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CONGREGATIONAL MISSIONARY ASSOCIATIONS.

While the growth of the Presbyterian Church in Canada, during the last twenty years, has been such as to raise it to a position inferior to that of no other Church in the Province in respect of moral influence, and while, with the increase of the means at their disposal, our people's views of their obligation in reference to the maintenance of gospel ordinances and the extension of the Church are much improved, a glance at our financial returns will show that we are very far from doing our whole duty in the matter of *giving* for the cause of Christ.

Our first and great aim should ever be the attainment of a higher degree of genuine Christian principle, which implies a growing appreciation of Christ and sense of obligation to Him, such as ensure greater readiness and cheerfulness in practising self-denial for his sake. But we are persuaded that there is such an amount of sound principle pervading the Church as would be productive of greatly increased liberality, and place the Church in a very honourable position, if only a more systematic mode of giving were introduced into our congregations.

The formation of Congregational Missionary Associations we regard as a very important step in a right direction. Such associations have been in operation for some years in connection with the congregations of one of the branches of our united Church; and we are glad to see that the movement begun by the Presbytery of Guelph, last year is now bearing fruit in the enlarged missionary contributions of several congregations. Our people are, no doubt, in many cases, sadly wanting in their duty to their ministers; but it would be a great mistake to suppose that, in these cases, the formation of Missionary Associations resulting, as it always does, in the increase of missionary contributions, would have anything but a good influence in relation to ministerial support. Apart from this, however, our returns show that bad as is the state of things in many cases in reference to ministers' stipends, it is still worse in various instances in reference to the aid given to the missions of the church. The missionary contributions are in many cases incredibly small compared with the undoubted ability of congregations as indicated by the amount of their contributions for congregational purposes. Some of our largest and wealthiest congregations have a bad "pre-eminence" in this respect, instead of being foremost in

their contributions for missionary objects. The number of congregations giving a stipend of \$1,000 or more is *nineteen*. Will it be credited that, according to the last returns, there are ten of these congregations whose ministers receive an aggregate stipend of \$12,000 (an average of \$1,200,) but whose contributions to the missions of the church, (Home, Foreign, and French Canadian,) amount to a trifle over \$650? or that there is *one* of the *nineteen* that contributed *more* for these missions than is contributed by the whole *ten*? or that there are *thirteen* whose united contributions to the missions of the church only exceed the smallest stipend (\$1,000)?

We will not be understood as insinuating that these congregations give too much to their ministers. Not one of them, we believe, does any thing of the kind. But it is difficult to conceive of any explanation that would satisfy the church that the facts above referred to do not indicate a sad want of interest in her missions. Might not some of these congregations be expected to do even *more* for the extension of the kingdom of Christ than for the support of ordinances among themselves? This is done by many congregations in other churches, but not, so far as we know, by any congregation of the Canada Presbyterian Church.

We are persuaded that our congregations generally will not do anything like their duty in this matter, until means are employed to lead them to make the missions of the church a distinct object of their interest. This is secured by the formation of a missionary association, the formation of which amounts just to the same thing as a formal resolution on the part of a congregation to make the extension of the kingdom of Christ the object of their distinct and increased interest, and to indicate their interest by systematic and sustained effort.

It is on *this* ground that we urge the formation of congregational associations. It is a mistake to think that the advantage of an association lies chiefly or merely in the fact that people generally give more liberally when their individual contributions are marked on paper, than when they are given in such a way that no one can know the amount of them. There is, we admit, something in this, yet it does not appear reasonable to object to associations on this ground, as we believe some do. For, although a person ought to contribute as much in the one way as the other, it would be far from right to say that his giving more when personally waited on for his contributions, is to be ascribed entirely to the operation of an inferior principle that should not be encouraged or allowed. This would be to exclude the influence of good example in the matter of *giving*—an influence on which we are more or less dependent in every thing. If we are to “consider one another to provoke unto love and to good works”—and this we are to do as individual Christians—others must see our good works.

But, passing from this, we hold that the great advantage of a missionary association lies in the fact that it secures for the cause of missions its proper place in the interests of the people. When a congregation resolve upon the formation of a missionary association, they simply resolve that, not having hitherto taken the interest in missions, and made the effort in their behalf which they ought to have done, or at least ought now to do, the extension of the kingdom

of Christ shall henceforth be a matter of distinct and sustained interest and effort on their part. And having formed this resolution and adopted measures for carrying it out, such as the division of the congregation into districts, the appointment of suitable collectors, etc., and meeting from time to time in the capacity of a missionary association, the congregation is likely to aid in the cause of missions to an extent greatly beyond all probable liberality in the way of annual collections.

Actual experience in all cases, so far as we know, testifies to the value and good influence of Congregational Associations. The results in a pecuniary point of view have been, in some instances, far beyond all expectation. We could name Congregations which give for Missions three or four times as much as they did before. And this is probably a small increase compared with what would be exhibited by some of our Congregations were they to exert themselves in the cause of Missions.

We look forward with no small degree of interest to our next Annual Returns, from which we shall be able to see the results of the movements within the bounds of the Presbytery of Guelph. We feel assured that when a trial is given to the agency we are recommending, the result will prove in the highest degree satisfactory and encouraging.

THE GREAT WANT OF OUR CHURCH AND THE WORLD.

“What we want is not more machinery, but more religion,” says a recent writer in one of our religious weeklies, referring to another branch of the Church of Christ. And what is true of one is true of all our Evangelical Churches. While admitting that no denomination can work effectively, without well-organized plans, there is danger that amid the multifarious schemes and details connected with the working of the Church, the great element of success should be but partially recognized. As ministers, office-bearers, and members, we need a Baptism of fire, an out-pouring of the Holy Spirit. It is “not by might nor by power, but by my spirit, saith the Lord,” that the walls of Jerusalem are to be rebuilt, and the head stone of the spiritual temple brought forth, with shoutings of grace unto it. “Thy people,” says the Psalmist, “shall be willing *in the day of thy power*.”

The descent of the Holy Spirit on the day of Pentecost has ever been a subject of the deepest interest to the Church of Christ and individual believers. It not only proves the faithfulness of the Saviour's promise, that the “Comforter” would come, but it gives us reason constantly to hope for similar manifestations in all ages of the Church. Before his crucifixion the Saviour comforted his down-cast disciples with the assurance that the Spirit of truth would come and guide them into all truth. But before his coming, it was necessary that the Saviour depart. “Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter *will not come* unto you; but if I depart I will send him unto you.” Again, after the resurrection, on the evening of the first day of the week, when the doors were shut, Christ appeared to these same disciples, and reassured them of the

coming of the Holy Spirit. "Peace be unto you: as my Father hath sent me even so send I you. . . . Receive ye the Holy Ghost." Again, upon a mountain top in Galilee, we find him with the eleven disciples, giving them their commission, and uttering his farewell benediction. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." But before engaging in their great work they must wait for the Saviour's ascension, and the promised baptism of fire. They must "tarry in the city of Jerusalem, until endowed with power from on high, and wait for the promise of the Father;" and, finally, after rebuking their ignorance, as to the spiritual character of the Messianic Kingdom, which they were about to establish in the world, he foretells their future glorious ministry—a ministry not to be confined to Palestine or the borders of the Holy Land, but embracing the entire world. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The second chapter of the Acts of the Apostles gives the fulfilment of the promise. The Saviour has now ascended. The disciples are now assembled in the upper room at Jerusalem—their Master has gone—their hearts are full of sorrow—but still they plead for the promised out-pouring. Christ's absence did not weaken their faith nor lessen the earnestness of their prayers; nor should the absence of the Saviour weaken the faith of pious hearts, who are looking forward to his second coming. Day after day passes, but they looked for and longed for blessing tarries. The first day of the week has again dawned upon the world, but the promise remains unfulfilled. *Still they wait.* Anxious as the disciples were to enter upon their work, they must abide "the baptism of fire," to confirm their ministerial vocation. At last the day of Pentecost arrives. The little Christian Church is again assembled with one accord in one place, when suddenly there comes a sound from heaven, as of a mighty rushing wind, and it fills all the house where they are now sitting. It is not the product of human power, nor felt elsewhere, out of that little circle, but sent direct from heaven. A mysterious silence broods over the little company—they are all filled with the Holy Ghost—every eye glistens—every countenance becomes irradiated—every heart inflamed with love, and every tongue loosened to declare God's glory. No marvel that the multitude were confounded at such a scene, and ascribed the revival to other causes than the Holy Spirit. They had not heard the promise of the Saviour, nor did they remember the prophecy given long before by the mouth of the prophet Joel: "It shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

In the days of the Apostles there was a necessity for such an out-pouring of the Spirit. Christ came not so much to fully organize and establish the Church as to select and train those who should do so, after his ascension. For the great work of preaching the Gospel, something more was needed than a cer-

tain amount of doctrinal knowledge. Intellectual qualifications and a clear discernment of the truths of Scripture, were not enough. The disciples needed a baptism of the Holy Spirit. It was necessary that the faith of the disciples should be strengthened and confirmed in the new religion by over-whelming evidences—it was necessary that the truths of Christianity, despised and reproached, should be attested by signs and wonders, not less than the conversion of souls; and it was necessary that the little band of Christian converts, who met day after day in the little upper room at Jerusalem, should have their hearts encouraged, and their numbers largely increased.

So now, *as a Church we need an out-pouring of the Spirit.* Our ministers and missionaries need it to qualify them for the work. Learning, eloquence, and orthodoxy are good and necessary, but of themselves impotent for saving souls. Theological training and severe mental discipline are not enough—the Holy Spirit must fire the heart and purify the affections, and teach the arm how to wield the weapon of God's word. *The membership of the Church* needs it. Are not our services in many cases cold and formal—our prayer meetings lifeless—the standard of piety low—faith feeble—love lukewarm—and Christian effort for the salvation of souls all but extinct? The faithful Israels in our congregations are desponding, and almost beginning to doubt any future fulfilment of the promise. Evangelical Churches are divided. Sectarianism, denominationalism, and petty strifes are keeping pious hearts asunder, while Satan builds up his kingdom upon the ruins of the Church, and error lifts up her head defiantly toward heaven. *The world needs it.* The power of Divine truth requires renewed attestation from time to time, the pulpit must be lifted to its true position, and ungodly men taught that there is a power above and beyond all human combinations. Souls at the present day are leaping blindfold into hell, amid the shout of fiends and the wail of angels. Surely we need in our Church, and in our land, another day of Pentecost!

To the Church of the present day, as well as to the disciples, is the promise given of such an outpouring of the Holy Spirit. They had fullest confidence in the Saviour's words—it was fulfilled in their day—partially in the days of the Reformation, in the days of Whitfield, Wesley, and Edwards, and within the last few years, to some extent at least, in this and other lands. And still the promise remains for our comfort and consolation. Without this promise and hope all labour for the conversion of souls is futile, preaching becomes a drudgery, prayer a meaningless formality, Christian effort and self-denial useless. But for this promise of the Holy Spirit how cheerless the office of the ministry? Without inspiration, without apostolic fervor, without the natural endowments, in many cases, for successful pulpit oratory, we might well retire from the work. Sabbath School teacher, tract distributor, pious fathers and mothers, your labours are all in vain! How hopeless, too, the regeneration of a sinful world, how gloomy the future of benighted heathen lands, how cheerless the prospect of Millennial-day glory! but with an abiding realization of the ultimate fulfilment of the promise, the severest trial in Christ's service is delightful. If we but received it into our own hearts and felt its power, how differently would we live and how differently would we labour.

What are some of the results of such an outpouring of the Holy Spirit?

Not to speak of modern revivals, what were the results on the day of Pentecost? The state of the disciples and the little Christian Church after the ascension of the Saviour was very much like that of many sincere believers now. But mark the change on the day of Pentecost! They were *filled* with the Holy Ghost; they began to speak with other tongues; they continued earnest in prayer, and three thousand were added to the Church, of such as should be saved.

Such results to some extent would follow if our Church and land were again to experience such a season of re-reshing. Our ministers, like the apostles, would preach more earnestly and more effectively. "The pulpit would become warmed up," and the minister become a flame of fire in God's service. So it was in the case of Peter on the day of Pentecost. He had often preached before to attentive congregations, but after the descent of the Holy Spirit, he preached *with supernatural* power, and the result was proportionate to the power exerted. Our Churches and congregations would not only increase, but be characterized by a spirit of earnest enquiry and alarm. Men and women, now Sabbath-breakers and scoffers at religion, would feel themselves unconsciously drawn to the House of God, and be forced to cry out, "What must we do to be saved?" The services of the sanctuary would become more and more impressive, and the words of the preacher pierce more keenly the hardened conscience. The house of prayer would become invested with a new solemnity, and the language of Jacob be that of every heart, "How dreadful is this place! this is none other than the House of God, and this is the gate of heaven." Our week day prayer-meetings would soon be crowded. Excuses which now keep Christians away, would no longer be tenable; our prayers would be characterized by unwonted power and force; the conversation of Christians would be all about religion, *not* about the preacher, his style, his eloquence, his excellencies or defects; but as to the application of his words to those individual souls. The prophecy of Malachi would then be fulfilled, "And they that feared the Lord spake often one to another." Every season of communion at a mercy seat would be longed for as the most interesting moment of life, and the most blessed season of Christian experience. The ungodly world would soon reap the benefit of such a revival. Like the skeptical, unbelieving Jews, in the days of Peter, for a while, as in recent times, it might be incredulous, and characterize the work of grace as enthusiasm and fanaticism. But, bye-and-bye, the swelling tide of grace would reach the most abandoned sinners. External reformation would end in real conversion; commercial dishonesty, reckless speculation, and political corruption would, in great measure cease; anarchy confusion, fraternal recrimination, threatened war and bloodshed would be averted; and the nation joined to other nations in the bonds of Christian love, go forward for the enlightenment and emancipation of a groaning world. The Church collectively would feel its power. Denominationalism would be lost sight of, in so far as it hinders the spread of Bible truth; disputes about words and forms would be hushed to silence; and like a solid phalanx, the Church would march forwards to victory, and storm the citadel of Satan. The clarion note from distant lands would chord with joyous praises of the Church at home, and uniting with the redeemed around the throne, swell the song of a completed redemption.

How are we to obtain, as a Church, such an outpouring of the Holy Spirit? Just in the same way as the disciples obtained the Pentecostal baptism of fire. They expected it. They waited for it. They continued day after day, with one accord, in one place, and the result was, that the spirit came. *Only thus*, are real revivals commenced and carried on. God works by means in the world of grace, as well as in the domain of nature. No man, whatever be his talents and endowments, can savingly impress or convert a soul. Revivals, *so-called*, begun and continued under the pressure of emotional and animal excitement, produce no real reformation, and in the end react to the disgrace of the Church at large. It is only by waiting upon God, by expecting the blessing promised, by lifting up the hands, and voice, and heart to heaven, by wrestling, struggling, and holding on to the promise, in spite of all discouragements and secret fears, that we can obtain it. If we would but sincerely *expect* an answer to our prayers, and think it strange that we did not receive it, and if to our prayers we added constant effort, working and praying, and praying and working, we should soon receive such a blessing as would far exceed our most sanguine expectations. As a Church, then, let our prayer be, "O Lord, revive thy work in the midst of years, in the midst of years make known, in wrath remember mercy." "Turn us again, O God, and cause thy face to shine, and we shall be saved."

GREAT FAITH TREMBLING.

On the plains of Aphek the hosts of Israel and of the Philistines were drawn up in line of battle. The two peoples were natural enemies to each other. The traditions of the past roused each to wreak vengeance on the other. In religion they were opposed to each other, and they were combatants over disputed territory. When they came into conflict every thing on both sides might be said to be staked on the issue. The Israelites have already sustained a severe repulse. And when the scattered squadrons assembled in the camp, the question of bitter murmuring on every one's lips was, "Wherefore hath the Lord smitten us to-day before the Philistines?" They, as it were, said: "Is not His cause our cause, and why, therefore, has He failed us in such an emergency?" But there, now they are again on the field, and by an awfully high-handed and daring measure they are resolved to arouse God to their help.

They have actually taken the Ark from Shiloh, and have carried it with them to the scene of the engagement! And now, having in this visible manner bound God's interests and their own together, they have not a single doubt seemingly of the issue. They raise the shout of anticipated victory as they face the foe. Their faith is triumphing, but Eli's faith is trembling, and yet his faith in God is far stronger than theirs all the while. He knew too much of the ways of God to believe that He would give help in such circumstances. "His heart trembled for the ark of God," when he thought of those in whose hands it was, as well of those into whose hands it might fall—and, as the event proved, actually did fall. Now, I apprehend that Eli and the Israelites, as above described, are very fair types of two classes in the Christian Church at the present day. Persons of weak faith and

little zeal for Christ or His cause are confident. They have not the least fear but the cause of religion is to succeed. Men may scale the heavens for evidences against Christianity, and try to bring down some witness from among the stars; and others may dig down into the foundations of the earth, "leaving no stone unturned," in order, if possible to wake up from the sleep of ages *some witness against the Bible; and infidel books may pour from the press,* and be read by thousands; and every branch of modern science may be pressed into service in the siege of Christianity—try what execution it will do, and that under the leadership of the best thinkers the ranks of the enemy can furnish, and the consecrated, robbed, and titled Hophnis and Phinehases of our times—men high in station and influence in the Christian Church—may rise up to overthrow the faith at whose altars they officiate, and all the while persons of weak faith are unmoved, men of great faith tremble.

"What!" you reply, "are you going to insinuate such a thing as that men of even great faith are beginning to be alarmed that Christianity will not pass through the crisis of the present, as on all former occasions, and come out with an increased lustre as heaven-born, God-given, and indestructible?" Not the least doubt of that, my reader; and yet, methinks, I see good ground for men of great faith to tremble. Eli had no fear that the Philistines were going to prove that the ark was not the ark of God—his heart did not tremble in fear that the religion of his fathers was going to be proved a fond fancy, and yet his heart trembled for the cause of religion all the while. And did he tremble needlessly? The principles of human rights and civil liberty can never be disproven. They are eternally and immutably true, and yet millions of human beings have been brought into bond-slavery, and kept in it till their death. Christianity may, and will stand immovable as the throne of God, and the Elms of our times know it, yet their hearts tremble while our Church members of little faith and less zeal, and still smaller liberality are perfectly confident that the cause of religion is to go on and be supported and achieve wonders both at home and abroad. Why so? Because they have great faith in the principle of casting God's cause on himself by prayer, that He may bear the glory. Such presumptuous casting of God's cause on Himself was the course taken by Israel when they raised the shout of defiance and victory, and the next moment sustained defeat! Alas, for such church members! They are the weakness and danger of the church now as they have been. The cause of God will outlive their coldness and presumption, no doubt; but multitudes of them may perish in the crisis, like Israel before the Philistines, in self-delusion vaunting their confidence that they had God as their friend! "Be not deceived—God is not mocked." The working, hearty, earnest Christians of the present day are the men whose hearts tremble for the ark of God. And we rejoice there are so many of them—Christians, who when they sing "Fly abroad thou mighty Gospel," believe in giving the money to carry the missionary—Christians who believe that even errorists and infidels fighting in the cause of falsehood, are not to be set at defiance on the simple principle that it is error they are publishing.

If there is one thing more than any other, that the Christian Church has had proved to her, by a demonstration the most overwhelming, it is that, however

powerful truth is, error well handled is powerful too. Those who have little or no zeal in the cause of God, can afford to shut their eyes to this fact—multitudes of Church members mistake a cheap confidence for a high, and noble, and heroic faith. The statement may seem strange and anomalous, it is nevertheless true that there are times and connexions in which, when men of great faith tremble, men of small—very small faith, shout defiance and victory.

Q.

THE CLAIMS OF POPISH SUPREMACY EXAMINED.

The grand ideal of the papacy is, that the Pope is the Vicar, or representative of Christ on earth, and as such, has the power of Christ delegated to him. And since Christ, as Head of the Mediatorial Kingdom, is invested with all power in Heaven and on earth, it is easy to comprehend the principle on which the claims of the Pope are based to supreme power on earth, not only in regard to things spiritual, but temporal also. If it could be shown that the power of Christ has really been delegated to the Pope, as His representative on earth, it would necessarily follow that he is really what he claims to be, supreme over the kings and potentates of this world, as well as the Bishops of the Church; that he is the fountain of all power on earth, and that kings are responsible to him for the manner in which they exercise their authority. This is, in point of fact, the power claimed by the Roman Pontiffs, and the power which they actually exercised for many hundred years, excommunicating and deposing kings, releasing their subjects from their oaths of allegiance to them, and giving away their kingdoms to others. This is the idea of the Papacy consistently carried out, and short of this it cannot stop, if there is any legitimate ground for it at all; so that the ultramontanists who advocate these views are the only consistent Romanists of the present day.

We deny, however, that Christ appointed any individual, or succession of individuals, to be his vicars or vice-gerents on earth; and that if even he had, it is impossible for the Bishop of Rome to establish any claim to that high office.

The supremacy over the whole Church of Christ, claimed by the Bishop of Rome, and, to a large extent, still actually possessed, is a grievous usurpation, for whose success and long continuance we can account only on the ground of men coming under the influence of that spiritual intoxication spoken of in Scripture, where it is said of the papacy, represented under the figure of an abandoned woman, that the inhabitants of the earth have been made drunk with the wine of her fornication, that is, of her idolatry; for idolatry is very often represented in the Bible as spiritual adultery or unfaithfulness to God, as the husband of His Church.

The adherents of the papacy attempt to ground the claim of the Pope to universal supremacy on Scripture, and the passage on which they mainly rely is Matthew xvi. : 18 :—“And I say also unto thee thou art Peter,” etc. In considering this passage, then, we purpose :

I. To state the claims of the papacy, as founded on this passage.

II. To show their utter fallacy, and point out and illustrate the true meaning of the passage.

I. Romanists contend that, in this passage, our Saviour conferred upon Peter supremacy over his Church, constituted him his chief pastor, ruler, and governor, and clothed him with all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven. The word *Petrus* or Peter, signifies a stone, and they contend that Peter was the rock on which our Lord declared that he would build his Church. In the note upon the 18th verse in the Douay Bible, it is said : “The words of Christ to Peter spoken in the vulgar language of the Jews, which our Lord made use of, were the same as if he had said in English, ‘Thou art a rock, and upon this rock I will build my Church,’ so that

by the plain course of the words, Peter is here declared to be the rock upon which the Church was to be built: Christ himself being both the principal foundation and the builder of the same." In his famous work on Theology, Dens gives a similar interpretation of this text: "Though the name of the primacy may not be expressed," he says, "yet it is manifestly promised under two metaphors: the first metaphor is taken from the nature of a foundation, and edifice; and what in a building the foundation is, such in a community is a superior, and a king in a kingdom, &c. The other is taken from the delivery of keys; for he to whom the keys of a city are delivered, is constituted, or declared to be, the king or governor of the city."

From this passage then, Romanists contend that Peter was constituted chief of the apostles and head of the Universal Church. "But what," some one may be disposed to say, "has all this to do with the Bishop of Rome?" Even granting that the interpretation put upon this passage by the Romanists is the correct one, (and some Protestants take substantially the same view,) granting that Peter really was the rock on which Christ built his Church, it does not follow that the Bishop of Rome, or any other bishop, was that foundation. Granting that the supreme government of the Church was conferred upon Peter, it does not follow that this authority descended to any other person. If extraordinary honour and authority were conferred upon Peter, as a reward for extraordinary faith, and ability, and devotedness, it does not follow that these were transmissible. It does not follow that the honour and authority conferred upon him, descended to any other man any more than the personal qualifications of which these were the reward. Romanists, however, contend most illogically, that this dignity and authority were official, and that they descended to Peter's successors in office. For this, we contend, there is no warrant either in this passage, or in any other portion of Scripture. But even if there were, what right has the Bishop of Rome to be regarded as the successor of Peter? To this we answer, none at all. The Romanists, however, boldly assert that the Bishop of Rome is the successor of Peter. This is a vital point with them; for if the Bishop of Rome is not the successor of Peter, he has no right to any official honours or dignities conferred upon Peter.

There are three things, which the Romanists state, in connection with this passage. First, that Peter was the rock on which Christ declared that his Church would be built; and the ruler on whom was conferred the supreme government of the Church; secondly, that these honours and dignities were not only personal but official, and, as such, transmissible to all Peter's successors in office; and thirdly, that the Bishop of Rome is the official successor of Peter. Such are the views and claims of the Roman Catholic party. We shall endeavour in the second place to show—

II. Their utter fallacy.

It has been stated that some Protestant interpreters adopt substantially the same view of the meaning of this passage as the advocates of the papacy, without, however, admitting its applicability to the Bishop of Rome. Among these are Dr. Campbell and Albert Barnes. The former translates the 18th verse thus:—"I tell thee, likewise, Thou art named Rock; and on this rock I will build my Church, over which the gates of Hades shall not prevail." And in his note on the 18th verse Mr. Barnes says,—“Another interpretation is, that the word *rock* refers to *Peter himself*. This is the obvious meaning of the passage; and had it not been that the Church of Rome has abused it and applied it to what was never intended, no other would have been sought for.” Thou art a rock. Thou has shown thyself firm, and fit for the work of laying the foundation of the Church. Upon thee will I build it. Thou shalt be highly honoured: thou shalt be first in making known the gospel to both Jews and Gentiles.” This was accomplished, (see Acts ii. 14-36, when he first preached to the Jews, and Acts x,) when he preached the gospel to Cornelius, and his neighbours, who were Gentiles. Peter had thus the honour of laying the

foundation of the Church among the Jews and Gentiles. And this is the plain meaning of this passage.'

Let us look at this passage without reference to any use that has been made of it by any party of professing Christians, with the single desire to ascertain its exact grammatical meaning. It is true that the word *Petros*, or Peter, may sometimes denote a rock; but this is not its ordinary and proper meaning. The word is defined by Schleusner, the greatest of New Testament lexicographers, "a stone which may be thrown or rolled, or in any way moved from place to place." And every competent scholar knows that this word is applied both by the sacred writers and Greek Classics to stones thrown with a sling, or projected by the hand. This is the word then employed by our Lord to designate Peter, intended perhaps to indicate the solidity of his character, on the whole, and the durability of his friendship; whilst, at the same time, his fickleness might be hinted at, by the moveable quality of a stone. I am inclined, however, to regard the name stone, or Peter, as applied to Simon, as intended simply to characterize him as a living stone of that glorious temple which was to be founded on the Rock of Ages. Now, it is very remarkable, that when our Lord says to Simon, "Thou art Petros or stone," and adds, "and upon this rock I will build my Church," he does not employ the word *Petros* to denote rock, but a different word—*Petra*, a word of a different gender, and whose proper and ordinary meaning is rock. This is the word employed by Matthew, (xxvii. 60.) to denote the rock out of which the tomb was hewn in which the body of Jesus was laid. If men then will insist upon translating this 18th verse literally, word for word, it ought not to be done as Dr. Campbell renders it, "Thou art named Rock, and on this rock I will build my Church;" but it ought to be, "Thou art stone, and on this rock, I will build my Church." The fact is indubitable, that our Lord uses two distinct words, of different genders and different meanings, the one signifying stone and the other rock; and it is to pervert the word of God, and handle it either ignorantly or deceitfully, to overlook this distinction. Surely our Lord had a reason for employing these two different words, and it was just this, that whilst he directed attention to Peter, as a living stone of the spiritual temple, he wished to direct attention to himself, as the rock of ages, on which that living temple was to be founded. Had Peter been the rock, on which this temple was to be founded, the expression must either have been, "Thou art Peter, and on thee I will build my Church," or the two words, the one denoting Peter's name, and the other the rock on which the Church was built, must have been identical—Thou art Petros or stone, and upon this *Petros*, or stone, I will build my Church. We are aware of the difficulty of making this plain to the mere English scholar, depending as it does, upon a point of minute Greek criticism; we have no hesitation, however, in saying, that according to the grammatical meaning of the words, they are susceptible of no other interpretation, than in that which we have put upon them—"Thou art Peter or stone, and upon this rock, which thou hast confessed, I will build my Church."

Mr. Barnes is very unfortunate in his assertion, regarding what he styles the obvious meaning of this passage. Long before the pretensions of the Bishop of Rome to universal supremacy were heard of, substantially the same interpretation which we have adopted, was put upon this passage, by the most distinguished Fathers of the Church.

Augustine, Chrysostom, Theodoret, and Origin explain the passage as referring either to Christ himself, or to Peter's confession or faith. Jerome, the translator of that version of the Bible which is regarded as the standard in the Roman Catholic Church, agreed with Augustine in understanding by the rock, Christ himself. The Romanists boast of the unanimous opinion of the Fathers, and pretend that they interpret Scripture according to that unanimous opinion. But on this point the Fathers are not unanimous; and modern Romanists do not interpret this passage according to the opinion of the most distinguished of them.

It is a striking and instructive fact that, in regard to the meaning of even this passage, which may be regarded as the foundation on which the claims of the papacy mainly rest, there is not unanimity among the most eminent Roman Catholic divines. Not only have several of their most distinguished divines held the opinion that the rock, on which the Church was built, was not Peter's person, but his faith, or confession of it, but even some of the Popes themselves have entertained the same view. "Persist in the true faith," said Gregory the Great, "and establish and fix your life upon the rock of the Church; that is upon the confession of blessed Peter, the Prince of the Apostles." How absurd then to ask the consent of reasonable men to a doctrine of such overwhelming importance as the supremacy of the Pope, when there is such a diversity of opinion among the adherents of the papacy, in regard to the meaning of the passage on which the doctrine is founded. We may rest assured that, if a doctrine carrying with it such tremendous consequences had been really taught in Scripture, it would not have been in figurative language, liable to be misunderstood and perverted, but in simple authoritative statement, so plain that the meaning would have been unmistakeable, by any person whose object was simply to understand what said the Spirit in the word.

With respect to the power of the keys mentioned in the 19th verse, as having been conferred by Christ upon Peter, and the promise that whatsoever he should bind on earth should be bound in heaven, &c., there can be no doubt that it implies that a great trust and extensive authority were conferred upon Peter. But it is not said that these were conferred upon Peter *alone*. Far from this. In the 18th chapter of this same book of Matthew, at the 18th verse, we find the same promise made to all the Apostles by the Saviour in these words: "Verily I say unto *you*, whatsoever *ye* shall bind on earth shall be bound in heaven, and whatsoever *ye* shall loose on earth shall be loosed in heaven." It is true in this latter passage and in the parallel one in John xx. 21-23, where Jesus, after his resurrection, sends forth his apostles with power similar to that which was conferred by the Father upon himself, we do not find this authority conferred upon all the apostles in the same figurative language as is here employed. He does not say to them all collectively:—"I will give unto *you* the keys of the kingdom of heaven;" but he says substantially the same thing to them in *plain* language. He does not use the same figure of speech, but he confers on them, in direct and plain terms, the authority indicated by the keys. The key, it is well known, was the symbol of authority among the Jews, so that to confer upon a person the keys of the kingdom of heaven, is just to confer upon him the authority to teach, organize, and govern the Church. And on two subsequent occasions after this, did Jesus confer upon all the Apostles collectively the power indicated by the keys.

It is eminently worthy of our attention, that our Saviour did not on this occasion formally give to Peter the keys of the kingdom of heaven, he merely promised that he would do so at a future time; and we can fix upon the time when the promise was fulfilled and this authority solemnly and formally conferred, not on Peter exclusively, or, in any super-eminent degree, but upon Peter simply among the other apostles. It was on the evening of Christ's resurrection day, when he appeared to the disciples as they were assembled in the upper room, with the doors barred for fear of the Jews, that the solemn investiture of the Apostles with that official authority of which Christ gave a promise to Peter in the text, actually took place. Thus we find it written (John 20 v. 21-33), "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." From these words then, spoken by the risen Saviour, on a most solemn occasion, it is plain that equal authority was conferred upon all the apostles, without distinction, and that no official precedence was recognized in Peter.

[To be concluded in next number.]

Missionary Intelligence.

FREE CHURCH MISSIONS.

INDIA.—A missionary writes in a recent communication:—"There seems to be a remarkable susceptibility to religious impression at present in Calcutta. Many are thinking seriously of religious matters. We seem to be in the beginning of a wide-spread religious movement. The present seems a crisis in the nation's history, analogous to the Reformation time in modern Europe.

Indeed, if we lift up our eyes anywhere, from the Himalaya to Cape Comorin, and look upon the fields throughout the entire expanse, we shall find that they are everywhere ripening to the harvest."

FEMALE EDUCATION.—The Rev. Jagadishwar Bhattacharjya, who is stationed at Mahanad, in the midst of a very dense rural population, writes:—

About a month ago we opened a girls' school at Akhna, a large and respectable village, and last week, when we went to examine it, found about thirty pupils present, who were all of respectable families. I heard that most of the adult women of the village are also willing to learn, if a female teacher could be sent to teach them. About a month ago an application was made to me from the Baboo of Damashin for a female teacher to instruct the grown-up women; and from want of funds I was unable to comply with his request. The palkee here, and the pay of the teacher cannot be less than twenty rupees a month."

With regard to Madras, Dr. Paterson, our medical missionary, writes:—"A most important addition has been made to my establishment, and one that I believe will be the most fruitful of results that has been made for some time. You are aware that one of the most striking and attractive aspects of our Mission is the relation which it occupies to the adult females. It has from the first been my belief that a woman's influence was indispensable—one who knew the wants of the women, had felt them herself, and had been emancipated from the social and spiritual bondage under which they were lying. For some time back I have employed Allamalie, a very excellent woman, who is the widow of one of the first converts of the Free Church Mission. Mr. Braidwood can tell you all about her. It is, I can assure you, a beautiful and very touching sight to see her sitting in the midst of twenty or thirty caste females, reading the word of God, and explaining it to them, I quite believe, out of the fulness of her own heart. She is not young, and therefore has the respect of the whole of them. Nobody can look on the daily gathering of females in the Dispensary, with Allamalie in their centre, without feeling that the Lord is with us. I am quite sure that Christian friends at home will not fail to pray much that this undertaking may receive the countenance and blessing of God, and that we may all have grace to persevere."

And Mr. Miller says, "It is by the most careful consideration, and by great self-denial, that the number of girls admitted into the Boarding School can be limited to that which we are able to sustain; and at present the refusal has become more difficult than before, because we have now the accommodation for more, and because now, with Miss Urquhart's help—most valuable in the sphere it fills—the strength of the institution is quite equal to the superintendence of a considerably greater number than are in it at present. Though you are aware," continues Mr. Miller, "I have been but a short time here, I have seen enough to make me feel that it is to the real Christian work among the females we must look, as one of the main instruments in the gradual preparation of India for the Gospel, and for its final inbringing into the kingdom of God."

MR. PHILIP O'FLAHERTY.—Mr. Philip O'Flaherty, who has for some years been very usefully and successfully employed as a missionary in Turkey, has, with the full sanction of the Committee, accepted an engagement with the Church Missionary Society to labour in connection with their agent at Constantinople.

BOMBAY.—LIBERALITY OF NATIVES.—Dr. Wilson of Bombay records the following instances of liberality on the part of natives of Bombay:—"After paying for the site (for which we could now get three times its cost), we have only about £1200 (12,000 rupees) for the buildings,— a sum which is too small for the most economical estimate which can be made; but we intend to issue a circular calling for additional help, especially in India. In Providence we have four extra calls before the public at present: this for the Native Church; one for the Boarding School; a more private one for Mrs. Hislop, so sorrowfully bereaved of her dear and honoured husband at Nagpore; and that of Mr. Narayan, for buildings at Indapore. For the last mentioned object the sum of 4000 rupees, which I think sufficient for immediate wants, has been collected in Bombay during the last fortnight, one half of it having been contributed by native gentlemen on friendly terms with our mission, including 500 rupees from Mr. Mangaldas, 500 rupees from Mr. C. Fardunji, and 200 rupees from Dr. Bheu Daji. From Sir Jamesjee Jejeebhoy (who was a fellow-passenger of Mr. Hislop to India in 1860), I have received 500 rupees for Mrs. Hislop. One native gentleman, Mr. Karsanda Madhavadas, has promised me 5000 rupees for the enlargement of our Institution Library. He reckons Mr. Dhanjibhai and myself among his best friends. He sent £1000 lately to the Asiatic Strangers' Home in London, £500 in his own name, and £500 in the name of his cousins. Mr. Dadoba Pandurang is writing a commentary on the Gospels in Marathi. Oh, for the outpouring of the Spirit of God!"

FOREIGN MISSIONS OF IRISH PRESBYTERIAN CHURCH.

Mr. M'Kee in the following letter, reports the cheering fact of four additions to the Church at Rajkote, by baptism. Let the Church at home remember these converts, commending them to God and the Word of his grace.

Since I last wrote you, two events of considerable interest have occurred in connection with our Mission.

SCHOOLS.

Owing to the zeal of the present government school teachers, and the unfaithfulness of one of my own, our town school so declined that I was obliged to close it, at least for a time. This was depressing, as, but a short time ago, it was in a flourishing state.

Very shortly after this, Sir John Logan wrote to our political agent—the supreme authority here—recommending the establishment of schools on the principle of the "Christian Vernacular Education Society." The agent referred the matter to me, asking what could be done. I answered that, in case funds be supplied, I would undertake to organise and superintend two or three such schools and supply proper books. I proposed that a committee of the leading ladies of the station should be formed to collect funds, etc. The subject was taken up with spirit, and subscriptions by natives, as well as Europeans, were at once furnished, to the amount of 247 rupees, with the promise that more should be forthcoming when required. A striking feature connected with this measure is that natives quite unconnected with Christianity—Parsees, Hindus, Mahomedans,—have come forward to aid in sustaining Christian schools! This sum will support three common sized schools for one year. It is now mine to act. I have opened one school in the suburbs of Rajkote for a class of boys who have heretofore been much overlooked. This school is conducted by one of our converts. Some of these poor lads are already able to read and write a little. I purpose now that the heat is becoming less intense, to go to two villages twelve miles off, and open classes there for Christian instruction—a new measure in those towns. We dare not venture to say how it may be received. May God make it prosperous. This would be a favourable time to open an English school in connection with our Mission. Many of the more intelligent

youth would thus be brought into contact with the truth, from whom at present it is guardedly excluded. I hope our Presbytery, which is to be held here in November, will sanction the opening of an English school.

FOUR BAPTISMS.

On Sabbath last, it was my privilege to administer the ordinance of baptism to four persons. One was the child of converts. Two were adults—man and wife; and the fourth was the son of the latter. These adults, Jora and his wife Jivi, are of the Beel caste—a people less given to idolatry than the surrounding masses. For several years they have been residing on our premises, and have been regular in attendance on public worship. The husband's demeanour, and that of his wife, has been very satisfactory. In truthfulness and honesty, they stand higher than their people. About eighteen months ago he asked baptism. I delayed, with the object of giving further instruction. Meantime his wife fell in with his views, and gradually became more decided. She manifests a very humble, gentle spirit, and late serious afflictions have evidently been profitable to her. I do trust their views of sin and need of Jesus are such as they ought to be. Pray with us that they may become more and more sensible of their solemn obligations, and that they may be enabled to walk worthy of their vocation. Their friends are still willing to associate with them, though Christians; and though this gives them opportunity to do good, it subjects them to sore trial. Their temptations to become indifferent and to fall back on old practices are very strong, and in some instances have, alas! been too successful.

Lately, two converts, with their children, from Gogo, joined us, so that, in all, our native Church is larger than ever it was, and now numbers thirty. But what are these amid the millions around us! and even some of this small number are very lukewarm. Had we not reason to view our small Churches as earnest of the fruit yet to be gathered from seed now taking root in so many directions, our hands would indeed hang down. But we have reason to praise the Lord and take courage. Oh yes! even should all around be *darkness*, the light of truth—the promise of Christ, ever sure—ought to sustain us.—*Missionary Herald*.

ITINERANT MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

Among the tokens of continued revival in the Irish Presbyterian Church, not the least prominent is the energy with which missionary work is carried on both at home and in foreign lands. The Home Mission work, including under that designation, missions to the Roman Catholics, is most important and is carried on through several agencies. One of these is an Itinerant Mission, the missionary devoting his time chiefly to the work of seeking out scattered and isolated portions of the flock and bringing them under the influence of the means of grace.

We extract from the *Missionary Herald* portions of the interesting report of the missionary.

FINDING OUT SCATTERED PEOPLE.

One of the things I set before me at the outset was to discover all the people in my district, who had ever belonged to the Presbyterian Church. It was a slower and more difficult task than I supposed. I shall occupy this letter with a few facts from my experience in this department of itinerating work, omitting, for obvious reasons, the names of persons and places.

A FIRST SEARCH.

Under the guidance of a very worthy Scotch farmer I set out one day to explore a large town six or seven miles from his house. I had spent the night under his roof, and he drove me on his own car. The question naturally arose, How are we to begin our work? It was my first visit to the town, and I did

not know any one there, even by name. "Are there any of your countrymen in the place?" I said to my friend, "one would direct us to the others." He did not know that there was one in the whole town; but he had heard of a young man in a government situation, who took an interest in good things, and we went in search of him, in hope of obtaining information from him. He received us very kindly, told us that his parents had been Scottish Presbyterians, but having been thrown into this country when they had no church of their own go to, they had joined the Methodists, among whom he had been brought up, and with whom, very naturally, he desired to remain. "Are there any Scotchmen in the town?" we asked. "Yes," he replied, "two respectable shopkeepers." "Any in the neighbourhood?" "Not even one."

Off we went to call upon these Scotchmen. We were fortunate in finding them both at home. Here is their history as far as it concerned us. The one had been in the communion of the Presbyterian Church in another Southern town many years ago, and was still, he said, attached to the Church of his fathers; but as he was now beyond the reach of her ministrations, he attended the Episcopal Church. Having a heart to work for Christ, and the rector having the good sense to discover this, and to give him occupation, he was now actively employed in many schemes of Christian effort. The other had been much longer time resident in the town. I was greatly grieved to learn that his wife was a Romanist, and that all his children were allowed to receive the teaching of their mother, and to be brought up in the Romish faith.

This was the result of a first search. Since then a few others have been discovered.

VARIETIES OF CHARACTER.

As might be expected, there is a great variety of character among the people whom I have been sent to look after. Only in one or two cases have I seen any tendency to be ashamed of their own Church, because it wants here what would commend it to the worldly. I have met some as worthless men as could be found anywhere—men lost even to common decency; but only in one instance have I been told that my pastoral oversight was not wanted. Some are an honour to their own country—a blessing to this: they were God-fearing at home—they are God-fearing in Tipperary.

OUR PEOPLE'S TRIALS AND TEMPTATIONS HERE.

It is much to be deplored that our Church was not able to organise an itinerating agency on an extensive scale years ago. Our losses, and the loss to the country in consequence, cannot be calculated. Our people who are thrown where there is no ministry of their own within reach, are placed in very trying circumstances. They have no society such as they had at home, and they are tempted to aspire to a higher level than they are able to occupy, or, more frequently, to fall below their own level, and become like the people around them. The deteriorating process is most visible upon the children. They are more susceptible of evil influences. They have never had the advantage of witnessing a better state of things. They have no good Protestant schools, generally, to go to, and they are often sent to schools under Romish management, to which it is not safe to send them.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The Rev. Mr. Goldie makes an appeal for more labourers. He says:—"Need of more Labourers.—I trust that by this time you have got two 'good men and true' for our mission. In Calabar we certainly occupy the field of effort the most trying to flesh and blood, of those to which our church has turned her attention; but instead of deterring any from entering therein, I trust that this will be an inducement to offer of service. The mortifications and asceticism practised in a disguised paganism, by a 'voluntary humility,' are

certainly anything but acceptable to Christ; but all self-denial which springs from devotion to His call of duty, will be graciously accepted and rewarded. May God incline the hearts of the preachers of the gospel to meet the cry so loudly uttered by the children of Africa from amidst their darkness and utter desolation, 'Come over and help us!' The harvest is great, the labourers few; Lord, send forth labourers into thy harvest."

We observe that an additional labourer has been ordained for Old Calabar, Mr. S. H. Edgerley, the son of a late Missionary. He was to sail on the 24th Dec: for the field of his future labour.

CAFFRARIA.—It has been decided to open a new station on the Upper Thomas River. The region around seems to possess all the requisites for a promising mission field, embracing a fertile valley with a population of 4000 and lying at a considerable distance from any other mission. It is necessary to construct a water course for the purpose of irrigation and to erect mission premises, and for these purposes a very considerable sum is requisite, for which an earnest appeal is made in the Missionary Record.

INDIA.—The Record contains deeply interesting accounts of a preaching tour undertaken by the Rev. Mr. Shoolbred and Rev. Mr. Robson. As a specimen of the work in which they were engaged we subjoin an account of a visit to one village. "On another occasion, after Mr. Robson had left me to return to Ajmere, I had spent the later hours of the afternoon in addressing the people of the old village of Murlan, built like an eagle's nest in a cleft of the highest ridge of hills forming the backbone of the Mugra. The tent lay far down in the plain, beside the broad waters of the Beentalai, and between lay a large hamlet, which, as chiefly inhabited by farmers, I had left till my return in the evening. But, induced by a large and attentive audience, great part of which was made up of bunias, I was later of leaving the top of the hill than I intended; and long before I reached the lower hamlet, situated on a sort of platform in the wild gorge, darkness had fallen. I had no lantern with me; in the village itself darkness and silence seemed to reign; and I was about to abandon all thought of halting to preach. Just then, on turning a sharp corner, I came upon a hut, in whose court blazed a cheerful fire. A man and two boys were seated near it, engaged in an operation which at first puzzled me, but which on nearer approach I found to be peeling lint, with the rough outer husk of which the fire was mainly fed. Here was my opportunity. Leaping from my pony I threw the bridle to the sais, and joined the busy group. After the usual salaam given and received, I sat down upon a stone bench, and entered into conversation with them about the lint in whose preparation they were engaged. Then, for the first time, in that lonely Mugra hamlet I reaped the advantage of my researches into the preparation of lint, prosecuted previous to leaving Scotland.

"As I detailed to these simple hill-men the complete process and ingenious machinery by which the beautiful, almost silky flax of Willayat is prepared, they listened with eager attention and mouths agape with wonder. 'And now,' I resumed, 'I have come well-nigh ten thousand miles to teach you greater wonders than these, and to bring you glad tidings of great joy. But now, go call your brothers, and the village people, that all may hear the good news I bring.' Up started the brawny farmer, scant clothing and ample beard whitened with shreds of the broken husk, and shouted in a voice that woke the echoes of that gloomy gorge; and his two sons started off in different directions to call together the people of the hamlet whom even that stentorian shout could not reach. Scarcely had the echoes died away, when from all sides answering shouts were returned; and clambering down steep rocks, atop of which small cottages were perched in a way that brought back vividly the wildest scenery of the Tyrol, and climbing up from lower platforms, came the hardy Mairs, some wrapped in their coarse blankets, and some shivering with the cold of that Indian winter night, which to my northern blood felt no more than pleasantly cool.

Soon the court was full—crowded most in the neighbourhood of the fire. And leave asked from me, the howkabs were set in constant circulation; and for a full hour I broke down the bread of life to these rude and simple-minded men. The parting salaam was spoken, and my foot in the stirrup, when one from the circle came near, and folding his hands, said, ‘Cherisher of the poor, my brother is very ill in the house; you will have the goodness to come and see him and give him medicine?’ ‘To be sure—lead the way to your house.’ It was a poor place enough, where uncouth buffalo cows contested the small space with their biped masters; and where it would have puzzled an analytical chemist to say how much air would have been left had the smoke been abstracted. Into the smoky glimmer of the fire a poor, consumptive man was carried on his rude couch. Alas! what could I do for him? There are times when the missionary longs—is almost tempted to pray—for the possession of these miraculous gifts which the master and his first disciples dispensed. As it was, I did what I could. A soothing mixture for his racking cough, some words of advice about his diet, and the breathing of a purer air; and then invoking the blessing of God upon them, while the poor man’s mother clasped my feet and sobbed, I turned sadly away.”

DR. DUFF’S ESTIMATE OF THE PROGRESS OF INDIA.

Dr. Duff, in taking leave of the Missionary Conference of Calcutta, and in responding to an address presented to him by that body, took a view of the progress of India during the last few years. In the course of his address he said:—

“And what vast strides of progress in every department since 1856. The gigantic company, the greatest the world has ever seen, which, in the course of a century, became the grandest Colonial empire on the face of the globe; the over-shadowing Power, whose own peculiar policy was to stereotype the ancient order of things, to shut out India from the world, and eternize the reign of ignorance and superstition, has been swept out of existence with the besom of destruction, and the millions of India brought into enlivening contact with the sovereign British nation. Thousands of miles of railway have been constructed,—some of them over mighty rivers, and some over stupendous mountains. The distance of Benares has been reduced from one or two, or even three months, by the old river route to a single day. In 1840 it took me twenty-one days to get to Rajmahal; last year I went there in eight hours! Immense tracts of wild jungle and forest, for unknown ages the haunt of the tiger and the elephant, are now covered with flourishing tea and other plantations. An English mail reaches us every week by the Red Sea; and news by telegram from London sometimes in little more than a fortnight. Social and other changes have also proportionally progressed. The peasantry of Bengal have in many parts been awakened, to the surprise of all who regarded them as the most abject and passive of beings, from the torpor and lethargy of ages. Great reforms have been effected in the legislative, judicial, administrative and financial departments. Natives of talent and rank, long excluded from all high offices of State, have now become members of our legislative councils, high courts, and the coveted civil service. The re-marriage of Hindu widows, who are often mere infants, doomed to perpetual isolation, degradation, and misery, has been rendered legal. A native prince is preparing an enactment for the abolition of Kulin polygamy. The demand for female education is spreading over the country with a rapidity that utterly baffles our power to meet it. The Guramahashays, or teachers of indigenous vernacular schools,—once deemed the most inert and hopelessly incorrigible of all bipeds under the sun,—are, under sundry impulses, beginning to show signs of animation and activity. A University has been established, which has improved the

tone and character of higher education from the temple of Jagannath in Orissa to the awful defiles of the Khyber Pass beyond the Indus,—already numbering its undergraduates by thousands, and its graduates in arts, law, medicine, and civil engineering by hundreds. From hundreds, native Christians, especially in the districts of Chota Nagpore, Krishnaghur, and Burrisaul, have increased to thousands,—native Churches have not only been formed, but some of them becoming self sustaining,—fully educated native christians have been ordained as evangelists and pastors,—some of them are members of this Conference,—not fewer than four being present this day. In a similar strain I might go on to notice other points of importance. But it is not necessary for my object. Enough, surely, has been stated to verify my assertion that changes—great and momentous in their bearing, on the ultimate destinies of India—are in rapid progress. Having the general state of things little more than a quarter of a century ago vividly before my mind's eye, and looking abroad now on the considerably altered, and hereafter still more rapidly altering, state of things, I confess that an inexpressible feeling of awe creeps over my spirit. I feel somewhat, though in a higher and more peculiar sense, as I felt a few years ago, when standing on the verge of the mighty St. Lawrence—when the thaws of later spring were acting with visible effect, and there were unmistakable signs that that vast icy pavement which concealed the dark depths beneath was about to break up, amid the thunders of splintering and crushing fragments—and the mind in wildering amaze was racked in striving to realize the rush and the roar of the resistless cataract of waters, and the tossing and dashing hither and thither of the rapidly accumulating and rapidly dissevering masses—wondering, ere the floods settled down again in their wonted channels, what cities and districts might be strewn with the wreck and ruin of all that was statliest in architecture and goodliest in the products of the field. For ages and ages has the mighty stream of Hinduism been moving on, slowly, silently and sluggishly, in its dark deep channel; bound, solidly bound, with the frost and the ice of endless, nameless, boundless polytheisms and pantheisms, idolatries and superstitions. Now, however, we are on the verge of mighty coming changes. The whole vast incrustation seems gradually loosening and softening under the thaw of wide-spreading knowledge and improving enterprise. Intellect, slumbering for ages, is awakening out of sleep; mind so long sluggish and dormant, is stirred up into multiplying activities; new tastes are created, subversive of the old order of things; new passions are excited; new objects of ambition presented with luring attraction; the spirit of devoted superstition is fading and giving place too frequently to the spirit of a rampant secularism; and where the old moorings and anchorages of Vedantic pagtheism and Puranic idolatry are shaking into weakness before the blasts of innovation, we may be threatened (if we are faithless to our trust, and if the Lord in his mercy interpose not) with an out-bursting flood of wildest and most undefinable infidelity; and if so, what havoc may there not be of all that is goodliest, fairest, best, ere the national soul, purified as well as liberated, settle down in the peaceful channel of gospel righteousness and peace! But the Lord reigneth! that is our hope, our stay, our support. Oh, what a time for stronger faith, more fervent prayer, more energetic effort! Help, oh Lord, help—do we feel with increasing intensity—help, for vain is the help of man!—ours it is to employ the means—thine, oh Lord, thine alone it is to energize them all with the breath, the living breath of thy Holy Spirit."

INTELLIGENCE FROM MADAGASCAR.

The labours of the missionaries at Antananarivo appear to be most successful. The congregations still continue to increase, the chapels are crowded. Schools are being established, and the Central Normal or Training School, has ere this time been opened. Books are in growing demand. Nor

are there awaiting more decided and marked evidences of the progress of religion. The Rev. Mr. Ellis says:—

“These signs of improvement and progress are not limited to the means of education and spreading the knowledge of Christ among the people. Evidences of the work of the Spirit of God on the hearts of the people are no less numerous and satisfactory. Among the conversions, I have been particularly impressed with that of the officer who, during the last persecution, discovered and apprehended one of the leading preachers in the capital. He discovered him by thrusting his sword through the rush partition of the room in which the preacher was concealed by the owner of the house; his sword pierced the body of the concealed fugitive, who, startled by the pain, was discovered, bound, and led to prison, and ultimately led to Fiaduna, where, like Stephen before him, he was stoned to death for his testimony of Jesus! Two of the companions of this officer on the above occasion died suddenly soon after; two are still living, both subjects of convictions in favour of Christianity; and one with the whole of his family, declare themselves believers in Christ. An increased attention to prayer, in connection with the extension of the Gospel, is also, we hope, increasing. On the first Monday in the present month we held our first united missionary prayer meeting, in which the five city churches joined. It was held at Analakelv, one of our largest chapels. Long before the appointed hour the building was completely filled, and by the time fixed for commencing at least 1500 persons, perhaps more, were seated on the grass outside the doors. The pulpit was brought just outside the door, so that those within and without might hear. Europeans and native pastors took part in the service, and the entire multitude, certainly not fewer than 3000 persons, appeared to experience unusual gladness in uniting to pray for the conversion of the world. The only regret they expressed was that the hour of meeting had not been earlier. This proceeding has been spontaneously followed by the congregations in adjacent villages to the north of the capital, where the native churches have themselves established a united missionary prayer meeting. We thank God for this favourable sign, and are more than ever anxious to do with all our might whatsoever our hands find to do, hoping and trusting that God will use our instrumentality to accomplish His purpose of love towards this people.”

SOUTH SEAS.—SAVAGE ISLAND. WONDERFUL PROGRESS OF THE MISSION.

The Rev. Mr. Lawes, missionary at Savage Island, in connection with the London Missionary Society, gives some very interesting particulars, as showing the wonderful progress of the Gospel in that lately savage and barbarous island. Mr. Lawes earnestly urges the sending of additional labourers. He says:—

“The number of inquirers continues to increase, and what is still better, the candidates themselves increase in light and knowledge. We have now some 600 inquirers; 240 have been admitted to the church during the past year. These are all tried candidates, and have been inquirers for one, two, and some three years. Our Church-members now number 600; during the past year, two only have been expelled for immorality. Their conduct is worthy of their profession. We have just had our first Missionary Meeting; it was a glorious gathering; not less than 3000 were present. The natives are poor: they have no staple article for exportation. Their contribution has been in cocoa-nut fibre, arrowroot, etc. At a low estimate, I think they will fetch, in Sydney, £45. In addition to this, they have paid for their books in arrowroot, and we have now shipped, per ‘John Williams,’ about six tons of arrowroot, for sale in Sydney.

“While we are full of gratitude for all the success which has attended the feeble efforts of God’s servants, at the same time we rejoice with trembling. We feel to need much, very much grace, for from us these natives will receive

their first real impressions of Christian life. We need all the sympathy and prayers of our friends in England. We would make the apostle's request ours, and most urgently plead with our brethren at home to remember us: 'Brethren, pray for us.'

"The first week of this year was a week of prayer throughout the whole island. One day was set apart as a day of prayer for England, and many fervent prayers were offered by these once 'Savage Islanders' for their Christian brethren in England and other Gospel lands. Everything is now most promising on Savage Island. 'The harvest truly is great, but the laborers are few.' We have been praying as a church and people that the Lord of the harvest would send us another labourer to this corner of the harvest field. If we do not soon have help, I am afraid Popish priests will be here to mar the work of God, and lead the inquiring natives into their crooked paths."

POLYNESIA.—QUEEN POMARE'S WELCOME TO M. ARBOUSSET, A FRENCH PROTESTANT MISSIONARY.

The Rev. M. Arbusset, a French Protestant missionary, has lately gone to Tahiti. Queen Pomare was absent at the time, attending the marriage of her son; but, on hearing of the missionary's arrival, she hastened to send him the following welcome:—

"O Arbusset! peace from God to thee, and also to thy daughter. When I learned that thou wert coming to Tahiti, it caused me great joy, because thy religion is the same as mine, and thy desires and mine are one. I and all my people desired a minister of the faith that has been professed among us from the time of my father and mother downwards; so, having been informed that there was coming from France a true minister belonging to that form of the Gospel which I accept, my heart was greatly rejoiced, and I wrote to the governor to receive thee when thou shouldst arrive, and to arrange for thy dwelling in Tahiti, to be my pastor, and also for my family, my children, and my people. And now, I cannot tell how happy I am to learn that thou art come. Mayest thou indeed dwell at Tahiti till all the days of thy life in the body are ended, and after that, may thy place be filled by another, that so it may be never empty. I desire much to see thee in Tahiti. Areifaate (husband of the queen) salutes thee, and is also glad to see thee. My son, the king of Raiatea, has just married the daughter of Maheanun. Peace be to thee from the Lord Jesus, our Saviour. The queen of the Society Isles, and others, united with them. POMARE.—Raiatea, 15th March, 1863.

THE LEAVEN OF CHRISTIANITY SPREADING AMONG THE JEWS.

In a late number we gave some extracts showing the extent to which, in some places, Jews had received the Gospel. The missionary agent is still following up the work, and gives from time to time additional information as to the progress of the Gospel among the descendants of Abraham. We subjoin some additional extracts, in the belief that many of our readers feel deep interest in the spiritual welfare of those who are still beloved for their fathers' sake.

"Mr. A—, a Jewish convert, who is in daily attendance at the Bible-stand, and who is a native of Dusseldorf, has conveyed to me most gratifying facts as to the numbers, not only of Jews, but of other nations, who come to receive the Scriptures from his hands. Nearly 1000 Jews have thus presented themselves within the first ten months of 1863. But besides these, Spaniards, Italians, French, Germans, Swedes, Danes, "apply daily." In one day 157 foreigners came; 400 to 500 foreigners called in one week. The missionary not only gives the book, but lovingly, and with a single eye to the Saviour whom

he loves, in language soft and low, and with eyes brimful with emotion, points the visitors to the Lamb of God.

"It will also be interesting for you to know," writes Mr. A—, "that a great number of Spaniards, of the higher classes, have come, generally accompanied by interpreters. I made the acquaintance of the interpreters (themselves Spaniards) by presenting them with a Spanish Bible entire; and since doing so, as soon as they enter the place, they bring Spaniards with them (amounting, from time to time, to many hundreds), to the Bible-stand. Through this medium, the Word of God will, we believe, gradually make its way, not only into Spain, but into the hearts of many foreigners, who otherwise could never have had an opportunity of receiving the Bread of Life." Surely many will respond to Mr. A—'s earnest request when he says—"Permit me, dear sir, to ask from you and your friends prayer on behalf of this interesting work, so that God may work through this means, exceeding abundantly, for the glory of His dear Son."—*British Messenger*.

General Religious Intelligence.

RESULT OF THE TRIAL OF BISHOP COLENSO.—While the trial of the authors of the "Essays and Reviews" has been dragging its slow length along in England, the Court sitting in judgment on Bishop Colenso has made short work of the case. Dr. Colenso was found guilty of heresy, and has been sentenced to deprivation of his See, unless he shall retract. The decision has been appealed against.

TIDINGS OF THE "DAY SPRING."—There have been recent tidings of the "Day Spring," the missionary ship which lately left Nova Scotia for the New Hebrides. The missionaries and all on board were well. Divine worship was kept up morning and evening. Bible classes and prayer-meetings were attended in an encouraging way.

THE CARDROSS CASE.—This case, which has been so long before the civil courts in Scotland has been at last abandoned by the pursuer, the Rev. Mr. Mc-Millan. It may be held now as a recognized truth that neither a Church Court nor the members of it are liable in damages for acts done *bona fide* in the prosecution of their duty, and without malicious intent.

DEPARTURE OF DR. DUFF FROM INDIA.—Dr. Duff, after a distinguished career in the mission field for thirty-four years, has finally bidden farewell to India. The subscription for his "Memorial Hall" is now progressing. The Calcutta correspondent of the *Times* says, that "he has been the leader of a great intellectual and religious revolution, which the future historian of India will trace, as we do, that of the Reformation in Europe."

PRINCIPAL CANDLISH'S REPLY.—In the preface to a new edition of "Reason and Revelation," Dr. Candlish replies to the remarks of Bishop Colenso. Dr. Candlish accuses Bishop Colenso of misunderstanding or misrepresenting him, and strongly expresses his acceptance of the entire Scriptures as the Word of God. We always regarded Dr. Candlish as thoroughly sound in his views as to the authority of Scripture. His reply would, however, have been more satisfactory, had he referred more specially to some of the passages quoted in his lecture.

APPLICATION FOR AN INCREASE OF THE REGIUM DONUM.—We observe that there has been an application on the part of the General Assembly of the Presbyterian Church in Ireland for an increase of the *Regium Donum*. For the purpose of promoting this object, a deputation lately waited on the Lord Lieutenant, the Earl of Carlisle. The deputation received a courteous reception, but the Lord Lieutenant intimated it as his opinion that the current of public opinion was adverse to the increase of ecclesiastical endowments.

DR. LIVINGSTONE.—The most distressing rumors have lately reached England with reference to Dr. Livingstone and the expedition with which he is connected. It was rumored that Dr. Livingstone had been murdered. We trust that this may prove to be incorrect; but it would appear that his work as an explorer in the region to which he has given so much attention is at an end, as it is reported that he has been recalled by Government. Dr. Livingstone complains of interference on the part of the Portuguese, probably under the impression that his explorations would affect the slave trade.

DEATH OF MINISTERS.—We notice the death of more than one of the Presbyterian ministers of Scotland. Dr. Alexander Black, formerly Professor of Exegetical Theology, in the New College, Edinburgh, died on Wednesday, 27th January, full of years and honours. He was a man of profound learning and of great benevolence. He had previously been Professor of Divinity in Marischal College, Aberdeen. The Rev. John D. Paxton, of Musselburgh, died on 10th January. He was a nephew of the late Dr. Paxton, of Edinburgh. He was a good theologian, a popular preacher, and a diligent and successful pastor.

THE CHINESE SCHOLARS AND CHRISTIANITY.—The Rev. J. Laughton, Baptist missionary, recently visited Tinchewfoo, at the time of the examination for the Tien-tsin, or Chinese B. A. degree. There were between six and seven thousand candidates, and many of them eagerly attended the chapel of the missionaries. According to Mr. Laughton, it was curious to notice the effect which the preaching of Christianity had upon these scholars. Some of them said that Jesus was a great sage, and, according to what the preacher said, must have been a holy man. Some of them suggested that as Confucius was the great sage of the East, so Jesus was the great sage of the West. They were exceedingly angry at the attempts that were made to convince them of the sophistries and deficiencies of the philosophy of Confucius. When Christ was spoken of as the son of the only true God, who became incarnate and died for the sins of men, some of them laughed, and others flew into a violent passion. Many of them left, saying, almost in the words of the Athenian philosophers, "We may, perhaps, call again another day, and hear more of this doctrine." Several, however, lingered behind, and talked over the matter with the missionaries calmly and with great apparent candor and ability.

THE GOSPEL IN ITALY.—At Como, the young Waldensian evangelist has the place of meeting, holding 120, crowded to the door, and many anxious listeners outside who cannot gain admittance. At least the one half of these are young men about 18 or 20 years of age. At first not a woman made her appearance. The females, indeed, were so violently opposed to the cause, that as a last resource they presented themselves, to the number of 500 at the door of the chief magistrate, to demand the instant banishment from the town of the Gospel party. Fortunately the head of the municipality was absent at the time this formidable deputation waited upon him, so that the *employes* tried to reason their besiegers into a better state of mind by showing that their request was contrary to the law. This rebuff gave rise to a circumstance well nigh unique in the history of missions; for these women, seeing the fruitlessness of their effort, communed among themselves, and resolved on hearing with their own ears what really was been spoken to their husbands and sons, if the evangelist would consent to address a meeting almost entirely composed of females. Most gladly did he acquiesce in the request; and not a few of his hearers, when the Saviour was set forth in all his willingness and ability to save sinners, apart from the inventions of man or the rites of the Church, were pricked in their hearts, and mourned over their blindness, and besought with tears that they should be further instructed in the faith of the only Redeemer.—*Evangelical Christendom.*

PRESBYTERIAN UNION IN NEW SOUTH WALES.—The union of the Presbyterian bodies in New South Wales may be said to be virtually accomplished. Some

general details have to be effected; but these, it is believed will soon be completed. The designation of the Church is, "The Presbyterian Church of New South Wales." In adopting the Confession of Faith and other subordinate standards, the Church declares that it is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the right of private judgment. It was resolved that no official application for the supply of ministers be made by the united Church to any of the Churches in the United Kingdom, and that no agency for the supply of ministers shall be appointed in the United Kingdom.

DEPUTY FROM IRELAND.—By a letter lately received from the Rev. W. McClure of Londonderry, we learn that the Rev. W. Johnston, of Belfast, may be expected to spend some time in Canada, before returning to Europe. We believe Mr. Johnston is now in New Brunswick.

THE WEEK OF PRAYER IN ENGLAND.—The week of prayer, at the commencement of the year, was widely observed. In London there was a series of interesting meetings in connection with the Evangelical Alliance. Lord Calthorpe, Captain Trotter, Lord Radstock, Colonel Walker, Rev. Robert Baxter, and the Hon. W. Ashley presided at the meetings, which were held in Freemasons' Hall. Ministers of various denominations took part in the exercises.

STATISTICS OF CONGREGATIONALISM.—From the *Congregational Year Book* it appears that the number of Congregational Churches is as follows:—

In Great Britain—		In Colonies—	
England.....	1818	The Canadas.....	93
Wales.....	687	Other British Provinces, North America.....	20
Scotland.....	103	Vancouver's Island.....	1
Ireland.....	23	Australasia.....	121
Jersey.....	8	South Africa.....	10
Guernsey.....	5	Demerara.....	3
Isle of Man.....	2		
Total.....	2651	Total.....	248

To these may be added 203 mission churches among the heathen in connection with the London Missionary Society, making a total throughout the world of 3102."

THE LATE DR. MONOD.—The various religious periodicals of Britain and the Continent bear ample testimony to the worth of the late Dr. F. Monod, and the loss which the Church has sustained in his death. He died in the 69th year of his age, after having in various positions boldly contended for the faith once delivered to the saints. He went to study at Geneva in 1810, and while there, through the instrumentality of Robert Haldane was brought to the knowledge of the truth, together with Merle D'Aubigne, Gaussen, and others. He was ordained in 1818, and accompanied Prince Paul of Mecklenburgh-Schwerin to the University of Jena. In 1819 he began his labours in Paris, in which city his whole ministerial life has been spent. Up to 1832 he was simply an assistant pastor. In 1848 he with Count Gasparin and a few others, left the National Reformed Church of France, and organized the Reformed Evangelical Church of Paris. In leaving the National Church he sacrificed an income of about £600 stg. a year, besides position and ties of affection and influence. His labours in France were greatly blessed, and he was the means of accomplishing much good, not by very superior talents, but simply as being a man of piety, of principle, and action, always ready to seek the advancement of the interests of his Heavenly Master.

Home Ecclesiastical Intelligence.

WINSLOW.—The Congregation of Winslow are about to present a call to the Rev. Mr. McDonald, lately from Scotland.

MILL ISLE.—The Rev. Mr. Irvine has accepted the call given to him by the congregation of Mill Isle.

ONEIDA &c.—The Rev. A. Grant has been ordained and inducted as Pastor of the congregation of Oneida, and associated stations.

COLUMBUS.—The Rev. W. M. Mackey has received a unanimous call from the Congregation of Columbus.

STREETSVILLE.—The Rev. W. Wright has received a cordial call from the Congregation of Streetsville.

WARWICK.—We understand that the Rev. Mr. Fay 'te has received a call to the Congregation of Warwick.

REV. DR. THOMSON OF GALT.—The Rev. Dr. Thomson, of Galt, has received a call to his former charge in Grand Street, New York.

VANCOUVER'S ISLAND.—We have in hand a letter to the convener from Rev. Mr. Hall of Victoria, Vancouver's Island. It will appear in our next issue.

KINCARDINE.—The Presbytery of Ontario has decided that the Rev. John McTavish shall not be translated to Kincardine. The Commissioner from the Presbytery of Huron appealed to the Synod.

MEETING OF FOREIGN MISSION COMMITTEE.—The Convener of the Foreign Mission Committee requests a meeting of Committee in Knox College on Wednesday 6th April at 7 o'clock.

WELLINGTON SQUARE.—We have learned with pleasure that the Congregation of Wellington Square have, in token of their sympathy and respect, presented the family of the late Rev. James Findlay with a purse of forty dollars.

TILSONBURGH.—Some members of the Congregation of Tilsonburgh, a few weeks ago, presented their pastor, the Rev. W. Richardson, with an excellent and useful cutter, as a token of their esteem.

HURON.—The Rev. A. G. Forbes begs to acknowledge the receipt of \$2 25 from Huron in behalf of the Presbytery of the Home Mission Fund of the Presbytery of Huron.

HANOVER.—We understand that the Rev. R. C. Moffat of Walkerton has begun a promising station in Hanover. Hanover is a rapidly growing village on the Durham road, six miles east of Walkerton, on the line between the counties of Grey and Bruce.

RELIGIOUS REVIVAL.—We have privately heard of a religious awakening of some considerable extent, and of hopeful appearance, in Lancaster, in connection with the Congregation of the Rev. John Anderson. Many are anxiously enquiring what they must do to be saved.

COLLINGWOOD.—On the evening of the 29th December last, the Rev. R. Rogers of Collingwood was agreeably surprised by a visit from the ladies of Nottawa, connected with the congregation, when he was presented with a very handsome and appropriate New Year's gift, in value, about \$35, in token of their respect and esteem for him as their pastor.

On the evening of Friday, the 29th Jany., a very interesting and successful Soiree, in connection with the Presbyterian Church, Collingwood, was held in the spacious building, now in course of completion for a Wesleyan Church. The attendance was large. Several short addresses were delivered, and the meeting was enlivened in the intervals by music from the choir. The evening was spent very agreeably, and the proceeds amounted to upwards of \$60.

PRINCE ALBERT.—On the evening of the 10th February, a social meeting was held in the Presbyterian Church at Prince Albert. About 400 persons were present. Addresses of a very interesting kind were delivered by several ministers and others. The most interesting part of the proceedings of the evening was the presentation of an address to the Rev. R. Monteath, pastor of the congregation, to-

gether with a purse containing a very handsome sum of money, as a token of respect from the congregation, and of their high appreciation of his labours. A suitable reply was made by Mr. Monteith.

MONO.—ORDINATION AND SOIREE.—On the 27th January, the Rev. A Brown was ordained to the office of the ministry, and to the pastoral charge of the Congregation of Mono. In the evening of the same day, a well attended social meeting was held to welcome the newly ordained pastor, and with the further commendable object of aiding in the completion of the manse, now in a state of forwardness.

KNOX'S CHURCH, HAMILTON.—The revenue for the past year, of Knox's Church, Hamilton, has been \$4221 93, exclusive of the subscriptions for Knox College, and some other items. The period included in the last statement embraces only ten months. In the matter of pew rents there is an increase over the preceding year of nearly \$200, while the debt on the church has been reduced by the sum of \$1303 59.

THE ANNIVERSARY WEEK IN MONTREAL.—For many years the various religious societies in Montreal have held their anniversaries in one week, in the course of January. This year the meetings lost none of their interest. The meetings were large and enthusiastic, and the speeches earnest and impressive. The meeting in connection with the French Canadian Society was, as usual, most interesting and successful. Besides the ministers of the Gospel resident in Montreal, there were several from a distance, who addressed the meetings.

ST. GABRIEL ST. MONTREAL.—We understand that the long pending suit with reference to the property of St. Gabriel St. church Montreal, has been brought to a close. The congregation, now occupying the church receive £1450, and are allowed to retain the building till Nov. 1865, when they give it up. In the mean time they have formed a new trust under the designation of "Knox Church." We sincerely trust that the congregation, under its new designation, may have a prosperous and successful future.

GRAFTON.—A large deputation of the Grafton congregation lately waited on the pastor, the Rev. J. W. Smith, for the purpose of testifying their high respect and strong attachment to Mr. Smith. John Mauro Esq., the oldest Elder, read the address, and thereafter presented Mr. Smith, in the name of the congregation, with a fine horse, cutter, harness, and buffalo robes. Mr. Smith has laboured for fourteen years in Grafton, and it is pleasing to find the happiest feeling prevailing among all parties during that period.

A HANDSOME AND LIBERAL ACT.—A member of the Church, in one of our congregations in the west, sent on the first day of sleighing, a note to his minister, asking the loan of his horse and cutter for at out an hour. The minister was glad of the opportunity of accommodating one who had in so many ways obliged him on former occasions. In about an hour, the boy who came for it, drove back to the manse with a handsome new set of silver-mounted harness on the horse, the old harness lying in the cutter, and a note to the minister, requesting him to accept the new set as a token of the esteem entertained for him as their pastor by the donor and his wife. The act was generous, and it was done handsomely.

RED RIVER.—Recent intelligence has been received from Red River. Messrs. Black and Nisbet think it highly expedient that one of them should visit the Saskatchewan next summer. But in order to do this, it would be necessary that a Probationer should be sent for a time to the Red River. For this purpose the Red River people would contribute about \$150, and the Saskatchewan miners might add something.

Mr. Nisbet writes very encouragingly as to the state of the Red River field. The Kildonan school is full, and in a very prosperous state; but \$400 would be necessary in addition to the sums already in hand. Are there not many Sabbath schools till disposed to aid?

CENTRAL CHURCH, HAMILTON.—The amount raised during 1863 for Missions by the Central Church, Hamilton, was \$528 00, being from the Congregational Missionary Society \$424 00, and from the collections in the Sabbath School, \$104 00, of this amount there was appropriated to Foreign Missions \$240 00, and to Home

Missionary objects, \$288 00. The funds were apportioned to the several objects as follows :—

American Board of Foreign Missions—Special donation.....	\$100 00
British Columbia and Red River (Miss. Society \$61 00 ; S. S. \$24 00)..	85 00
Nova Scotia Foreign Missions	S. S..... 20 00
Waldensian Church	S. S..... 20 00,
Synod's Central Home Mission Fund—(Miss. Society).....	50 00
Pres. Mission Fund	(Miss. Society)..... 47 00
French Canadian Mission	(Miss. Society \$25 00 ; S. S. \$20 00).. 45 00
Kincardine Congregation	(Miss. Society)..... 40 00
Knox College,	(Miss. Society \$86 00 ; S. S. \$20 00).. 106 00
Scripture Reader, 100th Regt.	(Miss Society)..... 15 60

The entire revenue of the Congregation for 1863 was \$7000, an average of about \$15 00 per member.

Proceedings of Presbyteries, &c.

PRESBYTERY OF HURON.—At its meeting on the 13th January, the Presbytery of Huron appointed a committee to prepare a statement of the sums which the several congregations should be expected to raise for the support of Knox College. The committee presented their report at a subsequent sederunt, and the Clerk was instructed to give notice to the congregations of the amount expected. The remnant of the right of voting was disapproved of in a motion to the effect that legislation on the subject was not necessary. The regulations respecting the Home missionary operations of the Church were disapproved of.

PRESBYTERY OF GREY.—This Presbytery met at Owen Sound on the 19th and 20th Jan. There was not much business of public interest. The Presbytery granted leave to Mr McLean to employ Mr. Gillies as assistant for three months. In accordance with the recommendation of the Board of Knox College, it was agreed that each minister should bring the matter of the College support before his congregation and urge its importance. Arrangements were made for holding missionary meetings in the various congregations ; collections to be made in aid of the Home Mission Fund.

PRESBYTERY OF OTTAWA.—This Presbytery met at Perth on the 2nd ult. There was read an interesting narrative of Mr. McEwen's visit to Tarbolton, during the religious awakening last summer. The Clerk was instructed to confer with Mr. McEwen, with a view to the publication of the report in the *Record*. There was reported the receipt of \$160 from Pembroke to pay Mr. Meville in full, and also the services of missionaries. The Presbytery declared this act creditable to the congregation, while it was just to the Presbytery. It was reported that the congregations of Beckwith and Ashton have contributed this year about \$55 to the Presbytery's Fund. It was resolved that each minister give two Sabbaths to the Mission Field in the course of the year. A Committee was appointed to mature a plan for Home Mission operations.

PRESBYTERY OF MONTREAL.—This Presbytery met on the 27th Jan. We note some of the more important items of business transacted : 1. The subject of the arrears of stipend occupied the attention of the Presbytery. The report of a Committee was read recommending some very judicious steps with a view to the removal of arrears where congregations may have fallen behind, and the prompt payment of stipends for the future, and suggesting that steps be taken to raise every stipend to at least \$600. 2. A new station at Cote des Neiges was sanctioned, and arrangements made to provide it with supply. 3. An overture on the subject of Deacons' Courts was proposed, but by a majority it was decided not to transmit the overture. 4. Dr. Taylor gave notice of an overture to the Synod on the subject of Theological Education in Canada East. The Rev. J. Irvine accepted the call from Mills Isle, and moderation in a call was granted in accordance with an application from Winsow.

PRESBYTERY OF PARIS.—The Presbytery of Paris held its usual quarterly meeting at Paris on the 26th of January. The time of the court was chiefly occupied in considering the overtures and other matters sent down by Synod, most of which were approved with slight alterations.

The principle of the overture on a General Assembly was approved unanimously. It was also carried by a majority that the Assembly be composed of one-third of the members of each Presbytery, to be appointed in rotation.

The overture on printing of papers in causes was disapproved. The overture on parties who have a right to vote at congregational meetings was approved with a very slight modification.

The regulations on Home Missions were approved almost without change, except as to the numbers constituting the committee. A large committee necessarily causes considerable expense either to individuals or the Church. And it was considered that one member from each Presbytery, appointed by the Presbytery itself, would manage the business as efficiently as a Committee twice as large.

The Circular from the Board of Management of Knox College was duly considered, and a committee appointed to bring the claims of the College before the several congregations in the Presbytery, and to take such steps as may be necessary to attain the object aimed at in the circular.

PRESBYTERY OF ONTARIO.—This Presbytery met at Prince Albert on the 16th ult. The following are some of the principal items of business: 1. A call from Columbus in favour of Rev. W. M. Mackey was laid on the table by the Rev. J. Baird. The call was sustained and put into Mr. Mackey's hands. Time for consideration was granted. In the meantime it is understood that a call will be given by the Whitley congregation to Mr. Mackey. 2. The call from Kincardine in favour of Rev. J. McTavish occupied a considerable time. The Rev. J. Ross appeared as commissioner from the Presbytery of Huron, and Rev. A. Tolmie from the congregation of Kincardine. Mr. D. Cameron and the Rev. J. Gray appeared as commissioners from the Woodville congregation. After hearing all parties, the Presbytery decided that they would not be justified in removing Mr. McTavish from his present sphere. The Commissioners from the west appealed to the next meeting of Synod. 3. The matters connected with Ashburn and Utica again occupied the attention of the Presbytery. It was agreed not to transmit the papers handed in at a previous meeting, and further to declare the appeal of Messrs. Sharp and Ferguson taken on the 4th Augt., frivolous and vexatious. The Presbytery farther appointed a Committee to proceed to Utica and try to remove the feeling of alienation which at present exists there. The Rev. R. Monteath was also appointed to visit Ashburn for the purpose of presiding at the election of elders, and to dispense sealing ordinances and seek to build up the congregation.

PRESBYTERY OF COBOURG.—This Presbytery met at Peterboro' on the 19th and 20th of January. The Rev. J. W. Smith was appointed Moderator for the next six months. The Rev. J. R. Scott was loosed from the pastoral charge of the congregations of Perrytown and Oakhills. The Presbytery in parting with Mr. Scott, recorded the following minute:—"While reluctantly accepting of the resignation of his charge at Perrytown and Oakhills, still pressed upon them by Mr. Scott under an important sense of duty the Presbytery desire to place on record their esteem and love for their brother Mr. Scott, and to bear testimony to the earnest zeal, christian meekness, prudence and wisdom which have characterized his ministry in circumstances of no ordinary difficulty. It is with unfeigned sorrow that the members of the Presbytery part with their brother, feeling that they lose in Mr. Scott, not only a wise, useful and willing labourer in the Lord's vineyard, but a beloved and valued associate and friend." Reports from missionaries in the bounds of the Presbytery were read. A circular calling the attention of the Presbytery to the present financial state of Knox College. It was agreed to instruct the deputations to missionary meetings to bring this matter prominently forward in their addresses. Messrs. Laing, Roger, Blain, and Mr. Turnbull, elder, were appointed a committee to consider the feasibility of uniting Lakefield and Warsaw, and to consult all parties interested. The following appointments were made. Perrytown and Oakhills, Mr. Laing, 14th Feb., Mr. McWilliam, 28th, Mr. Blain, 13th March, Mr. Smith, 27th.

Warsaw, Mr. Bowie to dispense the Lord's Supper on the 21st Feb., Messrs Roger, Andrews, and Blain to give each a Sabbath before next meeting.

Several remits of Synod were taken up and disposed of.

It was agreed that the remit from Synod anent the disposal of Church property be taken up at next meeting; and the attention of Sessions is called to the matter. See Minutes of Synod page 62.

PRESBYTERY OF TORONTO.—At a special meeting on the 27th January, Mr. Archibald Brown was ordained to the pastoral charge of Mono congregation, of which Mr. Corbett was the former pastor.

The regular meeting was held in Toronto on the 2nd February. The attendance was large.

A resolution was adopted by the Presbytery expressive of its high appreciation of the services of the late Dr. Bonar, Convener of the Colonial Mission Committee of the Free Church of Scotland.

Rev. John McTavish, of Woodville, Ontario Presbytery, was nominated as Moderator of next Synod.

The overture on Standing Orders was considered. Sections 1 and 2 were rejected: section 3 approved: and section 4 modified.

The overture on Printing was approved with the exception of the last clause.

The Presbytery agreed to transmit, for the consideration of sessions and congregations, the 7th clause of the Act of Parliament, which is sought to be amended. Reports to be given in at next meeting.

The Presbytery rejected the preamble of the overture on General Assembly, and therefore deemed it unnecessary to consider draft of constitution.

The Report on the right of voting was approved, and sent down to congregations for consideration.

The next meeting to be held in Knox College on the first Tuesday of May, when Session Records with certified Communion Rolls are expected to be forwarded for examination by the different sessions within the bounds.

KNOX COLLEGE—STUDENTS' MISSIONARY SOCIETY.—The Treasurer of the Students' Missionary Society begs to acknowledge receipt of the following sums: Per W. M. Roger, Toronto, \$27 75; Hamilton, \$3. Per J. F. Forbes, Lobo, \$20 58; Delaware, \$2 60. Per James Little, Galt, \$15 50. Per J. B. Edmondson, \$15 15. Per J. McNabb, Woodville, \$8 50. Per A. McLean, Mount Albert, \$4 26; Scott, \$3 74. Per J. A. F. McBain, Weston, \$7 00. A. Gordon, Manilla, \$2. Per R. H. Croll, Gloucester, \$1 75. JAS. FINDLAY, Treas.

DRAWING NEARER.

"For now is your salvation nearer than when ye believed."

NEARER! though we felt it not
 'Mid the rushing of the strife.
 As we mourned our changing lot,
 Toiled beneath our shadowed life—
 By each step our worn feet trod
 We were drawing near to God.

When the day was all withdrawn,
 And we walked in tenfold night;
 When we panted for the dawn
 Of the ever blessed Light;
 In those hours of darkness dim
 We were drawing near to Him.

When beneath the sudden stroke
 All our joys of life went down;
 When our best beloved broke
 Earthly bonds to take their crown—
 By the upward path they trod,
 Nearer drew we to our God.

MONEYS RECEIVED UP TO 20TH FEBRUARY.

KNOX COLLEGE.			
W. Gwillimbury, 1st.....	\$12 81	Harrington	6 00
Essa, 1st	12 19	East Puslinch.....	21 00
McNab-street, Hamilton.....	171 00	Port Dover, \$3; Simcoe; \$1 65.	4 65
Bay-street, Toronto.....	30 00	Hastings	8 31
York Mills, \$4; Fisherville, \$4,	8 00	Knox's Church, Hamilton.....	23 00
Belleville.....	100 00	Carlisle	4 00
Thamesford.....	13 00	English Settlement, \$16 43; Be-	
Chinguacousy, 1st, \$7 45; do.		thel Church, \$10 10.....	26 53
2nd, \$5 60.....	13 05	Bristol	10 00
Gould-street, Toronto.....	30 00	Block-street, Kingston.....	7 00
Erin, \$12; Caledon, \$8.....	20 00	Brampton, 1st, \$10; Derry W.	
Garafraxa	30 00	\$4 30.....	14 30
South Bruce, \$3 40; Greenock,		South Gower and Mountain ...	3 25
\$2 25.....	5 65	Plympton, S.....	5 00
Gloucester, \$6; N. Gower, \$4.	10 00	Tilsonburgh	9 00
Kildonan, Red River, \$21 18;		Indiana	4 00
L. Britain, \$11 50; Fairfield,		Sarnia	19 46
\$3.....	35 68	Erin, \$5 63; Caledon, \$4 87...	10 50
Central Church, Hamilton.....	106 00	Hespeler	4 15
Fish Creek and Biddulph.....	4 34	Columbus	12 25
Nissouri, N. & S.....	9 48	Osnabruck.....	6 00
Detroit.....	30 00	Knox's Church, Galt S.S., (Red	
Brantford, Zion Church.....	23 50	River,).....	10 00
Scarboro	45 00	Widder, \$8 48; Lake Shore, \$5,-	
Fullarton.....	24 00	02; Arkona, \$1 80.....	15 30
Clinton.....	18 00	Fullarton, \$16; Downie, \$9...	25 00
Gould-street, Toronto.....	30 00	Gloucester, \$3; N. Gower, \$2.	5 00
London, St. Andrew's Church.	65 50	Kenyon	3 00
Port Dalhousie.....	25 00	Warwick	9 01
Acton.....	12 00	Thorold, \$4; Drummondville, \$6	10 00
Wallacetown.....	10 70	English River.....	7 00
I. Buchanan, Esq., M.P.P.....	40 00	Aucaster Vil., \$6 41; do. West,	
Knox's Church, Toronto, on ac.	236 00	\$5 66; do. East, \$5 18.....	17 25
Dunnville, additional.....	65	Wick, \$5 65; Greenbank, \$4 35	10 00
Laguerre, \$5 60; Dundee, \$3,-		Central Church, Hamilton.....	85 00
40; Durham, \$5.....	14 00	Biddulph	16 63
FOREIGN MISSION.		Detroit.....	40 00
Cote-street, Montreal.....	\$125 35	Oshawa	7 00
Egmondville	17 25	Canada Pres. School, Wellin-	
Wakefield	14 50	ton st. Montreal, for Rev. J.	
St. Vincent and Sydenham....	2 24	Nisbet	25 00
Westminster	30 00	Brampton, 2nd, and Temple Ch	5 00
Spencerville	4 05	Baltimore, S. S., for Red River.	5 00
Guelph, 1st.....	20 00	Jarvis	9 00
Bay-street, Toronto.....	10 00	Mornington.....	5 00
" " S. S.....	10 00	Mount Forest	10 00
Eden Mills.....	3 42	Nairn Church.....	3 70
Friend to Foreign Missions....	1 58	Woodstock, Chalmers Church..	7 14
Malton.....	2 00	Doon	4 00
Stratford	13 00	Gould street, Toronto.....	12 00
Boston Church, \$17 17; Milton,		Norwood	2 23
\$9 83.....	27 00	Fingal	9 00
Chippawa	3 25	Trenton and Consecon	4 75
Port Hope.....	12 00	Friend, Port Burwell.....	4 00
Knox Church, Toronto.....	42 90	Storrington, \$2 60; Pittsburgh,	
		\$ 90.....	4 50

Bomanton, \$3 60; Alnwick \$2 40	6 00	A Minister's son, Montreal...	3 00
Acton.....	10 00	Ayr, Knox's.....	13 62
Port Dalhousie.....	20 00	Doon S. S.....	5 00
Westwood \$6 10, Prescott 9 55,	15 65	Gould st., Toronto.....	12 00
Beckwith, \$9 86; Ashton, \$4 72.	14 58	Norwood, adl.....	0 27
Galt, 2nd.....	16 00	Port Dalhousie.....	15 00
WIDOWS' FUND, ETC.		HOME MISSION.	
St. Vincent & Sydenham.....	2 75	Bay st., Toronto.....	\$35 00
Quebec.....	98 27	" " S.S.....	10 00
Meaford 1 37; Griersville 1 11;		Georgetown.....	13 40
Williamstown, 70c.; Thorn-		Oakville.....	12 00
bury, 62c.....	3 80	Brampton, United Miss. Meet.	10 17
McNab st. Hamilton.....	42 00	Union & Norval.....	29 54
Percy, 4 00; Seymour, 1 00...	5 00	Central Ch., Hamilton.....	50 00
Port Dover, 4 28; Simcoe, 1 50	5 78	Mrs. Dalziel, Vaughan.....	10 00
Colborne, 3 25; Brighton, 2 00,	5 25	Gould st., Toronto.....	30 00
St. Sylvester.....	4 50	Friend, Port Burwell.....	4 00
Oakville \$7 00, Leeds 8 00,	15 00	Acton 8 00, Scarboro 24 00,	32 00
Erin, 5 63; Caledon, 4 87.....	10 50	Streetsville.....	16 90
Kildonan, Red River, 10 59; L.		Westwood, Boundary Line S.S.	1 60
Britain, 5 75; Fairfield, 1 50,	17 84	Collingwood.....	6 00
Owen Sound (Rev. T. Stevenson)	8 00	Stayner.....	12 00
Hibbert (special).....	17 00	Osprey, etc.....	8 00
Woodstock, Chalmers' Church.	7 15	Port Dalhousie.....	15 00
Nairn Church.....	3 30	SYNOD FUND.	
Ayr, Knox's.....	21 70	St. Vincent & Sydenham.....	3 51
Wallacetown.....	3 30	McNab st., Hamilton.....	20 00
Beaverton.....	10 00	Bay st., Toronto.....	10 00
St. Catharines.....	11 50	Port Dover 3 00, Simcoe 1 00.	4 00
With rates from Rev. J. McConechy,		Cumberland.....	5 00
Rev. R. C. Swinton, Rev. S. McPher-		Erin, 5 63; Caledon, 4 87....	10 50
son, Rev. Donald McKenzie, Rev. A.		Ayr, Knox's ch.....	15 00
Young, Rev. W. Craigie, Rev. James		Gould st., Toronto.....	6 00
Black, Rev. T. Fenwick, Rev. J. Cam-		MISSIONS OF PRESBYTERIAN CHURCH	
eron, Rev. W. Lochead, sen., Rev.		OF LOWER PROVINCES.	
John Black, Rev. Dr. Ormiston, Rev.		Bay street, Toronto.....	\$30 00
R. C. Moffatt, Rev. D. Beattie, Rev.		" " S. S.....	15 00
J. C. Quin, Rev. W. Graham, Rev. W.		SCHOOL AT KILDONAN, RED RIVER.	
Richardson, Rev. W. Windell, Rev. J.		Stratford S. S.....	\$6 00
Eadie.		AGED AND INFIRM MINISTERS' FUND.	
FRENCH CANADIAN MISSION.		Cumberland.....	\$5 00
Knox ch., Hamilton, S.S.....	\$56 00	J. G. H., Montreal.....	2 00
Westminster.....	10 00	A Minister's Son.....	2 00
Guelph, 1st.....	13 00	MISSION TO AMERICAN INDIANS.	
" " S.S.....	10 00	Friend.....	\$5 00
Bay st., Toronto.....	10 35	COLLEGE BUILDING.	
" " S.S.....	7 25	Friend of Education, per Mr.	
Friend.....	1 00	W. Clark, London.....	\$10 00
Caledon 5 63, Erin 4 87.....	10 50	BURSARY FUND.	
Baltimore S.S.....	5 00	I. Buchannan Esq., M.P.P....	\$80 00
J. G. H., Montreal.....	1 00		

RECEIPTS FOR RECORD UP TO 20TH FEBRUARY.

J. L. Tilbury; J. O., J. R. Edgeworth; dington, \$2 50; Rev. G. R. Clarke, \$20; G. L. Leaskdale; D. H. \$1; R. S., J. S., T. R. H. Kirkwall; G. R., A. R., Mrs. S., D.; A. W., G. W., J. M., J. K., D. McL., W. A. F., Mrs. H., G. G., Mrs. S., D. McR., P. C., D. B., G. R., J. S., D. D., J. M., Keene; Vernonville; A. M., J. M., Mrs. P. Castle- D. McM., St. Eustache; W. L. R., Wad-

McC., Leeds, \$6; J. R., Picton, \$1; Mrs. G. S., J. G. sen., J. F. sen., J. F. jun., J. T., R. McG., Garafraxa; per Rev. W. R. S., Strathburn, \$5; G. S., A. S., Glenelg; J. W., Laskey; per Rev. W. F., Falkirk; \$2; per Rev. G. S., Westminster, \$11 35; per R. M., Chatsworth, \$7; Rev. J. G., Thornbury; J. L., St. Vincent; Mrs. S., Mrs. W., J. J., Wisbeach; per Rev. G. C., Tapleyton, \$3; Z. McC., A. M., Lobo; D. D. \$1, A. R. \$1, A. B. Esq., Percy; T. W., Ashton, \$1; C. R., Wick, \$2; W. W. Danforth; Mr. L., Toronto: W. T., St. Mary's; Miss S., Belleville; G. B., Gormly; J. C. D. C. sen., N. McK., Rev. A. S., Fingal; R. F., Mr. D., D. S., W. J., Fisherville; J. R., Whittington; Mrs. G., Nithburgh, \$1; J. Y., K. McK., Bentinck; J. A., Jarvis, \$1; per Rev. W. C., Port Dover, \$5 42; P. E., J. K., Indiana; F. B., Oneida; per Rev. P. D., Colborne, \$3; J. J., Orangeville; Rev. J. G. Mc G., Elora, \$1; Rev. J. L., Rodgerville, \$5; A. McL., Cookstown, \$1; per J. D., Galt, \$12; W. S., Cartwright; W. Mc K. Esq., Nissouri, \$1; Rev. T. F., D. Mc G., Metis; A. McD., Fingal; Rev. W. S., Birr, \$30; W. C., Ashton, \$1; J. B. \$1, D. R., Dunnville; J. B., Stromness; per Rev. W. S., St. Sylvester, \$3 50; per Rev. D. C., Mayfield, \$3; per A. G., Ingersoll, \$9 60; per W. K., Bristol, \$2 70; J. H., J. S., St. Louis, C. E.; J. M., Oil-springs; T. N., Plattsville, \$2; A. K., J. L., Brooklin; Rev. W. M. M., Whitby, \$1; R. L., Grey, \$1; Mr. V., Toronto; Mr. C., J. C., C. W., J. P. C., Rev. W. F., Bondhead; G. A., Lefroy; R. B., R. L., Churchhill; A. G., Yorkmills; W. F., Scarboro; J. J., Nobleton; W. H., Lloyd-town; Rev. J. A., Norral, \$4; Rev. R. R., Collingwood, \$2 20; W. S., West Essa; T. T., Mono; J. H., Chatham; S. F., Aberfoyle, \$3; per Rev. J. T., Erin, \$4 50; Rev. W. R., Chesterfield, \$5 60; Mr. C. Columbus, \$5; D. H., W. W., Constance; D. McL., Kintail; per D.

McL., Hamilton, \$2 50; A. S., Caistor-ville, \$1; W. M., Winterbourne, \$1; G. G., Canestoga, \$1; J. H., Ratho, \$2; W. M., Kilbride, \$1; J. McN., Watford; E. C., Port Stanley, \$2; per J. R. McK., Skye, \$2; Rev. G. S., Fergus, \$25 70; per Rev. J. B., Red River, \$2 50; R. S., J. P. P., W. W., G. G., (in full), Ux-bridge; J. C., Prescott; J. L., Bowman-ville, \$1 50; Rev. R. H., St. Marys, \$4 60; J. S., D. S., Crinan; A. C., J. L., Miss C., Newbury; Mr. K., \$1 50, A. C., Ac-ton; N. McL., Tiverton; T. D., Rivers-dale; J. C., Greenock; W. A., A. R., Humber; J. McL., Nobleton; B. McD., Stanley Mills; R. S., Miss H., R. T., R. S., Brampton; Rev. R. C. M., Walkerton, \$11; R. H., Baltimore, \$5; R. B., Grims-by, \$2; per A. C., Bomanton, \$7; A. M., Rev. D. B., Millbank; J. K., Exeter, \$1; J. C., Tapleytown; J. G., Binbrook; J. C., Nairn, \$1; Mrs. C., Ailsa Craig; W. G., Amiens; W. L., Westminster; Rev. D. McD., Woodstock, \$12.05; Mrs. S., Con-cord; J. G., \$1, H. E. G. C., J. L., Scarboro; Rev. W. M. C., Chippawa; G. H., Cromarty, \$3.34; Rev. R. H., Moder-well, \$10; A. N., J. McL., P. B., K. K., Nor-wood; J. R., Newcastle; A. P. Orouo; W. G., York Mills, \$1; A. McD., Fingal, \$1; J. K., Clayton; Rev. A. G. F., D. C., Ri-versdale; J. G., Ormston; W. McA., Al-lan's Corners; T. G., Birmingham's; R. K., Peterboro; W. M., Harpurhey; J. B., Brucefield; Mrs. K., Galt; J. McD., Crieff, \$2 40; R. G., Tyrconnell; per Rev. W. R., Dereham, \$4; A. E., Westwood; D. R., Harpurhey, \$1; per R. D., Stratford, \$8; R. C., W. McA., J. McL., Brucefield; Mrs. L., Rev. J. L., Cobourg; J. A., Lloyd-town; D. McK., Sarnia, \$21; Rev. J. E., Lachute, \$2; A. McG., Montreal, \$6; Rev. J. S., Blyth, \$5; H. McL., Blythe, \$7 50; J. D., Pembroke; J. McK., \$1 50; C. McC., Woodville; A. S., Beckwith, \$6; per Rev. J. R., Duunville, \$1 50; J. G., Jarvis; Rev. J. G. Princeton \$12 50.

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