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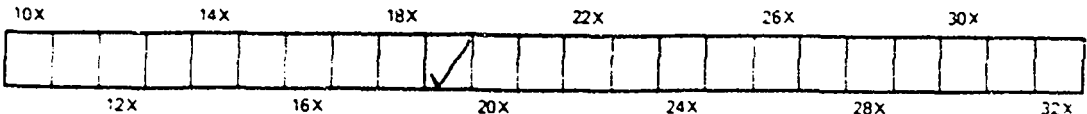
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THE  
HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

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VOL. II.

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CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS  
EXPOSED, No. 8.

One fruitful source of Arminian slander is the assumption that the Calvinistic doctrine of reprobation precludes or denies all possibility of salvation to the non-elect. We need hardly tell our readers it is the belief of Calvinists that all who live under the light of the gospel (we leave out of view the case of the heathen) have the opportunity of being saved; that the merciful calls and invitations of God are addressed to all indiscriminately; that His offer of salvation is an honest and an earnest one; that, while men cannot repent and believe the gospel in their own strength, the grace necessary to enable them to do this is attainable; and that none perish but through their own fault, their wilful impenitence and unbelief, their abuse of their own faculties and of the privileges afforded them. It is not difficult, indeed, to shew that it is only under the Calvinistic system that a full and free salvation can be offered to sinners. In reality, the Calvinistic doctrine of reprobation no more denies a possibility of salvation to those who perish at last than the Arminian one; if there were any propriety or weight in the objections urged against the former, they would tell with equal force against the latter; the same answers to these must be given in both cases; and the bitterness and fury with which Calvinism has been assailed on this subject, in so far as they do not spring from ignorance, have their source in enmity to God, or in the virtual self-righteousness, which pervades, under a thin disguise, the Arminian system. A possibility of salvation to the non-elect is just as compatible with the decrees of God under the Calvinistic, as under the Arminian scheme.

The Arminian doctrine respecting the divine decrees of election and reprobation is, that God foresaw from eternity those individuals who would believe and repent and persevere in holiness till death, and, on this ground of *foreseen* faith and perseverance, elected them to everlasting life; that He also foresaw from eternity those individuals who would be finally unbelieving and impenitent, and, on account of their *foreseen* unbelief and impenitence, determined to condemn them to eternal misery. Some, indeed, hold that these decrees are made in time, that there is no election of men to eternal life till they believe, and that, should these fall away from faith and holiness, the *divine* decree is reversed; but, inasmuch as the final state of men at death, and the

divine purpose founded on it are foreknown from eternity, the difference between this doctrine and the preceding (and the same thing may be said of other varieties of Arminianism in which the foreknowledge of God is held) is immaterial and merely in name. In a tract published by authority of the general conference of the Methodist church in the United States, it is said, "God predestinates or foreappoints all disobedient unbelievers to damnation, not without, but according to His foreknowledge of all their works from the foundation of the world." "God, from the foundation of the world, foreknew all men's believing or not believing. And, according to this His foreknowledge, He chose or elected all obedient believers, as such, to salvation, and refused or reprobated all disobedient unbelievers, as such, to damnation." We do not stop to view these statements in the light of Scripture. According to Arminian reprobation, God foreknew from eternity all disobedient unbelievers—their number, character, circumstances, and names; and from eternity foreappointed them, as such, to everlasting misery. Unerring foreknowledge is an essential attribute of God; and thus the number of these, *being foreknown, is as certain from eternity as the existence of God Himself, so that this number can no more be increased or diminished than God can err in His knowledge.* If, consistently with this eternal foreappointment of the lost to destruction, Arminians will still hold that there was a possibility of their being saved, the same possibility will equally well consist with the Calvinistic doctrine of reprobation. It is merely one of the countless falsehoods of Arminians—falsehoods built on garbling—to allege that reprobation, or any other decree of God, is, according to Calvinism, the cause of the sin of the lost. They lose eternal life and perish through their own fault; God's purposes with reference to their sin being permissive, not effective. In His purposes of election and reprobation, as in the whole scheme of redemption, God regarded men as lost, guilty, and deserving of death; and what comes after can never be the cause of what went before. The Arminian decree of reprobation is just as eternal and as unchangeably certain as the Calvinistic, and while these decrees, as eternal, are antecedent to the actual sin and misery of the lost, under neither scheme is the antecedence that of causality. Calvinists hold that "man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God; but yet mutably, so that he might fall from it;" that there was in him such a possibility of remaining in a state of innocence, and so of bringing his posterity into a state of righteousness, that he could fall only by sinning in opposition to strong principles of his nature; and this possibility of standing in Adam will as readily consist with the divine decrees according to Calvinism, as according to Arminianism. If an Arminian were asked how it was possible for any of those foreappointed to damnation according to his own scheme to escape destruction, any answer he might give would be equally competent to the Calvinist. Were he to point, for example, to the general promise of salvation to those who repent and believe, were he to say that all sinners have the opportunity of being saved, and that were any man *to believe and repent he would be saved, seeing that the unrevealed appointment of God can never contradict His revealed will*, all this can be said by the

Calvinist also. The Calvinistic doctrine of reprobation is liable to no more objection, and attended with no greater difficulty, than the Arminian, while the latter is liable to the objection that according to it, the salvation of the elect is a matter, not of grace, but of remunerative justice: and indeed, while no difficulties attach to Calvinism which do not equally attach to Arminianism, the more that these systems, rightly understood, are compared, the more formidable and insuperable will the difficulties appear that press against the latter.

Other Arminian slanders and misrepresentations have their source in the practice of detaching a portion of Calvinistic doctrine, setting it forth by-itself and drawing inferences from it as if it were all that is held on the subject; while other parts of the system that modify the doctrine, and obviate these inferences, are overlooked or suppressed. All that class of objections which allege that Calvinism renders the use of means of no avail, encourages sloth and indifference, and discourages the pursuit of holiness, has its origin in this practice. Our Confession declares that "God has so ordained whatever comes to pass that" among other things, "the liberty or contingency of second causes is not taken away, but rather established;" "that in His providence, He ordereth all things to fall out according to the nature of second causes, either necessarily, freely, or contingently;" and that "as God hath appointed the elect to glory, so hath He by the eternal and most free purpose of His will, foreordained all the means thereunto;" which means, Calvinists hold, are the new birth, repentance, faith, holiness and perseverance unto the end. The doctrine that there is an invariable connection between the means and the end is an essential part of Calvinism, and is repeatedly set forth as such in our standards, so that were any one, in seeking an end, to neglect the means with which its attainment is naturally, or by divine appointment, connected, he would, in so doing, be abandoning or acting in opposition to Calvinism; and yet it is quite common with Arminians to advance objections, or draw inferences, which imply that Calvinism wholly ignores or destroys that connection.

We have an instance of these objections in one sometimes urged against Calvinism, to the effect that, according to that system, "the elect shall be saved, do what they will; the reprobate shall be damned, do what they can." If there were any propriety in this mode of reasoning, it could with equal justice be employed against Arminianism, the final result in the case of each individual being as infallibly certain in the eternal foreknowledge and decree of God under that system, as under the other. The fact that an end is certain does not preclude or supersede the use of means. According to this Arminian way of reasoning, when God promised to Hezekiah that he would live fifteen years longer, the king might have proceeded to argue thus: "The promise of God is sure; and it is certain that I shall live for the time He has promised. There is no use, therefore, of taking any means to preserve life; I need not eat or drink: nay, I may stab myself to the heart, or leap headlong over a precipice, or cast myself into the sea; and the result will be equally the same, for the promise of God cannot fail." The same decree, however, which prolonged the life of Hezekiah, secured that he should not act in ways like

these, but that he should use the means which were necessary to preserve it. Calvinism does not possibly admit of such an objection as we are considering. When it is said that "the elect shall be saved, do what they will," a thing is supposed which is impossible, and can never take place. To suppose that any of the elect might lead an ungodly and immoral life to the last, and could persist in unbelief and impenitence till death, is to suppose an impossibility. Calvinism declares that the elect are chosen to faith and repentance, as well as to eternal glory—to the means, as well as to the end. It is as much one of its doctrines that they are chosen to faith and repentance, and perseverance in holiness in this life, as it is that they are chosen to eternal life hereafter; and that God in the execution of His gracious purpose confers on them faith and holiness here, as that He bestows on them glory in the world to come. The supposition, therefore, that they could be saved hereafter, even though they lead a godless and an immoral life here, is one which the Calvinistic doctrine of election declares to be impossible. And the same principles apply in the case of the reprobate. When it is said that according to Calvinism "the reprobate shall be damned, do what they can," a supposition is again made which Calvinism precludes; for, according to it, no man is carried headlong to destruction in spite of all his efforts to the contrary. We said already that all have the opportunity of being saved, and the wicked perish, not in spite of having done what they could, but because through their obstinate refusal to hear and consider and obey the truth of God, they harden their hearts. Their unbelief and impenitence are wilful. They despise offered mercy and grace, abusing their faculties, in place of employing them in the diligent use of the means of grace, and living in sin in opposition to the light of conscience, and the light they receive from the Word of God. When in place of detaching one part of Calvinism from the rest, and arguing from it by itself as if it constituted the whole, we take into view the entire doctrine, all the obligations lying on men to believe and repent and persevere in holiness, and to employ all the means necessary to these things, are left unaffected and unimpaired; nay more, the doctrine of Calvinism that there is an invariable connection between the means and the end shews most strongly the obligation to employ the proper means to attain the end. Thus it is that nothing can be more absurd than for any one to argue thus: "If I am elected, I shall and must be saved, whether I believe and repent and lead a holy life, or not." The conclusion that follows is: "If I am elected, I certainly shall believe and repent, and shall freely work out my own salvation; and if I do not now lead a holy life, I have no reason to believe that I am elected." And it is equally absurd for any one to say "if I am reprobated, I shall of necessity perish at last, even though I should return to God and leave my sins." The conclusion is, "if I am reprobated, I shall of my own wickedness, when I might and should have done otherwise, refuse to return to God, and shall willingly walk in the broad way that leadeth to destruction." \* Nothing can be more false or absurd than to imagine that either the means or the ends of these decrees are independent of men's choice, and of their voluntary acts. The Arminian scheme of the divine decrees

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\* The same conclusions follow from Arminian election and reprobation

includes the same certainty, and is liable to the same perversions as the Calvinistic; and it cannot but be regarded as eminently creditable to the fairness of Calvinistic, as contrasted with Arminian controversialists, that a great part of what the former have always had to do has been to expose slanders and perversions which could with equal propriety have been directed against the latter.

We may add that Archbishop Whately, an opponent of Calvinism, admits, in the essay from which we quoted in our last article, that the doctrine that God has foreordained the means as well as the end, conclusively answers all objections urged against Calvinism on the ground that it tends to encourage indifference and carelessness, and to discourage effort.

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### HOW TO GIVE.

How much should I give to God? The answer depends on circumstances.

Some give one tenth, following old tithe usages. Some give one seventh, following the Sabbath division of time. Some give one fourth; and some few consecrate their entire nett profits to charitable and religious uses.

Or turn over the dark side of the leaf on which you find, alas, the great majority, you read against their names such entries as these.—An unfelt trifle carelessly given under the impulse of the moment. A paltry sum just to be equal to Mr. Screw. An odd quarter grudgingly given to get quit of that odious collector. Or it may read in this way against the names of men who are ever ready to call upon ministers for baptisms, visitation of sick, funeral services, humorous soiree speeches:—Not a member of any church, lest he should need to pay any thing.

To those who may want both to know and to do their duty, we would say the New Testament sets forth a simple and easily understood law, it is this, "Lay by in store as God hath prospered;" and should this not be plain enough, then the best commentator we know of on the passage is, conscience on Sabbath blessings and Sabbath claims.

If every man had a stated income and expenditure, then it would be very easy regularly to consecrate a stated sum; but as comparatively few in Canada have this, still giving as God hath prospered is flexible enough to meet every variation. The responsibility of God-given prosperity is seldom thought of by many, but, if this is not made the measure of giving, you may give little or you may give much, you only give by customary not by scriptural benevolence. Being a flexible rule, it is no doubt liable to gross abuse, and what Bible command is not. But give us the man who is not afraid to balance his stock account, who has a truth-enlightened conscience, and a truly benevolent heart, and we have very few fears of such a man abusing this too much forgotten Bible law.

We value men's liberality not by what they give, but by what God has given them. Taking this as our standard, we would look at the case of one man, a sample of thousands. See yonder backwoodsman hewing out a home amid the giant monarchs of the forest; toil and poverty must be his lot for years, his small clearance can spare little for market, and that little, whether by trade or cash, must be sold at a low price; every thing to be bought must

be paid for at the highest rate; and yet, despite these and many other disadvantages, that man gives say five dollars a year to support gospel ordinances. Let us also look at that man twenty years afterwards, everything has changed, his family has been brought up and well provided for, evidences of comfort and prosperity are seen everywhere, he is worth at least ten times more than when you saw him in his log shanty. But as God hath prospered him, does he now give ten times more than in bygone days; if he could spare five dollars from his deep poverty then, can he spare fifty now? Ah, how few do.

Let the means increase five, ten or twenty times, very many never increase the use and wont sum given in olden days; many add one or two dollars, some few may perhaps double the old sum, and a very few may give as God hath prospered. These easily proven facts apply not only to our hard working farmers, they also apply to every other class in the land.

Then ask any such representative man, did you not give too much in these bygone days of poverty? and he would promptly answer, no, of course not. But ask him, do you give now as God is prospering? and how very few could truthfully say, yes, certainly I do. Many well-to-do in the world, were such a question put, would never seem to hear it, but at once begin to tell you a long story about hard times, low prices, expenses of living, overpaid ministers, etc. etc. But such a stereotyped rigmarole certainly adds no dignity to a consecrated child of God; it is simply the forerunner to a practical application of the old saying, "If providence would only keep our ministers humble, we will take good care to keep them poor."

If God's word is our authority, then weekly, monthly, or yearly, as the case may be, the question will be put, how much has God prospered me? And as this may be easily known by almost every man, then some proportion of that prosperity will be consecrated to God, and laid aside to meet future claims. If there is increase in ability, the sum consecrated should certainly be increased. If little is given, little will of course be expected; or if nothing should be given, then nothing will be demanded.

What proportion of God-given prosperity should you then set apart to the schemes and charities of God's church? If the heart is filled with love and gratitude to God, it will be a noble one. If you have lost the fervour of first love, it will be a customary one. If you are only a hearer and not a doer of the word, it will be a sorely begrudged one. The purse is not the worst thermometer to apply to test the sincerity of high sounding religious professions. As we have in a previous paper stated, every God-fearing Israelite gave at least one-third of his income to religion and charity. Now, granting that such a proportion would ruin us poverty stricken Canadians outright, what proportion do you then give? and we would say it with sadness, that the majority of church members, instead of one-third, do not give one-twentieth. This to many may only seem a bold assertion, but if a quiet calculation be made, and perhaps figures will plainly show that we have given a high average.

You meet many who say they have little or nothing to give to God, but why. Every worldly claim must first be met; every expensive fashion followed; every demand of pampered appetite satisfied. They have consecrated nothing to God when they had plenty, hence starvation to every noble enterprize.

Homes there are, and many of them in our land where plenty reigns, but the religion that presides there is of the get-and-keep-all-you-can order. Others there are, yea, not a few, occupied by those who are willingly "poor, yet making many rich," glorious for their self denials and numerous economies. Call there when you please, there is always gold in the open purse for the cause of God, always food and a kind word for God's poor. Worldlings often ask in astonishment, why is it that "giving does not impoverish," why a cruse of oil is never empty? We would simply answer by telling them an old saying we have often heard in Glasgow when a boy. "David Dale gives away his money by shovelfuls, and God just shovels it back again."

Of such systematic givers the church of Christ has had not a few; and in the present day are not the names of a Lennox, a Stuart, a John Henderson, household words. Often there may have been the one noble sum given for some specific object; often there may have been the death-bed bequest, truly princely, but for the time and circumstances under which it was bequeathed. But leaving these occasional offerings to their own praise or contempt, what is needed, especially in our day, is the steady stream of liberality flowing from every God-prospered labourer.

We have heard of congregations in enlightened Canada proposing that every member should give alike for the support of gospel ordinances. Yes, yonder wealthy man coolly proposing to give as little as that poor widow, or that poverty stricken labourer. True it is, wonders will never cease. We had really thought socialism, communism, and all the other members of that revolution family, dead. In truth, it were easier for that wealthy member to give one hundred dollars than for that poor widow to give one, and should he give them, he will have his reward, his name will be heralded in every newspaper as one of the liberal of the earth; as for her and her modest gift, probably none may ever know of her sacrifice, unless the eye of him who saw the widow casting her two mites, her all, into the temple treasury.

Wherever you find men who give from principle, as God hath prospered, you never find them giving impulsively, no, nor grudgingly; but, on the other hand, you always find them giving, giving as a privilege, giving with a cheerful liberality, which the church as a whole is slow either to realize or to follow. Here then we have the duty of all having any income, rich and poor, young and old, ministers and people, to have a stated season to consecrate their little or their much to the church and charities of the age, as God hath prospered.

But should this utterance from the backwoods carry no moral weight with it to our more refined and civilized brethren, then hear you may the more eloquent and manly utterance of Arnot of Glasgow, in his "Laws from heaven for life on earth." "To devote a portion of our substance directly to the worship of God and the good of man is a duty strictly binding and plainly enjoined in the Scriptures. It is not a thing that a man may do or not do as he pleases. God will not have the dregs that are squeezed out by pressure poured into his treasury. He loveth a cheerful giver. He can work without our wealth, but he does not work without our willing service. The silver and the gold are his already. What he claims and cares for is the cheerfulness of the giver's heart."

BRANTA.



## Home Ecclesiastical Intelligence.

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TORONTO, GOULD-STREET.—The Rev. J. M. King was on the 28th ult. inducted into the pastoral charge of the congregation of Gould-street. Mr. King enters on his charge with encouraging prospects. We congratulate the congregation on the connexion thus happily formed.

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OAKVILLE.—The Rev. R. Scott, formerly of Pakenham, was on the 20th ult. inducted into the pastoral charge of Oakville. The Rev. A. Topp preached and presided. Mr. Mitchell of Milton addressed the minister, and Mr. Alexander of Nsrval the people.

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WEST ORO.—The congregation of West Oro have called Rev. J. Greenfield, at present of Martintown and Williamstown. Mr. Greenfield has also a call from Nottawasaga.

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CARRICK, &c.—The Rev. William Hay has received a unanimous call from the congregations at Carrick and Orange Hill, in the Presbytery of Grey.

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SMITH'S FALLS.—The collection at the annual missionary meeting of the Smith's Falls congregation, amounted to \$40, which amount has been appropriated to the Home and Foreign Mission Funds.

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COTE-STREET, MONTREAL.—We have received a copy of the annual Report of Cote-street congregation, and rejoice to notice the marked prosperity of the congregation, both in regard to funds, and in other respects also. While the fund for the support of ordinances in the congregation has been well sustained, there has been a large increase in the missionary contributions both by the congregation, and Sabbath School and Bible classes. We observe that the funds raised for missionary purposes, including \$130 56 raised by the Sabbath School and \$112 41 by the Bible Class, have amounted to \$813 41. This is exclusive \$337 for Knox College, and of \$1,958 for the mission church in St. Joseph street. The total income of the congregation has been \$690 19 larger than last year. During the past year a much larger number of members have been added to the church, while the Bible Class numbers 205 members.

We are glad to see the three congregations in Montreal uniting their efforts for the advancement of religion and of Presbyterianism. They are carrying on operations in five different localities, at a probable expenditure of \$2,500 per annum. Some of the mission stations are expected to raise \$500, and the balance is to be borne by the three congregations in Montreal, Cote-street congregation undertaking to raise \$1,000.

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REV. W. J. McDOWELL.—The Rev. W. J. McDowell, formerly of the Presbyterian Church of Canada, has received a unanimous call from the Reformed Presbyterian church of South Ryegate, Vermont, vacant by the removal to Scotland of the Rev. J. Bowles. We understand that it is the intention of Mr.

McDowell, who is now pastor of the First Reformed Presbyterian church of Lisbon, New York, to accept the call.

MARTINTOWN.—The children of the Canada Presbyterian Church Sabbath School, in this village, lately waited on Mr. Duncan McGregor, who has for a long time superintended the school, and presented him with an address, together with a handsome pocket Bible, as a parting gift and token of esteem. Mr. McGregor is one of the oldest residents in this neighbourhood, and is now leaving for the western part of the Province, carrying with him the respect and good wishes of all who know him.—*Com.*

PRESBYTERY OF LONDON.—The members of this Presbytery will please observe, that they are summoned to meet in London on Tuesday, 7th July, at eleven o'clock in the forenoon—not at 2 o'clock in the afternoon, as was announced in last "Record."

## General Religious Intelligence.

MEETING OF SYNOD OF ENGLISH PRESBYTERIAN CHURCH.—The Synod held its annual meeting at Manchester, beginning on 20th April. The Rev. Dr. McLean of Ramsbottom was elected Moderator, on the motion of the Rev. Mr. Ballantyne, the retiring Moderator.

The Report on Foreign Missions was read by Rev. Dr. Hamilton. It described the condition and progress of the China mission in connection with the Amoy branch, of which there were now 407 members. At Swatow the work was rather discouraging. In India it was reported that the mission school was attended by 260 scholars. Mr. Charteris held his post in Corfu, where his labours were greatly blessed. As to the finances, it was stated that the receipts, including a balance of £554 from last year, were £3,012, while the payments amounted to £3,174, leaving a balance due the Treasurer of £162. The report was received and adopted.

As to the College, it was reported that there were twelve students, all of whom were progressing favourably. One had completed his course, and six would finish next year. The year 1862 had closed with a balance in hand, but that had been exhausted, and an additional sum of £350 would be required before the annual collections would be taken up.

The Committee on Union with the Presbyterian Churches gave in a report, which was adopted, and the Committee re-appointed.

Deputations from the Irish Presbyterian Church, the Free Church of Scotland, and the Presbyterian Church of Wales (formerly the Welsh Calvinistic Methodists), were introduced, and addressed the Synod. The Rev. D. Fraser, formerly of Montreal, was the only minister of the Free Church deputation present at the Synod. The Rev. Dr. Rowlands of the Welsh church, spoke warmly in favor of union with the English Presbyterians, but stated that at present, and under their present discipline, union could not be effected.

The Rev. Dr. Scott, lately of California, and formerly of New Orleans, but who has recently received a call from a Church in Birmingham, was received by the Synod.

The next meeting of Synod was appointed to be held at Newcastle-upon-Tyne on the 3rd Monday in April, 1864.

UNION MOVEMENT AMONG PRESBYTERIANS.—The movement for union among Presbyterians is making apparently considerable progress in Scotland. An overture to the General Assembly on the subject was agreed to by the Presbytery Dalkeith. The Presbytery express the hope that on the basis of the Westminster Standards a union might be effected. The subject has been discussed in other Presbyteries of both churches.

THE SPANISH PRISONERS.—A letter has been published by the Evangelical Alliance, from Matamoras, one of the imprisoned Protestants of Grenada. The Grenada Court of Appeal has confirmed the sentence of the inferior court, condemning Matamoras to nine years' imprisonment. Matamoras enjoys better health than formerly, and is enabled to bear his sufferings with Christian fortitude.

DEACONESSES IN THE CHURCH OF ENGLAND.—An institution, under the sanction of the Bishop of the diocese, is in operation in London, for the organization of woman's work in the Church of England. The sisters are recognized by the Bishop as holding an official position, and are permitted to assume the name of Deaconesses. They are trained for the management of schools, hospitals, and the care of the sick. The establishment at present consists of three deaconesses and one probationer.

"PRISONERS' MINISTERS BILL."—Great interest has been drawn forth with reference to this bill, which has passed its second reading in the House of Commons. Its object is to appoint Roman Catholics, and others not of the Established Church (although Roman Catholics alone will be really appointed), to be chaplains in jails, &c. The Protestant feeling of Scotland appears to be fully aroused on the subject.

RELIGIOUS MEETINGS IN BRITAIN.—The April and May meetings have been held with the usual *célat*. We learn from the "Work of the Christian Church," that generally the societies have to report deficient receipts, affected no doubt by the state of the country, and the efforts required to provide for the unemployed operatives.

ENGLISH CHURCH BISHOP IN MADAGASCAR.—It seems to be resolved on, although some of the Evangelical party remonstrate, that there shall be an Bishop, with a staff of clergy, established in Madagascar. The field, especially at the capital, is fully occupied by Dr. Ellis and his brother missionaries, and it is to be feared that the course proposed by the Anglican party may lead to unseemly jealousies and contentions.

RESULTS OF PREACHING IN THEATRES IN LONDON.—During the fourth series of services in Theatres, there have been one hundred and fifteen separate services, attended by 187,000 persons. There have been distributed also 320,000 handbills, each containing a brief statement of some Christian truth. There is reason to believe that the services have been blessed for the spiritual good of many.

**FIRST PRESBYTERIAN CHURCH IN VANCOUVER'S ISLAND.**—We rejoice to know that the Presbyterians in Victoria, Vancouver's Island, are soon to have a suitable church erection of their own. The corner-stone of a handsome church building was lately laid by Chief Justice Cameron, in the presence of a large and respectable assemblage.

**DIVISION IN THE REFORMED PRESBYTERIAN CHURCH.**—In consequence of a vote of 46 to 11, resolving for the future not to subject to discipline members of the church who have exercised the elective franchise, or taken the oath of allegiance, a division has taken place in the Synod of the Reformed Presbyterian Church. The Rev. Mr. Anderson, of Loanhead, with a few other ministers and elders, have protested against the decision, and have met as a separate body.

**RELIGIOUS MEETINGS IN NEW YORK.**—The usual religious anniversaries have been held in New York with spirit and success. Notwithstanding the state of the country, the contributions have been large. Missionary societies have suffered most from the extremely high rate of exchange.

**REV. DR. TAYLOR.**—On the 2nd of April, the Rev. John Taylor, M. D., D. D., late of Toronto, was inducted minister of the U. P. Church, Busby. The Rev. R. S. Drummond, M. A., Erskine Church, Glasgow, preached an eloquent discourse on the occasion, and the Rev. D. M'Rae, M. A., Gorbois, Glasgow, presided in the induction, and thereafter suitably addressed minister and people. The church was well filled by an attentive and much interested audience. In the evening there was a soiree held in the church, which was crowded in every part. The Rev. Dr. Robson, Dr. J. B. Johnston, and Mr. M'Rae of Glasgow, Rev. Wm. Carswell of Eglesham, James Young, Esq. of Edinburgh, addressed the meeting—all of whom, as the old and intimate friends of Dr. Taylor, spoke of him in terms of well-merited praise. In course of the evening, the newly inducted minister was presented with pulpit Bible and Psalm book, pulpit gown and cassock. The Rev. Doctor replied in suitable and feeling terms. The meeting was an enthusiastic one, and augurs well for Dr. Taylor's success in the ministry of the Gospel at Busby. A very pleasing feature in the whole of the proceedings was, that ministers and others connected other denominations in the district took part with their brethren in all the exercises of the day.—*Glasgow Herald.*

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## Communications.

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### PRINCIPAL CUNNINGHAM'S HISTORICAL THEOLOGY.

DEAR MR EDITOR—I am happy to say that the copies of the above masterly work, which were ordered for the students at Knox College, have arrived safely, and subscribers will receive their copies on application personally or by friend as follows:—At my house 18 Gerrard St., Toronto; at the paper warehouse of Messrs. Buntin, Brothers & Co, Yonge St., below King Street; and, during the Synod, at the vestry of the Central Church, Hamilton, where the Rev. Andrew Kennedy will superintend the distribution. The copies, that may not thus be disposed of, will be sent to subscribers as they may direct.

Mr. Editor, sincerely yours,

Toronto, May 21, 1863.

ROBERT BURNS.

## NOTES OF A MISSION TOUR IN A NEW SETTLEMENT.

DEAR SIR,—The Coburg Presbytery lately appointed me to visit that portion of its mission field lying north of Bobcaygeon; and at your request, as well as that of the Presbytery, I beg to give a short sketch of the tour to your readers. This portion of our field is in a very extensive tract of country recently opened for settlement. A great highway or road running north, and a little west from Bobcaygeon, has been made at the public expense, in order to afford greater facilities to the settlers. Along both sides of this main road, which is designated the Bobcaygeon road, townships are laid off a distance of fifty or sixty miles. This road is being constantly opened up and townships surveyed, while the population follows close on the heel of the surveyor. It is expected that this road will at no very distant day be opened up to some point on the shores of Lake Nipissing. At present, our field extends along this high way, as far as the population has reached, and that is bordering on sixty miles from Bobcaygeon, which we shall call our starting point.

Silver Creek is the first station on the Bobcaygeon road, and is nine miles from Bobcaygeon. Here I found some very warm friends of our church. In the evening of the day I reached this place I preached to about forty persons, in the school house, and after sermon had some conversation with one or two persons who are desirous of having regular service. The number of members here is small as yet, but this would doubtless increase under the faithful and constant ministrations of a missionary, as there are many here favourably disposed towards our branch of the church. About three miles west from this I preached to the children of a Sabbath school, about twenty in number, under the superintendence of one of the members of our church. I found, on my way back to this place, that a subscription list had been circulated for the purpose of supporting our missionary in this and the neighbouring station.

Burnt River is the next station on this road. The village is also called Kinnmount. It is nine miles from Silver Lake and eighteen from Bobcaygeon. Here I preached twice in one day on my way out, to about thirty persons, and conversed with a number of persons who sought admission to the church, eight or ten of whom were Germans. The number of members at this station is about thirty. In this locality the population is very considerable, and consequently much might be done here by means of a Sabbath school. I am happy to say that there is already on hand a very good library. On my way back to the place, I preached again and administered the Lord's supper.

Gull River or Minden is the next station. It is twelve miles from Burnt River. Here I preached three times, and dispensed the Lord's supper. The number of members is about twenty. Last year some steps were taken to build a church, a considerable sum of money was subscribed, and a site decided on. During my stay, I advised the people to get out the timber immediately and have it drawn, and this I am happy to say they were engaged at before I left. They may require some assistance, which will no doubt be given to them. There is not one church built yet in all the thirty miles from Bobcaygeon to Gull River. May we not hope and pray that the Presbyterians will be first in raising a house wherein to worship God. A very lively interest is taken both at this station and at Gull River, in the temperance reformation, which augurs well for a settlement not yet more than four years old.

Kashawigamog Lake. The next station at which I preached was on the shore of this lake, at a point called the Narrows, which is about six miles to the north east of Gull River, and is therefore not on the main road. There were about forty persons present. The meeting was held in a church which is the property of the Episcopal Methodists. On account of the distance from the greater part of the Presbyterian families, and the very bad state of the ice on which most of them had to travel, there were but few of them present. Next day, I visited a few of them two or three miles further up the lake, and

from conversation with them I learned that there would be in all likelihood at east thirty persons who would attend the preaching of our missionary.

**Junction.** This is so called from its being the junction of the Bobcaygeon and Peterson roads. In order to reach this, it is necessary to return to Gull River and travel along the main road as before. This is about nine miles from Minden. I preached in a private house about one mile on this side of the Junction, to about twenty persons. Further than this I did not attempt to go, on account of the bad state of the roads, but there are many settlers still further on who may be reached by our missionary.

**South Lake.** Returning, I preached in a private house on the banks of South Lake, a small but very beautiful sheet of water, about three miles south of Gull River. Here I had a very good congregation, consisting of about forty persons. This is but a brief sketch of my tour. I may however say a few words more with reference to this field. It is manifest from the extent of this field that two or three missionaries will be barely able to overtake the work. This may be seen from the fact that there are seven or eight stations already, and these are scattered over an extent of fifty miles. Again, it would be very desirable if all our Sabbath schools would do something to aid the people in those localities to build churches. In conclusion, I beg to say that, having preached nineteen times, dispensed the Lord's supper twice, and baptized ten children, I returned from these places with many prayers for the people in their struggles to obtain a home. May God bless them. May the Lord also give our church more and more zeal in missions at home and abroad, and may our missionaries, as true followers of Jesus Christ, be willing to endure hardships as good soldiers.

I am yours, &c.

PETER DUNCAN.

Colborne, May 14th, 1863.

## Obituary Notices.

### THE LATE REV. JAMES GEGGIE.

We briefly noticed, some months ago, the death of this highly respected minister, but we have felt that something more than such a brief notice was called for. We are glad that we have been enabled to give our readers a brief sketch of his life.

The deceased was a native of Chirnside, Berwickshire, Scotland, and was born in the year 1793. His parents were members of the Reformed Presbyterian Church, and were known as persons of undoubted piety and worth. His father was for many years an elder of the Reformed Presbyterian Church, but was at the same time on most intimate terms with the minister of the Parish, the Rev. Mr Logan. After receiving the rudiments of education at home, and at the parish school, he attended (for two years) a private and select school, taught by the Rev. J. Phillips, minister of the Reformed Presbyterian Church. Mr. Phillips having resigned his charge, James Geggie was placed under the care of Mr. John Strachan, Allanton, an excellent scholar, and one of the best linguists in the country. Under these teachers his progress was very considerable, so much so, that when he proceeded to the University of Edinburgh, he was allowed, during his first year, to attend the second classes in Latin and Greek. He studied diligently during the four years of his college course, and in his leisure time gave attention to the study of Hebrew, under the guidance of the Rev. Professor Paxton, the grand-father of Professor Young of Knox College. His mind seems early to have been influenced by the truth, and he was led to look forward to the ministry in connexion with the Reformed Presbyterian Church. He accordingly studied Theology for four years, under

the late highly respected and eminent Dr. Andrew Symington, of Paisley. Having gone through the usual course, he was, in 1823, licensed to preach the Gospel.

From this period until 1837, when he was ordained as a missionary to Canada, he was employed in supplying vacant congregations in various parts of the country.

The first field in which he laboured, in this side of the Atlantic, was in the county of Megantic in Lower Canada. He opened four preaching stations, viz., one in St. Sylvester, two in Leeds, and one in Inverness. His labours were very great, and were not without success; although he found it difficult to organize permanent congregations on the peculiarly strict principles of the Reformed Presbyterian Church. Besides, the settlers were mostly in destitute circumstances, and unable to do much to sustain the ordinances of the Gospel among them. As an evidence of the progress of things now, it may be stated that where Mr. Geggie first laboured there are now three flourishing congregations under ministers connected with the Canada Presbyterian Church, and another connected with the Established Church of Scotland.

Mr. Geggie having been led by circumstances to leave Megantic, was intending to return to Scotland. But on conferring with friends in Quebec, he was led to connect himself with the Presbyterian Church of Canada, in connection with the Church of Scotland. He had less reluctance to take this step, from observing the tokens of spiritual revival and progress in the Church of Scotland, and from the conviction which he had, that, if there was a door open, it was his duty to remain in Canada, where there was great destitution of the means of grace. Having been received by the Presbytery of Quebec, he was sent to supply Val Cartier, and soon received a call to become the pastor of that congregation. The people were poor, but the congregations in Quebec generously aided them in sustaining a minister.

Here Mr. Geggie laboured with great acceptance, until the disruption, when adhering, as he felt himself conscientiously constrained to do, to the party who separated from the Establishment, he felt himself under the necessity of leaving Val Cartier, as the church there was firmly bound to the Established Church. He proceeded to Canada west, and after preaching for some time to congregations in Edwardsburgh, gathered together by that indefatigable pioneer, the Rev. Dr. Boyd, he was called by the people of Edwardsburgh, and was inducted there in January, 1846. With his characteristic diligence and devotedness he entered on all the duties of the pastoral office, preaching frequently, visiting and catechising from house to house, and striving to advance the cause of God in the locality. He was here as elsewhere faithful in the administration of the discipline of the church, and this, not unfrequently, raised up difficulties, which less strict pastors might not have experienced.

After labouring in Edwardsburgh for upwards of nine years, Mr. Geggie removed to Dalhousie. Here his labours were scarcely less than they had been in Edwardsburgh. But Mr. Geggie was not one to be easily daunted. Ere long, however, his health began to give way, and after having been engaged in the pastoral work in Dalhousie for six and a half years, he found himself under the necessity of resigning his charge. He then returned to Edwardsburgh, and after some months to Spencerville, where he had many attached friends. His disease, dropsy, continued to make progress, so that after he removed to Spencerville he was never able to go out. His last sermon was preached, before he removed to Spencerville, on the last Sabbath of August last, from Mark 1.15 "The time is fulfilled, repent ye, and believe the Gospel." He maintained perfect resignation to the will of God, and was habitually in a happy and cheerful frame of mind. He died on the 3rd January, leaving a wife and eight children to mourn his removal. We trust that God will be found to be a husband to the widow, and a father to the fatherless. Mr. Geggie had many attached friends in the several fields which he occupied, and all who knew him, regarded him as

a truly good man, and a faithful minister of the Gospel of Christ Jesus. May the seed which he sowed in this Province, for a period of about a quarter of a century, bring forth fruit which shall redound to the glory and praise of God!

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MR. PETER LEGGAT, SEN.

DIED.—At Metis, C. E., on the 27th of December last, Mr. Peter Leggat, sen., an elder of the Canada Presbyterian Church there, aged 73 years. Deceased was a native of Aberdeenshire, Scotland. He came to this country in 1811. He first resided for a few years in Quebec, then removed to Malbaie, C. E., where he taught a school. Among his scholars was a lad who afterwards became one of the most distinguished of the French Canadian priests, and whose withdrawal lately from the church of Rome at the head of a large number of his fellow countrymen, is one of the most remarkable events in the religious history of the present day. I need scarcely say that I refer to Father Chiquy. This was the first school which he attended. About the year 1830, our departed friend removed to Metis, where he spent the rest of his life. A year and a half before his death, he was wholly deprived of sight. He, however, bore this heavy affliction with the utmost patience. Often did he say that it was not in the least degree a heavier one than he deserved to be visited with, yea more, that though an evil in itself, it had by the blessing of God proved a benefit to him. His last illness was but of three weeks duration. Until a fortnight before his death he was able to go about. During the latter period, owing to bodily weakness, he could not speak much, but he had the full possession of his mental powers to the last. Though he often mourned over his imperfections, yet he enjoyed peace of mind. He trusted wholly in Him who has taken from death his sting, and who says to His people. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee," and therefore, he was enabled to look forward to the closing scene without terror. At length, about four o'clock on the evening of the day already mentioned, he bade farewell to earth in the presence of his relatives. No doubt, it would have given him great pleasure to have seen them once more, though it had been but for a moment, before he closed his eyes in death, but this was denied him.

While we lament the loss which we have sustained by his removal, we rejoice that we have every reason to believe that his eyes now behold the King in His beauty. Let us mark the perfect man, and behold the upright, for the end of that man is peace. May the Lord teach us to number our days that we may apply our hearts unto wisdom, and thus our end shall be like his!

Metis, C. E.

T. F.

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MR. W. BALLANTYNE, SMITH'S FALLS.

The congregation of the Canada Presbyterian Church in Smith's Falls has lately had to lament, in the decease of Mr. William Ballantyne, the loss of one of its principal members and office-bearers.

Mr. Ballantyne had attained to a good old age, having been spared to see his descendants of the third generation; and in his case the "hoary head" was indeed "a crown of glory, being found in the way of righteousness."

He was a native of Scotland, and was born on the 24th of August, 1783, in the county of Roxburgh, and the parish of Castleton—a sequestered pastoral district, better known under the name of Liddesdale.

Even at so early a period of its history, the Secession Church was widely spread in the south of Scotland, and it had already made its way into the secluded vale of the Liddel. In this church Mr. Ballantyne was brought up, and in due time he was received into its fellowship. He sat at first under the



ministry of the Rev. Walter Dunlop; then under that of his successor, the Rev. John Law; and afterwards under that of Mr. Law's successor, the Rev. John Black, the present minister of New Castleton.

In the year 1840, Mr. Ballantyne emigrated to Canada, and took up his abode in the neighbourhood of Smith's Falls. The only Presbyterian congregation then in this locality being one under the charge of the Rev. George Romanes, in connection with the Church of Scotland, he joined himself to it; and it was while in its communion that he was ordained to the eldership. At the time of the Free Church Disruption, however, a considerable party separated from Mr. Romanes' charge, and were by-and-by formed into a congregation of the United Presbyterian Church. Mr. Ballantyne was one of the separating party, and, in the new congregation which resulted, held from the first the office of ruling elder.

While yet residing in the mother country, he had been accustomed to take an active part in the religious instruction of the young, and after settling in this Province he continued still to abound in such "works of faith and labours of love."

Towards the commencement of the present year, Mr. Ballantyne was called to bid farewell to his partner in life, and the anxiety and trouble attendant on her last illness and decease, told heavily on a constitution which, originally one of more than ordinary vigour, had already begun to show unequivocal signs of breaking up. After a period of about ten weeks, marked to no small extent in his experience by sufferings of agonizing severity—sufferings nevertheless borne with patient fortitude and un murmuring submission—he too fell asleep. His death took place on the 27th of March, in the 80th year of his age. In the near prospect of his latter end—as in his previous life—deeply realizing his own sinfulness in the sight of God, he rested his hope of final acceptance simply and exclusively on Christ's finished work, trusting to be saved by grace through faith; and none who knew him could doubt that for him to die was gain.

Taken all in all, Mr. Ballantyne was an excellent specimen of a Scotch Presbyterian of the best type—a man of quick intelligence and sound judgment, singularly free from illiberal prejudices, well-informed generally, and especially clear and accurate in his views of divine truth—a man of thorough integrity, "exercising himself to maintain a conscience void of offence both towards God and man," most exemplary in his attendance on religious ordinances and his habitual Christian walk; cherishing a deep interest in whatever affected the Redeemer's cause, and anxious to be useful in his day and generation, in promoting its advancement. It may just be mentioned, further, that, with very limited means, he contrived to bring up respectably, and provide a good education for a numerous family, most of whom still survive, to reap the benefit of his parental care, and to revere and bless his memory.

In connection with the passing away of such men from the fellowship of the Church below, there is, unhappily only too often room for painful surmise as to how the place which they occupied, and which their departure has left vacant, is to be supplied. "Help, Lord; for the godly man ceaseth, for the faithful fail from among the children of men" W. A.

## Missionary Intelligence.

LETTER FROM REV. DR. SOMERVILLE,

FOREIGN SECRETARY OF UNITED PRESBYTERIAN CHURCH, TO THE CONVENER

The Convener of the Foreign Mission Committee has, in reply to a communication with reference to British Columbia, received an interesting letter from Dr. Somerville.

After explaining that his church cannot undertake anything with reference to British Columbia, and referring to the missionary progress of the United Presbyterian Church, Dr. Somerville says:

"I am, my dear Sir, extremely gratified to learn from your letter, as well as from other notices that have reached me, that your Union is working lovingly, harmoniously and efficiently. This is what all interested in the good of Canada wished and prayed for; and when the blessing is enjoyed, the Divine Giver should be praised. I had great hope that the Union would be followed by vigorous foreign missionary action, and, to confess the truth, though we had ample means, I would not be disposed to advise aiding you in your Columbia mission. It will act as a pump to draw forth from your congregations the hidden waters of Christian beneficence. Work it for that purpose. Appeal to your people; form a Missionary Society in every congregation, and train your people by repeated acts to habits of liberality. This is a plant which, like your Canadian wheat, grows and ripens by degrees. This has been our experience. Thirty years ago, our Synod did not think they could support one foreign missionary. Our operations up to 1835 were, with the exception of what was done for Canada, confined to home missions, and the income for that year was about £1,650. But in that year the foreign mission in Jamaica was begun, and the result was that the income for 1836 was more than doubled, being about £3,500. And it has grown ever since, being greatly helped by the happy union with the Relief Church in 1847, till in 1862 it was for home and foreign missions £31,000. I enclose a paper which was prepared by me years ago, which describes the machinery with which, by the divine blessing, this has been effected; and yet I believe that when the spirit shall be more fully poured out, and the claims of Christ better felt, it will be seen that in the school of Christian benevolence we are not much past the alphabet."

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LETTER FROM REV. J. BAYNE, OF PICTON, TO THE CONVENER.

PICTON, NOVA SCOTIA, April 5, 1863.

Rev. R. F. Burns, Con. B. F. M. Can. Pres. Ch. at St. Catharines, C.W.:

MY DEAR BROTHER,—According to my instructions from the B. F. M. of P. C. N. S., I now have much pleasure in acknowledging the receipt of the very handsome donation of \$500 from the B. F. M. Can. Pres. Church, in aid of the New Hebrides mission in connection with the Presbyterian Church of Nova Scotia. The substantial sympathy which has thus been accorded to our mission has met with a hearty response (being equivalent in amount to one year's salary of a missionary). It is not, however, to be considered ungrateful on our part, if, with all your munificence, regret should be mingled amidst the joy which it has occasioned us.

We hoped not for money, but for men. We longed to see the Canadian Presbyterian Church join with the Nova Scotian in the immediate responsibilities of the same foreign field. We value highly your Synod's expression of "cordial sympathy with our church, both in the successes and trials of our evangelistic efforts among the heathen," but still more the readiness expressed to "co-operate with us;" and though not deemed advisable yet to initiate a mission, we hail the donation as an indication of ultimate co-operation to that extent. In prospect of next Synod's deliberation reaching the point of cordial enlistment as coadjutors with us, we shall wait hopefully the issue which you foreshadow in your note of August last, when you say, "I think it not at all unlikely that our Synod at its next meeting may agree to join in with you in some form."

We have now a mission vessel building, and have our Sabbath scholars at work collecting for her. They are doing admirably. Donations have reached us from Hamilton (Dr. Ormiston's), and Montreal (Mr. Kemp's); also contri-

butions from Toronto (Dr. Jennings'), and Montreal (Dr. Taylor's). I am quite confident that our responsibility in the cost of the vessel will be more than met by our Sabbath schools. What think you of Australia? At the appeal of one of the missionaries, £3,000 sterling have been raised.

You speak of desiring all the information I can give you about the mission. Do you not receive our *Record*? If not, let me know immediately. We expect to be able to send three missionaries in the vessel, but we have only two engaged at present. Write soon, and I shall be quite forward to answer any enquiries.

Yours very truly,  
JAMES BAYNE, *Sec. B. F. M.*

### MISSIONS OF FREE CHURCH.

INDIA.—Dr. Duff writes that the two new missionaries Dr. Robson and Mr. Dunn, had entered on their work in such a way as to hold out the most cheering prospects of future efficiency, and success. The Institution at Calcutta, with the female schools under Dr. Duff's care, had been visited by Lady Elgin, who expressed herself in high terms of gratification with all she saw. The average daily attendance in the college departments, 250, and in the school departments, 750, in all, 1000.

At Nagpore the city girls' school has been removed, having been interrupted for a time, in consequence of want of accommodation. Mr. Hislop reports progress in this department, notwithstanding many difficulties.

From Indapore, the first rural mission, where the work is conducted entirely by natives, interesting information is communicated by the Rev. Naragan Sheshadri. A female school has been established, although it is still beset with difficulties, arising from the prejudices of the people.

### MISSIONS OF PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DEATH OF ANOTHER MISSIONARY.—We record with deep sympathy the death of another of the missionaries of our sister church in Nova Scotia—the Rev. Mr. Matheson, who died at Mare, in October last, following his wife to an early grave. He was a faithful and devoted servant of his Master, Christ Jesus the Lord. Mr. Matheson had been laboring for some time under pulmonary disease, which probably was aggravated by his labors and trials in the mission field. Few missions have been so sorely tried as the New Hebrides Mission. Within less than two years no less than five out of eight missionary agents have been removed by death, so that now the mission is, as to agents, nearly in the condition in which it was eight years ago. We doubt not all these trials have been sent in perfect love, and faithfulness, and wisdom, and we trust they will be overruled for good. We rejoice to see the faith of the church amidst all the trials. Before intelligence was received of the death of any of the missionaries it was resolved to send out one missionary. To do this, and to supply the places of those who have been removed by death, would require four missionaries. As yet only two have been accepted, and soon the missionary vessel must be on her way. The church asks, "Who will go for us, and whom shall we send?"

The report of Mr. Geddie, at Anciteum, is, in many respects, encouraging. He states that during the past year more persons have been added to the church than in any former year, and that there never were so many candidates for church membership. The last time the ordinance of the Supper was dispensed about 260 persons took their seats at the Lord's Table. On the other islands the work continues in much the same state as for some time back. At Erromanga there are discouragements and threatenings against Christianity, but the door is not considered as absolutely closed. At Fate the work is advancing in an encouraging way. Last year a church was formed with eleven

members. Now there are forty-two. On some of the islands the mortality has been great, which many of the superstitious natives attribute to the influence of Christianity.

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### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

**CAFFRARIA.**—The May number of the *Missionary Record* contains further particulars with reference to the opening of the church at Engwali, and gives several of the speeches made by native christians on the occasion. It is pleasing to know that the church has been already blessed and owned as the spiritual birth-place of fourteen souls since it was opened, and that it is filled from Sabbath to Sabbath with a crowd of christian and heathen natives.

**INDIA—BEAVER.**—The Rev. Mr. Shoolbred, writing from Beawr, mentions the baptism of a converted Brahmin and Pundit from Agra, who had some time previously applied for baptism. After he had given satisfactory evidences of his sincerity and of the progress which he had made in the knowledge of divine truth, he was received into the church. Many witnessed his baptism.

Mrs. Valentine, the wife of Dr. Valentine, medical missionary, died at Bombay on 2nd February. She was the daughter of the Rev. D. Somerville, Foreign Mission Secretary of the United Presbyterian Church, and went with her husband to India in 1861. She had struggled with disease for some months, and in the entire course of her illness was enabled to glorify God, and to give most satisfying evidence of an assured interest in Christ. A passage had been procured for her in a homeward bound vessel, but the home which she reached was her Father's house of many mansions.

**CHINA.**—Dr. Parker, who had labored at Ningpo as medical missionary, met with an accident by the breaking down of a canal-bridge, whereby he was violently thrown from his horse into the water. At first, his medical attendants—the doctors of H. M. Ship *Encounter*—thought the injuries slight, but pleurisy set in, and in a short time he was removed by death. He was a most devoted laborer in his own department, and his prospects of success were encouraging. In a letter written shortly before his death, he mentioned several encouraging cases under his care. His opinions as to the Tae-pings were not favorable. He stated that where they had been, even those who had previously been friendly to the rebels, on account of their supposed profession of Christianity, had ceased to regard them with favor.

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### MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The *Missionary Herald* for May contains much interesting information in regard to the Missions of the Irish Presbyterian Church, both Home and Foreign. Dr. Craig, at Hamburg, reports the mission church there as prospering. The Jewish Christians are growing in grace, and there are many opportunities afforded for doing good among the Jews, although the missionary agents are prevented from working among the Jewish children.

Mr. Wallace, writing from Gogo, in India, gives his impression as to the changes which are taking place in the minds of the native population in reference to Hindooism and Christianity. He had just returned from a mission tour among the villages around Gogo, in which he was accompanied by three native christian young men. In almost every place he found tracts in the hands of the people, and some measure of knowledge of Christianity. Mr. Wallace believes that there is a growing conviction that Hindooism is a human system.

At Surat, Mr. Montgomery had admitted two more from among the heathen into the membership of the church. One of these is a man of considerable intellectual ability and attainments.

An auspicious beginning has been made among the Dheds near Ahmedabad.

The attendance on the preaching of the Gospel is encouraging. The sum of £150 has been granted by the Mission Board for the purpose of providing house accommodation for a missionary.

The Mission Board contemplate sending two missionaries to Natal, South Africa.

### MADAGASCAR.

The Rev Dr Ellis reports the continued extension of the Gospel in Madagascar, and the steady increase of those who profess Christianity. He states that 30 were received at one church on the previous Sabbath, and 19 on another Sabbath. The king shows himself to be earnest and sincere in affording unrestricted liberty to his people to become christians if they wish to do so.

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held its quarterly stated meeting on the 11th and 15th of April. There was a large attendance—sixteen ministers and twelve elders—with six ministers belonging to other Presbyteries, who were invited to sit as corresponding members.

Mr Thomas Wilson, probationer, signified his acceptance of the call from the Sutherland Street Church, Caledonia. His trials were heard, and unanimously sustained, and his ordination was appointed to take place on the 28th of April.

The Rev. Alexander McGlashan signified his acceptance of the call from the congregations of Pelham and St Ann's, Gainsborough, and his induction was appointed to take place on the 19th of May.

It was agreed to apply to the next meeting of Synod, for leave to take Mr. James Mitchell on trial for license. The Presbytery engaged in lengthened conference on the state of religion within their bounds. The following deliverance on the subject was unanimously adopted:

As the result of the conference the Presbytery find—

1st, That the attendance on the ordinary means of grace, is on the whole, steadily increasing.

2nd, That prayer meetings are held weekly, in connexion with each pastoral charge, and that in several instances, the interest in such devotional exercises, is becoming much more deep and practical.

3rd, That the children of the church, are more or less under sessional supervision—that our Sabbath Schools and Bible Classes are, on the whole, in a flourishing state, and that the Shorter Catechism is almost universally used as a text book.

4th, That family worship is in some instances universally attended to, in a few neglected, but in the majority, observed with variable regularity.

5th, That many of the members of our churches are putting forth direct efforts for the advancement of the Redeemer's kingdom, in Bible Classes, Sabbath Schools, and Tract Societies.

6th, That the missionary meetings supported by the Presbytery, have been eminently successful, adding largely to our Home Mission Funds, and tending greatly to the developing and intensifying of a missionary spirit.

7th, Finally, That in some portions of our Presbytery, there have been decided manifestations of a special religious interest, and that a considerable number have been added to the church.

The Presbytery while humbled under a sense of manifold deficiencies, found much ground in the foregoing review for devout gratitude to Almighty God, and renewed reasons for more earnestly taking heed to themselves, and to all the flocks, of which the Holy Spirit hath made them overseers. They would strongly urge upon sessions, the momentous importance, in all their meetings, of giving increased prominence to the rise and progress of true religion in the souls of those committed to their charge; while they would affectionately impress upon all the churches, within their bounds,

the necessity for more earnest prayer and energetic effort, that God would arise and have mercy upon our Zion, and that the time to favour her, yea the set time may come.

The Report on Sabbath Schools was taken up, and Dr. Ormiston, convener, was unanimously requested to send a copy to the *Record* for publication.

The Report of the Committee on Home Missions was taken up, when it appeared, from the Treasurer's statement, that after paying all the expenses of the mission within the bounds of the Presbytery, a balance of upwards of \$100 will remain in the Treasurer's hands, it was unanimously agreed that the sum of one hundred dollars be sent to the fund of the Synod's Home Mission.

The Rev. Mr. Caven, of St. Mary's, was unanimously nominated as next Moderator of Synod.

An adjourned meeting of Presbytery was appointed to be held in Hamilton, on the 12th day of May next.

### PRESBYTERY OF MONTREAL.

This Presbytery met at Montreal, on the 6th inst. Rev. A. Henderson M.A., Moderator. There was a good attendance of ministers.

No appearance having been made in answer to the citation of *certain elders* at Winslow, the same was ordered by to be renewed with certification, that the case would be proceeded with at next meeting.

The resignation of the session at Winslow was accepted without prejudice to the case pending against certain elders thereof.

A document was read from three persons in Winslow, declaring that they withdrew from the Presbytery of Montreal, and the Canada Presbyterian Church: also a letter from the Rev. E. McLean, withdrawing connection with the Presbytery and Church, and requesting a certificate. It was moved, seconded, and unanimously agreed to, that the documents now read, do lie in the meantime on the table, and that the Rev. Mr. Cameron be sent to Winslow, to confer with Mr. McLean and the parties purposing to separate from the Presbytery and Church, and to explain to them the proceedings of the Presbytery, and endeavour to bring them to a right state of mind, and to report to the special meeting of Presbytery, to be held at Hamilton.

A call to Mr. Greenfield, of Martintown, was laid on the table of the Presbytery, with reasons from the congregations of Stayner, Bowmore, and Osprey, but none from the Presbytery of Toronto, which informality the Presbytery agreed to waive. The congregations of Martintown and Williamstown, were cited to appear for their interests at a meeting of Presbytery, to be held at Hamilton during the meeting of Synod.

The Clerk stated that he had been instructed to report to the Presbytery, the formation of a Board of City Missions in Montreal in connection with the three congregations of the Canada Presbyterian Church, whose object was to extend and promote the interests of true religion in connection with the church in this city, by means of Mission Churches, City Missionaries, and Mission Day and Sabbath Schools. He stated that in connection with this Board there was a flourishing Sabbath School Association, which had under its care five Mission Schools, besides the schools connected with the three congregations; also that a church had been erected at St. Joseph suburbs, to which the Rev. Mr. Muir had been appointed in the meantime for one year, and in connection with which, Day and Sabbath Schools had been opened; also that at Mile End Road a commodious school room had been erected for their use, on the payment of a moderate rent, in which flourishing Day and Sabbath Schools were maintained, and Sabbath evening preaching would be conducted by the Rev. M. Donaldson, who had just been appointed as a missionary in the district; that for carrying on these operations a sum of, at least, \$2000 would be raised by the three congregations,—Cote Street Church contributing \$1000, and Dr. Taylor's \$600, and St. Gabriel Street \$400 per annum. In name of this Board Mr. Kemp requested that the Presbytery would recognise St. Joseph Street Congregation as a mission station of the church under its spiritual care, and Mr. Muir as the present minister thereof; also appoint the ministers and representative elders of the three churches, with Mr. Muir moderator, as an interim session, with power to organize said congregation into a church.

The Presbytery expressed great satisfaction at this movement, and cordially granted the request presented.

Application was made that Mr. Donaldson, a licentiate of the U. P. Church of Scotland, and recently from the United States, should be received as a minister in connection with this church. His papers being found regular, it was agreed to transmit his case to the Synod, and to send circular letters to the Presbyteries in accordance with the law of the church.

The Rev. Mr. Fenwick was appointed as ordained missionary and pastor of the church at Metis, for three years, from this date.

Mr. Donaldson passed his preliminary examination for license with approbation, and his name was ordered to be transmitted to the Synod.

Interesting reports were given in of Missionary Meetings, held by Committees of Presbytery, in the Lachute, Eastern, and Chateauguay District, at which \$57.45 were collected for the Home Mission.

By a majority of 9 to 6 the Presbytery approved of the overture on a General Assembly, and district Synods.

The Rev. Mr. Aitken, of Smith's Falls, was nominated for the Moderatorship, and Mr. Young and Mr. Court were appointed members of Committee on Bills, &c.

The Presbytery adjourned to meet for ordinary business at Montreal, in Lagauchetiere Street Church, on the first Wednesday of August next, at 11 o'clock A.M.

A. F. KEMP, *Pres. Clerk.*

#### PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met in Kingston, on Tuesday and Wednesday 12th and 13th of May.

The call from Trenton and Consecon, addressed to Mr. Thomas Kellough, having been accepted by him, his ordination was appointed to take place at Trenton, on Tuesday 28th inst.

An overture, introduced by Mr. McLaren, was adopted, and ordered to be transmitted to the Synod,—on the expediency of employing "in the work of Home Evangelization, a class of preachers who, while deficient of a regular collegiate education, unite with a sound piety, a competent knowledge of their mother-tongue and of the doctrine and policy of the church."

The Presbytery adopted another overture to the Synod, on the drafting of a "Model Trust-Deed—which may be safely recommended for the use of such congregations as may desire it."

Messrs. William and Edward Reeves, students under the superintendence of the Presbytery, were examined. The Presbytery had reason to be satisfied with the progress they had made, and further studies and exercises were prescribed to them.

Mr. Alex. McNaughton, student, certified as having completed the course of studies at the Divinity Hall, applied to be taken on trials for license, the Presbytery, after examination, agreed to apply to the Synod for leave to take him upon public probationary trials.

Some Kirk Sessions having neglected to present their records, were strictly enjoined to produce them at the next stated meeting.

Students within the bounds, and young men proposing to enter the college, are to be examined at the stated meeting in July.

P. G.

Next stated meeting of the Presbytery of Kingston will be held at Picton, on the second Tuesday of July, at 10 o'clock A.M.

P. GRAY, *Pres. Clerk.*

#### PRESBYTERY OF OTTAWA.

The ordinary meeting of this Presbytery was held in Perth, on the 5th and 6th of May. The opening sermon was preached by Mr. Walter Scott; and the rest of the evening was devoted to religious conference. The hopeful state of the church in Osgoode was specially referred to, and Mr. Whyte gave an interesting account of the unusual seriousness in his congregation.

Mr. McKinnon was appointed Moderator for next year.

The Presbytery distributed the missionaries thus: Mr. T. it, Fitzroy Harbor and Torbolton till further notice.—Mr. A. Grant, Lochaber &c. —Mr. G. Grant, Russell and E. Gloucester:—Mr. A. Traver, Aylwin, and Mr. W. Mackey, six weeks to Pakenham and then six weeks to Pembroke.

Mr. Lochhead's demission of his charge, Renfrew, was accepted; and Mr. Fraser was appointed to declare the church vacant.

Circular letters from Stratford anent Mr. R. Ewing, and from Brockville anent Mr. E. W. Garner, were acknowledged.

The communication from Cobourg anent Mr. McAlister, was read.

Notice of a call to Mr. Thomas Kellough, from Trenton, transmitted by the Presbytery of Kingston, was considered and disposed of.

The queries sent by the Committee on the state of religion, were answered in part. The others could not be answered in the time prescribed.

The regulations for the management of the fund for aged and infirm ministers, were agreed to, with the change of "Committee" into "Presbytery" in the fifth clause, and the insertion of the words "in conjunction with the Presbytery" immediately after the word "power," in the sixth clause. The Presbytery expressed a cordial concurrence in the views of the Committee anent a CAPITAL FUND.

Mr. Aitken, of Smith's Falls, was nominated for the Moderatorship of Synod; and Mr. J. Wardrope and Mr. D. Kennedy were appointed to the Committee, on bills and overtures.

Mr. A. Grant was examined for license; and the Presbytery resolved to apply for leave.

The next ordinary meeting is to be held in Ottawa, on the first Tuesday of August, at 7.30, P.M.

S. C. FRASER, Pres. Clerk.

#### PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held on Tuesday, 5th of May. Thirteen ministers and five elders were present,—Mr. Smellie, Moderator.

An application, on behalf of Alexander Warren, for employment as a catechist within the bounds, was laid on the table, and ordered to lie over for consideration, at next ordinary meeting.

Mr. Middlemiss reported regarding the organization of a congregation on the town-line, between Wallace and Minto, and Mr. Millican regarding the organization of a congregation in the North of Eramosa.

Mr. Middlemiss was appointed Moderator *ad interim* of the Rothsay Kirk Sessions, and was instructed with them, to take the proper steps in the ordination of elders, in the Minto and Wallace congregation, and to dispense the Communion, and also to moderate in a call from the Rothsay, Minto, and Wallace congregations, in accordance with an application laid before the Presbytery.

The Moderator's report of the election of elders, at Arthur, having been laid on the table, and the election sustained, he was instructed with the members of his Kirk Session, to proceed to their ordination.

Mr. Thomas McGuire, student of Divinity, having passed a satisfactory examination, the Presbytery resolved to apply to the Synod, for leave to take him on trial for license.

A deputation, consisting of Messrs. Ball and Middlemiss, was appointed to visit Glenallan, with the view of restoring due order in the congregation there, and it was resolved that the Communion should be dispensed, on the first Sabbath of July.

A report was given in on behalf of the deputation appointed to visit congregations, with the view of stirring up their interest in the missions of the church, and of forming Missionary Associations. From the report it appears, that, most of the congregations had been visited, and that the congregations had entered, with great appearance of interest, into the plan of having Missionary Associations. In consequence of a serious injury, which laid Mr. Barrie aside from all active duty, several of the congregations had not been visited.

Mr. Barrie was nominated as Moderator of Synod, at its next meeting.

The Presbytery was a considerable time occupied in conference, on the subject of the state of religion within the bounds, while not prepared to make any return in at present, in answer to queries, on the subject from the Synod's Committee, the



Presbytery appeared to be unanimously of opinion, that, the subject ought to occupy their attention at every ordinary meeting, and it was resolved accordingly, that, in future, on the day of each ordinary meeting, one of the brethren should preach in the evening, on a subject previously appointed, bearing more or less directly on ministerial work, and that the Presbytery, should thereafter meet, for the special purpose of conference, on the subject preached on. The Moderator was appointed to preach at next ordinary meeting.

Mr. McLenn, of East Puslinch, obtained leave of absence, for four months.

The next ordinary meeting is to be held on the first Tuesday of August.

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#### PRESBYTERY OF COBOURG.

This Presbytery met at Port Hope, on the 5th May, and continued in session two days.

A petition was presented from the congregation of Port Hope, for the moderation of a call, which was appointed to take place on Monday, the 1st of June;—Mr. Ewing to preach and preside

Mr. Duncan presented an interesting report of his visit to the new townships Mr. Laing was appointed to spend two Sabbaths in these townships.

The Committee on the petition from Warsaw, give in their report, in which it stated, that, after full conference, the following points were regarded as desirable: 1st, To associate Warsaw with Smith. 2nd, To confine Mr. Roger's labours to Peterboro 3rd, Assiduously to cultivate a new station on the town-line, between Smith and Emily. 4th, To seek the association of Springville with some other place, where Mr. Blain's labours can be made available. 5th, To communicate with Mr. Ewing relative to Bethany, and to ask from the Warsaw people, a statement of their position and prospects. It was agreed that Mr. Roger should preach once a month at the new station between Smith and Emily, and that Mr. Blain do the same. The missionary at Warsaw, to supply Smith monthly.

A form of schedule, for half yearly financial returns from the several congregations, was submitted and approved of. These returns to be given in in April and October.

A report on the state of religion in the Presbytery, was read, and ordered to be transmitted to the Convener of the Synod's Committee.

A communication was read, from the Presbytery of Ontario, suggesting that the station of Cambria, under the charge of Mr. Paterson, should be given up, and united with that of Lindsay. The congregations under the care of Mr. Paterson, are desired to express their mind on this matter, by next meeting

It was agreed to overture the Synod, regarding probationers, and also regarding education

The Rev. James Dick, of Richmond Hill, was nominated as Moderator of next Synod.

JAMES BOWIE, *Pres. Clerk*

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#### PRESBYTERY OF STRATFORD.

This Presbytery met at Stratford on the 12th May. The Rev. Thomas McPherson, Moderator *pro te a*. There were nine ministers and three elders present.

The remit on the aged and infirm minister's fund, was approved of, and the overture on a General Assembly, disapproved of

It was agreed to ask the Synod, to transfer Burn's Church, East Zorra from the Presbytery of Paris to the Presbytery of Stratford

A conference was held on the state of religion, within the bounds of the Presbytery, when it appeared that the attendance on the means of grace, is upon the increase, and that a greater interest is being manifested in spiritual things.

It was agreed to take into consideration, at the next meeting, the means which should be taken for advancing the interests of the Redeemer's kingdom, in the congregations within the bounds of the Presbytery.

The next meeting is appointed to be held at Stratford, on Tuesday the 7th July, at 11 o'clock A.M.

WILLIAM DOCK, *Pres. Clerk*.

CONTRIBUTIONS TO THE LONDON PRESBYTERY'S HOME MISSION FUND,

From 14th April, 1862 to 14th April, 1863.

This amount is over and above what was paid by vacant congregations and Mission Stations to Missionaries whilst labouring amongst them. The Presbytery has to meet an annual deficiency of about \$1,100. The present numbers engaged in the London Presbytery are: five probationers, seven students, and three catechists.

CONGREGATIONS.	Special Collections.	Missionary Meeting.	TOTAL.
	\$ ct.	\$ ct.	\$ ct.
London, 1st Presbyterian Congregation .....	70 00	9 50	79 50
Mosa .....	48 00	20 25	68 45
Zorra .....	60 67	.....	60 67
English Settlement .....	32 50	8 76	64 99
Proof Line .....	20 13	3 60	
Chatham, two congregations .....	.....	55 31	55 31
Ridgetown .....	.....	42 53	43 53
Ekfrid .....	36 15	5 85	42 00
London, St. Andrew's Church .....	39 00	.....	40 25
Mr. Donald Imrie's Mission Box .....	1 25		
Westminster .....	35 00	.....	35 00
Windsor .....	.....	30 07	30 07
Detroit, not to hand yet.	.....	.....	.....
Sarnia .....	.....	29 00	29 00
Thamesford .....	20 00	.....	20 00
Wardsville .....	7 00	7 00	21 32
Aldborough Bend .....	.....	7 32	
Wallacetown .....	.....	8 37	13 64
Duff's Church .....	.....	5 27	
Harwich and Blenheim .....	.....	13 00	13 00
Belmont .....	.....	7 33	12 68
Yarmouth .....	.....	5 35	
Fingal .....	.....	11 79	11 79
Bosanquet, Lake Shore .....	.....	5 97	10 43
Widder .....	.....	4 46	
St. Thomas .....	.....	7 80	7 80
Carlisle .....	.....	7 00	7 00
Mandawmin .....	.....	4 50	7 15
Moore Line .....	.....	2 65	
Total .....	.....	.....	\$672 58

VACANT CONGREGATIONS.	Special Collections.	Missionary Meeting.	TOTAL.
	\$ ct.	\$ ct.	\$ ct.
Moore, Bear Creek .....	.....	19 67	32 26
Corunna .....	.....	12 59	
Tilbury East .....	.....	29 20	33 63
Tilbury West .....	.....	4 43	
North Plympton .....	.....	15 94	28 94
South Plympton .....	.....	13 00	
Lobo .....	11 20	5 30	16 50
Amherstburg .....	.....	2 00	12 00
"    James Noble .....	.....	10 00	
Watford .....	.....	8 14	8 14
Strathroy .....	.....	8 00	8 00
Adelaide, not to hand.	.....	.....	.....
Aldborough Front .....	.....	2 25	4 54
Kintyre .....	.....	2 29	

MISSION STATIONS.	Special	Missionary	TOTAL
	Collections.	Meeting.	
	\$ cts.	\$ cts	\$ cts.
Chalmers' Church .....	17 63	22 00	39 63
Delaware .....		5 57	5 57
Bothwell .....		4 00	4 00
Florence, not to hand.			
Wallaceburgh, 1862 .....	14 00	1 50	15 50
Total .....			\$208 71

## Book Notices.

**THE SCRIPTURES DEFENDED; BEING A REPLY TO BISHOP COLENSO.** By J. M. Hirschfelder, Esq., Lecturer on Oriental Literature, University College, author of an Essay on the Spirit and Characteristics of Hebrew Poetry.

Many of our readers have, we presume, read some of the articles by Mr. Hirschfelder, in reply to Bishop Colenso, as they appeared in the columns of a daily journal. In the volume before us these are brought together and published with a large amount of additional matter. The writer takes up in detail the objections of the Bishop, and answers them in a way which will be, to most, satisfactory. Mr. Hirschfelder's familiarity with the original gives him peculiar qualifications for dealing with the subject; and, among the many volumes which the attacks of the Bishop have called forth, the present deserves no mean place. We may in a future number refer more fully to this work.

**FAMILY SERMONS;** by Horatius Bonar, D D., Kelso. New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

The author of this volume is well known as a devoted minister of the gospel, and as the writer of volumes which have for years occupied a very high place in our Christian literature. We need scarcely refer to him as the author of "The Night of Weeping," "The Morning of Joy," "The Story of Grace," "The Desert of Sinai," "The Land of Promise," "Hymns of Faith and Hope," &c &c. These sermons, fifty-two in number, are plain evangelical discourses, short, and admirably adapted for family reading. We say this much, while we could not agree with the author in all the views he gives of the scriptural passages referred to.

### BOOKS RECEIVED.

The "I wills" of the Psalms; by Rev. P. B. Power. The Desert Pathway; by the Rev. W. Robertson.—Published by Carter & Bros., New York.

The Vail Family. Aunt Fanny's Home. By Brother Ben.—These excellent books for children are published by the Board of Publication, in Philadelphia.

### MONEYS RECEIVED UP TO 22ND MAY.

KNOX COLLEGE.			
Ottawa .....	\$32 42	Binbrook, (additional).....	0 75
Southampton 1st. ....	5 50	Brucefield .....	40 00
West Arran. ....	7 13	Windsor .....	5 00
Port Dalhousie. ....	20 00	Rockwood .....	2 50
Niagara .....	18 75	Guelph (Knox's).....	31 00
		Verulam.....	8 00



N. Easthope.....	10 00
Puslinch East.....	12 62
Zorra.....	12 61
St. Eustache.....	3 50
Drummondville.....	1 75
Ramsay.....	10 00
Athol.....	6 00
Grafton.....	2 00
Brantford, (Well st., special)...	40 00
Owen Sound (Division st.)....	9 53
Cornwall.....	5 06
Glenmorris.....	4 00
Bradford.....	1 55
Scotch Settlement.....	5 50
Farnham Centre.....	2 00
Vaughan (special).....	18 50
Albion.....	6 00
Buxton.....	3 02
Hullett Miss. Ass.....	4 00
Wellesley.....	7 70
Drummondville.....	8 58
Renfrew.....	2 50

With rates from Rev. W. Lohead, jr.,  
Rev. Wm. Scott, Rev. James Black, Rev.  
Jos. Young, Rev. T. Lowry.

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SYNOD FUND.

Ottawa.....	18 13
Stratford.....	10 35
North Easthope.....	12 00
Cote-street, Montreal.....	60 00
Toronto, Knox's Ch.....	20 00
Peterboro'.....	10 00
Vernonville.....	2 13
Grafton.....	4 00
Athol.....	6 00
Gananoque.....	5 00
Ramsay.....	2 60
Owen Sound (Division-street)...	6 42
Westminster.....	7 00
Woodstock (Knox's).....	7 50
Glenmorris.....	4 00
Cornwall.....	3 50
Blandford (Mr. Robertson's)...	8 00
Hullett (Miss. Ass.).....	4 00
Melrose.....	4 00
Lonsdale.....	3 00
Norwichville.....	3 00
Wellesly.....	6 90

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FRENCH CANADIAN MISSION.

London, 1st Mis.....	7 00
Sarnia.....	8 50
Bayfield.....	5 00
Grafton.....	2 00
Ramsay.....	14 30
Erin.....	5 65
Caledon.....	4 35
Owen Sound (Division-street) ..	10 00
Woodstock (Knox's).....	8 62
King (Mr. Milligan).....	9 41
Glenmorris.....	4 00

Cornwall.....	4 17
Markham.....	9 45
Vaughan.....	2 00
Albion.....	2 00
Orillia (Miss. Box & Bible Class)	6 70
Hullett (Miss. Ass.).....	8 00
Priceville.....	4 00
Grimsby.....	2 00

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HOME MISSION.

Normanby.....	3 50
Port Dalhousie.....	\$6 33
Niagara.....	2 36
	8 69
Acton.....	10 60
G. Allan, Innisfil (donation)...	2 00
North Easthope.....	26 00
Windsor.....	5 00
Kingston (Brock-street).....	5 00
Avon Ch., Downie.....	5 00
Carlingford.....	2 00
Chippawa.....	5 00
Knox's Ch., Toronto.....	22 35
York Mills.....	4 25
Gananoque.....	4 00
Owen Sound (Division-street)...	30 00
Presbytery of Hamilton.....	100 00
Norwood.....	3 00
Woodstock (Knox's).....	9 13
Bradford.....	9 50
Scotch Settlement.....	10 76
Hastings.....	1 00
King (Mr. Adams).....	8 00
King (Mr. Milligan).....	18 00
Glenmorris.....	20 00
Vaughan.....	9 00
Albion.....	6 65
Blandford (Mr. Robertson's)...	20 00
Lachute (Henry's Ch.).....	4 00
Saugeen (Mr. Waters).....	4 50
Sullivan and Glenelg.....	6 00
Mono.....	5 65
Oshawa.....	6 00
Owen Sound (Knox's).....	5 00
Wellesley.....	8 30
Mount Forest.....	7 00
Prince Albert and Uxbridge ...	3 30
Walkerton.....	8 00

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CHURCH AT ASSINIBOINE.

Sarnia, S. S.....	8 50
Friends, per Rev. J. Alexander, for Bell.....	2 50

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JEWISH MISSIONS, &C.

Peterboro' Jews.....	29 55
Hullett (Miss. Ass.).....	5 74

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AGED AND INFIRM MINISTERS' FUND.

Blandford (Mr. Robertson's)...	4 75
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MISSION TO AMERICAN INDIANS.

Friend.....	5 00
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