

Ministers and Churches.

THE Rev. A. McLean has received a unanimous call from the congregation of Sherbrooke, Nova Scotia.

THE congregation of Duff's Church, East Puslinch, has been recently canvassed for the new building of Knox College, Toronto, and, as the result, has subscribed \$800 for that object.

A unanimous call from Scarborough in favour of Mr. J. R. Battisby, of Newmarket, was laid before the Toronto Presbytery on Tuesday. Stipend promised \$1,000, manse and glebe.

At a meeting of the Kirk Session of St. Andrew's Church, Paisley, held on the 28th instant, Mr. Geo. Brodie was unanimously chosen to represent the congregation for the current synodical year in the Presbytery and Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

THE Rev. Mr. Frazer having accepted the call from the St. Thomas congregation, preached his farewell sermon on Sunday, the 22nd ult. On both occasions the Church was crowded, but more so in the evening, when even standing room was occupied, and many had to go away for want of space. In the morning the Rev. Mr. Frazer took his text from Acts xx. 32—"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." In the evening the Rev. Mr. Frazer took his text from John xvi. 22, from which he preached a very impressive sermon. We are glad to learn that Mr. Frazer commences his ministry at St. Thomas under the most encouraging auspices, and express our conviction that the energy and ability which commanded the success Mr. Frazer had at Barrie, augurs well for the future of his new charge.

A FAREWELL social to the Rev. J. R. S. Burnett, Pastor of the Presbyterian congregations, Nottawa and Duntroon, was given by the scholars, teachers, and friends of the Nottawa Sabbath School, in the Presbyterian Church in this place on the 25th ult. After partaking of refreshments, A. Melville, Esq., took the chair, called the meeting to order, when readings, recitations, speeches, interspersed with vocal music, were the order of the evening, at the close of which Mr. Burnett was presented with a purse containing \$47, accompanied with the following address, which was read by Mr. Hugh Leroy:—"To the Rev. J. R. S. Burnett.—REV. AND DEAR SIR,—We, the teachers, pupils, and friends of the Presbyterian Church Sabbath School at Nottawa, desire to convey to you an expression of the deep regret we feel at your departure from our midst. Your settlement amongst us about two years ago, was a source of real satisfaction to all of us who were capable of appreciating the advantages of a resident spiritual teacher. Your subsequent ordination to the pastorate was an event in your own history, as well as in that of your congregation—the solemn and impressive service in connection with which, we trust, will never cease to exercise a good influence upon us all. Many of us here have to acknowledge with gratitude the good effects of your ministrations upon ourselves, and if results in this respect have not been apparently so great as you desired or hoped for, we ask you to accept our assurance that your labours have not been in vain, and to leave the results with Him who alone giveth the increase. We desire especially to record the deep interest which you have always taken in the Sabbath School, and your untiring labours for the spiritual welfare of the younger members of your flock. We earnestly hope that the good seed you have sown, may spring up into rich fruits in future years. And now simply in token of our good wishes toward yourself, we ask your acceptance of this purse, and be assured that wherever your lot may be cast, our best wishes will follow you, and our prayers will ascend to the Throne of grace that you may be spared in health and strength long to labour in your Master's vineyard. Such an unexpected, substantial manifestation of kindness deeply affected the pastor, and he feelingly and touchingly replied to the address, expressing regret at parting with so many kind friends, but at the same time expressing the fullest resignation to the Divine will.

At Duntroon, on the evening of the 18th Oct., a number of young people met at the residence of Mr. James Russell, for the purpose of manifesting their appreciation of the able and earnest services of the Rev. J. R. S. Burnett as pastor among them. They took the opportunity of presenting that rev. gentleman, who is about leaving this place, with a splendid walnut writing desk, and a very handsome card case. The following is a copy of the address:—"DEAR PASTOR,—It is with unmingled feelings of sorrow and regret that we, the junior members of this congregation, have learned that your connection with us is about to terminate. We regret it the more especially as, after a period of depression and disorganization, signs of

order and improvement have begun to be manifested in the congregation. Since first you undertook to discharge the duties of pastor amongst us, your devotion to our interests has been such as to awaken in us all sentiments of kindest regard and esteem, and you now leave us bearing with you our best wishes. We had, indeed, entertained the hope that matters could have been so arranged as to enable you to continue your pastoral care over us, but in this we are doomed to disappointment. Before parting, however, we desire to present you with a small token of our regard for you, that may serve at some future time as a memento of the relation that existed between us, and we trust that, though of small value, it will not be considered a just measure of our esteem for you. And our united and earnest prayer for you is that God may continually bless you, and that your labours may be much owned by Him in whatever portion of His vineyard He may please you. Mr. Burnett made a very suitable reply, thanking them for their very great kindness, and said that although he had always been aware that there existed a sincere friendship between them, not until then did he realize the existence of such a real, true, earnest friendship, and felt assured that with such persons the good work could not but prosper. He said that he had looked forward to a difficult parting, but that difficulty had far exceeded his anticipations. On the plate of the desk was engraved the following words: "Presented to the Rev. J. R. S. Burnett, as a token of esteem from the young people of his congregation at Duntroon, on the 18th Oct., 1876." After the presentation refreshments were partaken of, prepared by the kind hand of their hostess, and after spending a very pleasant time, they all returned to their respective homes, expressing themselves fully satisfied with the evening's enjoyment.

Book Reviews.

PLYMOUTHISM.

Three Tracts, by the Rev. D. D. McLeod, of Paris, on the errors of Plymouth Brethren, their tactics, and the spirit in which their operations are conducted, have been put into our hands. These leaflets, though prepared by the author simply with the view of guarding his own people against the heresies he combats, are worthy of wider circulation. The exposition of the tenets held by the Brethren though brief is thorough. The criticism is keen, but judicious and tempered with kindness.

A SERMON ON PREDESTINATION. By Rev. James Breckenridge, Streetsville, Ont. Toronto: Presbyterian Printing House, 102 Bay Street. 1876.

This is a pamphlet of 50 pages; and the Sermon would be regarded as very long, were it not for a note which is prefixed, informing the reader that it "was not delivered at one time, but on three successive Sabbaths, with appropriate introduction and application," and that it is now "represented as one, so as to preserve the continuity of the discourse."

We can, with the greatest confidence, recommend this little book to our readers. The diction is plain; the composition and choice of words evince scholarship and good sense; the structure is comprehensive and orderly; the current of thoughts is logical; the tone of feeling is firm and decided but not dogmatical; and the doctrine is orthodox. The text is Acts iv. 28, "For to do whatsoever Thy hand and Thy counsel determined before to be done;" and the following is the topical division:—

I. "God has a plan or purpose in first projecting, and then in directing the affairs of the universe."

II. "God's plan or purpose is one, embracing all events whatsoever, in their causes, conditions, circumstances, and relations."

III. "God's plan or purpose is a sovereign, absolute, most wise and holy, eternal and unchangeable purpose."

IV. "That plan or purpose God executes, either efficaciously or permissively."

V. "The accomplishment of that purpose does not make God the author of sin, does not interfere with the liberty of free agents, does not destroy human responsibility, and does not discourage the use of means."

The arguments in proof of the first proposition are deduced from the nature of God, "as an intelligent, wise, and powerful being;" and from the fact that, on any other supposition "our earth would be without any government and our world without any governor." Under the second head, the first argument is that "God's plan or purpose is one, for events are so connected in the great chain of Providence, that the determining of one determines all;" and the second argument is that "If God's plan does not embrace all events, then there must be some events which are beyond His control." Without mentioning the arguments under the other heads, we will content ourselves with the general statement that our author apparently follows the wise course of rejecting, or at least silently passing over, all positions and arguments which are open to assault, and availing himself only of those which are most impregnable. We place before our readers the following sub-division under, the fifth

head, not on account of its superiority to the rest of the book, but because it furnishes the true solution of a difficulty which is very apt to present itself to the minds of truth-seekers, viz.: the paradox of Divine predestination and human freedom.

"God in the accomplishment of his purpose, does not interfere with the liberty of free agents." I need not here enter into any metaphysical disquisition concerning the nature of human liberty, but just take it in its ordinary and well understood sense to mean, the liberty of doing as a man pleases. It is a standing reproach against those who hold the doctrine of Predestination, that they destroy human liberty, and reduce man to a mere machine. It is repeatedly and triumphantly asked, how can he help doing what is foreordained that he shall do? If this is unanswerable, so also is the following: How can a man help doing what it is absolutely certain that he will do? The one question involves the same difficulty, to our understanding, as the other. It was absolutely certain that Judas would betray Christ, for Christ himself said that he would; how then could he help doing it? There are many things which God knows as absolutely certain that we will do; how then can we help doing them? If we cannot answer one of these questions, neither can we answer the other; so that no greater difficulty is involved in the doctrine of Predestination on this point, than there is in any doctrine on the subject. Our reply to these questions is, that both things are true, viz.:—That God has foreordained whatsoever comes to pass, and that man is free; for both things are distinctly and clearly taught in the Scriptures; and all men practically admit, that certainty and liberty are not incompatible; and whatever difficulty there may be in reconciling these two things, there are far graver difficulties in denying them, or denying any one of them. If, for example, we should assume that it is essential to human freedom, that man should be left absolutely without any controlling influence of any kind, then it must follow, that the actions of men are beyond God's control altogether, or else man is not free. But this is so contrary to Scripture, that no one believes that the actions of men are beyond God's control. Even those who proclaim most loudly that the doctrine of Predestination destroys human freedom, practically at least admit, that God can control the actions of men without destroying their freedom; for they pray, as right they should, that sin may be restrained, vice subdued, the hearts of men turned to God, sinners converted and souls saved. The very fact that God is asked to do this, and asked by all denominations of Christians, is an acknowledgment that the work is a Divine work, and that His agency is involved in it, else prayer could have no meaning. But if it should be maintained that God could not thus influence men without destroying their liberty, it is plain that in order to maintain the freedom of man, their mouth would be shut in prayer altogether. It is clear then that all men admit, practically at least, that God can exert some influence over the minds of men, and control the wills of men, without infringing upon human liberty. How this can be the case—how the infinite Spirit can act upon the human spirit, and in some sense at least control its action, without trenching on that freedom which we all claim, and which we all feel that we enjoy, we cannot understand, much less explain. No human being can explain it, and no one has a right to say that it is impossible, for it rests not only on the testimony of Scripture, but on the facts of our religious experience, which cannot be gainsayed. The will of man previous to conversion, is averse to what is good. Regeneration is admitted by all to be a Divine work. The will of the renewed man chooses freely what is good. Here then a Divine influence has been exerted upon the man, and yet the man's will is in no way coerced; he acts throughout with perfect freedom. Can any one explain how? "My people shall be willing in the day of My power." Now if we admit that God can in any measure control the actions of men without destroying their freedom, it is perfectly obvious that he can, in any case, accomplish his own purpose without infringing on the liberty of men; and this is just Predestination as we understand it. That this is the doctrine of the Bible, and the only principle upon which many events can be rationally explained, is clear to any candid reader of the Scriptures. There are many events foretold in Scripture, of which have happened, and others are sure to happen, for God has determined their certain futurity, but he has determined their futurity in no other way than by the agency of men, acting according to their own free will. On the same principle we maintain, that though the death of Christ was foreordained, Judas and the chief priests acted in the matter with the utmost freedom.

We ought as much to pray for a blessing upon our daily rod as upon our daily bread.—John Owen.

Students' Missionary Society of the Presbyterian College, Montreal.

The annual meeting of this Society was held in Lecture Room No. 8, on Friday evening, 21st ult., and was largely attended. The meeting was opened with devotional services, after which very interesting reports were read by the several missionaries, who laboured under the direction of the Society during the past summer.

Mr. M. H. Scott, our missionary to River Desert, returns with a most cheering report. This field, which has been in the hands of the Society for the past three years, has now obtained a regular settled pastor. Our relations with Desert have always been of the most pleasing character, and we retire from it glad to be able to hand over, to the Presbyterian Church in Canada, a little member all of our own fostering.

The L'Amable Mission, in North Hastings, continues to prosper. Our Missionary, Mr. Chas. McKillop, B.A., laboured here during the summer, and the work of the Lord prospered in his hands. The L'Amable district contains seventy-nine Protestant families, of various nationalities. Of this number, forty-one families claim to be Presbyterians, the remainder, about equally divided between Episcopalians and Methodists. There are three preaching stations in the field, viz.: L'Amable, York River, and Egan Farm. At L'Amable the elders carry on a Sabbath-school during the whole year, which does a great work among the children. A Bible class was held on Wednesday evening, by the Missionary, and was well attended, there being a roll membership of thirty-six. The young people seemed anxious to be instructed in the knowledge of Him, whom to know, is life everlasting. We have about forty members in this field, and the average attendance, at all the three stations, was one hundred and twenty. The Sacrament of the Lord's Supper was dispensed in September, by the Rev. Mr. Bealy, when several professed their faith in Christ, and partook of the symbols of the Saviour's death, for the first time. Through the earnest efforts of Mr. McKillop, a scheme has been set on foot for the erection of a church at L'Amable. Our missionary believed that the time has come, in the history of this mission, when a church must be built, if we would not see another denomination step in and supplant us. A Presbyterian centre is needed for that back country, and L'Amable is the place for it. A minister stationed there would be a great blessing to the whole community. The good people of North Hastings are willing to contribute, even beyond their ability, towards this end. But they are yet battling with poverty and need help. Will some of the liberal friends of our cause assist us in building a suitable place of worship in this much neglected corner of the Master's vineyard?

Thane and the Ridge, also in North Hastings, was occupied by Mr. Chas. McLean, who laboured most zealously and faithfully among the people. This field is a small, but very interesting one. It is entirely in the hands of the Presbyterians, no other denomination holding any service in the place. There are twenty-one families, and fifty-six members, belonging to our church, in this field. Mr. McKillop, our former missionary, succeeded in getting the people at The Ridge to begin the erection of a church, which is now nearly completed. The people are poor, and unable to contribute much for the support of ordinances. But they are anxious to have the means of grace, and it is our work, as a Society, to support such weak fields.

The Coaticook Mission, although a new one, has, in every way, been successful. Coaticook is a flourishing village, in the Eastern Townships, on the border of the state of Vermont, and contains about three thousand inhabitants. All the leading denominations, except the Presbyterian, have churches in the place. Our Missionary, Mr. J. T. Donald, had much difficulty in securing a place to hold worship. The town hall was at first procured, but after six weeks, the Council refused to allow us the further use of it, for religious purposes. The Old Methodist Church was then rented, where the services were conducted during the rest of the summer. The people soon became deeply interested in the mission, and, we trust, many of them are now resting firmly on Christ and His finished work. The average attendance at this station was forty-eight. A good Sabbath-school was organized, which was well attended by the children, and was the means of doing much good. Mr. Donald also opened stations at North Coaticook, and Richby, a small hamlet, distant four miles from Coaticook. At the former place, there was an average attendance of fifty-eight. At Richby there had been no regular services of any kind previous to our Missionary's arrival. The people, however, received him gladly, and anxiously listened to the message of salvation. The average attendance at this place was fifty. The children here were found to be lamentably ignorant, in regard to all Bible truth. Ask them to open their Bibles in Genesis, and they would turn to the New Testament. A Sabbath school was organized, which is still being carried on, and is doing an excellent work. Prayer-meetings were held each week, both here and at Coaticook, and were well attended. The Rev. Mr. Lindsey, of Sherbrooke, visited the field during our Missionary's stay, and dispensed the ordinance of Baptism, giving great pleasure to some good old Scotch people, by showing them a real Presbyterian minister—the first they had seen for many years. Since Mr. Donald's return, Mr. Lindsey, by appointment of Presbytery, has again visited Coaticook, and dispensed the Sacrament of the Lord's Supper to twenty-six members—a most encouraging result of our summer's work. It may also be mentioned, that the Rev. Peter Wright, of Quebec, visited the stations during the summer, and preached able and practical sermons to large and attentive congregations. God has evidently blessed our labours in this field. Deep and lasting impressions have been made. The people are thoroughly in earnest, and express a strong desire to have the work continued, that they may, as soon as possible, be in a position to maintain a settled pastor. The nucleus of a good congregation has been

formed, and we hope, ere long, to see, in this field, a self-supporting charge.

Cantley and Portland Mission was taken up by our Society last spring, for the first time. This field lies between the Gatumaz and Livers rivers, within the bounds of the Ottawa Presbytery. The country was opened up, many years since, chiefly by Lumbering Companies; and most of the residents have, at one time, been lumbermen. There are about sixty Protestant farmers in the district, and of these, thirty-six are nominally Presbyterians. Cantley and Portland have long been neglected, as far as the preaching of the gospel is concerned. No regular mission work was carried on there till the summer of 1875, although the place has been settled for over fifteen years. Mr. John Allan, B.A., who was our Missionary to this field, laboured very zealously; preaching at four different stations, visiting the people in their houses, and distributing tracts. A Sabbath-school was commenced, and carried on successfully, during the summer. The erection of a church was also begun, but is not yet completed. The average attendance, at all the stations taken together, was about one hundred and sixteen. The people, themselves, are not able to contribute much, as yet, for the support of this mission, many of them being extremely poor. It devolves, therefore, upon the Society and its friends to supply the means for this purpose. As yet, the fruit of our labours, in this district, seem small; but we must not be discouraged. If we faithfully preach Him crucified, we know that our labour will not be in vain. Though many of the people are still careless, we are, not a little, comforted in the thought that the incorruptible seed has been sown among these; and our prayer is that, in due time, fruit may appear.

In looking over the past history and work of the Society, we have great reason to be encouraged, and to record our thankfulness to the great head of the Church, who has so abundantly blessed us, in the work which we have endeavoured to do in His name. The hard times have not been favourable to our financial prosperity, and we hope our good friends will not forget us, in this respect, this winter. During the past year, we have been greatly assisted by the city churches, and our best thanks are due to them for their liberality.

The following officers were selected for the present year: President, Mr. A. C. Morton; First vice President, Mr. G. F. Walker; Second do., Mr. John Morley, B.A.; Recording Secretary, Mr. D. L. McCrae; Cor. do., Mr. J. T. Donald; Committee, Messrs. McPhie, Baillie, Shearer, Mitchell, and McLean.

After a good deal of other business had been disposed of, the doxology was sung, and the meeting closed with the benediction.—D. L. McCRAE, Recording Secretary.

Box to India.

The appeal for contributions of fancy work, native dresses, etc., to be sent to Madras by the Rev. J. Fraser Campbell, met with so encouraging a response, and so good a quantity of beautiful work was sent in, now on its way to India, that it is hoped that another and much larger box of work may be ready to send out next spring, either to Oolenta or Madras. Mr. John Paton, of New York, founder of the Juvenile Mission of the Church, has kindly offered to get such a box conveyed from London, England, free of charge, which will reduce the expense of transit to a minimum. In the Lower Provinces, or in other parts of Canada, ladies are already engaged in working for missionary boxes, but if any who have time at their disposal are not yet enlisted in this work, their contributions will be gladly received for a box to be sent out in connection with the Juvenile Mission, early next spring. Contributions may be sent either to the Sec-Treasurer of the Juvenile Mission—Miss Macfar, Kingston—or to any of the following ladies:—Mrs. McDougall, Rose Hedge, Montreal; Miss Muir, Manse, North Georgetown, P.Q.; or to Miss George, Manse, Lancaster, Ont. Further notice will be given a month before the box is made up.

The following is the list sent from India of the articles which find the most ready sale there, and are therefore most desirable for sending thither. Patterns of the native skirts and jackets specified, which are intended for the children attending the Zenana schools, can be procured from any one of the ladies above mentioned:

Tea-pot Cosies, not too expensive. Children's knitted wool socks, from two to four years of age, fine. Children's white dresses, neat and simply trimmed. Skirts and bodices, to be left separate.

White or plain colored lama or morine dresses, without frills or flounces.

Hand-stitched pocket-handkerchiefs.

Needle-cases, lined with flannel. Crochet needles.

Dressing-cases for travelling, lined with holland.

Simple carriage-bags. Pictures nicely framed.

Doyleys Baby-bibs. Babies' capes, of white pique or lama (not the whole pelisse).

Sashes and sashes-ties.

Home-made lace and trimming. Neckties, with lace ends. Lengths of ribbons.

Lengths of pretty bright print.

Small parcels of haberdashery, say value of 5s. each.

Work-baskets. Emery cushions. Cushions, with cord and tassels, not made up.

Beads and all sorts of work materials.

Native skirts and jackets of the best washing print.

Dusters, in half dozens.

Tea-cloths, in half dozens.

THE religious Press of last week in the United States are full of lecturing on the duties of citizens at the polls. A large section of the people amongst them, and ourselves, take no interest in the elections. They do not think that they are thereby selling their birth-right, and handing over the law-making and law-executing power to others—that is, to those who make a business of politics, and regard the public treasury as their own.