocation;" "Ye shall keep my Sabbaths and reverence my sanctuary. I am the Lord." In Isaiah, "the new moons and Sabbaths" are connected with "the calling of assemblies," and we cannot suppose that the Sabbath sacrifices were ever conducted without worshippers. How the Jewish people worshipped in the rural districts before the use of synagogues we know not; but there must have been some kind of visible religion, and we have seen how insufficient is the argument drawn from silence. We may allow the prophets here to be interpreters of their own law. "It," says Isaiah, "thou turn away thy foot from the Sabbath, from doing

thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shall honour Him, not doing thine own ways or finding thine own pleasure, or speaking thine own words. Then shalt thou delight thyself in the Lord." How the state of mind here described as necessary to the keeping of the Jewish Sabbath law could consist with the neglect of God's worship during the time confessedly allowed for rest, is, I confess, to me wholly inconceivable.

The third argument appealed to in order to show the temporary character of the Jewish Sabbath is that the day has been changed. How, it is asked, could that be a moral and permanent law which has actually, in one not unimportant particular, been changed? This argument has been urged with much plausibility by Archbishop Whately, though it is not original to him, and has been repeated by others. The argument, however, rests on a misconception. It confounds two parts of the law—the immutable and the mutable. We must believe that the selection of a seventh part of time for rest and worship is not arbitrary, but founded on the nature of things, whether we can independently see it or not—in other words, that this proportion is an immutable moral law, resting on the same grounds in the nature of God and man, and the relation of the one to the other on which rest the other duties of piety and rectitude enjoined in the commandments. But there is nothing to make us believe that the order in which the day of rest follows or precedes the days of labour is so vital, more especially as the human race cannot at any time observe all the same day. The vital thing is the giving up of the seventh part of time as that which, to use the words of Hooker on this subject, "God's immutable law doth exact for ever." If we have reason, therefore, to believe that in the mutable element, the place of the day of the week in the law is changed, and this those who allow a New Testament Sabbath or Lord's day cannot refuse, the change does not derogate from the validity and perpetuity of the old law, since its essence is untouched, and the actual change is made by the same authority that imposed the mutual along with immutable obligation. From this point of view it is quite immaterial, whether we can make out that the Fourth Commandment requires only a seventh day, or grant that it requires the seventh day, for a mutable element to this extent might be recognised in the Fourth Commandment while its grand substance was unchanged and unchangeable. I agree with those who see in the language of the Fourth Commandment an adaptation to the coming change, so that it is suitable to be till-addressed without the alteration of a single word, to Christians as to Jews. But I do not stickle for this as required by any necessity of argument; and had the Fourth Commandment been explicit the other way, I would have seen in the external colour—not Jewish but Paradisaic—impressed on it, not the least evidence that its substance was to pass away.

The fourth and last objection which I notice here is that the whole Decalogue has been repealed *qua* Decalogue, and with it the Fourth Commandment. I do not think the startling language that has been circulated on this object means anything serious except in regard to the Fourth Commandment. All the rest of the commandments are retained, and are merely dismissed as Jewish, and are then recalled as Christian, so that the excepted one loses the benefit of their company, and is turned adrift in the process. But it is wholly impossible to put asunder what God had joined together. So far as the abolition—take it as you will—goes, all the commandments are, so far as that is concerned, equally entitled to come back. If there be nothing in the special circumstances of the Fourth Commandment already considered, there can be nothing in an abrogation which equally extends to all, and which the rest survive. If you choose to call the silence of the Ten Commandments towards a particular people when that people loses its natural existence, their abrogation, that is equal in the case of all the ten; and if you choose to call their con-

tinned voice, recognised in the New Testament, to other moral agents, their re-enactment, that too is equal; and it is not required that the continued voice should be formally proved in the case of all the ten severally, if general expressions including all be freely employed, and if there be no formal exception of any. But this is one of the elementary lessons of the New Testament, that the commandments as a whole are uniformly spoken of as the Christian rule by our Lord, by James, Paul, John, and Peter; as, for example, where our Lord says, "If thou wilt enter into life keep the commandments;" where James and Paul alike sum up the commandments in love; where Peter calls upon the Christian not to suffer as a thief, or a murderer, or an evil doer of any other sort; and where John, as if meeting this case beforehand, says—"Sin is the transgression of the law." If there be in these circumstances no exception of the Fourth Commandment, the natural inference surely is that it is as much Christian as Jewish; more especially (though this is a superfluous argument) that all the Ten Commandments are not formally recognised in the New Testament, there being no special mention in any list of the commandments, of the one which occupies so much of the Old, the prohibition to worship God by images. If we strike out the Fourth Commandment, or refuse, after any alleged abrogation (howsoever explained) of the Decalogue, to reinvest it, we encounter the stupendous difficulty of having, the ceremonial law of the Sabbath thrust in between the two eternal tables of the moral law, like a dwarf between two giants; we make our Lord no more the fulfiller of the law, but the destroyer of a part of it written with the finger of God, and we wholly fail to explain why, in his own Sabbath teaching, he should have spent so much of his time and labour in clearing up a mere national and ceremonial ordinance that was almost instantly to pass away.—*From Lecture by Rev. Dr. Cairns.*

Missionary Intelligence.

PROGRESS IN INDIA.

Sir Herbert Edwards, whose opinions are entitled to great weight, both from his experience and his known character, speaks of India in a most hopeful manner, and gives such an account as is well fitted to stir up the churches to greater effort on behalf of the great Indian Empire:

"In *Commerce*, money had been unlocked and unearthed, and embarked in a perfect revulsion of enterprise. The American war rose at this very crisis. The cotton demand ensued: European capital flowed into India; and in Bombay alone it is calculated that thirty millions sterling of clear profit have been reaped, chiefly by native capitalists, in the last three years. Nor was the profit confined to the capitalists. Happily the agricultural classes had shared largely in the harvest. They found out the use of the telegraph once more. In Umritsur, the commercial capital of the Punjaub the daily telegrams from Bombay as to the state of the market had been looked for with the keenest excitement, and the quotations soon spread into the villages. The cultivators never met a European official without eagerly enquiring the latest news from America; and thus, incidentally, the minds of the whole people had been opened to the vast importance of both Europe and America and the dependence of all countries on each other. The great influx of Europeans into India, in all branches of enterprise, and connected with Government, though it had its attendant evils, undoubtedly, on the whole, did good. The undertakings which were set on foot throughout the country associated natives and Europeans together in the common bond of self-interest. There is a tendency for the stronger to overbear the weaker race; but laws were stronger than either;

and there is, and has been, in the highest quarters, a thorough determination to do justice between the races without fear or favour.

In the department of *administration* the Government itself was setting the example of activity. It was preparing steadily for the permanent settlement of the land revenue; a measure which, by its results, would constitute a new era, and advance alike the prosperity of natives and Europeans. The reforms in the judicial department were so extensive, and the improvements daily demanded by the European voice were so many and refined, that a result little expected would probably ensue; viz., the increased admission of natives to both bar and bench. The revenues of India could never meet the demands of the judicial reformers if the English element were to be increased.

The *material prosperity* of the country was being yearly developed in an astonishing manner by the progress of the great system of railways, opening up new parts of the country, bringing produce to new markets, equalizing prices, diminishing famine, and leading natives to travel. The very merit of pilgrimages was being smoothed away.

"*Education* was both impelling and being impelled by all these changes. There was a perfect avidity for learning English. Self-interest, as usual, was at the bottom of it. Sir Herbert remembered some years ago, a native pupil in the Pashawur Mission School writing in his copy-book that 'Knowledge was the root of all money'; and, nowadays, knowledge of English is found to be the root of all enjoyment in the judicial and railway departments. At present the Bengalis, having got the start in education, were profiting by the demand for natives who can read and write English. But the Punjabis are determined to resist this incursion, and are making great efforts to teach their children English. In Sir Herbert's own district of Umballa the American Missionary had opened a night school, to give instruction in English to adults, after all the labours of the day; and amongst the pupils were middle-aged Government officials, trying to keep up with the age.

"And, lastly, as to the *religions* of the country, the Mohammedan reform was an aggressive movement. Its authors were the Wahabis, who strove to receive the Koran in all its strictness and bigotry. They called on the Moslem to lay aside all worship of saints and relics; to cease to attribute to them the powers of healing and of miracles, which belonged only to one Creator; and to draw off from all connection with infidels. This latter doctrine is aimed at the English, and has already produced much political trouble. A crescentade has been preached throughout the villages of Bengal; hundreds of disciples have been deluded into leaving their country, and going to a Wahabi colony in Afghanistan, beyond the British border; thence to make attacks upon the British Government at feasible moments, and unsettle the mind of India. The Hindu reformers—the Brahama Samaj—were not actuated by hostility to the English. On the contrary, they had learned from the English to reform manners and customs, reject caste and many obnoxious usages. So earnest are they, that they send out their ablest men to Madras and Bombay, to spread the movement; and though they do not admit that they have drawn their inspiration from any where but their own ancient books, Sir Herbert considered it the greatest homage to Christianity that had yet been paid in India. On the whole, Sir Herbert regarded the activity of thought now to be seen in India as most hopeful for Mission work. Efforts should be doubled, not relaxed, at such a crisis; and education, both religious and secular, should be helped by all, as a powerful agency for good. He hoped and believed we might all live to see Christianity *indigenous* in India."

PLEA FOR CHRISTIAN MISSIONS FROM THEIR SUCCESS

THE calm and beautiful progress of our mission, teaching men in all lands how to live and how to die, in spite of the scoff of the slaver, is our assur

ance. We could not do without our missions now. Amid the strife of objectors at home, we go to our missions to test our theology; and when the very foundations of our religion are assailed, and religion itself as a vital form is said to be a myth and a delusion, we go to the missions to test our experience; and we find the same truths, the old truths which saved our forefathers, and which have saved ourselves, still saving multitudes. and always "mighty to save" in the distant fields of the world; and we find Christians of every name, and climate, and colour, trusting in the same precious Savior, and by the same faith passing into immortality, crying, "Victory, through the blood of the Lamb!" It is a necessity of the age, therefore, that we should continue to keep our missions—a necessity because of their acting as a buttress to the things which we hold most dear and precious, and which are assailed and attacked at home. Gotthold, the German, tells us in one of his Emblems, of a river of which horses drank, and after they had slaked their thirst, they trampled it with their feet; but he says the river flowed on, and the heavens smiled gratefully on its rippling waters, and its marmor was carried by the winds to be soothing to the dwellers on its bank. It had no pride in itself, but was content to flow calmly on, an unacknowledged blessing. It is so with the missionary cause. Some who have partaken of its benefits, and are indebted to it for their power to do mischief, have turned against it. If one chose to descend to such an argument, (I am not sure whether after all it would not be a negative or an equivocal benefit); but was it not because of our missions that, when Captain Burton went up to Dahomey, he came back with a whole skin? He could not have gone there at all if the missionary had not gone before him. It was the missionaries who first opened up the way for European commerce into those dark benighted regions of the earth. Although those who are indebted to the mission cause for their power to do mischief turn against it and although they slake their thirst at it and then "foul the residue with their feet," onward in calm kindness unheeding flows the river; and everything shall live whither the river cometh." . . . They tell us we fail. Well, what do they mean? It is a long time since I was in commercial life, but I do not think I have quite forgotten what a failure means. Failure in commercial life means inability, to meet engagements. What do we engage to do? We have engaged nothing except to obey our Master. We have not engaged success. We are not responsible for that. Our business is to scatter the seed. God makes it grow. He "gives the increase," and he assuredly will succeed the efforts of his servants according to his will. But still we should like to understand. Perhaps we are looking upon two sides of the shield. We affirm it to be gold. They say it is brass. Certainly looking at the coarse speeches of some of them, it is pretty evident that either it is brazen or they are. If we have failed, we have failed by comparison, of course. To what, then, shall we compare ourselves?

Shall we test our success by reference to the early history of the Church? The gospel did indeed spread in those times. Very early, ere the last of the Apostles "fell on asleep" beneath the purple sky of Ephesus, it could be said, "Thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place;" and yet if you come to analyze it, there were no greater successes than than now. There was no church at Iconium, there was no church at Lystra, there was no church in Athens, important enough to have an Epistle addressed to it. The epistle to the Romans was not an epistle to Rome. It was an epistle to the scattered Christians who had gathered together to a head in that rich and populous city. So, take the Epistle to the Corinthians, the Epistle to Philippi, and all the rest. They say our converts fall away; they say they are worse for mending, and they say that they were a great deal better in their normal state than since they have

embraced Christianity. If this be true of some of them, there were carnal walkers in the Corinthian Church, and a Judas got in among the Twelve. In all ages you have the true evidenced by the false. What do you mean by a bad bank-note? Why, that there are lots of good ones in circulation. If there were no good bank-notes the forger would lose his labour. No coiner would coin base money unless the sovereign's image was impressed upon the sterling gold. The very fact of the existence of these who counterfeit, and who live unworthily of their profession, is a proof that there are others who do not counterfeit and who are sincere, and earnest, and godly, and pains-taking Christians. Then they tell us that they are degraded, utterly gross, below the level of men, men, unable to be reached, incapacitated to acquire or to retain ideas. No worse surely than these who are spoken of in the first chapter of the Epistle to the Romans,—that faithful likeness of heathenism, which in its characteristic features remains the same until this day. Why, Sir, here again there is encouragement for us from the very presence of the falls. The same creature who is capable of sin is "a creature capable of God." Just as it is in our own beautiful island—sometimes you see mirrored in the calm waters of the placid lake the hoary mountains and the cottages on the slopes, and the sky that stretches out so beautiful and broad about them; but the figures in the lake are all inverted, and you know that the deeper they are in their apparent seeming the higher they are in their lofty and real altitude: so in the shadows of the fall of our race, in all that is dark, and sad, and loathsome, and polluting, and imbruted in man, we see but the inverted measure of the gladness, the beauty, the power, the progress, and the heaven to which, by God's blessing, he can rise.—*Rev. Mr. Punshon, at Exeter Hall.*

General Religious Intelligence.

THE PALESTINE EXPLORING PARTY.—Captain Wilson and the party of explorers have left England for Syria, with a view of making a preliminary survey of Palestine. Capt. Wilson is to land at Byroul, and to go by way of Damascus to Tell Huin on the Lake of Galilee.

DR. PUSEY AND THE CHURCH OF ROME.—Dr. Pusey, in a letter recently written, distinctly acknowledges the supremacy of the Roman Pontiff, and expresses his conviction that there is nothing in the Council of Trent which could not be explained satisfactorily to the Anglican Church, if it were explained *authoritatively*. Some ministers in the Church of England have written against Dr. Pusey, and allege that he stands almost alone in his views as to the Church of Rome.

THE REV. DR. GUTHRIE.—The Presbytery of Edinburgh has relieved Dr. Guthrie from all duty and responsibility connected with the pastoral charge of Free St. John's Congregation, but accords him his station as Pastor *emeritus* of the congregation, with all the rights and privileges belonging to the position.

THE PRESBYTERIAN CHURCH SOUTH.—The Presbyterians in the South, who appear to be resolved not to unite with the Northern Church, have constituted themselves into "The Presbyterian General Assembly in the United States." In a pastoral letter which they have issued to their Churches they say with reference to Slavery: "This relation is now overthrown, suddenly, violently; whether justly or unjustly, in wrath or in mercy, for weal or for woe, let history and the Judge of all the earth decide. But there are two considerations of vital interest which still remain. One is, that while the existence of slavery may in its civil aspects, be regarded as a settled question, an issue now

gone, yet the lawfulness of the relation as a question of social morality, and of the Scriptural truth, has lost nothing of its importance. When we solemnly declare to you, brethren, that the dogma which asserts the inherent sinfulness of this relation is unscriptural and fanatical; that it is condemned not only by the Word of God, but by the voice of the Church in all ages; that it is one of the most pernicious heresies of modern times; that its countenance by any Church, is a just cause of Separation from it, (1. Tim. vi: 1-5,) we have surely said enough to warn you away from this insidious error, as from a fatal shore."

BISHOP COLENSO.—Intelligence of the arrival of Bishop Colenso at Natal is daily expected. It is understood that the Bishops of Capetown and Grahamstown are in favour of electing and consecrating a new Bishop for Natal.

THE REV. MR. GEDDIE.—The Rev. Mr. Geddie expects to leave for the New Hebrides, by way of Britain, in the first steamer for February. We earnestly trust that this faithful missionary and his partner may be safely protected from every danger, and carried in due time to the sphere of their labours.

NEW BRUNSWICK.—The *Record* of the Presbyterian Church of the Lower Provinces says:—All who love the cause of the Redeemer will rejoice to learn that there is a prospect of largely increased evangelistic labours among the Presbyterians of New Brunswick, in connection with the Union to be consummated in June next. The field is very extensive. The necessities of the people are very great.—Our brethren are labouring diligently, but their number is comparatively small, and there are many extensive sections of the country which they cannot undertake. Our young men did good service last year, and we trust that at least an equal number of them will be found in the same field next summer. From all that we can learn the prospects of the Union are as cheering as ever.

THE MISSION VESSEL 'THE DAY SPRING.'—Our brethren in Nova Scotia are making an appeal to the children of their Church for the amount necessary to defray the daily expense connected with the *Day Spring*. *Two Cents* per annum from each child would produce a sufficient sum.

Home Ecclesiastical Intelligence.

PROTON.—The Rev. John Morrison was, on the 9th ult. ordained as missionary to Proton, in the bounds of the Presbytery of Grey.

RAMSAY.—On New Year's Day a number of friends called on Mr. and Mrs. McKenzie at the Manse in Ramsay, and left a handsome and useful testimonial of their esteem of the value of sixty dollars.

OSNABRUCK.—A number of friends on the 4th ult. called at the manse in Osnabruck, and presented Mr. Matheson and his partner with a purse of money and other articles of the value in all of \$160.

DUNNVILLE.—The congregations under the charge of the Rev. John Rennie of Dunnville lately presented him with \$130, as a token of their esteem for him as their Pastor.

WATERDOWN AND WELLINGTON SQUARE.—The Rev. R. N. Grant having accepted a call from the congregations of Waterdown and Wellington Square was ordained as Pastor on the same on the 23rd ult.

NEWCASTLE CONGREGATION.—On Tuesday evening 2nd day of January, at the close of the prayer-meeting, Rev. Mr. Riddell, was, by the members and adherents of the Newcastle congregation, presented with a very neat pocket-book

for 1866, handsomely filled, with Dollars—a New Year's Gift—as a token of their esteem and affection for him as their pastor.

DEATH OF REV. M. Y. STARK.—We have to record, with deep sorrow the death of the Rev. M. Y. Stark, which took place at Dundas on the 24th ult. Mr. Stark was one of the Fathers in our Canadian Church, and was greatly beloved and respected by all who knew him. A more extended notice will appear in our next issue.

CEDAR GROVE.—James Douglas, Student, who laboured for a time during last summer at Cedar Grove, was lately (by the members of the Bible Class) presented with a handsome, illustrated edition of "Matthew Henry's Commentary on the Holy Bible."

CAMDEN EAST.—Mr. John Aull, Student, on a missionary visit to Clark's Mills, during the College recess, was presented with a purse containing a handsome sum of money. Mr. Aull previously received from the people, of Tamworth a similar testimonial of respect and esteem.

TECUMSETH.—Mr. Wm. Burns, Student, who, during last summer, laboured as a missionary in Tecumseth 1st and 2nd Congregations, was presented during the Christmas vacation with a handsome sum of money as an acknowledgment of their esteem, both congregations joining in the gift.

ENGLISH RIVER C. E.—The office bearers of the Congregation of English River waited on their Pastor the Rev. A. Young on New Year's day, and in the name of the Congregation presented him with a purse containing over one hundred dollars as a token of their esteem and appreciation of his services as their Pastor.

FOREIGN MISSION COMMITTEE.—The Foreign Mission Committee met on the 17th ult. Mr. Matheson of Osnabruck was appointed to Red River, as successor to Rev. J. Nisbet. No missionary has as yet been found for the New Hebrides. The Convener Rev. R. F. Burns, will be glad to hear from Brethren willing to devote themselves to the missionary work among the heathen.

SEASONABLE NEW YEAR'S GIFT.—The Rev. R. F. Burns, of St. Catharines, received from his people the sum of Two Hundred and Seventy Four Dollars as a New Year's Gift.

The accompanying Address was full of the kindest expressions of affection and esteem, to which Mr. Burns made an appropriate reply. At this season, when the rate of living has been so high, we would recommend other congregations to imitate so good an example.

HUNTINGDON, C. E.—The Rev. J. Watson, Pastor of the Congregation at Huntingdon and Athelstane was presented by his friends there at the close of the year, with a purse of one hundred dollars, as a token of their affection and esteem for him as their Pastor. Mr. Watson also lately received from members of the Church at Laguerre, a purse with upwards of twenty dollars as a token of their gratitude for services rendered to them occasionally during the last few years.

ERSKINE CHURCH, WOODSTOCK.—On the Evening of the 8th ult. A deputation from the congregation of Erskine Church Woodstock, waited upon their Pastor, the Rev. William Inglis, and in very kind terms, presented him with a New Year's gift of \$100.

It is little more than eighteen months since Mr. Inglis, since his being about to pay a visit to Scotland, received a present of \$115 from his congregation. The membership of Erskine Church is not large, but the above facts show that they are commendably anxious to comply with the scriptural direction about those who are taught in the word communicating to those who teach on all good things.

WESTON.—The Rev. J. B. Logan, M.A., late Principal of the Weston County

Grammar School previous to his departure for Halifax, was presented with an address by the members and adherents of the congregation in Weston, to which he had ministered in divine things for over eight years, expressive of their affection and esteem for himself and family, and their appreciation of his zeal and earnestness for the cause, and of their deep regret at the loss they sustain by his removal; the address was accompanied by a fine Family Bible and also a well filled purse. Mr. Logan received other parting tokens of esteem from the Sabbath School teachers and scholars and from the gentlemen of the village and surrounding district. We cordially wish Mr. Logan all success in the new sphere of labour to which he has gone.

CENTRAL CHURCH, HAMILTON—MISSIONARY CONTRIBUTIONS.—During the past year, there has been raised by monthly contributions and donations the sum of \$830, and by the Sabbath-School \$203, in all \$1033. The amount has been apportioned as follows: Synod's Home Missions \$400; Synod's Foreign Missions \$100; other Foreign Missions \$288; Knox College, \$120; French Canadian Missionary Society \$60; French Mission of Sandwich \$40; The Day Spring Mission Vessel \$25. The amount from the Sabbath School has been thus apportioned; Home Mission \$48; Foreign Mission \$100; French Canadian Mission \$30; Day Spring \$25.

The Congregation propose henceforth to contribute to the Home Mission fund sufficient to sustain, at least, one Missionary.

ANNIVERSARY OF CHURCH-OPENING IN NEWTONVILLE.—Special services were, on the 24th day of December 1865, held to commemorate the opening of the New C. P. Church in Newtonville, which had, at a cost of upwards of \$2600, been during the previous year, erected. The venerable Dr. Burns, Knox College, Toronto preached on that day two able and appropriate Sermons; and the Rev. Principal Nelles, Victoria College, Cobourg, gave in the evening of the same day, another excellent and suitable discourse, as part of those services. All the exercises of the three days of worship, were impressive and refreshing. On the following day, the members, and adherents and their friends met in a social capacity at the tea-table. This Soiree was a great success. The meeting was addressed by Dr. Burns, Rev. J. S. Mullen, and Mr. Robert Thornton, Student of Knox College. During the evening, the pastor, Mr. Riddell, stated that the whole amount required to pay the Church debt—except a few dollars—had been raised. Said balance was there and then heartily paid, so that ere the meeting closed the congregation had the joy of been freed from this debt-burden; and united in lifting up their voices—yes and their hearts too—in thankfulness to the Great King and Head of the Church, for His rich blessing on their efforts.

COTE STREET CHURCH MONTREAL.—SABBATH SCHOOL.—The anniversary meeting of the Sabbath-school in connection with this church, was held on the 29th Dec. After the scholars had been served with refreshments in the Lecture room, they adjourned to the church, and were there joined by a large number of parents and friends. The meeting was presided over by Mr. McVicar, the pastor, and opened with praise and prayer. In the absence of Mr. D. Morrice, Secretary, Mr. F. W. Torrance, Superintendent, read the annual report, which stated that there are 201 scholars enrolled, and 30 teachers. The library contained 842 vols., and the *Children's Paper* is distributed monthly. The missionary contributions for the year, together with the proceeds of the female teachers' society, amounted to over \$200, which is to be devoted to the support of a Bible Reader among the Indians at Red River. The teachers meet weekly for the study of the lessons taught, for prayer after the close of the school every Sabbath, and for the transaction of general business once a month. At the annual pic-nic held in August, on the island of Boucherville, there were over 700 scholars, parents, and friends present.

The Pastor's Bible Class, which meets in the church from 3 to 4 o'clock, on Sabbath afternoons, has on its roll over 200 names; and the attendance

during the year has been highly satisfactory, and during the last three months much larger than at any time heretofore. God has not withheld his blessing in connection with this work, and a considerable number of the members of the class have entered the fellowship of the Church, and are uniformly found regular and exemplary in their attendance upon public ordinances.

The report further stated that taking the Bible-class and Sabbath-school together, there are over 400 youth receiving religious instruction in the church on Sabbath afternoons. The Mission Fund of the class is nearly equal to that of the school, sixty dollars (\$60) of which has been paid to the Treasurer of the French Canadian Missionary Society, and the balance is not yet appropriated.

After the reading of the report, Principal Dawson, addressed the children, taking as his subject the childhood and early life of the Redeemer, which he treated in his usually happy and effective manner. The Rev. John Thompson addressed the parents and teachers on missions, enforcing specially the necessity of united effort in carrying the Gospel to all lands. The Rev. Dr. Taylor gave illustrations of what the Gospel has done for the heathen children. Several beautiful hymns from Bateman's collection were sung by the scholars during the evening. Mr. McVicar closed the proceedings by a few remarks, in which he expressed his deep satisfaction with the excellent conduct of the young people throughout, congratulated all on the cheering results of the year's work, thanked the ladies who had provided the refreshments for the children and their friends, and the gentlemen who had addressed them, and referred also to the encouraging success of the Presbyterian mission schools throughout the city.

PRESBYTERY OF TORONTO.—At a meeting recently held the Presbytery of Toronto accepted the resignation tendered by Rev. Walter Wright of the Pastoral charge of the Congregation of Streetsville. In accepting Mr. Wright's resignation, "the Presbytery unanimously agreed to accept the resignation, at the same time expressing their very deep sympathy with Mr. Wright their esteem for him as a kind and faithful co-presbyter and the earnest hope that he may soon be led to a sphere of labour in which he may glorify God and be instrumental in promoting his cause."

R. EWING.
Clerk P. T.

PRESBYTERY OF GUELPH.—The ordinary meeting of this Presbytery was held on Tuesday, 9th January, Mr. W. S. Ball **MODERATOR**. Fifteen ministers and twelve elders were present.

The attention of the Presbytery was mainly occupied with their Home Mission matters and arrangements for the holding of Missionary Meetings in connection with the several congregations within the bounds. The Synod's Home Mission Committee having intimated their inability to send supply to the Mission Field till spring, the Clerk stated what he had done in the way of securing supply for the Arthur and Kenilworth mission and for that of Evertton and Mimosa; and steps were taken in the hope of securing a more or less full supply for these missions during the rest of the winter. A report of mission labour within the bounds of the summer half year was read; and the clerk was instructed to forward the same to the Synod's Committee with explanations in reference to the claims of missionaries due at the date of 8th October. A scheme of missionary meetings, to be held during the two weeks, commencing 21st January, was adopted, and arrangements made for the preaching of Missionary Sermons in connection with the meetings.

Mr. John Davidson's acceptance of the call from the congregation of Alma and Cummock was laid on the table, and the Presbytery agreed to meet at Elora, on the 24th of January, for the purpose of hearing his trials and appointing the day of his ordination.

On application from the second congregation, Galt, the Presbytery sanc-

tioned their assuming the designation of "the congregation of *Melville Church*."

PRESBYTERY OF GREY.—This Presbytery held their ordinary quarterly meeting at Owen Sound, December the 26th and 27.—Mr. Davis. Moderator.

Mr. John Morrison's trial discourses and other exercises were heard, and sustained, and his ordination as missionary to Proton was appointed to take place at the Central Station there, Jan. 9th at 12 o'clock,—Mr. McMillan to preach and preside, Mr. Greig to address the minister, and Mr. J. Cameron the people, at the same time Mr. C. Cameron to give an address on the constitution of the Church.

Messrs. Dewar and Stevenson withdrew the protest and appeal entered at former meeting.

A circular was read from the College Board calling attention to the financial condition of Knox College. Sessions were urged to attend to the matter.

A good deal of other business was transacted, but not of any public interest.—*W. Park Pres. Clerk.*

THE PRESBYTERY OF HAMILTON.—This Presbytery met in McNab Street Church Hamilton, on the 9th day of January last; there were present 15 ministers, and six elders.

There was little business before the court of general importance.

Mr. Robert N. Grant, preacher of the Gospel, under call to Waterdown and Wellington Square, intimated his acceptance of the same, and the Presbytery appointed his ordination to take place at Waterdown on the 23rd day of January. It is pleasant to see the vacancies of this Presbytery nearly all filled up, and is fitted to call forth our gratitude to the Head of the Church, who provides Pastors for the flock. This will be our fourth ordination, since last meeting of Synod.

Mr. Lees gave notice, that at next meeting of Presbytery, he would introduce a motion on the perpetual obligation of the Sabbath, and its better observance.

Deputations of Presbytery are appointed to hold Missionary meetings in all the Congregations and Stations within our bounds, during the months of January and February.

J. PORTEOUS.

Clerk of Presbytery.

PRESBYTERY OF HURON.—The Presbytery of Huron met on the 9th ult., in Clinton. Much of the business was of a kind that is of little interest to the public.

Hullett and Manchester petitioned to be separated from Blythe. The consideration of this matter was deferred to a special meeting of Presbytery to be held in Blythe.

The moderation of a call was granted for Wroxeter and Howick.

A letter was read from the Secretary of the Board of the U. C. Bible Society, and considered at great length. It was finally agreed to acknowledge the receipt of the letter, but to defer further consideration thereof till next meeting of Presbytery.

The Clerk was instructed to write to such congregations in the Huron Presbytery as had not contributed to Knox College anything for the past year.

The remits from the Synod were referred to a Committee, which Committee is to report at next meeting of Presbytery.

A Special meeting of Presbytery is to be held in Blythe on the 3rd Tuesday of February next at eleven o'clock.

The next ordinary meeting of Presbytery is to be held in Clinton on the second Tuesday of April next at eleven o'clock.

A. D. McDONALD. Pres. Clerk.

ONTARIO PRESBYTERY.—This Presbytery held its ordinary meeting at Prince Albert on the 3rd Tuesday of January, Rev. John Baird, M. A. Moderator. The following are the principal items of business then transacted. The Rev. J. Baird, craved and obtained leave to enter his dissent from the action taken by the Presbytery at last meeting in regard to Mr. Lees' case. With one exception, the court were unanimous in their decision to suspend the Rev. Archibald Lees, M. A., from the Holy Ministry and the membership of the Church for following divisive courses, and for contumacy, and he is accordingly suspended. From this finding, the Rev. R. McArthur, craved leave to enter his dissent, which was granted. The Rev. J. R. Scott was appointed to dispense the Communion at Ashburn. Communications from Knox College Board, and Home Mission Committee, were considered. Dr. Thornton gave in a report of his conduct in moderating in a call at Prince Albert, which was in favour of the Rev. George Jamieson. The moderator's conduct was approved of. It appeared that the above congregation are quite unanimous in said call; and are, considering their members, very liberal in the Stipend they guarantee. The Reports of probationers and students of services rendered since March last within the bounds of the Presbytery were considered; and the clerk was instructed to certify them to Home Mission Committee.

In consequence of the insufficient supply of probationers for this quarter, the Clerk was instructed to appoint members of Presbytery, at intervals, to preach to the vacant congregations.

GEO. RIDDELL.

Clerk.

PRESBYTERY OF STRATFORD.—The last quarterly meeting of this Presbytery was held in Widder Street Church, St. Mary's on the 9th ult, the Rev. A. A. Drummond, Moderator.

The matter of dividing the group of stations under the Rev. Mr. Hall's pastorate into two separate pastoral charges was taken into consideration. Deputations from the several stations appeared and were heard.

The Presbytery decided that this group of Stations should be divided so as to form two separate pastoral charges, that Nissouri North and South should form one charge, and Biddulph and Fish Creek the other, and remitted the matter to mature financial arrangements to a united meeting of the congregations of North and South Nissouri, and a united meeting of the congregations of Biddulph and Fish Creek, and appointed Messrs. W. Caven and R. Hamilton a Committee to advise with the congregations at said united meetings, and to give in a report at the next meeting of Presbytery, to be held at Stratford on Tuesday the sixth day of March next.

A petition was received from Knox's Church, Mitchell, for the moderation of a call to a minister. The Presbytery agreed to grant the prayer of the petition, and appointed Mr. Fotheringham, to serve the edict on Sabbath the 11th day of February next, and Messrs. Hamilton and Doak a committee to moderate in a call on Wednesday 21st day of February. Mr. Joseph McCully appeared on behalf of Burns' Church, East Zorra, and applied for missionary supply. It was agreed that the ministers in the Presbytery should give a supply of preaching to that station during the ensuing quarter, and that Mr. Drummond be appointed to make arrangements for this purpose.

The matter of holding Annual Missionary Meetings was taken up, and a circular respecting annual contributions to Knox College. It was agreed that Missionary Sermons be preached in each congregation, and that ministers exchange pulpits for this purpose, that an appeal be made to the people upon that occasion for the more liberal support of Knox College and that a collection be taken up for the funds of the Presbytery.

WILLIAM DOAK.

Presbytery Clerk.

PRESBYTERY OF COBOURG.—This Presbytery met at Peterboro' on Tuesday and Wednesday the 9th and 10th, January, There were present eleven Ministers and five Elders.

Mr. John Battisby, a member of the Norwood congregation, made application to be received as a student under the care of the Presbytery. Upon the report of a committee appointed to confer with him, Mr. Battisby was received as a student in connection with the Canada Presbyterian Church.

Mr. Bowie was appointed to dispense the communion at Warsaw on the 1st Sabbath of February.

Mr. Paterson having previously given notice of his intention to demit his charge of the stations of Cambray, and all parties having been duly cited and heard, the following motion was agreed to: The Presbytery having heard Mr. Paterson agree to accept his resignation of Cambray; but seeing that the sum contributed by his other stations is not sufficient for his support agree to apply to the Central Fund for \$100.

Mr. Laing read an interesting Report of his visit to Lindsay and Cambray in which he stated that he had preached two Sabbaths at Lindsay and one at Cambray, organized the congregation at Lindsay and dispensed the communion there. He also laid upon the table of the Presbytery a roll of the members of the Lindsay congregation. The Report was received and adopted and Mr. Laing's diligence commended.

The consideration of a paper from the Lindsay congregation requesting to be transferred to the care of the Presbytery of Ontario was deferred until the next regular meeting of the Presbytery. It was also agreed to cite the congregation of Lindsay and Cambray to appear at said meeting of Presbytery. The Clerk read a letter from Mr. R. N. Grant stating that he would not be able to fulfil all his appointments in consequence of his intention to accept a call which he had received. The Clerk was instructed to correspond with the committee on Probationers, state the facts of the case and ask for information respecting the course to be pursued with Probationers who decline to fulfil their appointments.

Appointments were made for the supply of vacancies and mission stations for the quarter.

Mr. Rogers gave notice that at next ordinary meeting he would move: That this Presbytery do overture the Synod to consider the propriety of a union among the Presbyterian churches in Canada.

Resumed the consideration of the circular from the Scottish National Bible Society. The Clerk read a communication from one of the Secretaries of then U. C. B. S., from which it appeared that there was nothing in the constitution of the U. C. B. S., to prevent subordinate Branches keeping a supply of Bibles with the metrical versions of the Psalms. It was agreed that the circular from the S. N. B. S., should lie on the table of the Presbytery.

D. WATERS.

Pres. Clerk.

LONDON PRESBYTERY.—The London Presbytery held a meeting in Mr. Balmer's Church Detroit on Tuesday the 9th of January 1866. It was opened by Mr. King of Buxton, who preached an impressive sermon from Hebrews, 7th Chap. 25 verse. There were present 15 Ministers and 4 Elders.

Petitions for moderation in calls were granted to the following Congregations.

Strathroy and Adelaide on the 7th of Feb. Mr. Grant to preach at Adelaide on the 7th and Strathroy on the 8th at hours to be arranged to suit the mutual convenience of minister and people.

Mr. Walker was appointed to moderate at Florence and Bothwell on Feb. 7th, to preach at Florence at 11 a.m., and Bothwell at 7. p. m.

The question of attaching Thamesville to these stations is to be recommended at next meeting of Presbytery.

Mr. Balmer was authorized, should the Congregation of Windsor apply for a moderation during the next three months, to discharge that duty ; the edict to be served by the officiating missionary.

A like privilege was extended to the congregation of Knox Church Plympton. Mr. Chesnut was appointed to attend to that duty. The edict to be duly served.

Rev. Dr. Hogarth, Mr. Smith, and Mr. De Roche, of the French Protestant Church, being present were invited to sit with the Presbytery.

A call from Elmira Congregation Illinois to Rev. L. Cameron of Acton, was laid on the table and read. Also reasons of Translation, and a document promising \$700 annual Stipend, with Manse &c.

There were sustained and ordered to be transmitted to the Clerk of Guelph Presbytery. Mr. Clark was appointed by the Congregation of Elmira, and Rev. Mr. Sutherland by the Presbytery of London to prosecute the call before the Presbytery of Guelph.

Mr. McKinnon reported in reference to the congregations that have not contributed towards Knox College. The conveners of the Mission sections were instructed to deal with those Congregations who have failed to respond to Mr. McKinnon's circular, and urge them to remit, at as early a date as possible.

Mr. Proudfoot in behalf of the deputation appointed to visit St. Anne's reported in regard to the same. It was agreed to receive and adopt the report ; commend the diligence of the deputation ; sanction its suggestions in reference to the appointment of an annual visit to the mission by a deputation of Presbytery ; appoint Messrs. Proudfoot, Balmer, Scott, and Alex. Smith a Committee to issue circulars to the various congregations of this Presbytery, and to prepare the report and lay it before the other Presbyteries and the Churches at home in such a manner as to draw out their sympathy and assistance before the approaching assemblies in 1866 ; and to report at next meeting of Presbytery ; Mr. Proudfoot convener.

Mr. Balmer, on Behalf of the Ladies of his Congregation, extended an invitation to the Members of Presbytery to attend a social meeting of the Congregation in the evening. The Presbytery agreed to receive with pleasure the invitation and make arrangements to attend at 7 o'clock in the evening.

Mr. C. Lafontaine from Mr. Chiniqny's Mission addressed the Court making request to be received as a minister of this Church. It was agreed to take the usual steps for the reception of Mr. Lafontaine and the Presbytery meanwhile agreed to employ him as a Catechist to assist Mr. Chiniqny till the meeting of Synod.

E. CUTHBERTSON.

Pres. Clerk.

PRESBYTERY OF PARIS.

The regular meeting of the Presbytery of Paris, was held within Dumfries Street Church, there, on Tuesday, the 26t, December. There was a good attendance of Ministers and Elders. The following are the more important items of business transacted.

The Committee appointed at a former Meeting to consider and report upon a communication received from the *National Bible Society of Scotland*, gave in a report as follows. "That while there is considerable dissatisfaction with some parts of the management of the Upper Canada Bible Society, and while the proposed employment of Colporteurs in the Colonies of the National Bible Society is a work which the Presbytery believes is much needed ; and while the Presbytery sympathise generally with the proposed objects of said Society ; Yet in as far as our Church is concerned it is believed that *Synodical* would be preferable to *Presbyterial action*, and that in order to this, the Presbytery correspond with the Society to ascertain

more particularly the details of the proposed action." After discussion, on the motion of Mr. Cochrane, seconded by Mr. Dunbar, the report was laid upon the table for further consideration until next meeting.

The Presbytery took up the call from Stanley Street Church, Ayr, to the Rev. Wm. Inglis, of Erakine Church, Woodstock. The reasons for and against said translation were read, and commissioners from Ayr, and Woodstock, heard for and against the removal of Mr. Inglis from Woodstock. Mr. Inglis having been heard for himself, intimated his intention to decline the call, subject to the decision of Presbytery; whereupon it was moved by Mr. McMullen, seconded by Mr. McCuaig, and unanimously agreed to, "*that the translation sought be not granted.*" The parties having been recalled, acquiesced in the decision of Presbytery.

A Petition from St. Andrew's Church, East Oxford, praying to be united with the Congregations of Norwichville and Wyndham, under the pastoral care of the Rev. William Donald, was read. After consideration and the hearing of parties, the prayer of the petition was granted, and the moderator (Rev. D. McDiarmid) and Mr. Peattie appointed a deputation to visit East Oxford, and intimate the decision of Presbytery to the congregation.

Mr. McDiarmid of Woodstock was appointed to dispense the Sacrament in Willis' Church, Blenheim, on the 3rd Sabbath of January, and Mr. Peattie of Mount Pleasant in Stanley Street Church Ayr, on the same date.

Answers to Mr. Silver's reasons for protest and appeal were given in by the Committee appointed for that purpose, and Messrs. McMullen and Inglis appointed to defend the decision of Presbytery at the bar of the Synod.

The Clerk read a report of the supplies granted the vacant congregation within the bounds of the Presbytery, for the quarter ending 14th January, 1866 whereupon it was moved by and agreed to "that all the Preachers employed within the bounds of the Presbytery, give in a written report of their labours, specifying the vacancies supplied—the sermons preached—the prayer meetings attended, and the number of families visited, with the number attending public worship and prayer-meetings: and that each Preacher should engage in family visitation for two days each week, under the direction of Session; and that when ever reports are not furnished, the names of the defaulting Preachers shall be noted on the Presbytery's Record, and that the Presbytery shall not be responsible for any deficiency in the payment of such preacher; and further—that while these regulations be adopted *ad interim*, the Presbytery appoint a small Committee to prepare an overture to Synod, avent arrangements in general in connection with preachers."

The Clerk would call the attention of Preachers within the bounds of the Paris Presbytery, to the above decision, and request that written reports of their labours be sent him at the close of their respective appointments.

Messrs. James and Inglis were appointed a Committee to draft an overture for transmission to Synod, and report at next regular meeting of Presbytery.

The resolution of Presbytery with respect to Missionary Meetings, adopted last year, was reaffirmed for the present,—with instructions to each congregation to report in how far the recommendation's of Presbytery had been carried out.

WILLIAM COCHRANE.
Presbytery Clerk.

DEFERRED ARTICLES.—We are obliged to lay aside several communications and Missionary reports, these will appear in the next number.

We have just received before going to press, a letter from Rev. R. Jamieson now at Nanaimo, where the prospects are very promising.

MONTHLY REVIEW.

Public attention is still largely directed on both sides of the Atlantic, to the Sabbath Question. The adherence of Mr. Hughes, Member of Parliament of one for the London boroughs, as representative of the working classes, to the policy of closing places of public amusement on the Lord's day, has called forth loud denunciations from the Sunday League. The *Times* sustains the view of Mr. Hughes, and there is a growing tendency in favour of closing such places on the Sabbath. In Philadelphia there is a strenuous struggle now going on with reference to the Sabbath. An influential paper—*The Press*—has come out in strong opposition to the Sabbath, publishing a Sunday edition, and advocating the running of Street Cars &c. The action of *The Press*, has aroused the friends of the Sabbath, who are holding meetings and adopting measures to meet the abettors of Sabbath desecration.

The prospects of union among Presbyterians in Scotland are encouraging. Dr. Cairns of Berwick, has lately spoken out on the subject in very encouraging terms. He refers to the subject of ministerial support,—a subject of great practical difficulty, inasmuch as the systems of the two Churches have hitherto been essentially different,—and states that after long deliberation the difficulty had been got over. He says, “at last light arose, and wonderful to say, the Joint Committee unanimously approved of one scheme of ministerial support as fit to be recommended to the Synod, of which it was enough to say that the advocates of the congregational principle regarded it as a happy conservation and extension of their own time-hallowed usages, while the adherents of the central system hailed it as equally securing the principle and accomplishing the work of the Sustentation Fund, and all were willing to hope, that the merits of both plans would be combined in it without the drawbacks of either.”

The movement in favour of organs is apparently making progress, in Scotland. Several congregations, including the large congregation of Dr. McDuff, in Glasgow, have recently obtained permission from their respective Presbyterians for the introduction of organs. In the Free Church Presbytery of Glasgow, Professor Gibson introduced an overture on the subject of “Innovations,” but his motion was defeated by the majority of one.

The work of the “Bible-Women” in London has been brought prominently forward by some of the Papers. The success of this mission has been marvellous. During the past year 56 new Bible-women have been trained for service; 13 of them having been supplied to country districts, and the remaining 43 having supplied vacancies occurring in connection with the London work. During the year the sum of £1051 17 4 had been received from the poor for Bibles, and for clothing, &c, upwards of £6440.

The “Week of Prayer” appears to have been observed in many places, but not so generally as in some former years.

A remarkable letter from the Roman Catholic Bishop, of Toronto, has attracted some degree of attention. The letter referred to the fact, that a bullet had found its way into an apartment in the Nunquary in Toronto, and

the writer took occasion to hold up the Protestant Ministers as the bigoted and intolerant instigators of persecution, while the poor p'ests and nuns are the subjects of slow martyrdom. When we call to mind the deeds of the Priests of Rome, in Madeira, and Spain, at no far back period, and think of the spirit of Rome, which boasts of being unchangeable, we are constrained to regard the complaint of the Bishop as one of the greatest pieces of impudence ever perpetrated.

PRESBYTERY OF LONDON HOME MISSION FUND.

Contributions from Congregations from 1st July 1864 to 1865.

| | | | |
|--|----------|--|---------|
| St. Andrews Church London | \$ 70 00 | For Missionary Services } before Settlement, St. } Thomas 9 Moore 5..... } 14 00 | |
| Zorra..... | 21 93 | | |
| English Settlement \$36 46 } Proof Line, \$ 28 98... } 65 44 | | Delaware..... | 20 50 |
| Chatham, Adelaide Street } Church..... | 50 82 | | 732 97 |
| Westminster..... | 52 07 | | |
| Ekfrid, Knox Church..... | 41 53 | | |
| Thamesford 22 05 Sab- } bath School East Nis- } souri 6..... | 28 05 | There was also raised in the Con- gregations and Mission Stations London Presbytery, the sum of \$121, for aid- ing a Student from Kankakee, all the congregations and Mission Stations contributing with few exceptions. | |
| Mosa..... | 27 70 | Contributions from Vacant Congre- gations at Missionary Meetings, and for Missionary Services, over and above what was paid to the Mission- aries when labouring in the Congre- gations. | |
| London, 1st Presbyterian } Congregation..... | | Sarnia..... | \$23 00 |
| Belmont 12 60, Yarmouth } 8 06..... | 20 66 | Fingal..... | 16 75 |
| East Tilbury 17 50 West } Tilbury 6 94..... | 24 44 | Amherstburgh..... | 57 45 |
| St. Thomas..... | 23 48 | Plympton North..... | 28 00 |
| St. Anne Kankaree..... | | Windsor..... | 28 00 |
| Wardsville..... | 17 00 | Strathroy 3 50 W. Ade- } laide 12..... | 15 50 |
| Delaware and Komoka.... | 13 77 | Lobo..... | 10 82 |
| Harwich..... | 13 00 | Napier..... | 48 10 |
| Detroit 24 70 Amer. Money, | 12 35 | Ridgetown..... | 48 10 |
| Buxton..... | 10 60 | Aldborough Front 3 30 } Rear 3 61..... | 38 72 |
| Widder..... | | Mission Stations Bothwell.. | 21 47 |
| Moore Bear Creek 8 Burns } Church 6 50..... | 14 50 | Oilsprings 10 Petrolea 13 } Oilsprings per Mr. } Thompson 25..... | 88 00 |
| Carlisle..... | 9 50 | Brooke..... | 3 50 |
| Wallacetown 4 30 Duff's } Church 3 40..... | 7 70 | Vienna & Port Burwell.... | 45 37 |
| Chatham, Wellington } Street Church..... | 7 00 | Elmira..... | 45 37 |
| Mandamin..... | 6 50 | Grant County Westconsin.. | |
| Warwick..... | | Chalmer's Church..... | 25 93 |
| Williams..... | | Dorchester Station..... | 110 80 |
| From 1st July, 1865 to 20th } November, 1865. | | Botany..... | 5 25 |
| East Alborough..... | 22 50 | Rev. Wm. Reid for Kan- } kakee Mission..... | 50 00 |
| Zorra..... | 44 25 | | |
| Ekfrid..... | 30 50 | | |
| Warwick per Rev. Wm. Reid | 7 30 | | |
| Widder..... | 14 88 | | |

| From 1st July 1865 to 20th November 1865. | | Grant County Wisconsin... 1 00 |
|---|-------|--|
| | | 700 21 |
| Chalme s' Church..... | 10 00 | SANDWICH FRENCH MISSION. |
| Aldborough Kintybe..... | 36 45 | Mr. Angus Fletcher Ekfrid...\$5 00 |
| Brooke..... | 12 00 | St. Andrew's Church Con. } London.....} 34 15 |
| Wallaceburgh..... | 12 00 | 1st Presbyterian Con. Lon- } don.....} 33 00 |
| Legacy-Late John Camp- } bell of Erfrid..... } | 20 00 | Ingersoll Rev. J. Straith } Con. per Rev. John } Fraser.....} 8 00 |
| Dumbarton..... | 9 90 | St. Thomas..... |
| Fingal..... | 13 00 | Zorra..... |
| Lobo..... | 28 25 | |
| Oilsprings 7 per, Mr. Elliott } 25..... } | 32 00 | |
| Plympton..... | 6 50 | |
| West Tilbury..... | 6 36 | |
| Florence..... | 20 00 | |
| Elmira per Rev. A. Stewart. | 5 00 | Paid Mr. De La Fleuri French Missionary..... 225 00 |
| | | 101 15 |

DISTRIBUTION OF THE PROBATIONERS OF THE CANADA
PRESBYTERIAN CHURCH—TO THE SEVERAL PRESBYTERIES
FROM JANUARY 21st TO APRIL 15th, 1866.

| PROBATIONERS. | JAN. 2 SAB. | FEB. 4 SAB. | MAR. 4 SAB. | APR. 2 SAB. |
|------------------|-------------|-----------------|-----------------|-------------|
| Rev. E. Bauld | H 3, T 4 | Γ 1 2, Ot 3 4 | Ot 1 2 3 4 | M 1 2 |
| " G. Brown | St. 3, L 4 | L 1 2 3 4 | L 1 2, P 3 4 | H 1 2 |
| " W. Christie | T 3 4 | T 1, P 2 3 4 | P 1 2, G 3 4 | G 1, St 2 |
| " A. Finlay | Ot 3 4 | Ot 1 2 3 4 | Ot 1 2, M 3 4 | M 1 2 |
| " R. Fleming | P 3, H 4 | H 1 2 3, On 4 | On 1 2, Cob 3 4 | Cob 1 2 |
| " Jas. Hanran | M 3 4 | M 1 2 3, B 4 | B 1 2, K 3 4 | K 1 2 |
| " J. Hume | L 3 4 | L 1 2 3 4 | L 1 2 3 4 | Hn 1 2 |
| " G. Jamieson | P 3 4 | P 1 2 3, St 4 | St 1 2, L 3 4 | L 1 2 |
| " W. Lundy | Ott 3 4 | Ot 1 2 3 4 | Ot 1 2, M 3 4 | M 1 2 |
| " Jas. Martin | K 3 4 | K 1 2, M 3 4 | M 1 2 3 4 | Ot 1 2 |
| " James Mitchell | B 3 4 | M 1 2 3 4 | M 1 2, Ot 3 4 | Ot 1 2 |
| " R. Monteath | L 3 4 | L 1 2 3 4 | L 1 2 3 4 | T 1 2 |
| " R. Moodie | Hn 3 4 | Hn 1 2 3 4 | L 1 2 3 4 | L 1 2 |
| " E. McLean | Hn 3 4 | Hn 1 2, L 3 4 | L 1 2 3 4 | G 1 2 |
| " C. McKerracher | T 3 4 | T 1 2 3 4 | Gy 1 2 3 4 | Gy 1 2 |
| " A. McNaughton | L 3 4 | L 1 2 3 4 | L 1 2, H 3 4 | H 1 2 |
| " H. McQuarrie | P 3, G 4 | G 1 2 3 4 | G 1 2, T 3 4 | B 1 2 |
| " N. Paterson | Gy 3 4 | Gy 1 2 3 4 | T 1 2, On 3 4 | On 1 2 |
| " W. Reeve | M 3 4 | B 1 2, K 3 4 | K 1 2, P 3 4 | L 1 2 |
| " W. M. Roger | Cob 3 4 | Cob 1 2 3, T 4 | T 1 2 3 4 | P 1 2 |
| " J. B. Taylor | L 3 4 | L 1 2 3 4 | L 1, Hn 2 3 4 | H 1 2 |
| " James Thom | On 3 4 | On 1 2 3, Cob 4 | Cob 1 2 3, T 4 | T 1 2 |
| " Walter Wright | G 3 4 | G 1 2, Hn 3 4 | Hn 1 2 3 4 | L 1 2 |
| " S. Young | L 3 4 | L 1 2 3 4 | Hn 1 2 3 4 | Hn 1 2 |

N. B.—The figures indicate the Sabbaths. The letters indicate the several Presbyteries: e. g., Hn., Huron; L., London; St., Stratford; Gy., Grey; G., Guelph; P., Paris, H., Hamilton; T., Toronto; On., Ontario; Cob., Cobourg; K., Kingston; B., Brockville; Ot., Ottawa; M., Montreal.

The appointments are made to the several presbyteries in accordance with the Synod's instructions (See. Minutes for 1865, Page 30.) The Probationers

are distributed to the several presbyteries in proportion to the number of vacant congregations returned to the Committee by the Presbytery Clerks.

The Presbytery Clerks or the Conveners of the Home Mission Committees of the several presbyteries are requested to forward to the Probationers their appointments to the congregations to which they wish them to go, and probationers are expected to fulfil the appointments given them by the Committee, so that no congregation to which they are sent, may be disappointed.

There are presently 24 Preachers on the list, and the number of vacant congregations requiring supply is 53. The Presbytery of London returns 15 vacant congregations: Huron 6; Stratford 1; Grey 2; Guelph 3; Paris 3; Hamilton 2, Toronto 4; Ontario 2; Cobourg 2; Kingston 2; Brockville 1; Ottawa 5; Montreal 5;—53

The number of Preachers cannot give half supply to the vacant congregations.

JAMES DICK, Convener of Committee.

Select Extracts.

CONVERSION OF MARTIN BOOS, AN EVANGELICAL ROMISH PRIEST.

Translated for the Record.

(Of him, that eminently holy man, the Rev. R. M. McCheyne, says—"If dear Martin Boos were alive, pastor of the Church of Rome though he was, he would have been welcome to my pulpit; and who that knows the value of souls and the value of a living testimony would say it was wrong." *Translated.*)

"In 1788 or 1789, he relates—'I visited a sick woman who was distinguished for her deep humility and exemplary piety. 'You shall die in great peace, shall you not?' I said to her—'How so?' asked the sick woman. 'You have led such a pious, such a virtuous life,' I replied. 'Ah! if I trusted in my piety' she answered with a sweet smile, 'I should deserve nothing but hell. No, no, I lean only on Jesus, my Saviour.' Then looking at me with surprise, she added—'What kind of a priest are you? 'What consolations do you bring me? How could I stand before the judgment seat of God where every one shall give an account even of his idle words, if Christ was not my rock? I should most certainly be lost if I looked to myself, to my merits for the blessedness of heaven. What man is there who is pure in the eyes of the Eternal? Which of our actions, which of our virtues, would be of the necessary weight, if God should weigh it in His balance? No, if Christ had not died for me, if he had not satisfied the justice of God and paid my debts, all my good works would not save me from eternal condemnation. He, He alone is my hope, my salvation, and my joy.'

"These words, coming from the mouth of a woman held in great reputation for holiness, were as a bright light shining into the eyes of Martin Boos. From that time he received Christ as his perfect righteousness, and found peace and joy and the salvation. From that time, also, he had to endure all kinds of persecution; his preaching stamped with the wholesome doctrines of the Gospel could not fail to raise up, against him fierce enemies. To preach a free salvation, a salvation given by God, and which man can, and ought, to receive only as a gift, as merely an alms; to preach such a doctrine in a Church, which while it preserves the name of Christ, puts in His place human works as means of redemption, was is not to undermine this Church from the base, and expose oneself to her severest punishments? However, Boos once established on

the sure foundation, remained on it. The Lord kept him there, and enabled him to suffer with joy for His name."

Metis, C.E.,

F. F.

TO THE MEMORY OF THE REV. JAMES SKINNER WHO DIED,
OCTOBER 17TH, 1865.

"I believe all shall be well with me in Christ my Lord"—*Mr. Skinner's Last Letter.*

"All shall be well with me," he said
When closing was his working day,
And life was ebbing fast away—
The Brother whom we loved is dead.

He bore the standard on the field
Till ages succeeded ardent youth ;
He ever yielded to the Truth
But he the Truth would never yield.

No idle blazon did he bear—
The Banner of the Cross he raised,
That Jesus might be ever praised.
For Faith in Him was written there.

And we could see within its scope
The shining of a peaceful Star
That gleams upon us from afar
The emblem of the Christian hope.

Encircling all with radiant light—
The light that comes from Heaven above,
The holy light of Christian love
Was ever open to our sight.

While busy at his work he fell
Through Christ he conquered in the strife
To wear the crown of endless Life,
And we can say 'tis well, 'tis well.

Westminster, Jan. 2th, 1866.

SIGMA.

THE VALUE OF THE SABBATH.

"No nation can live and prosper without the Sabbath. Their observance of the Sabbath is the index of their morality, their religion, and their prosperity. A nation, a city, a family, that tramples upon the law of the Sabbath, tramples upon every other law. They become practical atheists, and say unto God, "Depart from us, for we desire not the knowledge of thy ways." A Sabbath-breaking man, a Sabbath-breaking community, is an ungodly man, an ungodly community, and leads an ungodly life. To violate it, is to invade the rights of God the Creator, God the law-giver, God the preserver, God the Redeemer, God the judge. Men have their rights, which God gave them ; but they have no right to do wrong—no right to violate the fourth commandment. God never gave it to them, and if they presumptuously assume it, he will make them the losers. God gave them the Sabbath as the nucleus of unnumbered graces, as the envelope which wraps up all the means of grace and salvation ; and as a duty more incumbent upon human governments, than to guard

this sacred deposit, given alike to the rich and the poor, the man and the beast. This is God's arrangement, and woe be to the people who violated it. *Hooker* made the declaration, 'We are to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever.' *La Place* said, just before his death, 'I have lived long enough to know what, at one time, I did not believe—that no society can be upheld in happiness and honour, without the sentiments of religion.' *Adam Smith* expressed the sentiment that 'the Sabbath, as a political institution, is of inestimable value, independently of its claim to Divine authority.' *Coleridge* remarked, 'I feel as if God had, by giving the Sabbath, given fifty-two springs in a year.' *Isaac Taylor* affirmed, that 'a Sunday given to the soul, is the best of all means of refreshment to the mere intellect. The great *Blackstone* declared that 'a corruption of morals usually follows the profanation of the Sabbath.' *Montalembert* expressed his conviction that "there is no religion without worship, and no worship without the Sabbath.' Lord *Macaulay* said, 'If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are.' *Edmund Burke* said, "They who always labour can have no true judgment; they exhaust their attention, burn out their candles, and are left in the dark.' Archbishop *Leighton* said, 'The very life of religion doth much depend upon the solemn observance of the Sabbath; consider, if we should intermit the keeping of it for one year what a weight of profaneness would ensue in those that fear not God.' *Sir Walter Scott* said, 'Give to the world one-half of Sunday, and you will find that religion has no strong hold of the other.' *Sir Matthew Hale* declared, that 'the more faithfully he applied himself to the duties of the Lord's day, the more happy and successful was his business during the week.' These thoughts do give emphasis to the Saviour's declaration, that 'the Sabbath was made for man; appointed for hallowed and benevolent ends, fitted to man's nature, necessary to his physical, intellectual, moral, and immortal well-being, and pointing as with the finger of its Divine Author to the 'rest that remaineth for the people of God.' Next to the unspeakable gift of his Son, is the gift of his Sabbath. His Word would have been disregarded, but for the Sabbath; but for the Sabbath, his Church would have had no place among men, or had been a disfranchised exile in a strange land."—*Rev. Dr. Spring.*

DAVID.

There never was a specimen of manhood, so rich and ennobled as *David*, the son of *Jesse*, whom other saints haply may have equalled in single features of his character, but such a combination of manly heroic qualities, such a flush of generous godlike excellences, hath ever yet been seen embodied in a single man. His *Psalms*, to speak as a man, do place him in the highest rank of lyrical poets, as they set him above all the inspired writers of the Old Testament,—equalling in sublimity the flights of *Isaiah* himself, and rivaling the cloudy mystery of *Ezekiel*; but in love of the country, and gloryings in its heavenly patronage, surpassing them all. And where are there such expressions of the varied conditions into which human nature is cast by the accidents of providence,—such delineations of deep affliction, and inconsolable anguish, and anon such joy, such rapture, such revelry of emotion in the worship of the living God! Such invocations to all nature, animate and inanimate, such summonings of the hidden power of harmony, and to the breathing instruments of melody! A single hymn of this poet would have conferred immortality upon any mortal, and borne down his name as one of the most favored of the sons of men.

The Lord did not intend that his church should be without a rule for uttering its gladness and its glory, its lamentation and its grief; and to bring such a rule and institute into being, He raised up His servant David, as formerly he raised up Moses to give to the church an institute of Law. And to that end He led him the round of all human conditions, that he might catch the spirit proper to every one, and utter it according to truth; He allowed him not to curtail his being by treading the round of one function, but by every variety of functions. He cultivated his whole being, and filled his soul with wisdom and feeling. He found him objects for every affection, that the affection might not slumber and die. He brought him up in the sheep-pastures that the groundwork of his character might be laid amongst the simple and universal forms of feeling. He took him to the camp, and made him a conqueror, that he might be filled with nobleness of soul and ideas of glory. He placed him in the palace, that he might be filled with ideas of majesty and sovereign might. He carried him to the wilderness, and placed him in solitudes, that his soul might dwell alone in the sublime conceptions of God, and His mighty works; and he kept him there for long years, with only one step between him and death, that he might be well schooled to trust and depend upon the providence of God. And in none of these various conditions and avocations of life, did He take away from him His Holy Spirit. His trials were but the tuning of the instrument with which the Spirit might express the various melodies which He designed to utter by him for the consolation and edification of spiritual men. It was the education of the man most appropriate for the divine vocation of the man.—*Edward Irving.*

“ HE WENT AWAY SORROWFUL.”

Went away. He came running. His steps were light and eager then; for he almost hoped that he was about to find the pearl of great price, and that that very day he might carry salvation back to his house. But all that was over now; and sure we are he was not running when he went away. The woman of Jacob's well ran when she hastened to tell her neighbours that she had found the Christ; but the neighbors who saw the ruler wending back to his abode might see that he had lost something. Yes! he had lost his day of grace. He had lost his golden opportunity for obtaining eternal life. If he had known the gift of God, and who it was that said to him, “Sell all thou hast,” he would have done it on the spot, and on the spot Jesus would have given him treasures in heaven. But the opportunity was gone. Jesus returned to that region no more. He was going to Jerusalem. He was travelling to the cross. His earthly journey was well-nigh ended, and that particular road he should traverse no more. Ah, no! amiable but misguided young man! The moment is past. Jesus has gone one way, and thou hast gone another; and ere noon the friend of sinners will be far from these domains. But surely thou canst never forget the interview of this morning. When thou art grown old and miserly; when thou hast lost the simplicity, and warmth which for the present redeems thy worldliness, and when no friends are near thee, except on-hangers scrambling for thy great possessions, perhaps thou mayest recall this morning, and sigh to think what a Friend in heaven and treasure there were once within thine offer! And sure enough thou wilt remember it one day. There were no prints on his hands and feet with whom thou didst part with this morning, nor was there any crown upon his brow. But there will be when thou seest him again. That Jesus that passed near thy house this morning will be the crucified, and glorified, when next he meets thine eyes; and he who this day loved thee as the Son of man, will that day judge you as the Son of God. By that time thou shalt be where great possessors can not profit, but where bargains of time can not be recalled. The ma

Christ Jesus looked at thee lovingly this morning; but how will the judge Jehovah look at thee then?—at the man who had salvation in his offer, but refused it?—at the man who preferred a few acres of earth to treasures in heaven?—at the man who chose to have all his good things below?—at the man who, when the Saviour said, ‘Follow me,’ went away?

1. From this affecting history we see how far people may go, and yet fall short of heaven. This youth was orthodox, moral and engaging; but he lacked one thing; he lacked the new heart; he lacked that lowly mind that sees its guilt and vileness; that trustful mind which is ready to forsake all and follow Jesus; that renovated mind to which righteousness is meat and drink, and the sense of God’s favor the chiefest joy.

2. And perhaps our young reader may have gone as far. You are correct and well-conducted; you pray and read the Bible. Your friends see your sweetness of disposition, and the mildness of your manners; but do you love the Lord Jesus? Have you entrusted to him your soul’s salvation? Are you ready to part with anything which he bids you renounce? And are you so devoted to his service, that you are not ashamed to be owned as his disciple, as a member of his church, and as a separatist from a sinful world? Are you waiting to take up the cross and follow Christ?

2. And you see how wise it is to abandon at once any thing which hinders your salvation. There may be money in the purse, and yet no idolatry of money in the heart. Abraham, and David, and Daniel had “great possessions,” and yet they got to heaven; and after this, Cornelius, and the Ethiopian treasurer, and Gaius, and Joseph of Arimathea, in “entering the kingdom,” took their riches along with them, and used them profitably in the service of their Saviour and their brethren. But the Lord Jesus saw that the plague of this ruler’s heart was avarice, or the worship of wealth. He saw that he was in the bond of the same iniquity which made Demas go back to the world, and which turned Lot’s wife into a pillar of salt. And, not because there is any thing sinful in property, but because with this avaricious youth his property would prove a perpetual snare—because in this case, to part with it would be the surest sign of his present sincerity, and the greatest help to further consistency, the Lord Jesus insisted on its entire and instant surrender.

In like manner, whatever stands in the way of your salvation, be it something positively sinful, or something lawfully idolized, that is the thing which the Lord Jesus bids you abandon. There is nothing sinful in music; but we have read of instances where music was a mania; where, like a possession, it carried its victims to all company, however unsuitable, and detained them at all hours however unseasonable; and when they became supremely anxious about the “one thing,” they found it needful to enforce a rigid abstinence from their favorite enjoyment.

And whatever it be which you find the greater obstacle to Christian decision, play-going, novel reading, frivolous company, the race-course, the ball-room, the card-table, we shall not now dispute about its abstract lawfulness; we only ask, is the habit so powerful that even for Christ and for heaven you can not give it up? Is that propensity so strong that this day, when the Saviour says, “Arise, and follow me,” you can not comply, because something else has a stronger hold upon you, and compels you to go away exceedingly sorrowfully?
—Dr. James Hamilton.

MONEYS RECEIVED UP TO THE 20TH JANUARY.

| | | | | |
|------------------|--------|--------------|----|----|
| SYNOD FUND. | | Osgoode..... | 7 | 00 |
| Durham Road..... | \$2 88 | Québec..... | 20 | 00 |

| | | | | | |
|---|----|----|---|----|----|
| Teeswater..... | 4 | 40 | Nairn Church..... | 4 | 00 |
| St. Catharines..... | 9 | 65 | Picton..... | 60 | 00 |
| Biddulph & Fish Creek..... | 4 | 00 | Caistor..... | 3 | 00 |
| Perth..... | 6 | 95 | Baltimore..... | 15 | 05 |
| Hastings..... | 2 | 37 | Stayner..... | 5 | 00 |
| Ingersoll, Erskine Church..... | 6 | 00 | Norwood..... | 4 | 25 |
| Ingersoll, Knox's Church..... | 4 | 80 | Madoc..... | 47 | 00 |
| Dumbarton & Canton less disc't | 10 | 00 | Beaverton..... | 7 | 84 |
| FRENCH CANADIAN MISSION. | | | | | |
| Bay Street Toronto..... | 10 | 00 | Ingersoll, Erskine Church.. | 20 | 00 |
| " " S. S. | 10 | 00 | Grafton 12 Vernonville 8... | 20 | 00 |
| FRENCH CANADIAN MISSIONARY SOCIETY | | | | | |
| Eramosa—less disc't..... | 11 | 52 | Perrytown 22 Oakhill 5... | 27 | 09 |
| Osgoode..... | 10 | 00 | Mrs. Kellie, Vankleekhill... | 1 | 00 |
| Perrytown..... | 4 | 00 | Peterboro S. S..... | 10 | 23 |
| Teeswater..... | 5 | 91 | McNabb Street Hamilton... | 90 | 19 |
| Baltimore..... | 7 | 08 | Bay Street Toronto..... | 20 | 00 |
| English Settlement les disc't | 10 | 45 | " " S. S.. | 10 | 00 |
| Ingersoll, Erskine Church } for Pupil..... } | 10 | 00 | Galt, Knox's Church Fe- } male Association..... } | 40 | 00 |
| South Kinloss..... | 6 | 20 | Knox's Church Toronto..... } | 63 | 00 |
| Guelph 1st..... | 10 | 00 | WIDOWS FUND. | | |
| Thamesford..... | 13 | 00 | York Mills..... | 3 | 00 |
| Peterboro S. S..... | 6 | 00 | Beaverton..... | 13 | 50 |
| J. G. H..... | 1 | 00 | Durham Road..... | 3 | 70 |
| Galt, Knox's Female As- } sociation for Pupil..... } | 50 | 00 | Eramosa—less disc't..... | 7 | 68 |
| FOREIGN MISSION. | | | | | |
| Galt, Knox's Female As- } sociation..... } | 20 | 00 | Osgoode..... | 4 | 00 |
| J. G. H..... | 2 | 00 | Leds..... | 10 | 00 |
| Chippawa..... | 9 | 57 | Collingwood 4 80 Not- } tawa 2 20..... } | 7 | 00 |
| Mrs. Kellie, Vankleekhill... | 2 | 00 | Perrytown..... | 4 | 00 |
| Durham S. S.—Red River... | 7 | 00 | Lachute—Henry's Church.. | 14 | 00 |
| Peterboro S. S..... | 6 | 00 | Javnia..... | 15 | 70 |
| Mr. G. Lyall, Port Hope... | 5 | 00 | St. Catherines..... | 17 | 00 |
| Durham Road..... | 1 | 72 | Wakefield..... | 12 | 96 |
| Eramosa—less disc't..... | 18 | 80 | Ottawa..... | 34 | 00 |
| Quebec..... | 56 | 32 | Warrensville & Francistown. | 10 | 00 |
| Baltimore..... | 12 | 00 | Nissouri N & S..... | 6 | 00 |
| Stayner..... | 5 | 00 | Ayer Stanley Street..... | 5 | 33 |
| Perth..... | 20 | 00 | " " <i>Special</i> | 41 | 00 |
| Chalmers' Church Dunwich. | 15 | 00 | Baltimore..... | 7 | 54 |
| English Settlement less disc't | 14 | 70 | Orillia..... | 10 | 00 |
| Fullarton 18, Avonbank 10 30 | 28 | 30 | Hastings..... | 2 | 80 |
| Ingersoll, Erskine Church.. | 10 | 00 | Grimshy 5 25 Beamsville } 3 25, Clinton 1 15 Muir } Set. 2 35 less disc't.... } | 11 | 52 |
| Ingersoll, Knox's Church } less disc't..... } | 10 | 10 | Normanby..... | 4 | 00 |
| Bay Street Toronto..... | 10 | 00 | Ekfrid—less disc't..... | 9 | 40 |
| " " S. S.. | 10 | 00 | Chalmer's Church Dunwich } less disc't..... } | 3 | 38 |
| HOME MISSION. | | | | | |
| Port Elgin..... | 8 | 00 | English Set. ad'l..... | 00 | 48 |
| Cold Springs..... | 31 | 00 | Port Dover 2 38, Simcoe } 4 25, less disc't..... } | 6 | 38 |
| Port Hope—less disc't..... | 41 | 20 | Ingersoll, Knox's Church, } less disc't..... } | 10 | 56 |
| Oshawa..... | 29 | 16 | Dumbarton & Canton..... | 12 | 00 |
| | | | Port Dalhousie..... | 3 | 52 |
| | | | Caledonia 9 Allan Set. 10.. | 19 | 00 |

| | | |
|------------------------------------|---|----|
| King & Laskey..... | 4 | 25 |
| Port Elgin..... | 5 | 00 |
| With rates from:—Rev. W. Smart; | | |
| Rev. R. Monteath; Rev. W. Craigie; | | |
| Rev. W. Donald; Rev. S. C. Fraser; | | |
| Rev. W. Lothead Junr; Rev. Wm. | | |
| Inglis; Rev. J. McMechan; Rev. J. | | |
| G. Murray; Rev. R. Hamilton; Rev. | | |
| J. McMillan; Rev. J. Pringle; Rev. | | |
| J. Gray; Rev. G. Smellie; Rev. J. | | |
| Logie; Rev. R. McArthur; Rev. D. | | |
| Allan; Rev. J. Eadie; Rev. R. F. | | |
| Burns; Rev. Dr. Thornton; Rev. J. | | |
| McConechy. | | |

COLLEGE FUND.

| | | |
|----------------|----|----|
| Westwood..... | 4 | 50 |
| Eramosa..... | 9 | 60 |
| Picton..... | 40 | 00 |
| Perrytown..... | 4 | 00 |
| Norwood..... | 4 | 25 |

| | | |
|--|----|----|
| Madoc..... | 18 | 00 |
| Dunville 7 75 N. Cayuga 1 50 | 9 | 25 |
| Erskine Church, Ingersoll.. | 20 | 00 |
| Grafton..... | 12 | 00 |
| Mrs. Kellie, Vankleekhill... | 2 | 00 |
| Peterboro S. S..... | 6 | 00 |
| Hibbert..... | 6 | 78 |
| Bay Street Toronto..... | 34 | 68 |
| Galt, Knox's Church Fe- } male Association..... } | 30 | 00 |
| JEWISH MISSION. | | |
| Grafton S. S..... | 5 | 00 |
| FUND FOR AGED AND INFIRM MINISTERS FUND. | | |

| | | |
|--|----|----|
| J. G. H..... | 2 | 00 |
| MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES. | | |
| Bay Street Toronto..... | 36 | 00 |
| “ “ S. S..... | 14 | 00 |

RECEIPTS FOR THE RECORD UP TO 20th JANUARY.

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