

We feel we are on safe ground when we have our own religious experience—the actual facts of God's dealings with our own souls—to guide us in our thoughts about His procedure in the actual salvation of sinful men. Many, however, it seems to us, speak as if we were looking at things from God's own point of view, which we feel ourselves utterly incapable of doing, and as if they themselves could take in the whole range of His vision, being fully persuaded that He cannot see what they cannot, in relation to difficulties involved in the views which His dealings with ourselves compel our acceptance of. The meaning of this will, we trust, be evident enough to those who pay a due regard to what follows.

The brethren who differ from us cannot hold more firmly than we do, and that in full and strict accordance with our standards, that a man's salvation depends on the determination of his own will as a rational creature endowed with moral freedom. So far as our actual teaching is concerned, the *Guardian* will not dispute this, but any one who looks into the standards must see that they also, as much as we, are in full accord with Scripture, in its calls to "repentance towards God and faith towards our Lord Jesus Christ." There is, however,

#### ANOTHER ASPECT

of truth in relation to our salvation that *forces itself* upon our attention and *compels our conviction*, especially in connection with our own personal religious experience. We cannot but see that our being in a state of salvation, by our personal compliance with the invitations of the gospel, must be ascribed to God's having put forth in our souls a power that is exclusively His own—a power that He has not put forth in the case of those who are not in a state of salvation, and that, we are persuaded, He might have not put forth in our experience. And so far as we are from thinking that we could have charged injustice on God, if He had not made us the subjects of the operation of this power, that, on the contrary, we can never cease to wonder that He did not leave us to perish in our sin and unbelief. That He did not, it is to us an unfathomable mystery. Does not the writer in the *Guardian*, feel, as a Christian, just as we do? Is he not, as we are, at a complete nonplus in reference to questions connected with his own salvation? Further, we cannot but believe that God, in putting forth, for *no reason in us* that we can see, the power that determined us to embrace Christ, did what He *previously purposed to do*, or acted in accordance with a purpose, as He did when He converted Saul of Tarsus, and (can we avoid saying?) as He does when He converts others. We are, as we have said, fully aware of the difficulty involved in the views to which we are thus shut up. But we cannot reject on that account, truths which we can see to be of no little importance in connection with our cherishing feelings which we regard as characteristic of genuine Christianity. Apart from details, what we have now stated constitutes the *essence and totality* of our Calvinism.

It is not, then, unworthy of a Christian controversialist to speak of our confessions and catechisms as teaching, "by inevitable logical consequence," that God *ordains men to unbelief* and then consigns them to perdition *for not believing*? Even in relation to the awful subject of *predestination*, no one is warranted to say either of our teaching or that of our standards, that it goes farther than the recognition of the *simple fact* that God *permits*, or does not interfere to prevent, men's continuing in a state of unbelief, just as He permits, or does not interfere to prevent, their commission of sin, and the assertion that the permission, in the one case as in the other, is in accordance with a purpose to permit and overlook for good. That God has not permitted *him* to continue in a state of unbelief, while it is to a Christian a matter of wondering gratitude, cannot but compel him, one would think, to accept the views which some insist in placing in opposition to certain other truths relating to man's place and agency in the matter of his personal salvation, but which the Calvinist, let it be noted, holds not in opposition but simply in addition to them. Those views, indeed, he freely admits, do seem to involve consequences from which he feels he must shrink, and thus land him in difficulties which, he confesses, he cannot solve. But, on the other hand, his conviction of the truth, in both aspects of it, is so strong and, he believes, so well-grounded, that he cannot but think that those are *mistaken* who are so confident in their charge of inconsistency. Considering that we cannot go far in our reasonings about the Being who is the sum of all perfection, without being confronted with difficulties in relation to the harmonious operation of the infinite, it is surely wise not to be too confident in the assumption that it is impossible for God to determine, or certainly know, future events that depend upon the free agency of men. It is charged by the *Guardian* that "the greatest intellects of the Calvinistic school have utterly failed to reconcile the necessitarianism of Calvinistic decrees with human freedom and responsibility." In our judgment, a great intellect will neither make the attempt nor demand it, but will see most clearly that such a reconciliation between the two aspects of truth as is here challenged, is beyond the present capacity of man. Probably Edwards will be allowed the first place among the great intellects of the Calvinistic school. The terms in which he closes a discussion on the Divine decrees may remind the *Guardian*, that he is mistaken in supposing that the ablest defenders of Calvinism are not aware of the point at which the greatest of intellects must acknowledge their weakness. "I wish," says Edwards, "the reader to consider the unreasonableness of rejecting plain revelations, because they are paralleling to our reason. There is no greater difficulty attending this doctrine than the contrary, nor so great. So that though the doctrine of the decrees be mysterious, and attended with difficulties, yet the opposite doctrine is in itself more mysterious, and attended with greater difficulties, and with contradictions to reason more evident, to one who thoroughly considers these things."

We trust the day is not far distant when holding, as we do, with our brethren in relation to man's place and agency, as an intelligent and accountable creature, in the matter of his personal salvation, the views to which we feel ourselves shut up respecting another and higher agency will be no longer misunderstood, and when, though there are conclusions that may be *legitimately* drawn from these views, we shall no longer be held responsible for consequences which, though "logically inevitable," in the judgment of some, are, we believe, only because our vision is human and not divine.

## Literary Notices.

REV. ANDREW MURRAY, the author of "Abide in Christ," has given the Church another of his valuable devotional books. It is entitled "With Christ in the School of Prayer, or Thoughts on our Training for the Ministry of Intercession," and is arranged in readings for each day of a month, each reading being followed by a brief, fervent prayer. An extended note on "George Müller, and the Secret of his Power in Prayer," completes the volume. The Willard Tract Society, Toronto; S. R. Briggs, manager. Pp. 268; price 50c.

THE *Homiletic Magazine* of London, commencing Volume XIV. with Jan., 1886, announces that an American Edition issued simultaneously with the London Edition, will be published from the office of the *Pulpit Treasury*, 771 Broadway, New York. E. H. Treat, publisher. This arrangement places two first-class evangelical magazines—the *Homiletic Magazine* of London and the *Pulpit Treasury* of New York, within easy reach of clergymen and others, as the American publisher offers to send both magazines to one address for \$4, postage prepaid. The annual subscription to the *Homiletic Magazine* alone is \$3, and to the *Pulpit Treasury*, \$3.50.

Letters by the Late Frances Ridley Havergal, edited by her sister, M. V. G. H. The Willard Tract Society, Toronto.

To those who have read the memorials of F. R. H., and they are thousands, these letters will be most welcome. They reveal marvellous depths of earnestness and Christian sweetness of character. Writing chiefly to near and dear friends of whose sympathy in her work for the Master she was sure, she throws her whole soul without reserve open in these pages. A truly beautiful soul was here, and not only beautiful, but strong, full of energy and increasing industry and self-sacrifice.

THE venerable and kindly face of the author, which forms the frontispiece of "Leaves from the Tree of Life," prepares the reader of Dr. Richard Newton's book of sermons for children for genial wisdom. He is not disappointed. Anecdote and illustration abound, and are skillfully employed to illustrate and enforce wholesome truth. The table of contents embraces: The Bible compared to a Tree of Life; The Lesson of Obedience; The Leaf for Curing Lying; The Leaf for Healing Covetousness; The Lesson of Patience; The Leaf for Healing Idleness; The Leaf for Curing Pride; The Leaf for Healing the Evil Conscience; The Leaf for Curing Quarrels; The Lesson of Faithfulness. Three full-page illustrations embellish the volume, which ought to be found in every Sabbath School library.

The Willard Tract Society, Toronto; S. R. Briggs, manager. Pp. 160; price 50c.

WHEN the great Bengel was dying, a student of the institution over which he presided called to enquire for him. Bengel requested from him a word of comfort before he left. The young student, alarmed and confused, said that he did not know how to speak to one so learned; but at last contrived to utter the text, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "That is the very word I want," said Bengel, "it is enough." Rev. Andrew A. Bonar's well-known "Visitor's Book of Texts" is designed to provide suitable passages of scripture for use with the sick and sorrowful. These are arranged in three parts. I. The Word brought nigh to the sick. II. The Word brought nigh to several classes who may be found in the sick chamber. III. The Word brought nigh to the sorrowful. A very full collection of texts, with frequent accompanying brief expositions, is given, classified to meet every conceivable circumstance in the sick room or the house of sorrow. The introductions to the various chapters are of great value, especially to younger Christian workers, in giving directions as to how to deal with the different classes of the afflicted. The whole forms a handy pocket volume of 211 pages. Price \$1.

The Willard Tract Society, Toronto; S. R. Briggs, manager.

THE Law of the Ten Words, by Dr. Oswald Dykes, and "The Parables of our Lord, first series, by Dr. Marcus Dods, are two volumes of the Household Library of Exposition. (\$1.25 per vol.)

We have only to add to our late notice of the second series of the "Parables," that this volume, which expounds the parables recorded by Matthew, is marked by the same characteristics as its companion on the parables recorded by Luke. The study has been thorough; and the results are given in strong idiomatic English, and with a vigorous practical application throughout. The expositions afford a good model for the pulpit, and will be eminently useful for private reading in the family.

Dr. Dykes' "Law of the Ten Words" treats the Ten Commandments in order, with a prefatory chapter on the "Characteristics of the Decalogue," and closing chapters on "The Second Great Commandment," and "Uses and Defects of the Law." The purpose and method of the author are thus set forth: "Starting from the adaptation and utility of the law to the Hebrews, in the first instance, I wish to enquire what religious and moral principles underlie its clauses, to discover what light has been shed on these from later, especially from New Testament, revelation, and under that light to make some application of the ancient law to our modern life." The book is scholarly and thoughtful, and sufficiently searching as well in its practical applications of "truth to our own times." Of this last, let the following, from the exposition of the Eighth Commandment, stand for an example: "With regard to all such abuses of trade—the false announcements, the misnamed goods, the short measure, the adulterated quality, the artificial concert to trade only in the trader's interest, and the monopoly to sustain prices, as well as the *careless* let loose to facilitate operations in the money market—with regard, I say, to all such descriptions of commercial fraud, however condoned by usage, it is high time that honest men spoke their mind and called them by their plain English names. Call them swindlers, frauds, lies or cheats, and men will be afraid of them. Call them 'trade practices,' 'the way of business,' or the 'custom of the house,' and men adopt them with an easy conscience. It needs to be said, and repeated in every loud tone by all honest people, that everything which takes a penny out of A's pocket under a false or mistaken impression, created by B on purpose to get the penny into his own, is a fraud and a theft in morals, whatever it may be in law."

The Willard Tract Society, Toronto; S. R. Briggs, manager.

## Communications.

### THE CAUSE AT PENETANGUISHENE AND WYEBRIDGE.—AN APPEAL.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Allow me through the columns of your excellent paper to appeal to the Christian friends and able congregations of the Church on behalf of this newly-settled charge. Rev. Dr. Gray, of Orillia, in your issue of the 21st inst., gave an interesting account of the origin and early struggles of Presbyterianism in this "historic place," down to the time of my induction last month, as the "first Presbyterian minister" of Penetanguishene and Wyebidge. But I do not think that even Dr. Gray is fully aware of the straitened circumstances of these two congregations. Financially and numerically they are very weak, the membership of each being about thirty, and the number of families able or willing to support ordinances being, in the case of Penetanguishene, only fifteen. (The numbers in the statistics of last year are not correct.)

Penetanguishene congregation some time ago purchased the old Protestant schoolhouse and fitted it out for

a church. Upon this there is at present a debt of about \$600, which the congregation, with the additional burden recently assumed on becoming part of a settled charge, find themselves unable to meet. At Wyebidge the congregation worship in an old log church which cannot be occupied much longer, and a new church is required at once if possible. Towards this a beautiful site has recently been placed at the disposal of the congregation by a liberal supporter, and the sum of \$170 has been subscribed. In addition to the debt already referred to, the friends at Penetanguishene have, with rare liberality in proportion to their numbers and means, undertaken to contribute \$200 per annum towards the support of ordinances, and Wyebidge contributes \$200. A manse and horse-sheds are very much needed at Penetanguishene, but these cannot be undertaken till the already over-burdened congregation is relieved of the above debt. Any help towards wiping off this debt, or building a new church at Wyebidge, will be thankfully received, and, with your permission, acknowledged in these columns, and we can assure Christian friends that their money cannot be given to a more deserving cause. Yours, etc.,

HUGH CURRIE, Pastor.

Penetanguishene, 25th Jan., 1886.

### MISSION LIFE IN THE NORTH-WEST.

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Doubtless many of your readers are greatly interested in the work of our Church in Manitoba and the North-West, owing to the fact that many of their friends are here. If you will kindly allow me space I will give you a few facts concerning the field in which I laboured during the summer months.

This field is known to our H. M. C. as Shell River. It lies about 300 miles northwest of Winnipeg and 75 miles from Moosomin, on the C. P. R. It is on both sides of the western boundary of Manitoba, on both sides of the Assiniboine, and on both sides of the Shell River. The field is new and, including several new stations opened during the summer, about seventy-five miles in length. The settlements, and also the people in them, are far apart. This district has quite a charming appearance. The idea of rolling prairie, beautiful lakes, bluffs of small timber, excellent soil, hay and water, with beautiful winding rivers flowing through valleys varying from half a mile to two miles in width, which can be easily seen from the high banks—all combined will help the imagination to view the scene.

The names of the preaching stations are as follows:—Shellmouth, Dugan's, Smith's, Assinippi, Kelso, Boggy Creek and Campsie. The first five were supplied with Sabbath-day service every fortnight, the others as often as possible through the week. The inhabitants are representatives of different countries, but chiefly of Ontario, and are very intelligent and appreciative. Most of them are religiously inclined, but, I am sorry to say, many appear to have drifted off with a variety of formality and worldliness.

The rebellion did not affect our work much, only that many of our young men were out to the front a good part of the summer. The regular services, and also the prayer-meetings, were very well attended. The sacrament of the Lord's Supper was administered in four of the places by Rev. John Hogg, formerly of Toronto, and thirty-five names were added to our roll of church membership on confession of faith. This would probably equal the number of old members who would be likely to become permanent settlers.

As is the case in most new countries, the Sabbath day is not respected; and there are other prevalent evils. I am under the conviction that if many of our good brethren in Ontario knew the danger to which young people, coming from Christian homes and influences, are exposed, they would be far more liberal in their contributions for the Home Mission schemes of our Church. Our own Church is certainly doing a great amount of work, but just as certainly leaving a great deal undone because of a scarcity of men and means. New fields are continually being opened up where people are entirely without the preaching of the gospel, and most of the old fields are far too large. Our missionaries are already overworked! What shall we do? Fold our hands and chafe our pockets and allow the people to perish for want of spiritual food? God forbid! The settlers are mostly poor, and struggling to make homes for themselves. Many are newly settled and the early frost has done serious injury to their crops this season. It is a very hard year on the finances of our Church. Some may think that the brethren here are too dependent upon those in the older provinces, but I think I am perfectly safe in saying that if the Church throughout would contribute as freely (accordingly) as the people of Shell River have done, this necessary cry for help would be completely silenced.

Oh that more of our brethren, who are full of love for Christ and a burning desire to save souls would devote themselves to this great work, and that our brethren, whom God has blessed with means, would give more freely for this noble enterprise! Then would our Church make great progress in this thriving young country of ours. By reaching out your hands to help others, you will be stimulated and aided yourselves. We are now laying a foundation for future building, and the future prosperity of our Church depends much on our present efforts. Let us, as a Church, be wide-awake to our own interests now, and we will have bright and prosperous days. Head the earnest call, which is continually saying—come over into Manitoba and the North-West and help us. Yours, etc.,

JAMES A. DODDS.

Olive, Man., Dec. 31st, 1885.

### NOTES FROM NEW BRUNSWICK.

[From our own Correspondent.]

THE great event of the week in Presbyterian circles was the opening of the new St. Paul's church, Fredericton. Farewell services were held in the old church on the Sabbath previous. The Rev. Mr. Mowat gave a resume of the history of the congregation, and as he reviewed many hallowed memories, not a few were melted into tears. On the 10th January the new church was dedicated, Rev. Dr. Macrae offered the dedicatory prayer, and Dr. Burns preached. A S. School service was held in the afternoon, and Dr. Macrae preached in the evening. On Monday evening Dr. Burns lectured to a large and deeply interested audience on "The Revocation of the Edict of Nantes." Solemnity and dignity characterized all the services, and impressed many with new ideas regarding decency and order without ritual. The members of St. Andrew's Society attended, wearing their badges. Prof. Max Sterne presided at the organ. There were about twelve hundred present at the morning service, and a hundred or more additional in the evening. About six or seven hundred attended the S. School services in the afternoon, at which prizes for regular attendance, etc., were distributed, and addresses by various S. S. workers were delivered. The three collections on Sabbath netted \$1,000.08, and probably \$300 more resulted from Dr. Burns' lecture. One cheque for a large amount was found on the plate, drawn on the Bank of B. N. A., and read "Please pay John Knox or bearer." St. Paul's is one of the most beautiful and commodious churches in the Maritime Provinces, an ornament to the capital of New Brunswick, and a credit to Presbyterianism. Total cost \$30,000; debt remaining \$8,800.

The S. School of St. Paul's is under the superintendency of Mr. L. W. Johnston, who is well known as a S. S. worker, and is chairman of the Executive Committee of the Provincial Association. There are on the roll 24 officers and teachers and 190 scholars, thirteen of whom became communicants during the year. The school boasts of a "Birthday Box," an institution worthy of adoption in every school, but so far as the writer knows, found only in two others, Norwood, Ont., and St. John, St. John.

The Y. P. A. of the church is flourishing. Its debates prove very interesting. "Prohibition v. High License" was lately discussed, and the decision given to the former. Our little brother of Kingston boasts of his size, and

says that he covers an area of 100 square miles. Pshaw that's nothing. The Presbytery of St. John covers an area, that is, roughly, a right angled triangle, whose base measures 150 miles from east to west, and whose perpendicular reaches from the southern tip of Grand Manan, 230 miles north polewards, only 21,850 square miles. But what's the use of bragging till we hear from the North-West?

The Presbyterians of English and Scotch settlements and parishes adjacent, which have until recently been in charge of Rev. Lewis Jack, have been during the past summer under the care of Mr. J. A. Cahill, who has preached in the different localities with much acceptance. Mr. Cahill is pursuing his theological studies in Halifax this winter. While at home, during vacation, a number of his friends met at his residence, English settlement, on the evening of the 27th December, and presented him with a purse of \$38.50 as a slight acknowledgment of their appreciation of his services. Rev. Mr. Johnson, of Salmon River, who was present, acted as chairman, and A. F. Armstrong as secretary. The former, in most felicitous terms, made the presentation on behalf of the people. Mr. Cahill very feelingly replied, expressing his pleasure at seeing so many of his friends at his home and his surprise and gratitude in receiving from their hands so tangible a token of their good will. The ladies of the congregation prepared a tea, which reflected much credit upon their taste and skill, and to which, it is needless to say, ample justice was done. Mr. Cahill's many friends unite in hoping that, on the completion of his studies, he will be permanently settled in his old home.

Entertainments are still the order of the day, and the holiday season pleasantly lingers. St. Stephen's church S. S. held a very enjoyable festival on the evening of January 7th, at which two large Christmas trees were the centre of attraction to the young folks.

On the following evening the Y. M. A. entertained their friends with a musical and literary programme, which was well rendered and loudly applauded.

Mr. Edward Manning, M.A., lectured for the Y. M. A. of St. John's church last Tuesday evening, subject "Orid." He gave a very interesting account of myths and mythology.

The Rev. Mr. Barclay, of St. Paul's church, Montreal, lectured in St. John on Monday evening. He preached in St. John's church in the morning, and St. Andrew's in the evening of the 17th inst.

Dr. Burns lectured in St. Stephen's, N.B., on Tuesday, and in St. David's church, St. John, on Wednesday, the 12th and 13th inst.

We are glad to learn that the eminent Scotch elocutionist, Professor W. S. Vallance, of Glasgow University, will shortly give, in Shaftesbury Hall, Toronto, an "Evening with Popular Authors," such as Aytoun, Rev. Dr. Macrae, Dr. Norman McLeod, Scott and Burns. This will be a rare opportunity to hear such fine selections as "The Death of Montrose," from Lays of the Scottish Cavaliers, "Jock Ha," from Dr. McLeod's "Starling." Prof. Vallance appears under the patronage of His Hon., Lieutenant-Governor Robinson, Hon. Attorney-General Mowat, Alex. J. Cattanach, Esq., president St. Andrew's Society, and Alex. Ross, Esq., president Caledonian Society. It is pleasing to learn that the young people will have an opportunity of hearing Prof. Vallance on February 10th, at 4.30 p.m., in Shaftesbury Hall. The Hon. G. W. Ross, Minister of Education, will take the chair. The children attending our schools should be allowed an opportunity of hearing the Professor of Elocution of Glasgow University.

It is to the credit of our Presbyterian church, and still more to his personal credit, that Rev. Angus Robertson undertook arduous mission work in the Rockies and Selkirk, along the line of the C. P. R., during last summer and fall. Mr. Robertson has been labouring in the bounds of the Presbytery of Brandon for a few weeks, but has been asked by the H. M. Board to commence work at Leithbridge. This is a new and interesting field for the Church to occupy.—Mr. James Hamilton, B.A., who was the Rev. Mr. Baird's assistant during the summer, is now pursuing his studies in Edinburgh, Scotland.—The congregations at Cloon Bar and Fort Saskatchewan have resolved on building churches for themselves. The material will be prepared and drawn to the sites during the winter, and the buildings will be put up early in the spring. The services at Cloon Bar have been held in the office of the Edmonton and Saskatchewan Land Co., and since that was closed, in the house of Mr. J. T. Turner. The services at Fort Saskatchewan are held in the Mounted Police barracks.—The Indian mission school among the Crees at the Stony Plain was opened last week. With the exception of a Government grant to buy shingles, hardware, etc., the Indians built the schoolhouse themselves. Most of the lumber was sawn by hand. The Ladies' Missionary Association of the Edmonton church, besides fringing them on the cakes that remained after their recent entertainment, have gathered a large case of clothing for them.—*Ames Church Messenger, Calgary.*

THE Women's Foreign Mission Society of the Presbytery of Peterborough held its fourth annual meeting, Tuesday, 12th inst., in St. Paul's church school-room. A business meeting of the managers took place in the forenoon at which the following officers were elected for the ensuing year:—President, Mrs. McEwen, Lakeside; Vice-Presidents, Mrs. Fairbairn, Peterborough; Mrs. Henderson, Lakeside; Mrs. Galbraith, Port Hope; Mrs. McCrae, Cobourg; Secretary, Mrs. Craik, Port Hope; Treasurer, Mrs. Henderson, Cobourg. The Secretary reported 253 members on the roll, including 72 members of the general society, and three life members. Amount of contributions for the year, \$681.46. The afternoon meeting was presided over by Mrs. Ewart, of Toronto, in the absence of the Presbyterial President, and was well attended by a large representation of the ladies of St. Paul's Auxiliary, and a number of delegates from other parts of the presbytery. After the reading of the various reports, interesting and instructive papers on mission work and its aspect in relation to women at home and in India, were read by Mrs. F. W. Hamilton and Mrs. McEwen, of Lakeside. The ladies then adjourned to the parlour where tea was served by the young ladies of the mission band. In the evening a public meeting was held, the moderator of the presbytery presiding, at which able addresses were given by the Rev. Mr. Hay, of Campbellford, and Rev. Mr. McEwen, of Lakeside.

ON Tuesday, January 12th, Rev. Robert McNair, of the graduating class of Knox College for 1885, was ordained and inducted into the charge of the congregation of Durham, Sauguen Presbytery. The service was held at 2 p.m., when a good congregation was present. Rev. Wm. Park, for twenty-five years minister in Durham, presided. Rev. Dr. Bickell, Mount Forest, preached an appropriate sermon from the words "What shall I do?" Rev. A. Wilson, Markdale, addressed the minister, and Rev. P. Stralich, Holstein, the people. In the evening there was a social gathering. Rev. Mr. Stralich occupied the chair, and introduced the new pastor. Rev. Messrs. Dunlop (Baptist), Lake (Methodist), and Farthing (Church of England) were present and addressed the people and welcomed Mr. McNair to Durham. Rev. Mr. Wilson also addressed the meeting, and in the name of the managers and congregation, presented Rev. P. Stralich with the sum of \$50, in acknowledgment of his services as moderator for the session during the vacancy. The choir furnished excellent music. The congregation consists of two which were united about a year ago. Rev. Mr. Park retiring from the charge of the First Presbyterian church, his congregation expressing their esteem for him by presenting him with the sum of \$1,000; and it was an impressive sight to see the old minister of Durham in the ordination service set apart the young minister to be his successor in office. Rev. Wm. Forest for about three years ministered to the other (Knox church) congregation, and laboured with great acceptance to the people. The united congregation occupy the new church built by the Knox church congregation. It is about free of debt. It is hoped the congregation will soon provide themselves with a manse. The congregation is in a flourishing condition, and Mr. McNair enters upon a very hopeful field of labour.