

THE HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

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VOL. I.

THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS EXPOSED—No. 4.

The Calvinistic and Arminian systems of doctrine differ from each other, not in regard to the number of the saved, but in their *exposition of the process* through which, and of the principles on which, the salvation of sinners is effected. They differ also in the accounts they give of the condition of men by nature, and consequently, to some extent, in their accounts of the manner in which the destruction of the lost is brought about. Leaving out of view the *modifying influence* of additional doctrines, such as that of baptismal regeneration held by many Arminians, (the influence of which we pointed out in our last paper,) the number of the saved and of the lost at the consummation of all things will be the same according to both systems. Any authoritative assertion as to the proportion which the saved will ultimately be found to bear either to the lost, or to the human family as a whole, forms no part whatever of either system; and there is nothing in Calvinism to prevent any one from believing, if he thinks he has scriptural grounds for doing so, that the great majority of our race will be seen at last to have been embraced in the scheme of divine mercy. If, on contemplating the past or present state of the world with the view of estimating the relative numbers hitherto of the godly and the ungodly, Calvinistic divines have taken a lower view of the proportion of the former than some Arminians have done, and especially Arminians of the low Pelagian type, who have virtually denied a bible doctrine so essential as regeneration, this has only arisen from the higher estimate which these divines have entertained of the rule by which the religious condition of men is to be judged—or that holiness the possession of which renders men meet for the heavenly inheritance. There is nothing whatever stated in any of the authoritative standards of Calvinism about the relative proportion of the saved and of the lost; there is nothing on this subject embraced in the points of difference between Arminians and Calvinists: a Calvinist would deny salvation to none to whom an Arminian could consistently concede it; and yet it has been common with Arminian writers, with the view of exciting prejudice and hostility against Calvinism, to represent it as teaching that a comparatively small number will be saved, and as consigning to perdition multitudes who, according to Arminianism, would be heirs of glory.

The Synod of Dort, consisting of delegates from the Belgic churches, and also from various reformed churches on the continent, and from the churches of England and Scotland, was convoked by the States General of Holland, in the year 1618, for the purpose of deciding the question whether the opinions of Arminians, which for a number of years had been occasioning much agitation and dissension, could be reconciled with the confession and catechism of the Belgic churches. Misrepresentations the most scandalous have long been current in Arminian literature in regard to the proceedings of that Synod—a Lody of which the venerable Bishop Hall, one of the English delegates, declared, on being compelled by ill health to withdraw from it, that “there was no place on earth so like heaven as the Synod of Dort, and where he should be more willing to dwell.” Bishop Tomline (of Lincoln, in England) published upwards of half-a-century ago, a work of the low Pelagian cast against Calvinism, in which he adopted from Heylin, a bitter Arminian writer, of whom the late Dr. Samuel Millar, of Princeton, says, “he hardly knew how to speak the truth when Calvinism or Presbyterianism was in question,” very gross misrepresentations, purporting to be abbreviations of the articles of the Synod. Thomas Scott, the commentator, in answering Tomline’s work, had too hastily supposed that these abbreviations were faithful and correct, and thus was led to animadvert on them in no measured terms; using such language as that the Synod were presumptuous dogmatists, and he must speak with reprobation of their sentiments; but finding afterwards that he had been misled, and had unwittingly circulated gross misrepresentations of the Synod and their decisions, he did what he could to counteract the evil, and to vindicate the Synod from atrocious calumny, by publishing a translation of their articles at length with the so-called abbreviations subjoined. While he had denounced the sentiments contained in the *abbreviations*, he expresses his thorough approbation of the articles themselves as Scriptural, and of the holy, guarded, reverential and practical manner in which the Synod had stated the doctrines commonly called Calvinistic. At the close of the eighteen articles on Predestination, he gives the one sentence forming the alleged summary or abbreviation of them, and then adds: “I have long been aware that there is ‘no new thing under the sun,’ (Ecl. i, 9, 10,) and that ‘speaking all manner of evil falsely’ of the disciples of Christ, is no exception to this rule; and that misrepresenting and slandering men called Calvinists has been very general since the term was invented; but I own I never before met with so gross, so bare-faced and inexcusable a misrepresentation as this in all my studies of modern controversy. It can only be equalled by the false testimony borne against Jesus and his apostles, as recorded in Holy Writ. But is that cause likely to be in itself good, and of God, which needs to be supported by so unhallowed weapons?” Heylin, it may be mentioned, was not the original author of these misrepresentations of the Synod’s articles, but he adopted and endorsed them, saying, too, that they were the most favorable summary he had seen of the conclusions of the Synod—more so than that given by the Arminian party in their account of the proceedings! We have stated these things because the old misrepresentations in regard to the articles of the Synod of Dort are still circulated by Arminians, and because one of these so-called abbreviations or summaries say

that God had elected to salvation a *very small number* of men; there being in their articles nothing whatever to furnish the least foundation for such a statement.

The organ of Wesleyanism in this Province in like manner sets it forth as part of Calvinism that a comparatively small number of the human family will be saved, and reiterates this representation in a considerable variety of ways; advancing from the milder statements that according to that system the lost are "the greater part," "the majority" of our race, to the stronger that they are "the far greater part" of mankind, that the saved are "the few," and the lost are "the many," and that Calvinism makes "an immense preponderance of wrath in God's creative plan." We find assertions of a similar kind in the writings of Mr. Wesley, who, while representing Calvinists as holding that the vast majority of our race will be lost, made them also distribute the proportions of the lost and of the saved very variously at different times according to his own changing moods. In a letter written in 1756 to Hervey, the author of "Theron and Aspasio" and other works, he charged Calvinists with holding that nine out of ten persons perish. At a later period, in 1770 and 1771, he supposes it to be a fair statement of the case to say that nineteen out of twenty are reprobated; and in the latter of these years he raises the proportion of the lost thirty degrees higher still, and says that, according to Calvinism, only a fiftieth part of mankind shall be saved, and the other forty-nine parts shall be damned. (Wesley's Works, vol. vii, page 410, 3rd American complete edition.) Other statements made along with these by Mr. Wesley and the organ of Wesleyanism we hope afterwards to consider: we meanwhile confine ourselves to the question of numbers.

When statements of this kind are made to disparage and awaken hostility against Calvinism, it is curious to observe that the very body and the very system intended to be commended in comparison, are yet more disparaged by Mr. Wesley when he was not writing as a polemic; and that so far as he has furnished data for determining what his own judgment was as to the proportions of the lost and the saved, hitherto at least, the number of the saved would be greatly smaller than—would not be even one-half of—the lowest estimate which he ascribes to Calvinism. In "the large Minutes" containing the plan of discipline as practised in the Methodist body during the life of Mr. Wesley, we find the following passage: "The world says, 'The Methodists are no better than other people.' This is not true. But it is nearer the truth than we are willing to believe." This passage is to be found in the Book of Discipline now in use, with the slight variation that the answer to what the world is represented as saying, is given more briefly, thus: "This is not true in general;" the last sentence being omitted altogether. One should think, therefore, that if Mr. Wesley esteemed and cast it as a reproach against Calvinism that it says only one in ten, or in twenty, or in fifty are saved, he surely must have believed that there would be a far larger proportion of those whom he declared to be, and who still declare themselves to be, as a body, the best of all people. But what does he say on this point? In a sermon on the use of money, he lays down three rules, by the observance of which we may approve ourselves faithful stewards of the mammon of unrighteousness: "Gain all you can;"

"Save all you can;" "Give all you can." Referring to these in his sermon on the causes of the inefficacy of Christianity, he says: "You may find many that observe the first rule; you may find a few that observe the second; but," he asks, "how many have you found that observe the third rule—'give all you can?' Have you reason to believe that five hundred of these are to be found among fifty thousand Methodists? And yet nothing can be more plain," he adds, "than that all who observe the two first rules without the third, will be two-fold more the children of hell than ever they were before." According to this estimate there were scarcely five hundred true christians to be found among fifty thousand of the class that he declares to be superior in piety and in moral worth to all the world besides! Ninety-nine, at least, out of every hundred of them were doubly more wicked than they were before their conversion! And if such were the case with them, what, according to Mr. Wesley, must have been the proportion of the lost in the world at large, and the power of Arminian free-will as distinguished from the special grace of God?

A WORD ON PRESBYTERIAN UNION.

We subjoin several pretty full extracts from an article in the *Church of Scotland Record* for June last. There are some statements in the article as it originally appeared, from which we would feel under the necessity of dissenting; but we publish these extracts for the purpose of showing the views which prevail among some leading ministers and members of the Established Church of Scotland on the subject of union in the colonies.

After referring to the late census the writer says:—"The total population of Canada amounts to 2,506,755. Of that population about 880,000 are of French origin, and are, like their fathers before them, Roman Catholics, the Romish Church being in Lower Canada in fact the national Church, and possessed of immense influence and wealth, in lands, churches, convents, educational establishments, &c. Besides the French there are a number of Irish Catholics, making in all 1,200,865 adherents of the Church of Rome.

"The next largest body is the English Church, which numbers 364,987; next the Wesleyan Methodist (a very active and useful body), 244,246. Then come the Presbyterians. Of these there are three sections, the Free Kirk, the U. P., and the branch of the Established Church of Scotland. Within the last few months the two former have coalesced, forming together a body 214,340 strong. These call themselves the "Presbyterian Church of Canada." The branch of our Establishment numbers 152,650, and adopts the somewhat clumsy periphrasis, "The Presbyterian Church of Canada in connection with the Church of Scotland." Now from these figures we gather, first, that the two united dissenting bodies greatly outnumber the representatives of our own Church; and, second, that, if our adherents joined these others, the whole Presbyterian body would, instead of falling below the Methodists, considerably outnumber them, and be only about 18,000 below the roll of the English Church. It would in fact become at once the second Protestant Church of the colony in numbers, influence, wealth, instead of remaining in a disunited, uninfluential, third-rate position. And, seeing this, the question naturally arises, Why then this disunion?—always an evil—doubly an evil in a semi-Catholic and Episcopal country, always ready enough to reproach Protestantism and Presbyterianism with the standing reproach of ever-widening schisms. And the question, like many others, is far easier to ask than to answer; for really, in common sense

and sound policy, there is no reason whatever, valid enough to excuse the disunion of the Presbyterians. We should always try to look at these colonial affairs from the colonial point of view—to ask, What shall be best for the colony, not what shall be best for the mother country, or the mother Church. Like every other parent, Britain, having brought the colony into existence, is bound, in dealing with it, to consider her offspring's interest before her own. And, in dealing with the Canadian Church, we should do the same. We should dismiss all notions about "loss of prestige," or "abandonment of principle," or "giving in to the dissenters," and consider only what kind of Presbyterian Church shall most benefit the future of Canada. And we shall surely come to the conclusion that one strong united Church will do more good than two rival and dis-united Churches.

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"Presbytery is established in Scotland, and is there the State religion; but, as soon as it is introduced into Canada, it loses its established aspect or character, and becomes simply Presbyterianism. So with the Free Church. Its non-establishment in Scotland is an accident which it loses when carried across the Atlantic; there it becomes Presbyterianism—nothing less or more. So with all branches of the great Presbyterian family, "their peculiar accidents cease to exist as soon as they become subjects of a country where the causes which gave rise to these peculiarities do not and cannot exist." They are there Presbyterians, and Presbyterians only; and why should they allow a dogged identification of their unfettered Presbyterian principles with the crochets and disputes of churches 3000 miles away to hinder the union in which alone is their strength—would puzzle any candid man to explain. We venture earnestly to counsel them to unite. We are glad to learn that many—indeed most of our leading adherents of our Church in Canada—think with us, and that these views are repeatedly urged in the able and interesting monthly organ of that Church. But we urge a real and binding union; and we advise our Canadian friends not to be content with any counterfeits. We think we have observed a tendency among some of them to rest content with mere talk about union and a certain social co-operation, from which no lasting good can spring. Occasional "exchange of pulpits" may save a new sermon, but it is not strong enough to cement or rivet a union of Churches. Nor is anything gained by those soirees (called in Canada, more idiomatically, 'Tea-meetings'), at which ministers, who have no living Christian or ecclesiastical union, meet and drink tea in the sight of all the congregation. A tea-meeting on a week-day night, attended by three ministers, friends at the tea-pot, rivals in the pulpit, in a village or a township where there is hardly scope for one, is a melancholy spectacle. Don't go about to secure a great end by these peddling means. Let the churches meet and debate the matter reasonably and gravely, and fairly arrange it as God shall aid and enlighten them.

"We hope to see ere long this united Church in that noble colony of Canada—a great Presbyterian alongside of a great Episcopalian colonial Church, each providing for its own children's wants. We have other hopes for that great country, and for all that vast territory of British North America, on which we cannot enter here and now. If British Columbia continues to develop as it is doing now, the next two years assuredly will see a highway stretching through the 1600 miles of plain and valley that lie between Lake Ontario and the Pacific. Along that highway will roll the commerce of the East on a new and speedier route to Europe; China and Japan will be brought at least three weeks nearer to our door. And the territory through which this commerce and population will stream will, we trust, form part and parcel of one great British federation, which shall stretch from Halifax to New Westminster—one great people under one equal sway of liberty and law. And through it all, we trust, future travellers shall see scattered the temples of one Presbyterian Church. Let the Canadians think of it—one great political federation of British North America—one great ecclesiastical union of the Presbyterian Churches."

Official Notices.

KNOX COLLEGE.—The Board of Management will meet in the College on Wednesday, 1st October, at half-past one o'clock. *R. URE, Chairman.*

HOME MISSION COMMITTEE.—The Home Mission Committee will meet in Knox College on Wednesday, 1st October, at five o'clock P. M. Presbyteries are requested to transmit to the Rev. W. Reid, Knox College, on or before 25th Sept., statements regarding the number of vacancies and mission stations in their respective bounds, and the number of missionaries required for the winter six months. *R. THORNTON, Contener.*

FOREIGN MISSION COMMITTEE.—The Foreign Mission Committee will meet in Knox College on Wednesday, 1st October, at four o'clock P. M.

R. F. BURNS, Contener.

KNOX COLLEGE—OPENING LECTURE.—The session 1862-63 commences on Wednesday, 1st October. The Hall will be open at twelve o'clock, and the Lecture begin precisely at quarter past twelve.

Home Ecclesiastical Intelligence.

DEATH OF REV. MR. DEAS.—It is with regret that we notice the death of the Rev. Mr. Deas, late of Adelaide and Warwick. Mr. Deas, who had been in delicate health for some considerable time, had gone to visit his native country, Scotland. His strength, however, did not rally. Mr. Deas had been for a considerable time Pastor of the Congregations of Adelaide and Warwick, and by his labours and pastoral oversight had done much to extend the interests of religion in the district with which he was connected. We expect to give in next number a memoir of the deceased minister.

ACTON.—The Rev. L. Cameron recently licensed to preach the gospel, has received a call from the Congregation of Acton. The same gentleman has received a call from Osprey and Nottawsaga.

MINTO.—The Rev. A. Stewart has received a call from the Congregation at Minto.

WAKEFIELD.—The Rev. W. White has been ordained and inducted as Pastor of the Congregation of Wakefield.

COLLINGWOOD.—On Wednesday, 20th ult., the Rev. R. Rodgers was inducted as Pastor of the Congregation at Collingwood.

GODERICH.—The Congregation of Goderich have presented a unanimous call to the Rev. R. Urc, of Streetsville, which has been accepted.

MELROSE AND LONSDALE.—The Rev. Mr. Turnbull has been ordained and inducted as Minister of the Congregations of Melrose and Lonsdale.

TEESWATER.—The Rev. Adam McKay has been ordained and inducted as Pastor of the Congregation at Teeswater, in the Presbytery of Huron.

WESTMINSTER.—The Rev. A. Simpson was on the 30th July ordained and inducted as Pastor of the Congregation at Westminster. Mr. Simpson is settled with cheering prospects of success.

PARIS.—We noticed briefly in last number the ordination of the Rev. James Robertson as Pastor of River Street Congregation, Paris. It took place on 23rd July. There was a large attendance of the members of Presbytery on the occasion, and Mr. Robertson enters on his labours with the most encouraging prospects of success. In the evening there was a large social gathering of the Congregation and their friends, which was addressed by several members of the Presbytery and by the Ministers of the various Evangelical Churches in the town.

OSHAWA.—The new Church recently erected in Oshawa by the Congregation hitherto under the pastoral charge of the Rev. Dr. Thornton was opened for public worship on Sabbath 24th. The services were conducted by the Rev. D. Inglis of Hamilton, and the Rev. Dr. Thornton. A fuller account may appear in our next number.

General Religious Intelligence.

EVANGELICAL ALLIANCE.—Sir Culling Eardly has resigned the office of President of the Evangelical Alliance. He has taken this step on account of the many and onerous duties devolving upon him as President.

DEATH OF THE LORD PRIMATE OF IRELAND.—Recent papers announce the decease of the Hon. and Rev. Dr. Beresford, Archbishop of Armagh, Primate of Ireland. The deceased prelate died at a very advanced age. He was highly and very generally respected.

THE CARDROSS CASE.—It will have been observed by our readers that the action against the Free Church in the Cardross case has fallen to the ground, the majority of the judges having decided that the General Assembly was not a body against which an action could be brought. It is stated that a new action will be raised against the individuals forming the Assembly.

NEW FREE CHURCH AT CRATHIE.—The foundation of a new Free Church at Crathie was lately laid by the Earl Dalhousie, who gave an eloquent address on the occasion, after a sermon had been preached by the Rev. Dr. Guthrie. Crathie is in the immediate vicinity of Balmoral.

ROMAN CATHOLIC UNIVERSITY IN IRELAND.—The Roman Catholics of Ireland lately laid, with great demonstrations, the foundation of "St. Patrick's University" at Dublin. We rejoice to see that their application for a Royal Charter has been promptly refused by Lord Palmerston, who spoke decidedly against denominational colleges in Ireland.

DR. GUTHRIE'S CONCLUDING ADDRESS.—The Irish General Assembly have resolved to distribute gratuitously 50,000 copies of Dr. Guthrie's address at the close of the General Assembly of the Free Church, as bearing on the question of Ministerial support.

NEW WAR IN CHINA.—In consequence of the advances of the Taepings, and their attacks on the property of Europeans at the five ports open for commerce, the British have been led forcibly to resist the rebel forces, and to co-operate with the Chinese Government.

LORD BELHAVEN'S BILL.—The Bill introduced by Lord Belhaven with reference to the administration of discipline in the Established Church, among other things compelling the attendance of witnesses at Church Courts, has been postponed for the Session.

OPENING OF UNITED PRESBYTERIAN DIVINITY HALL.—The Hall opened at the usual time, when Prof. McMichael delivered an introductory address. The subject of the address was the life and character of Augustine. The number of students enrolled was about 170.

POPERY UNCHANGED.—Our readers will have heard, by the daily and weekly newspapers of the alleged conversion of the late Sir Allan Macnab to the Romish faith a short time before his death. Statements have been published both by Rev. Mr. Geddes, the Protestant Clergyman, and by Bishop Farrell. We believe it will be the general conviction of the community that a gross outrage was committed by the agents of the Pope. One lesson which this occurrence may teach Protestants generally is, that Popery is unchanged.

MURDER OF ANOTHER AMERICAN MISSIONARY.—It is stated that the Rev. W. Meriam, an agent of the American Board of Missions stationed at Philippopolis, who had been on a visit to Constantinople with his wife, was on his return, and when only about nine miles of his station, attacked by brigands and cruelly murdered. Mrs. Meriam reached her home in safety.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.

In our last number we referred to the meeting of the General Assembly of the Irish Presbyterian Church, and noticed the fact that the Rev. Dr. Cooke had been elected Moderator. We subjoin a few of the more prominent items of business which occupied the attention of the Assembly.

STATE OF RELIGION.

The Rev. Dr. Kirkpatrick, of Dublin, presented the report on the state of religion. The report stated that although the excitement connected with the revival of 1859 had passed away, the result of that gracious awakening was still felt, and the condition of the Church was more satisfactory than before the revival. Prayer meetings, Bible classes, open-air preaching and other means had still been employed to reach the lowest classes of the people, and there was every reason to believe that abundant fruit had been the result. The report noticed some causes for humiliation, and certain doctrines which should at present be specially brought forward. After some remarks from Dr. Johnston (originator of the open-air preaching system) and others, the report was adopted.

ROMAN CATHOLIC MISSION.

The Rev. Mr. McNaughton presented this report. It stated that in the Connaught Presbytery there are now 15 congregations with ordained ministers. From 14 of these, answers to the usual queries have been received. In connexion with these 14 congregations there are 36 preaching stations. The attendance is in all the congregations 866, and at the preaching stations 767; there are 52 day and Sabbath Schools with 1,732 scholars. There are also employed 14 colporteurs and Scripture readers. Of the 15 congregations 9 had no existence at all ten years ago. The happy fruits of the mission are seen in many different spheres. More than 100 of the female pupils have gone to fill situations of

trust in families, and almost all have done credit to themselves and to their teachers. A goodly number of lads have been fitted for situations in merchants' offices, banks, &c. Many young converts have gone to other lands, and others have been removed to the better land where they are now mingling with the general assembly and church of the first born. The work is prospering, although denunciations from the altar are thundered against the proceedings of the missionaries. On the motion of Mr. Hanson the report was adopted.

FOREIGN MISSION REPORT.

The Foreign Mission Report, presented by Rev. Dr. Morgan, gave a comprehensive view of the position and progress of the missions. At Rajkote matters are in a promising state. The school was lately examined, when 150 boys acquitted themselves creditably. The native christians attend ordinances regularly. At Gogo the native church consists of 114 members, and there are 170 children under christian instruction. At Surat, a place of great importance and influence, the mission is strong and prosperous. The work has been sustained mainly by Dr. Glasgow and Mr. Montgomery. The number of native communicants is 17. There are 7 schools, attended by 424 boys and 29 girls. The press is vigorously employed, and the printing of the revised version of the Gujurati Old Testament has been completed. Borsud is occupied by Rev. Mr. Taylor with encouraging success and encouragement; he extends his labors to other localities in the neighborhood, several of which are in a most interesting state, earnestly pleading for additional laborers. The report was approved and sustained.

JEWISH MISSION.

The Report of this Committee, of which Rev. John Rogers, of Comber is Convener, gave an interesting sketch of the missionary operations at the several stations occupied by the Church. These are Bonn, Hamburg and Damascus. At the two former places missionary operations as usual are carried on, but nothing particular has occurred during the year. At Damascus the work of the mission, which had been interrupted by the massacres which had taken place, was resumed in October last. Since then about 35 persons have applied to be received as Protestants, and taken under instruction, but in many cases their motives have been erroneous and selfish. The greatest encouragement is the facility for establishing schools which now exists. At the schools now in operation there are 140 pupils; but schools might be established, were there the means, in every corner of Syria. Things are still in an unsettled and uncertain state.

COLONIAL AND CONTINENTAL MISSION.

The Colonial Report was presented by Rev. Mr. McClure, who has done much for the cause of Presbyterianism in all the British Colonies. The report referred to Canada, New Brunswick, British Columbia, Australia, New Zealand, &c. Fewer ministers appear to have been sent out than in former years. But the Mission Board has liberally aided by grants of money several of the colonial churches, our own among others, whereby they have been enabled to prosecute the missionary work.

The Continental Report was presented by Professor Gibson. It referred to the several societies and churches on the continent which have been aided by the Church in Ireland. These are—in France, (1) The Union of Evangelical Churches; (2) The Evangelical Society of France; (3) The Evangelical Society of Lyons; (4) The Central Society of Evangelization; in Belgium—The Missionary Church of Belgium; in Switzerland—The Evangelical Society of Geneva; and in Italy—The Waldensian Church. The report urged especially the claims of Italy as specially entitled to our sympathy; and pointed out that in laboring for Italy, they should be really labouring for the whole world.

OTHER SUBJECTS.

Various subjects occupied the attention of the Assembly, such as Sabbath Observance and Temperance; Reports on Ministerial Support, and on Church

and Manse Building; Intermediate Education; hearing of deputies from the Free Church, the English Presbyterian Church, and the Rev. Mr. Watts from the Presbyterian Church of the United States, O. S. We observe that the action of the Assembly, and especially the speeches and resolutions on the subject of the American Church have been severely commented upon by some of the Presbyterian newspapers in the States, as not manifesting a right appreciation of the struggle now going on. The next meeting of Assembly was appointed to take place at Belfast, on the first Monday in July, 1863.

REV. MR. CHINIQUY AND THE WORK IN ILLINOIS.

A writer in the Philadelphia *Presbyterian* referring to the visit of the Committee of our Church to Ste. Anne's, and to the report which has been published, says:—

“Such a report from such men, having access to so much on both sides of the questions involved, cannot but give hope that a result entirely satisfactory may yet be reached. This hope they themselves express in their published report. This report, it strikes me, should appear in full in all the papers that have published the various statements against Mr. Chiniquy. I hold it to be but fair, that he should have the benefit of such a presentment of his case before the entire Christian public, whether in America or Europe. Whatever he is, or may be, justice should be done to him. I hope, therefore, that you and other conductors of religious papers, at least in our Church, will publish the whole report as it appeared in the *Daily Witness* of Montreal, July 12, 1862. The interests involved demand all the light that can be obtained. The work of St. Anne is great, and though but a small portion of it remains under our control, yet the whole should be understood and appreciated by the Christian public. Whatever decision the Canadian brethren may reach, my earnest hope is that that work may yet secure unobstructed prosperity. The work is God's; Chiniquy is but an humble instrument. Divine Providence will yet demonstrate how far the instrument has been honest and true, as well as earnest. Like Luther and Cromwell, he can afford to wait for that demonstration.”

It is but right to state that the writer of the above speaks from personal knowledge of Mr. Chiniquy and of his work, and of all the circumstances connected with the late charges against him.

AUSTRALIA—GENERAL ASSEMBLY OF VICTORIA.

The half-yearly sitting of the General Assembly of the Presbyterian Church of Victoria was held at the Scots Church (Mr. Hetherington's) Collin's Street East, during the 6th, 7th, 8th, and 9th of May, under the Moderatorship of the Rev. A. Love. Amongst other matters of a more local and sectional character, the subject of general system of education for the colony was discussed at some length. Mr. Heales' bill for promoting education was submitted to the Assembly by Dr. Cairns, and was generally approved of by the members. A committee was appointed to watch its progress through both Houses of Legislature, to confer with Mr. Heales with regard to it, and to make any suggestions for its improvement which they might think proper. The character of this bill is such that whilst it provides for the existence of the Educational Board, and permits the attendance at any school, of the child of a member of any denomination unquestioned in religious matters during four hours of secular instruction it interferes as little as possible with existing arrangements, and does not compel any local committee to place the management of its school under the control

of the Central Board without the consent of a majority of the members of the Local Board, and of the denomination to which the school belongs. The report of the Home Mission Committee, recommending the appointment of an agent in Scotland, for the purpose of selecting and transmitting suitable ministers of the Church to this colony, was brought up and adopted; and James Cunningham, Esq., of Edinburgh, W. S., was appointed as agent.

SPECIAL RELIGIOUS EFFORTS IN LONDON.

In anticipation of the large influx of foreigners during the present year, British christians took steps at an early period to provide for their religious and spiritual improvement. For this purpose special services were appointed, many of them in foreign languages. Since the commencement of the season, the means, which were previously arranged have been diligently employed, and it is hoped that of the many strangers who have visited London for pleasure or business, not a few have gone away possessed of the pearl of great price. With the view of benefiting foreigners, some of the most gifted ministers from abroad have been employed in preaching the great truths of the gospel, including such names as those of Grandpierre, Audebez, Napoleon Roussel, Merle D'Aubigne, and Krummacher the court preacher at Berlin. The Rev. Dr. Jeune one of the heads of colleges in Oxford also preached in Westminster Abbey in French to a large audience.

While the foreign visitors have thus been thought of, the home and English population have not been forgotten. Immediately adjoining the exhibition building stand two remarkable structures, one is a plain and commodious structure called the "Gospel Hall," in which, every day, at frequently recurring periods, united prayers and thanksgivings are offered, while every evening are preached pardon and peace through faith in Christ, and the other great and momentous truths of God's word. The second of the novel structures is a Bible Depot, where are various shelves, each designated as to its language, in which the scriptures are on sale in English, French, Italian, Spanish, German, Swedish and Hebrew.

Tract distribution in the parks and also at Kensington is carried on very extensively. Besides other societies the Monthly Tract Society has provided 360,000 polyglot tracts, consisting of texts of scripture in four languages. In connexion with the midnight mission, special reference is had to foreigners who may be met with, and men are employed every night in going forth to Regent Street and the Haymarket with large placards containing striking passages of scripture in English and French. In the Haymarket open air services are conducted every night at half-past twelve, when the scriptures are read, addresses delivered, and thousands of tracts in French and English distributed.

The Evangelical Alliance held a soiree in Freemasons' Hall for the purpose of giving Foreign and British christians an opportunity of meeting and cultivating each others acquaintance. The Hon. A. Kinnaird, M.P., presided, and in the name of the Alliance bade the foreigners welcome, and in doing so, bore testimony to the cordial hospitality shown to British christians at the Geneva Conference.

It is most earnestly to be hoped that, through the divine blessing, these and other like efforts may be productive of great good, to the conversion of souls and the glory of the Redeemer.

THE UNIVERSITY QUESTION—PUBLIC PETITIONS.

The Committee appointed by the Synod in June last to watch over any legislation that might be proposed regarding the University of Toronto, or the further endowment of Sectarian Colleges, have agreed to take immediate action on this important question. They deem that no time should be lost in instituting a

vigorous movement for the purpose of making known to the Government and Legislature the strong convictions of the people of the Canada Presbyterian Church on the question of endowing Sectarian Collegiate Institutions. They have therefore issued petitions to Sessions and Presbyteries, urging them at the same time immediately to petition the Governor General to discountenance and resist any attempts that may be made to interfere with the endowments of Toronto University and College, or to divert them to sectarian uses. It is hoped that every Congregation, Session, and Presbytery in our Church will petition against so manifest and flagrant an injustice to nearly, if not more than one-half, of the people of this country, as such interference with these endowments would be. We, as a Church, ask nothing from Government, either for our preachers or our teachers. We are willing to depend on the Christian liberality of our people for the funds necessary to carry on our College, and our Missionary work. We have taken this ground, partly, because some of us would consider it wrong, under any circumstances, to accept of state aid for religion; and partly because others deem that such aid would be ensnaring and entangling to us as a Church, and might lead to a compromise of those principles of ecclesiastical liberty which we all hold so dear. On either ground we hold that we cannot in conscience accept of public money for any religious object whatever. Holding these views, it follows, as a matter of course, that we cannot approve of the Government endowing religious institutions under any pretence whatever. The funds entrusted to the Government are for the good of the whole commonwealth, and cannot be diverted into special channels without wrong being done, and without compromising the country by giving public sanction to religious errors and corruptions. If the Government wished to disturb the harmony which at present exists, with but slight exceptions, among the various denominations of Christians in this land, and to excite bitter religious animosities, they could not adopt a better plan than that recommended to them by those who are proposing to bolster up their own religious institutions at the public expense. The introduction of a Bill into Parliament for this purpose will be the beginning of an agitation throughout the country of a kind as keen as that which arose on the question of the Clergy Reserves; and if once begun, it will doubtless take the direction of not only arresting any attempts at the further endowment of Methodism, Prelacy, and Popery from the public purse, but also of insisting that the Government should at once and for ever withdraw all the grants now wrongfully bestowed upon their Seminaries of Theology.

It is vain for Wesleyans and others to tell us that they want money only for secular learning. This is a manifest subterfuge. They want it for Colleges which they have erected for *religious* and *theological* purposes. We all know what the plea put forward by them means. They could not very well say to the country—"We find it hard to keep up establishments to educate our priests and ministers in our peculiar theologies and practices. They draw too much upon the purses of our people, therefore we want the Government to give us a share of the common educational funds, or of the public moneys for this purpose." They could scarcely make this plea without exciting the ridicule of the community; yet in point of fact, this is the real plea which, under the guise of literary education, combined with religion, they now press upon public attention. We cannot but feel amazed that Christian men and Protestants are willing, for the sake of a small temporal advantage to themselves, that the soul-destroying system of Popery should, along with them, receive public countenance and support. Romanists, doubtless, greatly rejoice at having such staunch allies in this matter. They can, with such a band of helpers, look on quietly; they do not need to agitate at all; they will vote when the time comes, and by the aid of their worthy Protestant friends, obtain the lion's share of the spoils.

We trust that there will be no hesitation on the part of our Church on this question. Whatever others may do, we must not permit ourselves to be compromised or misunderstood, on a matter so important.—*Com.*

FORM OF PETITION ON UNIVERSITY QUESTION.

The following is the form of petition sent to Congregations by the Committee appointed by the Synod. It is desirable that the petition to the Governor should be forwarded at once. The heading of the petitions forwarded should be in writing.

"That your Petitioners are deeply interested in the maintenance of the Provincial Educational Institutions, and especially of the University of Toronto and University College, as at present constituted, for the equal and unrestricted advantage of all classes and religious persuasions of her Majesty's subjects in this Province.

"That your Petitioners believing that the maintenance of the University of Toronto and University College in the highest state of efficiency, and free from all class or denominational restrictions, is necessary to the educational well-being of the Province, would deeply deplore the passing of any Legislative enactments that would interfere with or tend to frustrate the liberal and unsectarian principles on which these Institutions have been organized.

"That your Petitioners learn with regret and alarm that it is proposed to appropriate some portion of the Funds of the said University and College, or other public Funds of the Province, for the endowment of certain sectarian Colleges connected with some of the religious denominations of this Province.

"That your Petitioners feel that such a measure, if sanctioned by the Government and Legislature of the Province, would be a great injustice to themselves, and to the other large and important religious denominations in this Country, who cannot, in conscience, approve of, or participate in, the appropriation of Public Funds for the endowment of denominational or sectarian Seminaries of learning.

"That your Petitioners believe further that such a measure, if attempted to be carried into effect, would give rise to bitter religious animosities and tend to injure, if not destroy, the national system of Education so happily established among us.

"That your Petitioners deeming the welfare of the country to be deeply compromised by the proposed endowment of sectarian Colleges, are constrained, on the ground of patriotism, as well as of religion, to oppose any such measure by every constitutional means in their power.

"May it therefore please your Honorable House to refuse your sanction to any attempts that may be made to interfere with the funds of the Provincial University and College, or to endow from these, or any other Public Funds, any of the denominational institutions in this Province.

"And your Petitioners, as in duty bound will ever pray."

Missionary Intelligence.

LETTER FROM REV. J. NISBET.

KILDONAN MANSE,

Red River Settlement, July 19th, 1862.

Rev. R. F. BURNS, St. Catharines, C. W.

MY DEAR SIR,—You will observe by the above that I have at last reached the Settlement. I wrote you a short letter from St. Paul. From that place I set out by stage coach on the morning of Monday, 30th ult., and had a very pleasant journey across the prairies to Georgetown. Thus far there was no delay: five days brought me to Georgetown, where I expected to find the steambont, but it had not arrived from Fort Garry, and did not make its appearance till Sabbath morning. Then there was very little freight waiting for it, and upwards of fifty waggons being on the way, it was resolved to delay

until they would come up. Hence it was Friday evening (11th instant) before the boat was ready to start; then the water is at present very low in the river, and we frequently ran aground before passing what is called "Goose Rapids," not more than forty miles from Georgetown. After that I think we ran aground only once; but two slight accidents delayed us a good many hours. By these means we have been more than a week on the passage, whereas we should not have been more than three days. At Georgetown I was very heartily welcomed by one of our people, a chief trader of the Hudson's Bay Company. As the Company now use the St. Paul route in preference to that by Fort William they require to keep an agent at Georgetown, where they have purchased land from the U. S. Government, and erected storehouses, &c. Mr. Murray (with whom I lodged there) was a hearer of your father in 1839, the greater part of which year he spent in Paisley as a surveyor. I spent a very pleasant week with Mr. M.'s family, and had service twice in his house on the Sabbath, when several of the boat hands and passengers, a few U. S. soldiers (now quartered there) and some other residents of the place attended. In Georgetown I think there are only four families, and at present about twenty-five soldiers. On the boat there were only three passengers. The captain and other officials were very kind and agreeable. We reached Fort Garry about midnight, and this morning I was visited on board by Rev. Mr. McDougall, Wesleyan Missionary from Norway House (who is at present on a visiting tour to the various Wesleyan Missions west of this) and Mr. Linklater (one of our people) chief salesman of the Company here. We went to the Fort where I met with Mr. Mactavish, Governor of Assiniboine, and the staff of officials, and with whom I breakfasted. Mr. McDougall then drove me to the manse, and on the way we had some conversation on missionary matters. Mr. Black (who has been complaining a little for a week or two of lumbago) we found pretty well. I have met with a very kind and warm reception from Mr. and Mrs. B. We have not yet had time to talk much of arrangements, but as soon as we are able to get our plans matured I shall write you fully.

I have much reason to be grateful for the mercy that has followed me throughout the journey, and that in the enjoyment of perfect health I have been brought to its close. To-morrow I expect to preach here and at the lower station, as Mr. B. is not sufficiently recovered to undertake the journey.

The people on the Assiniboine have made considerable progress with their place of meeting: the aid that I have brought with me, and the sums that I have no doubt have been sent to Mr. Reid since I left, will encourage the people much; but the fact that they have set about the work without such aid is evidence that the generosity of our young friends will not be misapplied, but be bestowed upon those who are willing to the utmost of their ability to help themselves.

I left the company who were bound for Carriboo at St. Paul, and have not since heard of them. If they are coming on they will stand a poor chance of getting to the west side of the mountains this season.

I have seen some thorough specimens of the native tribes here and on the way down with their painted faces, feathered heads, with all sorts of beads and other ornaments about their persons, and the universal smoking pipe. Some of them are large, stout fellows. They are chiefly Red Lake Indians, and have visited the boat these last two trips to demand compensation for this new innovation on their waters. The Steamboat Company—or perhaps the Washington Government—will likely require to make some arrangement with them to bring matters to a proper bearing: hitherto, I believe, small presents have satisfied them.

Hoping to have something more interesting to write about by and by, and

With Christian regards,

I am, yours very truly,

JAMES NISBET.

MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

The August number of the *Record* of the Lower Provinces contains a letter from the Rev. Mr. Matheson, dated Anciteum, 20th February, giving an account of the late disasters to which the mission in Tana has been subjected. The following extract will give an idea of the savage treatment experienced by the missionaries.

"On Saturday, the first of February, there was a consultation held among the chiefs (of which neither our friendly natives nor I knew anything until afterwards), at which it was agreed that they should burn our houses, rob us of our property, and oblige us flee the island. On Sabbath night our church, which had been previously injured by the hurricane, was burnt, and an attempt, it is said, made to burn our house. Our friends say that the design of our enemies was to burn the church, to murder us all in our beds, to rob, and then to burn the mission house. Their design was, however, frustrated, as we saw the fire shortly after it was kindled. There were a number of armed and painted savages about the church, who said they had come for the purpose of extinguishing the fire. It is evident that the fire must have been kindled by some of the party present, as they live some two or three miles distant, and were seen by us upon the spot immediately after the fire had originated. As nothing could be done to save the church, I did not leave Mrs. Matheson, who was then very ill. Mr. Paton, however, went out and prevented them from setting fire to the house. As I was not out they took it for granted I was sleeping; and Mr. Paton overheard them asking one another where we slept, at the same time there was an unarmed native (followed closely by an armed one) attempted to collar Mr. Paton; as he advanced Mr. Paton presented his revolver, the seeing of which made the murderous assassin to retrace his steps.

"I was pleased to see that none of our friends were present, from which I inferred at the time (and which I afterwards found to be true) that they knew nothing of the secret plots which our enemies have of late been laying for the overthrow of the Gospel upon this island."

The same treatment being manifested on the following day, and it being plainly intimated that the missionaries would not be allowed to continue longer on the island, they availed themselves of the appearance of a vessel which providentially came near, and were taken by her to Anciteum. The vessel subsequently returned to Tana, bringing off some of the property of the missionaries, and a number of the Tanese who were friendly to the Gospel; all of these are now under christian instruction.

Mr. Matheson concludes in the following words:—

"Thus you see though the Devil has succeeded in driving us from Tana, yet he has not kept all the Tanese from us. Since our Tanese came I spend a portion of every day with them, in endeavouring to impart religious knowledge. I have also family worship with them morning and evening.

"All things considered, I hope that our residence here for a time may tend even more to the building up of the Tana mission than if we were upon the spot. While we were on Tana I believe that Kapuku would have declared himself on the Lord's side, were it not for the persecution to which he was subjected. He dare not come near the mission premises, either by day or night, for the purpose of receiving instruction as he earnestly desired. Time and again have they threatened to shoot him if seen near the mission premises; but in the face of all their threatening, and in the midst of all their opposition, he stuck by us, declaring that he was resolved to receive and know the Word of God. His conduct is very consistent, and I think he may be regarded as the first-fruits of the Tana mission on this side of the island."

MISSIONS OF UNITED PRESBYTERIAN CHURCH—ALEPPO.

The *Missionary Record* for August contains an account of the illness and death of Mrs. John A. Chalmers, the wife of the Rev. Mr. Chalmers, Missionary

at Emgwali in Caffraria. The deceased was the daughter of the Rev. Dr. Lindsay, Professor of Exegetical Theology, and had been only a short time in Africa. At Algiers, the Rev. B. Weiss reports six villages open for the preaching of the gospel. The Rev. Mr. Whitecross had arrived at Grand Caymanas. He was most affectionately welcomed, and reports several striking cases of conversion.

The United Presbyterian Church has for some time had a mission at Aleppo, intended for the evangelization of the Bedouins. Missionary operations among the Bedouins have been attended with very considerable success. One tribe—the Ferdoons—have, in a great measure, given up their wandering habits, and are employing themselves in cultivating the soil. The Rev. Mr. Grant Brown writes:—"The Ferdoons, about 500 tents strong, are an encouraging example of a tribe recently localized, and their prosperity is likely to produce a good influence on those tribes who are almost persuaded to give up nomadic life. One of them said to me, 'We were stoppers of the road' (i. e., plunderers of caravans), 'but now, by the help of God, we have become agriculturists.' An old man, looking at my watch, said, 'I had two like that of gold.' 'Where did you get them?' 'I won them on the road,' explaining himself with the gesture of striking with a spear. Their former habits are in striking contrast to their present occupations and dispositions." No sooner had this change been wrought in the habits and pursuits of these children of the desert, than, as we learn from a communication in the *News of the Churches*, they appealed for christian instruction, proving their sincerity by the contribution of £12 per annum, in kind, to each individual teacher sent among them.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

In connexion with the Missions of the Irish Presbyterian Church, we quote the following interesting statement from the *Banner of Ulster*, when referring to the Missions of the General Assembly:—

"One incident connected with the Assembly's mission to Syria requires notice, as it manifests the high esteem in which the Assembly's missionaries are held in the countries where they labour, and also reflects honour on the Church that has sent them forth. The late Said Bey, Prince of Lebanon, died shortly after the insurrection in Syria, in which the Rev. William Graham was martyred; he, on his death-bed, committed his sons to the guardianship of the British Government, through Lord Dufferin, the Commissioner of the Government in Syria. The Government, having undertaken the care of the children of the great Druse Chief, proposed to the Rev. Smyley Robson—the Assembly's missionary in Damascus—that he should become the governor of that noble family and superintend their education. This Mr. Robson refused to do without permission of the Board of Missions; whereupon a communication was laid before the Board, through the Rev. Mr. Rogers, from the Government, requesting its permission for Mr. Robson to undertake the duties which Government had entrusted to him; and it is gratifying to observe that the Board at once acceded to the request of these distinguished men; and Mr. Robson is now in such a position of honor and usefulness, and has obtained such an open door for the introduction of Christianity into that land such as hitherto has seldom or ever fallen to the lot of a missionary of any Church.

MISSIONARY ITEMS.

MADAGASCAR.—Good news have been received from Madagascar. They who went forth weeping are returning rejoicing and bringing their sheaves with them. Ellis, the noble missionary, writes:—"The numbers of the Christians have increased in a number almost incredible to themselves. David Johns says the 45 cases of Scriptures and Tracts will not be enough. The best men for character and ability in the country are now numbered with the Christians."

Among the signatures to a letter to Mr. Ellis are the names of three officers of the palace. Mr. Ellis was warmly welcomed. The King had commissioned special officers to receive Mr. Ellis and conduct him to the home prepared for him. On the day after his arrival he had an interesting thanksgiving service with the native christians. A most encouraging letter has been also received from Rev. J. J. LeBrun, dated 25th March.

THE FIRST PRESBYTERY IN CHINA.—The first meeting of the *Classis* or Presbytery of Amoy, was held on Wednesday, 2nd of April, at Amoy. Rev. J. Van Ess Talmage, of the American Reformed Dutch Church, with his two colleagues in the mission, Rev. Dr. Carstairs Douglas and W. S. Swanson, constituted the ministers; and the five organized native churches at Amoy and the neighboring mainland sent each a representative Chinese elder. Mr. Talmage was chosen Moderator. The next meeting is to be held at Pechuia, the small town where the labors of Rev. W. C. Burns were so signally blest some years ago.

TINNEVELLY.—Dr. Caldwell, of the Propagation of the Gospel Society, reports that in the district of Edeyengoody there are 3,056 under christian instruction, of whom 1,948 are baptized. Fifty-two were baptized during the past year. The amount raised in the district for religious purposes was 1,121 rupees. There are 29 schools and 1,215 children.

THE PUNJAB.—The Rev. Mr. Clark, of the Church of Scotland Mission, gives in the *Church of Scotland Record* an interesting account of a recent missionary tour. He had attended a mela, a large gathering, where the principal ceremony is bathing. He found a greater desire than usual among the people to hear about Christ. The wish to hear Europeans believe, and how their worship is performed. Mr. Clark had the opportunity of addressing the largest assemblage of Hindoos he had ever spoken too.

MEMORIAL CHURCH AT SEALKOTE.—At Sealkote, in the Punjab, there was lately laid the foundation stone of a Presbyterian Mission Church, in connexion with the Church of Scotland, in memory of the Rev. Mr. Hunter, who was massacred with his wife and child in 1857. In connexion with the mission there is an orphanage both for boys and girls.

EGYPT.—The Viceroy of Egypt has lately presented to the American Mission at Cairo a valuable building. He is very kindly disposed towards the missionaries, and lends them the aid of his countenance and his friendship. Missionaries are located at Alexandria, Cairo, Benisouef and Ossiout. Sixteen native teachers are engaged in giving instruction under their direction, and between 400 and 500 are in the different schools. This mission has received a fresh impulse, and is now greatly prosperous.

Proceedings of Presbyteries, &c.

PRESBYTERY OF GREY.

The Presbytery of Grey held its usual quarterly meeting at Owen Sound on the 8th day of July, but immediately adjourned to meet at Southampton on the 16th of July, at 6 P. M.

The Presbytery met at Southampton accordingly. There was a large attendance of ministers—that of elders was not quite so numerous.

The committee appointed by the Synod in their deliverance on the "Southampton Case" were present, namely, Messrs. John Scott, of London, Skinner, and W. S. Ball, ministers, and the Hon. John McMurrich, elder, and were associated with the Presbytery. The Rev. Wm. Matheson of North Bruce, in the Presbytery of Huron, was also present, and was requested to take a seat in the Court.

The "Southampton Case" having been taken up, the Synod's deliverance on it was read, when Mr. Scott, convener of the committee, stated that they had met and advised with the parties concerned; but that their efforts to effect a union between the two congregations had failed. Mr. Ball, their Secretary, then gave in a report of the Committee's procedure, which was just to the effect stated by Mr. Scott. Under these circumstances, it only remained that the Presbytery proceed to the moderation of a call in the first Congregation, Southampton, as formerly granted. Messrs. Grant and Bremmer were appointed to the performance of this duty at Southampton, on Tuesday, 29th July, at 11 o'clock; also, to preach at West Arran at 4 o'clock P. M. of the same day in order to give ministers in that locality an opportunity of signing the call; intimation to this effect to be given to the congregation on Sabbath next, by Mr. Davidson, student, at the present time labouring among them.

In compliance with a petition from Orange-hill Station, formerly within the bounds of the Huron Presbytery, but transferred by the Synod at its recent meeting to the care of this, Mr. Moffatt was appointed to dispense the Sacrament of the Lord's Supper at Mackintosh's Station (in the immediate neighbourhood of Orange-hill) on 2nd Sabbath of August.

A petition was presented from the Stations of Ninth Line, St. Vincent, Sydenham, and Euphrasia, praying for the moderation of a call. As the Presbytery desired further information on the subject, it was agreed that the petition lie on the table, and that these Stations, as also that of Meaford, be requested to send delegates to the next meeting of Presbytery, which it was also agreed should take place a month earlier than usual.

A committee was appointed for the examination of students, consisting of Messrs. Greig, Moderator, Moffatt, C. Cameron, and the Clerk, Mr. Greig, Convener. (This committee, it may be stated, will meet at Durham, on 2nd Tuesday of September, at 10 o'clock.)

It was agreed that Mr. Grant should visit the Bruce Mines district, should the proposal formerly made to the Home Mission committee be accepted, Mr Grant being prepared to go in the months of August or September for three Sabbaths.

Mr. J. Cameron, Convener of the Home Mission committee, gave in their report, which was received. *Inter alia*, it referred to the debt contracted by the Presbytery in connection with Home Mission work, the large amount of this debt being to be attributed to the fact that the Presbytery of Grey is just very much composed of the Home Mission fields of the former three Presbyteries of London, Hamilton, and Toronto. The debt, however, as the Report stated, had been very much reduced. In January last it amounted to between \$600 and \$700. It now amounts to about \$120, and there is ground for hope that it will soon be altogether cleared off.

The Presbytery adjourned to meet at Durham on the 2nd day of September at 2 o'clock.

W. PARR, *Presbytery Clerk.*

PRESBYTERY OF OTTAWA.

A special meeting of this Presbytery was held at Ottawa on the 4th Aug., when Rev. Mr. White went through his trials for ordination with approbation.

The regular meeting of Presbytery was held on the 5th and 6th of the month. The opening sermon was preached by Mr. McKenzie. The Rev. A. Henderson of St. Andrews, and Mr. P. D. Muir from Kingston, were invited to a seat in the Presbytery. Rev. J. B. Duncan was appointed to moderate in a call at Dalhousie.

The following were appointed a Finance Committee for the current Synodical year: Mr. Duncan (convener), Mr. McKinnon, Mr. McKenzie, and the Clerk, with Mr. J. Graham and Mr. R. Kennedy, elders. Certain payments were ordered to be made to the missionaries who had laboured within the bounds.

Mr. McEwan's dismissal of the part of his charge called Lochaber was taken up. Parties having been called, there was read a letter from Lochaber expressing regret at the proposal of separation; but throwing no obstacle in the way. Mr. Lough and Mr. Downing appeared for Cumberland, and in behalf of parties in that township, guaranteed an annual stipend of \$400, with a free house, horse-keep, and fire-wood.

The Presbytery being satisfied with the arrangement, it was resolved, on motion of Mr. Duncan, seconded by Mr. McKinnon: "That Mr. McEwan be loosed from that part of his pastoral charge called Lochaber, and declared Pastor of the church in Cumberland."

The following committee was appointed to examine the students within the bounds: the Moderator, Mr. Gourlay, and Mr. D. Kennedy, elder.

The following appointments were given:—

Mr. W. Scott—to remain in Dalhousie.

Mr. George Grant—to remain in Fitzroy Harbor and Tarbolton.

Mr. W. McKay—to preach next Sabbath in Lochaber, and intimate the decision of Presbytery anent Mr. McEwan's dismissal; to give the next four Sabbaths to Pakenham and Arnprior; and the four Sabbaths thereafter to Pembroke and Fort Coulonge, alternating between these places.

Mr. J. Martin—to preach in Lochaber on the 17th inst., and alternate between that place and East Gloucester, under the general superintendence of the Moderator.

Mr. Lochend laid on the table the resignation of his charge as minister of Renfrew, on the ground that the sum paid to him as stipend was insufficient for his support. After a very lengthened discussion as to the best course to be taken, it was finally resolved that a special meeting of Presbytery be held in Renfrew on the second Tuesday of September at 6.30 p. m., and that all parties be cited to appear. Mr. Fraser was accordingly appointed to cite parties.

The Moderator and Clerk were appointed to submit at the special meeting the draft of a petition to be presented to the Legislature against a division of the Funds of Toronto University, and the Endowment of Denominational Colleges.

Mr. Gourlay gave notice that at next ordinary meeting, he would call the attention of the Presbytery to the present agitation in this Province on the subject of Education.

At a former meeting a committee had been appointed to select topics for Presbyterian sermons. The committee were now ordered to report at the special meeting in Renfrew.

The subject of Presbyterian Visitations was again considered. It was agreed that the printed report on this matter be referred to the above committee, with instructions to draw up questions to be put to congregations, under the general heads already printed, and report at next ordinary meeting.

The Presbytery met at Wakefield on Thursday, the 7th August, for the ordination of Mr. Joseph White as Pastor of the church there.

Mr. Wardrope, the Moderator of Presbytery, presided on the occasion. There were present, also, Mr. Aitken, Mr. Fraser, and Mr. Gourlay, with Mr. Muir associated with the Presbytery; Mr. Borthwick, of Chelsea, a minister of the Synod in connexion with the Church of Scotland, was also present, and on motion duly made, took part in the solemnities of the day.

The Moderator preached from Rev. v. 13; put the questions, and offered up the ordination prayer. Thereafter Mr. Muir addressed the Pastor, and Mr. Gourlay, the people. The closing prayer was offered up by Mr. Borthwick.

This appears to be a most harmonious settlement. The congregation was the largest ever seen there, and the welcome given by the people to the new Pastor was most cordial.

There was a dinner after the services, at which it was said about 200 sat down. After dinner the people returned to the church, where they were addressed by members of the Presbytery and others.

S. C. FRASER, *Presbytery Clerk.*

PRESBYTERY OF MONTREAL.

This Presbytery met on the 13th August. The attendance was not large.

Mr. Wilson, elder and the other members of Lochiel Church resident at Alexandria, were disjoined from Lochiel and constituted into a congregation at Alexandria: Mr. Cameron, minister, and Mr. McRae, elder, to be assessors to the Session there.

Mr. D. Anderson reported missionary openings in his neighbourhood, for which it was agreed to express gratification, and to counsel the congregations at Farnham to have considerate regard to the missionary labours of their pastor.

Encouraging accounts were received from Harrington and adjacent townships. Mr. Grant was re-appointed.

Mr. Clark and Mr. Young were appointed a committee to re-visit Richmond in regard to the supplementary grant to that church.

The Presbytery found the libel against Mr. E. McLean relevant, and agreed to proceed to proof, Mr. McLean having pleaded not guilty, at Winslow on Wednesday, the 20th August, by commission.

On motion made and seconded, it was unanimously agreed to recommend all students within the bounds, who purpose to study Theology at Knox College, to prosecute their literary curriculum at McGill College, Montreal.

Mr. McVicar was appointed to represent the Presbytery at the next meeting of Home Mission Committee, and to obtain the services of two ordained ministers for the mission field during the winter.

Session Records were ordered for examination.

ALEX. F. KEMP, *Presbytery Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery met at Port Hope on the 5th of August. The Rev. Mr. Alexander was appointed Moderator for the next six months.

It was reported that the call from Port Hope to the Rev. James Fitzpatrick had been declined.

A petition from Port Hope Congregation again requesting the moderation of a call was read. The moderation was appointed to take place on the 15th of September at 3 o'clock p. m., Mr. Smith to preside.

The Rev. J. R. Scott, as Moderator of the session of Port Hope, stated a reference for advice from that session in regard to the voting in Congregational meetings of certain individuals who were only adherents. The Presbytery declined to give any opinion, as it is possible that the supreme court of the church may be called upon to give a decision in this matter.

The following were appointed to supply Warsaw: August 10th, Mr. Bowie; 24th, Mr. Gracey; September 7th, Mr. Duncan; 21st, Mr. Andrews.

Mr. Blain gave a detailed account of his visit to the new townships. It was agreed to receive Mr. Blain's report, to tender to him the thanks of the Presbytery for his diligence, and to request that he prepare the substance of it for publication in the *Record*.

Messrs. Laing and Scott were appointed to prepare a scheme of missionary meetings, and to submit it at next meeting.

Messrs. Laing, McKinzie, and Smith, were appointed a committee to examine students.

JAMES BOWIE, *Presbytery Clerk.*

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Melrose, on Tuesday, 24th June last; on which occasion Mr. John Turnbull was ordained, and inducted into the pastoral charge of Melrose and Lonsdale.

Rev. Mr. Haaran presided, and preached a suitable discourse; and Messrs. Scott and Wishart addressed the pastor and people respectively.

At the close of the services, the people gave a cordial welcome to the newly ordained minister. There is every indication that a happy settlement has been made, and the prospect of Mr. Turnbull's usefulness and success is, at least, cheering.

In compliance with a petition from St. Peter's, Ernestown, Mr. McQuarrie, Minister, was directed to alternate between St. Peter's and Fredericksburgh, instead of preaching every Sabbath at the latter place, as heretofore.

P. GRAY, *Presbytery Clerk.*

ELEVENTH ANNUAL REPORT OF THE BUXTON MISSION,
PRESENTED TO THE SYNOD, JUNE, 1862.

In presenting the Eleventh Annual Report of the Buxton Mission to the Synod, we feel it a duty which we owe to the Brethren of the late United Presbyterian Church, now so happily united with us and forming one Court with us in the house of our God, to give a brief history of our past labours. We also deem it expedient for the young members of Synod to hear at this stage of our progress the past history as well as the present condition of the mission. Many of the old members have passed away who took a lively interest in its prosperity, and these places are now filled by others, who are less acquainted with its early trials and difficulties.

The mission was just opened in 1849, at the same time the fugitive slave law was passed in the United States. By the operation of that law, during the first year after its passage, five thousand were driven into Canada stripped of everything but life. To provide these fugitives who had found an asylum in the Province with the means of grace, and to supply their children with the blessings of a christian education, were the chief objects contemplated by the mission.

The means employed have been—preaching the Word, teaching, circulating the Scriptures, tract distribution, and personal visitation. Among these instrumentalities, preaching has ever held the first place, as God's grand instrument for teaching and saving the world. The first sermon was preached at the station in November, 1849. At that time there were only four colored families in the settlement, but in a short time a number more came in through the operation of the fugitive slave law in the United States, until at present the settlement covers eighteen square miles of country, embracing two hundred and twenty families, and containing a population of about one thousand souls. The church was regularly organized June 6th, 1858, by ordaining a staff of office-bearers, three Elders and three Deacons. A communion roll was formed on the 15th September, 1851, composed of nine members, eight colored and one white, and the Lord's Supper was dispensed at the same time by the Rev. Dr. Willis. On the following year, ten more were received into communion, when the Lord's Supper was dispensed by the Rev. Dr. Burns, who on that occasion, after the manner of the Apostles, baptised a woman and her household, the first that had been received into communion with her family; several families have been received since. There have been entered upon the communion roll since the church was organized, one hundred and fifteen members, sixty eight of these still remain in full communion, thirteen have died, and thirty four have removed from the settlement. Seventeen of those received into communion have been educated in the mission schools, and with two or three exceptions have maintained a walk and conversation becoming the gospel. One young man is now in Toronto preparing for the ministry, and supported by the Henderson bursary. Another young man of promise is now preparing at the mission school who will soon be ready to enter college. We have to mourn the loss of two elders, whom it has pleased God to remove from the congregation, one of them, Abraham Brodie a colored man, of simple and unobtrusive piety truly devoted to the cause of Christ, and ready for every good work. The other George Thompson, was sent out by the Colonial committee, as a permanent teacher to the mission school. His health, which had been feeble before he left Scotland, failed last year, and after a lingering illness, he died of consumption in May last. During his short connection with the mission, he laboured faithfully in the Sabbath School and felt a deep interest in the religious training of the youth in the settlement. His memory will long be cherished by hundreds of young persons who we trust have profited by his instructions.

Next to preaching the Word, we consider the schools in connection with the mission, the most efficient and hopeful branch of our operations. The intellectual and moral training of the young must ever be held as the most efficient way

of elevating a people who have been degraded by slavery and superstition. There are two schools in connection with the mission, a male and female; since Mr. Thompson retired, the school has been conducted with the exception of five months by Mr. Henry Gracey, a student of King's College and formerly a pupil at the mission school. During the last five months it has been under the charge of Mr. Bruce, a young man who has also been educated at the school. The female department during the last eighteen months has been conducted by Miss Anna Maria Harris, a young lady from Bristol, England, of a truly missionary spirit, and who has labored faithfully during her connection with the school. The number of pupils enrolled in both schools during the last year has been one hundred and twenty, all these, however, have not been regular in their attendance, all who were old enough to work, have been taken away by their parents during seed time and harvest to assist them on their farms.

Besides the two schools at the mission station, another has been opened four miles farther north, for the benefit of those children who live at a distance from the mission schools; the number enrolled at that school is forty-five. Since the schools were opened in April, 1850, till the present time, six hundred pupils have passed through them and received their education either in whole or in part. All the pupils have been instructed in the Bible and Shorter Catechism, some have been thoroughly educated and are now filling useful positions in different parts of the world; one has gone to Africa as a teacher in connection with the American Missionary Society, some have gone to the West Indies, Australia and British Columbia, while others are usefully employed in Canada. The good seed has been sown and many we hope have carried its saving influence with them. The Sabbath school in connection with the mission has sustained a great loss by the death of Mr. Thompson; we trust his place will soon be supplied by another of equal piety and zeal in the missionary work. During the past year eighty-two scholars have been enrolled in the Sabbath school, and since its commencement five hundred have passed through the school; a large number of these have committed the whole of the shorter Catechism, together with considerable portions of scripture. In connection with the Sabbath school Bible circulation and Tract distribution have been carried on; seven hundred Bibles and Testaments have been distributed among the settlers, all who are able to read have been furnished with a copy of the scriptures. The Sabbath school teachers, together with several young members of the congregation have been engaged in distributing tracts, furnished to the mission by the London Tract society. These periodical visits of the Teachers to the families in the settlement, conversing with them on religion, and spreading among them a sanctified literature, have with God's blessing done much good in counteracting the baneful influence of books and prints of a highly immoral character introduced from the United States. In addition to the tracts a circulating library of six hundred well selected volumes has been established and extensively read by all who are able.

The financial state of the mission will be laid before the Synod by the Treasurer; we may state, however, that the mission is out of debt and that there are four thousand dollars in the hands of the Treasurer for the erection of new buildings; that in addition to the usual expenditure for teachers and missionaries' salaries, there has been expended in repairs on the buildings the sum of two hundred dollars; in providing materials for the erection of new buildings, three hundred and ninety-seven dollars, a large portion of the missionary expenditure has been borne by the General Assembly of the Irish Presbyterian Church, who with their usual liberality, have given for several years an annual grant to the mission.

During the past year we have received several letters from parties who have funds at their disposal for the moral improvement of colored people in Canada, and who would be willing to contribute them through responsible channels. A committee of Synod might be appointed to correspond with these parties, and I have no doubt that a considerable sum might be obtained for carrying on the schools in a permanent and efficient manner. As the mission was left by the

last Synod in a somewhat anomalous position, we would recommend that it should be carried on in future in the same manner that it was conducted previous to the union of the two bodies, that is as the Synod's mission under the care of the London Presbytery, with a committee of Synod appointed to superintend and report annually to the Synod. Strong inducements have been held out to colored persons in Canada, to emigrate to the West Indies and Africa. The civil war in the United States will eventually lead to a large emigration to Africa. Already agents are in the United States from Liberia, holding out strong inducements for emigrants to go to that republic. Many, both of the free born and of those who have been recently manumitted by the war, who understand the cultivation of cotton and sugar, will go, and there in the land of their forefathers form a nation, no longer heathens, but a christian people, sitting under their own vine and fig tree, none to make them afraid. We hope with God's blessing on our labours to send a few educated young men and women from the mission schools at Buxton to assist in forming those christian settlements. We look with hope to the future—Ethiopia from the Mediterranean sea to the Cape, will soon stretch forth her hands to God. The light is already beginning to dawn amidst the darkness which has long covered that land, and will soon be succeeded by a glorious day. No part of the heathen world has yielded a more abundant harvest than Africa, for the means and labour that have been spent on it. Forty years ago darkness covered that land, and gross darkness the minds of the people. Within that period we have seen missions established along the western coast of Africa, from the Senegal to the Gaboon, over one hundred christian churches organized, in which more than fifteen thousand hopeful converts have been gathered; there are also connected with them nearly two hundred schools, where no less than sixteen thousand native youths are receiving a christian education. More than twenty different dialects have been studied out and reduced to writing, in which the bible and other religious books have been translated, printed and circulated among the people, and it is believed that some knowledge of salvation has been brought within the reach of at least 5,000,000 of Africans: who never before heard the Gospel sound. These are some of the fruits of the missionary effort in our own day. Encouraged by the past, we look for greater triumphs in the future.

WM. KING.

ACCOUNTS OF THE CHURCH FROM 6TH JUNE, 1861, TO 30TH
APRIL, 1862, AS LAID BEFORE THE SYNOD.

Knox College—Ordinary Fund.

| 1861. | | RECEIPTS. | |
|--|--|--------------|----------|
| June 6. | Balance on hand..... | | \$275 70 |
| | Contributed by Congregations, as per statement submitted to Synod..... | 3,628 82 | |
| | Loan from Bank..... | 490 99 | |
| 1862. | | | |
| April 30. | Balance at Dr. | | 814 70 |
| | | | 5,210 21 |
| | | EXPENDITURE. | |
| | Paid on account salaries of Professors | 4,086 75 | |
| | Interest on Purchase money | 642 72 | |
| | T. Willing, for former year..... | 200 00 | |
| | " on account..... | 40 00 | |
| | Accounts for Printing | 19 70 | |
| | A. McDonald and Bro. on account..... | 100 00 | |
| | Insurance on Building and Library | 94 54 | |
| | Account J. Bain, Stationer | 3 00 | |
| | Interest on Loans | 12 53 | |
| | Plumber for Repairs..... | 10 57 | |
| | | | 5,210 21 |
| The amount due to Professors for Salaries at date is.. | | \$1,726 78 | |

Bursary Fund.

| 1861. | | RECEIPTS. | |
|---------|---------------------------------------|--------------|----------------|
| June 6. | Balance in hand | ..... | \$1,275 00 |
| | “ from United Presbyterian Church | ..... | 255 01 |
| | I. Buchanan, Esq., M.P.P. | ..... | 80 00 |
| | Mrs. Esson and Mrs. Sparks | ..... | 20 00 |
| | Interest | ..... | 76 78 |
| | | | <hr/> 1,707 48 |
| | | EXPENDITURE. | |
| | Paid on account of Elocution Class | ..... | \$20 00 |
| | Fees to Dr. Wickson | ..... | 89 50 |
| | J. Mitchell, Prince of Wales' Prize | ..... | 60 00 |
| | W. T. Murdoch, John Knox Bursary | ..... | 40 00 |
| | A. B. Simpson, G. Buchanan | ..... | 40 00 |
| | J. Morrison, Gaelic Bursary | ..... | 20 00 |
| | D. Davidson, | ..... | 20 00 |
| | J. Aull, Henry Esson Bursary | ..... | 20 00 |
| | Sums granted by Committee to Students | ..... | 198 00 |
| | Invested for Prince of Wales' Prize | ..... | 740 00 |
| 1862. | April 30. Balance on hand | ..... | 459 93 |
| | | | <hr/> 1,707 48 |

College Building Fund.

| 1862. | | RECEIPTS. | |
|-----------|---|--------------|----------------|
| April 30. | Balance at Dr. | ..... | 1,491 50 |
| | Total received from Congregations | ..... | \$7,908 89 |
| | | | <hr/> 9,500 39 |
| | | EXPENDITURE. | |
| June 6. | Balance at Dr. | ..... | \$84 46 |
| | Paid A. McDonald and Bro. in full | ..... | 119 92 |
| | on Mortgage | ..... | 9,086 02 |
| | for Drafts | ..... | 18 98 |
| | Printing | ..... | 13 50 |
| | Expenses incurred by Mr. Topp | ..... | 99 90 |
| | Expenses in supply of Pulpits, &c. | ..... | 41 50 |
| | Proportion of General Expenses, of office, including Postage, Stationery, &c. | ..... | 56 11 |
| | | | <hr/> 9,500 39 |
| | The amount still due on Mortgage is | ..... | \$1,625 97 |
| | Towards which there was received up to 2nd June | ..... | 377 81 |

Library Fund.

| | | RECEIPTS. | |
|---------|--|--------------|--------------|
| | Amount received for Matriculation Tickets, &c. | ..... | \$86 00 |
| | “ “ from Congregation of Newton | ..... | 4 00 |
| | Balance at Dr. | ..... | 74 72 |
| | | | <hr/> 164 72 |
| | | EXPENDITURE. | |
| June 6. | Balance at Dr. | ..... | \$102 22 |
| | J. Davidson, Salary as Librarian | ..... | 60 00 |
| | Rev. A. Kennedy, account | ..... | 2 50 |
| | | | <hr/> 164 72 |

Widows' Fund.

| 1861. | | RECEIPTS. | |
|---------|--|-----------|----------------|
| June 6. | Balance in hand | ..... | \$920 '9 |
| | Rates paid by Ministers | ..... | 1,082 00 |
| | Congregational collections, as per statement | ..... | 1,137 71 |
| | Interest | ..... | 1,902 85 |
| | Investments falling due and paid | ..... | 4,276 65 |
| | | | <hr/> 9,319 80 |

EXPENDITURE.

| | |
|---|----------|
| Rates repaid to Ministers leaving Church | \$80 00 |
| Printing | 6 00 |
| Annuities paid | 870 00 |
| Amount invested | 5,900 00 |
| Paid for Drafts | 2 25 |
| One half Con. Collections credited to Fund for Aged and Infirm Ministers | 568 85 |
| Proportion of Salary of Agent | 200 00 |
| Proportion of expenses of office, including Postage, Stationery, &c. &c. | 36 12 |

1862.

| | | |
|---------------------------------|----------|----------|
| April 30. Balance in hand | 1,662 56 | |
| | | 9,319 80 |

The following is the present state of the Fund.

| | |
|------------------------------|-------------|
| Invested in Debentures | \$9,926 00 |
| " Mortgages | 20,712 90 |
| Cash on hand | 1,662 56 |
| | \$32,301 48 |

Fund for Aged and Infirm Ministers.

1861.

RECEIPTS.

| | |
|--|----------|
| June 6. Balance | \$199 75 |
| Gould Street, Toronto | 22 00 |
| J. G. H., Montreal | 2 00 |
| One half of Congregational Contributions for Widows' Fund | 568 85 |
| | 1,082 60 |

EXPENDITURE.

| | |
|--------------------------------------|----------|
| Annuities paid | \$360 00 |
| Proportion of General Expenses | 7 41 |

1862.

| | | |
|---------------------------------|--------|----------|
| April 30. Balance in hand | 715 19 | |
| | | 1,082 60 |

French Canadian Missionary Society.

1861.

RECEIPTS.

| | |
|---------------------------------------|----------|
| June 6. Balance in hand | \$214 68 |
| Receipts from Congregations, &c. | 1,025 08 |
| | 1,239 76 |

EXPENDITURE.

| | |
|---------------------------------------|------------|
| Remitted to Mr. Court, Montreal | \$1,189 55 |
| Printing | 4 10 |
| Proportion of General Expenses | 15 00 |

1862.

| | | |
|---------------------------------|-------|----------|
| April 30. Balance in hand | 31 11 | |
| | | 1,239 76 |

Synod Fund.

RECEIPTS.

| | |
|--|------------|
| Receipts from Congregations, as per statement submitted | \$1,467 92 |
| Balance from Treasurer of former United Presbyterian Church | 119 00 |
| | 1,586 92 |

EXPENDITURE.

| | |
|---|---------|
| Allowance to Doorkeeper for services at last Synod ... | \$20 00 |
| Printing Minutes, including Presbyterian Church of Canada, United Presbyterian Church, and Canada Presbyterian Church | 202 25 |
| Printing Circulars, &c., during year | 31 60 |
| Express and Postage charges on Minutes | 9 27 |
| Mr. W. R. Orr, for writing Basis of Union | 2 00 |

| | |
|---|---------|
| McDonald & Brother, Account in connection with Act of Parliament | \$16 00 |
| Rev. A. F. Kemp, for copies of Digest | 37 50 |
| Salary of Rev. W. Fraser, Joint Clerk of Synod | 100 00 |
| Proportion of Salary of General Agent | 606 66 |
| " Expenses of Office, including Postage, Stationery, Telegraphs, and Incidental Expenses.. | 36 12 |

1862.

| | |
|---------------------------------|---------|
| April 30. Balance in hand | *525 62 |
|---------------------------------|---------|

Foreign Missions.—RECEIPTS

| | |
|---------------------------------|----------|
| June 6. Balance | \$632 32 |
| Received from Mr. Redpath | 1,500 00 |
| " Congregations, &c. | 2,067 06 |
| | 4,199 38 |

EXPENDITURE.

| | |
|--|----------|
| Printing | \$6 47 |
| Rev. R. Jamieson's Outfit | 350 00 |
| " Passage and Travelling Expenses.. | 800 00 |
| " Quarter's Salary | 400 00 |
| Expenses connected with Designation | 7 50 |
| Premium paid for Bills on New York for passage | 5 50 |
| Paid for Passport | 1 00 |
| Rev. J. Nisbet, on account of Outfit | 100 00 |
| Proportion of General Expenses of Office | 36 12 |
| 1862.—April 30. Balance in hand | 2,492 79 |
| | 4,199 38 |

There is in the hands of John Redpath, Esq., Montreal, the sum of \$2,804 53 for Foreign Mission purposes, and there has been received from R. Christie, Esq.; balance in his hand, the sum of \$860, making in all the sum of \$6,157 32.

Home Missions.—RECEIPTS

| | |
|---------------------------------------|----------|
| Received from Congregations, &c. | \$661 20 |
|---------------------------------------|----------|

EXPENDITURE.

| | |
|---|--------|
| Printing | \$8 95 |
| Rev. J. Dick, for Postages and Printing | 3 45 |
| Proportion of general expenses | 7 50 |

GRANTS PAID:

| | |
|---|--------|
| Presbytery of Ottawa, for Pakenham, half am't claimed | 30 00 |
| " Ontario, for Prince Albert, " " | 60 00 |
| " Brockville, half amount claimed | 100 00 |
| " Stratford, " " | 46 00 |
| " London, for Buxton Mission | 200 00 |
| " Grey, on account | 50 00 |
| " " for Normanby, half amount claimed | 50 00 |
| To Kincardine, Congregation of Rev. W. Inglis, Special Contribution | 20 00 |
| Presbytery of Kingston, for Lansdown, half am. claimed | 40 00 |

1862.

| | |
|-------------------------|--------|
| April 30. Balance | 45 30 |
| | 661 20 |

The claims on the Fund have now been paid in full.

Buxton Mission.—RECEIPTS.

| | |
|--|----------|
| Knox's Church, Toronto, Sabbath School | \$13 55 |
| Perth, \$5 50; W. Puslinch, \$5 00 | 10 50 |
| Ramsay, \$6 05; South Cavan, \$6 33 | 12 38 |
| Grant from Home Mission Fund | 200 00 |
| Balance at Dr. | 546 57 |
| | \$783 00 |

* Expenses of Deputations appointed by Synod, and other items ordered by Synod, have now absorbed this balance.

EXPENDITURE.

| | | |
|--|----------|--------|
| Rev. W. King, on account of Salary | \$580 00 | |
| Teachers at Buxton | 203 00 | |
| | | 783 00 |

To meet so far the balance against this fund, there has been received a grant of £100 stg. from the Presbyterian Church of Ireland.

Buxton Mission Building Fund.

| | |
|--|------------|
| Amount in hand | \$1,553 01 |
| This is exclusive of Amount in hands of the Local Committee. | |

Home and Foreign Record.

| | | | |
|-----------|--|--------------|----------|
| 1862. | | RECEIPTS. | |
| | Received on account of Subscriptions..... | \$2,137 02 | |
| April 30. | Balance at Dr..... | 5 01 | |
| | | | 2,142 03 |
| 1861. | | EXPENDITURE. | |
| June 6. | Balance at Dr..... | 215 90 | |
| | Printing during year | 558 20 | |
| | Paper | 578 97 | |
| | Expenses in Mailing, with Postages..... | 147 84 | |
| | Papers and Periodicals | 45 00 | |
| | Proportion of Salary of General Agent..... | 560 00 | |
| | “ Office Expenses | 36 12 | |
| | | | 2,142 03 |

Missions of Free Church of Scotland.

| | | | |
|---------|--|--------------|--------|
| | | RECEIPTS. | |
| June 6. | Balance..... | \$83 18 | |
| | For India, viz.: Fingal, \$5; Pakenham S. S., \$3; A. D. Blackwood & Brother, \$8 | 16 00 | |
| | For Jews, viz.: Hastings, \$2; Member of Union Church, \$2; Perth, \$20; Peterboro', \$51 79 | 75 79 | |
| | For Syria, viz.: W. Miller, Vankleek Hill | 10 00 | |
| | For China, viz.: Pakenham S. S..... | 3 00 | |
| | | | 187 97 |
| | | EXPENDITURE. | |
| | Remitted to J. McDonald, Esq., Treasurer of Free Church, for India and Jews | \$174 97 | |
| | Remitted A. Gillespie, Esq., for China | 3 00 | |
| | “ Rev. W. McClure, for Syria | 10 00 | |
| | | | 187 97 |

Foreign Missions of Presbyterian Church of the Lower Provinces.

| | | | |
|--|-------------------------------------|--------------|---------|
| | | RECEIPTS. | |
| | Toronto Bay Street Church..... | \$37 00 | |
| | “ “ S. S..... | 12 00 | |
| | | | \$49 00 |
| | | EXPENDITURE. | |
| | Paid through Rev. Dr. Jennings..... | \$49 00 | |

Missions to American Indians.

| | |
|---------------------------|----------|
| Balance in hand..... | \$173 25 |
| A Friend..... | 45 00 |
| Mariposa S. S. No. 5..... | 5 00 |
| Amount in hand | \$223 25 |

The undersigned have carefully examined the above Accounts, compared vouchers, and found all correct.

(Signed.)

J. L. BLAIRIE,
J. S. PLAYFAIR.

MONEYS RECEIVED UP TO 20TH AUGUST.

* * Parties sending money are requested to look at the acknowledgments, and communicate with Mr. Reid if there is any error or omission. Written receipts will be sent when asked.

| SYNOD FUND. | | | |
|---------------------------|--------|--|-------|
| Richmondhill | \$6 40 | Stratford | 11 25 |
| Thornhill | 2 60 | Pictou | 7 18 |
| Guelph—Knox's Ch. | 10 00 | Princeton | 5 00 |
| Newcastle | 4 00 | Prince Albert | 2 50 |
| Nassagaweya | 7 00 | Uxbridge | 1 05 |
| Bristol | 5 00 | Harpurhay | 3 42 |
| Durham | 2 00 | Binbrook and Saltfleet | 10 18 |
| Normanby | 2 00 | Dunnville | 4 52 |
| Lyn | 3 10 | Wellandport | 2 25 |
| Craighurst | 5 00 | North Cayuga | 1 45 |
| Crowland | 2 00 | Norwood | 2 00 |
| West Puslinch | 7 00 | | |
| English River | 4 00 | FOREIGN MISSION. | |
| Durham | 2 00 | Belleville | 14 00 |
| Wakefield | 5 00 | | |
| Fergus | 16 00 | KNOX COLLEGE. | |
| Fullarton | 4 25 | Elora, Chalmers' Church | 8 00 |
| Avonbank | 3 75 | Priceville | 7 30 |
| St. Louis | 5 00 | English Settlement | 16 09 |
| Valleyfield | 2 00 | Proof Line | 9 87 |
| Chinguacousy | 8 50 | | |
| Innisfil | 7 63 | COLLEGE BUILDING. | |
| Barrie | 3 35 | Belleville (additional) | 30 00 |
| Essa | 2 44 | Hon. W. P. Howland | 50 00 |
| Brockville | 12 03 | | |
| Vaughan and Albion | 8 00 | HOM MISSION. | |
| Bradford | 3 00 | Hibbert | 15 00 |
| Scotch Settlement | 4 85 | Fullarton | 15 65 |
| Boston Church | 6 50 | Avonbank | 5 85 |
| Hamilton, Knox's | 13 00 | Avon Church, Downie (additio'l) | 0 25 |
| Mount Forest | 4 00 | Carlingford | 2 00 |
| Arthur, Gaelic | 4 71 | Osgoode | 14 00 |
| Egremont | 1 91 | | |
| Coldsprings | 3 00 | FRENCH CANADIAN MISSION. | |
| Claremont | 4 60 | Hibbert | 20 00 |
| Erskine Church, Pickering | 3 30 | Juvenile Bible Class, per Rev. R. | |
| Nairn Church | 2 35 | Hamilton, Avonbank | 1 50 |
| Keene | 3 20 | Chinguacousy | 5 00 |
| Lachute, Henry's Church | 6 37 | Bucefield | 40 00 |
| Walkerton | 3 00 | Executor of late A. McGlashan, | |
| Thamesford | 7 00 | Esq., York Mills | 25 00 |
| Belmont | 4 00 | Russell | 8 00 |
| Yarmouth | 4 00 | Otonabee S. S. No. 1 | 2 05 |
| Brock and Reach | 3 70 | | |
| Acton | 5 20 | WIDOWS' FUND. | |
| Thornbury | 1 11 | Guelph (Rev. Mr. Torrance), 1st | |
| Griersville | 1 41 | instalment | 40 00 |
| Jarvis | 2 50 | Ancaster Village | 14 00 |
| Carlingford | 2 00 | Ancaster West | 12 00 |
| Avon Church, Downie | 5 16 | Proof Line | 2 88 |
| Prescott | 5 00 | English Settlement | 9 60 |
| Port Elgin | 3 00 | With rates from Rev. R. Torrance, Rev. | |
| Scarboro'—Knox's | 9 50 | J. Lees | |
| Melville Church | 2 00 | | |
| Brampton, 2nd | 3 00 | FUND FOR AGED AND INFIRM MINISTERS. | |
| Temple Church | 2 00 | Prescott | 5 00 |
| | | | |
| | | CHURCH AT ASSINIBOINE. | |
| | | S. S. Brantford, Zion Church | 2 00 |
| | | W. R., Cobourg | 4 87 |