

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 11.

SEPTEMBER, 1863.

VOL. II.

A GLANCE AT OUR STATISTICAL AND FINANCIAL RETURNS.

The last two numbers of the *Record* have contained several pages of figures, which, although perhaps appearing dry to some, we doubt not have by many been examined with deep interest. The truth is, these pages of figures exhibit the real working of the church, and show how her proper business is being accomplished. We propose to direct attention to a few facts, brought out in these returns, some of which may well encourage us, while others should not be without effect in exciting and stimulating our ministers and members alike, to greater diligence and earnestness in their respective duties.

It is one encouraging feature of last year's operations, that there has been greater regularity in forwarding these annual returns. Out of 230 pastoral charges (omitting some recent settlements) only 11 have sent no return. There has been also greater punctuality than in the preceding year in complying with the synodical appointments, with reference to the various schemes of the church. It must be admitted that there is still great room for improvement. We can scarcely say that we have even yet reached the point where there should be commendation. Altogether, there are six objects, for which collections are either enjoined or recommended. These are, first, the College; then the four quarterly collections, viz., Synod Fund, Widows' Fund, &c., Foreign Mission Fund, Home Mission Fund; and the French-Canadian Mission, for which the Synod recommends a collection. In the synopsis which we are presenting, we exclude the Home Mission collection, not because the object is unimportant, for we regard it as most important, but because, according to the system, or rather no system, which we have been pursuing, there has been no uniform plan with reference to it, most Presbyteries keeping their Home Mission contributions in their own hands, and only two or three putting them into the hands of the Synod's Committee. While for this reason we exclude the Home Mission collection from our calculation, we are glad to notice that in one way or another most of the congregations have contributed to this object, the total contributions for Home Mission purposes being \$5,571 67, an amount considerably larger than for any of the other synodical objects. We should observe, too, that in our calculation we are referring to the collections actually paid for the various objects, as taken from the books of the general Agent.

Having made these preliminary and explanatory remarks, we proceed to state that of 252 congregations, 28 gave no contribution whatever for any object, 21 contributed for one object, 30 for two, 46 for three, 68 for four, and 59 for five. Altogether there were made 800 collections, when there should have been 1,260, had there been no blanks. We cannot charge any particular section of the church with the largest share of the neglect. In the seven more eastern Presbyteries there have been 106 collections, and in the seven more western 394. In the Presbytery of Montreal, and in the Presbytery of London, there have been the greatest number of congregations making no collections. It will be seen that if there has been some measure of improvement (and this is encouraging), there is ample room for more. We trust that congregations will begin this synodical year with a determination to be more regular and punctual in complying with synodical appointments. Should not Presbyteries take an account of the way in which the appointments of Synod are attended to? Were this done in a prudent and kindly way, we believe the happiest results would follow. Ministers and Sessions are not responsible for the amount contributed by their respective congregations; but they are responsible for bringing the object before their congregations, and giving them an opportunity of contributing as they may see it to be their duty.

CONTRIBUTIONS.—The following is the amount of contributions for various ecclesiastical objects, viz:—Stipend, \$112,504 76; all other Congregational objects, \$79,096 92; College, \$4,851 25; Home Missions, \$5,571 67; Foreign Missions, \$2,743 89; Widows and Orphans' Fund, \$2,292 25; Synod Fund, \$1,379 75; French Canadian Mission, \$1,821 96; other benevolent objects, \$6,486 04; Total, \$219,036 21. It is to be regretted that there are 83 congregations in arrears for stipend, the gross amount of arrears being \$16,067 57, exactly one-seventh of the whole amount of stipend paid. Care should be taken to remedy this state of things. Stipends are at the best too low, and it is very sad if, as they are, payments are irregular, and arrears are allowed to accumulate. The Presbytery of Paris stands first in regard to the payment of stipend. There is in that Presbytery only one congregation reported as in arrears. In the Presbytery of Montreal there are 14.

AVERAGE STIPEND.—The average stipend varies from \$713 in the Presbytery of Hamilton, to \$402 76 in the Presbytery of Grey, and \$357 43 in the Presbytery of Huron. We give the average stipend in the several Presbyteries: Montreal, \$569 28; Ottawa, \$421 10; Brockville, \$557 47; Kingston, \$483 68; Cobourg, \$469 43; Ontario, \$505 58; Toronto, \$575 92; *Guelph*, \$571 72; Hamilton, \$713; Paris, \$478 96; London, \$631; Stratford, \$520 98; Huron, \$357 43; Grey, \$402 76. We trust that there will be a decided improvement in the matter of stipend, both in regard to amount and regularity of payment. Let deacons, managers, and influential members take the matter in hand. It concerns not merely the comfort of ministers, but also the good of congregations.

The average amount contributed by each communicant is about \$3 15. The average varies somewhat throughout the several Presbyteries. The following table will show the average attendance, the average number of communicants, and the average contribution by each communicant for stipend:

	Attendance.	No. of Members.	Contribution for Stipend.
Montreal	311	156	\$3 50
Ottawa	288	180	2 72
Brockville	269	140	2 63
Kingston	223	113	4 26
Cobourg	306	183	2 75
Ontario	230	131	3 42
Toronto	296	164	3 09
Guelph	297	199	3 63
Hamilton	309	175	3 29
Paris	238	144	3 56
London	218	119	3 84
Stratford	272	128	3 75
Huron	237	157	2 10
Grey	126	83	3 55

It will be seen from the above that the largest average attendance is in the Presbytery of Montreal, viz., 311, and the lowest in the Presbytery of Grey, 126; that the largest average number of communicants is in the Presbytery of Guelph, 199, and the lowest in the Presbytery of Grey, 83; that the largest average contribution for stipend by each member in full communion is in the Presbytery of Kingston, \$4 26, and the lowest in the Presbytery of Huron, where it is \$2 10.

Having referred to the attendance and to the number of communicants, we may observe that the following is given by the Committee on Statistics as an approximate *vidimus* of our ecclesiastical strength:—

“There are presented to view nearly 40,000 communicants; an attendance on ordinances approaching 70,000; upwards of 25,000 of the youthful hope of the land under religious training, and having thousands of instructive books placed for their perusal in their numerous Sabbath School Libraries; between 500 and 600 preaching stations, where Christ crucified is proclaimed by (including the Professors and Retired Ministers) about 240 servants of the Lord, besides a considerable number of missionaries without fixed charges, and extending over the length and breadth of the Province; more than 400 Prayer-meetings as centres of spiritual influence and means of stirring up sound doctrinal feelings; and lastly, between 3,000 and 4,000 zealous and devoted office-bearers, to take the oversight of things temporal and spiritual.”

By way of comparison, we may observe that our average number of communicants in Canada is very considerably less than in Presbyterian churches in the old country. In the United Presbyterian church, and in the Free church, the average number of communicants is almost precisely the same, being in the former 291, and in the latter 292. The average throughout our church is only about 151. In the Presbyterian churches in the United States the average number of communicants is much less than with us. In the Old School church the average is 90, and in the New School 93. A comparison in regard to financial matters is not at all to the discredit of our Canadian church. With us the average contribution by each communicant for stipend and all general objects is \$6 25; in the Free church it is 27s. 10½d., and in the United Presbyterian church 24s. 1½d. In the Old School Church in the United States the average contribution from each member is about \$8. When we consider the comparatively small number of our members, it is on the whole creditable that our congregations do so well. We have the elements of power

and of ability. With greater spirituality, to which we should earnestly seek to rise, with more system, and with a growing habit of giving, we trust to find that from year to year the ministers of the church are more liberally supported, and that our College, and Home and Foreign Missions, are sustained on a scale of growing magnitude. All this is in our power, by God's blessing. At present every communicant gives on an average 12½ cents for the support of our Theological Institution. A few cents more, say from eighteen to twenty cents from each member, would give us all that we require. Let the effort be made this very year, and the difficulties with which we have been struggling will soon cease to trouble us.

On the whole, let us thank God for what he is doing for us; and let us unite in more earnest pleading for the outpouring of His spirit, that our congregations may grow not only in numbers and outward strength, but in spirituality and in holy consecration to God.

EXPOSITORY PREACHING.

In the "Chronicles of Carlingford," lately published, there is contained the History of Salem Chapel. One of the rather officious deacons of that society is represented as giving his young minister the following advice: "I am very partial to your style, Mr. Vincent said the deacon; there's just one thing I'd like to observe sir, if you'll excuse me. I'd give 'em a coorse; there's nothing takes like a coorse in our connection. Whether its on a chapter or a book of Scripture, or on a particular doctrine, I'd make a pint of giving 'em a coorse, if it was me. There was Mr. Bailey of Parson's Green, he had a historical coorse in the evenings, and a coorse upon the eighth of Romans in the morning; and it was astonishing to see how they took. I walked over many and many's the summer evening myself, he kep up the interest so." Without professing such a passion for Expository Preaching, as the worthy deacon, we confess having a decided partialty for the practice when wisely carried out. The few thoughts on the subject that follow, may be of some value to our young ministers and Theological students, in reviving a good able practice, too much neglected in modern days.

Expository Preaching or Lecturing, or as French Theologians style it, *Homiletic Preaching*, may be defined, as the systematic unfolding and interpretation of the meaning of Scripture in passages of greater length, than is suitable for the ordinary sermon. No definite rule can be laid down for its practice. Every thing depends upon the fertility of the portion of Scripture under consideration—the character of the congregation, and the plan proposed by the preacher himself. By many, Lecturing has been considered by far the easiest kind of preaching. A simple paraphrasing of the word of God, or a running commentary upon a whole chapter, or the simple recital of the more prominent truths and moral lessons that lie upon the very surface of the passage patent to every eye;—such a stylo of Expository Preaching is indeed much easier than sermonizing. But that a good sermon is much easier to construct than a good lecture, is proved by the fact that very many of the most noted and eloquent preachers have entirely failed in Expository Preaching.

In every age of the church, Expository Preaching has been more or less practised; to a much greater extent during the 16th and 17th centuries, than in the present day. Christ himself, the great model for ministers, was eminently expository and illustrative in his preaching. It may be argued, that the simple character of his inspired addresses and parabolic sermons, was imperatively demanded by the age in which he lived, and was the only kind of preaching, adapted to the intellectual apprehension of a large proportion of his hearers. But this being granted, the very fact that these simple expository sermons, were so powerful in opening men's minds to understand the truth, and touching their hearts and consciences, is an evidence of the value of such forms of pulpit address, and should recommend it to much more general use in the present day. It will also be acknowledged, that our most valuable Theologians both in ancient and modern times, have been great expositors. Their labours in this department of sacred literature enrich our libraries, and furnish us with valuable assistance in our study of God's word from day to day. Fenelon in his dialogues, speaks of the practice of expounding the word of God continuously as admirable; Herder says, "The exposition of Scripture is in my eyes the chief and the best mode of preaching in our time especially; and I regard it in particular, as the best and the safest exercise of preaching for the young."

Detroit Membrini says, "It were very desirable that this kind of preaching were more general. Men should have the word of God expounded continuously and not a tissue of human reasonings to which a text is made to bend. This would be a mode of preaching, more full of marrow—more scriptural—more christian. It would teach the people in what manner they ought to read the Scriptures—it explains it to them—it shows the connection between ideas, which at first sight, seem to have no relation to each other. In short, it would wander less from the word of God." One more testimony to the value of Expository Preaching, many suffice for the present. In a farewell sermon delivered by Dr. Mason, of New York, in 1821, while suggesting to his hearers the right kind of minister they should select, he adds, "Do not choose a man who always preaches upon insulated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be, to banish a taste of the word of God, and to substitute the preacher in its place. You have been accustomed to hear the word preached to you in its connection. Never permit that practice to drop."

The value of such a kind of preaching to ministers themselves, will be apparent by a few considerations. *It promotes systematic study of the word of God, and thus carries out through life, the habits of earlier years in our Theological Halls and Seminaries.* The continuous study of certain portions of the word of God in regular order, is as beneficial for the ministers as for the people. Every minister according to the peculiar bias of his intellect, is prone to make choice of certain texts, interesting and profitable possibly to himself, but not invariably so to his congregation; such an evil is remedied if not altogether prevented by Expository Preaching. It effectually opposes all exclusive tendencies, and leads to the presentation of a greater variety of subjects before the congregation, and in many cases better adapted to their wants. *It compels the minister to make close comparison of scripture with scripture—*

trains him in the analysis of the word of God—shows him the harmony of all its different parts, and presents him with a more comprehensive view of the whole scheme of redemption than can be gathered from the study of isolated texts. This is equally true, whatever be the portion of *Scripture selected*, whether a book of the Old Testament, or a Gospel or Epistle in the New, or the Miracles and Parables of our Lord. Perhaps to congregations at the present day, Expository Preaching founded on the New Testament is the most acceptable and profitable.

Such a mode of preaching, also *affords opportunities for exposing popular sins and rebuking prevalent errors*, whether in the particular congregation—the church membership at large, or the community in general. However much ministers may endeavour to avoid personal preaching—especially of that character which is not only imprudent but offensive—there are occasions when faithfulness demands it. Cases of flagrant sins in the church or community at large must be rebuked from the pulpit. Often however such rebukes—well intentioned though they be,—do tenfold greater injury than good. They embitter the guilty parties, and only perpetuate the evil which should be eradicated. This is almost invariably the effect, where certain texts are preached upon, evidently selected with special reference to the guilty parties, and where they are held up before the congregation as the parties aimed at. But where a portion of each Lord's day is spent in expository preaching, all this can be avoided. Every form of sin prevalent in the present day, existed in the time of Christ's ministry;—at all events ministers have no call to travel out of the record of Scripture by the introduction of matter not therein embodied. In the regular order of expounding any one of the Gospels or Epistles, every species of sin can be exposed, and that in such a spirit as to disarm the most fault-finding member of the congregation. Duties will thus be enforced and abuses corrected, and the word of God applied to every relationship in life. Thus while the Scriptures are exalted to their true position, the minister is removed from the attacks of petty jealousy, to which in other circumstances he would often be exposed. Were such a practice more common, it would also do much, *to prevent ministers wresting the Scriptures to their own destruction*. The demand of the age—a demand fostered by sensation preachers and clap-trap orators,—is for something new and startling in the pulpit. In certain quarters, strange texts are selected to tickle the ear; moral and political themes are selected for sabbath day addresses. Passages of Scripture are taken out of their connection, and made to teach very different doctrines, than those originally intended; at other times they are used as mere mottoes, by way of accomodation, and in such cases preached from, rather than upon. The Saviour's conduct while in the world, is taken to warrant every line of conduct without regard to the circumstances in which he was placed, and heresies the most dangerous, and morality the most accomodating, and public vices the most glaring are openly defended from isolated passages of Scripture. Such gross perversions would never happen if ministers were more in the habit of looking at the contest, and taking a broad comprehensive view of the age—the place and circumstances, connected with the varied declarations of Scripture. This in Expository Preaching is absolutely necessary, while the congregation

as it follows the preacher from verse to verse, is a constant guarantee against any serious departure from the truth.

Expository Preaching is not only of value to ministers, but of greater value to congregations. *It encourages on their part a consecutive study of God's word.* Doctrine and practice—creed and character have each their respective place and importance assigned them. Duties are based upon principles—the internal sense of Scripture is better developed—the people are taught how to read and regard the Scriptures; not as fragmentary documents but as one complete embodiment of the mind of the Spirit, applicable to all the different relationships of life. Reflection and meditation are promoted, and a Spirit of interest created that cannot be found in the ordinary sermon. Successful expository preaching as a general thing has been found better adapted to impress the heart, than elaborate sermons. The latter may be preferable to a certain limited class of thoroughly trained and disciplined minds;—the former presents instruction for the mass, in such a form as renders it easy of comprehension. Again, *Expository Preaching is of great use to Sabbath School Teachers, and may be made an invaluable aid to family worship and private study of the Bible.* In some churches the minister devotes the forenoon diet to the exposition of that portion of Scripture, which in order comes up before the Sabbath School in the after part of the day; a plan which, though not intended to lessen the teacher's responsibility in the matter of independent study and investigation, is admirably calculated to ground not only the teachers but the whole congregation in precious truth. In such a case, parents with their children can profitably occupy the evening of the Lord's day, in improving the subject which has been presented before them in the pulpit and the Sabbath School. Once more, *Expository Preaching promotes study and investigation of the Scriptures, not only in the house of God upon the Sabbath, but at home during the week.* Regret it as we may, we are none the less convinced that the Scriptures in many families are woefully neglected. They may be occasionally read, and in the majority of cases, made the basis of morning and evening worship, but they are not so earnestly studied as their importance demands. Vast numbers of our people have not even the intellectual knowledge necessary to a profitable use of the sermons they hear, and can give little or no reason for the hope that is in them. Hence they are swayed hither and thither by every new demagogue that presents himself, with some new-ism for the salvation of the world. Again, in some churches, how few Bibles for reference are found lying in the pews! to carry a Bible to the church is regarded as an old fashioned and useless incumbrance, and not once to be named! The minister announces the text—they take it upon trust. They listen listlessly to the sermon—to the passages quoted in verification of the truths enforced, without ever investigating for themselves whether these things are so. Such a practice is pernicious. It is the grand reason why we have so many shallow Christians, ignorant of the plainest truths of Scripture, and why in some parts of the world we find crowded churches, sitting under and applauding to the echo, men who preach not the word of God, but the creations of his own intellect. Expository Preaching demands labour in the pew as well as in the pulpit; study at home by the member as well as by the minister.

The family look forward to the lecture of the coming sabbath with interest, and prepare to improve it, and thus pastor and people are mutually stimulated to greater diligence.

W. C.

Home Ecclesiastical Intelligence.

COLLECTION FOR FRENCH-CANADIAN MISSION.—We beg to remind ministers and sessions that the collection for the French-Canadian Mission is recommended to be taken up on the third Sabbath of September, or on any other convenient Sabbath.

LEGACY IN BEHALF OF THE RED RIVER MISSION.—We have to acknowledge the receipt of \$50, per Rev. G. Smellie, from the executors of the late Mr. G. Wilson, of Fergus, in behalf of the Red River Mission.

MEETING OF FOREIGN MISSION COMMITTEE.—A meeting of the Foreign Mission Committee is to be held in Toronto on Wednesday, 9th September. The Free Church of Scotland offer £100 sterling a-year for three years towards the support of another missionary to British Columbia.

PORT HOPE.—The Rev. D. Waters was, on Wednesday, 26th ult., inducted as pastor of the congregation in Port Hope. We doubt not Mr. Waters will meet with abundant encouragement and success in his work in Port Hope.

GLENALLAN.—The Rev. T. McGuire has received a unanimous call from the congregation in Glenallan.

STREETSVILLE.—The Rev. W. Lundy, lately licensed by the Presbytery of Toronto, has received a unanimous call from the congregation of Streetsville.

CARRICK.—The Rev. W. Hay has accepted the call presented to him by the congregation of Carrick.

DUNDAS.—At the last meeting of the Presbytery of Hamilton, the Rev. M. Y. Stark, who has laboured in Dundas for thirty years, intimated his desire, on account of the state of his health, to resign his charge. A committee was appointed to visit Dundas and report.

MOUNTAIN AND SOUTH GOWER.—These congregations duly remitted for the various synodical objects last year.

TORONTO—BAY-STREET.—In noticing the contributions of Bay-street congregations, the total contributions for all purposes are stated at \$1,517 46. This amount was not the entire sum raised for all purposes, but only the amount raised for stipend and for missionary purposes.

REV. JAMES NISBET.—We have received a letter from Mr. Nisbet, dated St. Paul, 13th August. Mr. Nisbet had been detained, owing to the lowness of the water in the Mississippi. As there would be no brigade of carts leaving St. Paul for Red River until September, Mr. Nesbit was to proceed with the mail-carrier by the way of Crow-wing. He hoped to reach Fort Garry in about twelve or fourteen days. We trust that ere this time he has safely reached his destination.

THE MINUTES OF SYNOD.—The Minutes have been forwarded to Presbytery Clerks and others, for the various congregations. Any who have not received them may communicate with the Clerk of their Presbytery, or with Rev. Mr. Reid.

General Religious Intelligence.

UNION NEGOTIATIONS IN SCOTLAND.—The Joint Committee of the two churches in union have held another meeting. The standards and authoritative documents of the two churches were given in. The following are the subjects which the Joint Committee propose to consider:—

I. The extent to which the two Churches agree as to the province of the Civil Magistrate in relation to Religion and the Christian Church.

II. Any other matter of doctrine about which explanations on either side may seem to be called for.

III. Theological Curriculum, and the training and licensing of Students, and arrangements regarding Probationers.

IV. Election of Office-bearers, Constitution of the Church Courts, and the relation of these Courts to one another, and Forms of Ecclesiastical Procedure.

V. Law and Practice of the two Churches as to Public Worship.

VI. Extent of difference of the two Churches as to Education, with special reference to Government Grants.

VII. Finance and Church Property, including such matters as the Free Church Sustentation Fund, Titles, Administration of Secular Affairs by Managers or by Deacons' Courts.

VIII. Principles on which admission to Sealing Ordinances is regulated in either Church.

IX. Relation of the two Churches, if united, to Ministers and Congregations beyond the limits of Scotland.

We observe that there is some unpleasantness of feeling among the Presbyterians in England, especially among those of the English Presbyterian Church, arising from the circumstance that they have not been admitted as parties in these negotiations.

REVIVAL MOVEMENTS IN SCOTLAND.—In various parts of Scotland, especially among the fishing villages in the north-east coast, revival meetings have been held, under the auspices of the "Association for Carrying on Evangelistic Operations in Scotland." It is stated that the fruits of the revival movement, which began about three years ago, are very marked. There have been no cases of "striking down" in connexion with the late meetings; but there are many cases of sinners being converted and backsliders reclaimed. Altogether the moral and religious improvement is most marked.

RELIGIOUS TOPICS IN ENGLAND.—Two topics have, of late, engaged attention among the ministers of the English Church. The first is the subject of some modification of the Burial Service, and the second is the subject of subscription to articles. Many godly ministers feel themselves in great difficulty in being forced to read the service at the burial of every man, whatever his character may have been. There does not appear to be much likelihood of any change being made at present, as most of the Bishops are understood to be opposed to any alteration. On the subject of subscription, a resolution was carried in Convocation in favour of the appointment of a committee to consider the subject of subscription, and to see whether it might be relaxed or modified without danger to the definitive faith of the church.

THE REV. H. G. GUINNESS IN ULSTER.—The Rev. Mr. Guinness has been lately preaching in Ulster. In the course of his addresses he spoke in very uncharitable terms as to the religion of Presbyterians. His remarks were answered by Rev. H. Hanna, of Belfast. Mr. Guinness afterwards published a letter, partly explaining and partly apologising, for his remarks. Mr. Guinness seems more than formerly identified with the Plymouth Brethren, while he adheres to the Baptists in their peculiar views. When Mr. Guinness

first began to labour as an Evangelist, he met with much favour among the Presbyterians in the North of Ireland.

THEOLOGICAL HALL OF UNITED PRESBYTERIAN CHURCH.—At the opening of the session of 1863, on Tuesday, 4th August, an introductory lecture was delivered by Prof. Eadie. The subject was the relation of free thought and inquiry to revealed truth, or the connexion of human speculation with the Bible as the Word of God. The Professor referred to a recent form of infidelity as developed in Renan's "Life of Christ," which appeared a few weeks ago. The lecturer denounced this publication as a dream, and an extravaganza, having nothing in common with the letter or spirit of the gospel.

FREE HIGH CHURCH, EDINBURGH.—The Rev. Mr. Arnot, of Glasgow, has received a call to be minister of this congregation.

FREE HIGH CHURCH, ELGIN.—The Free High Church congregation, Elgin, who, some time ago, addressed a call to the Rev. A. Topp, of Toronto, have called Rev. Mr. Smellie, of Banff—brother of Rev. G. Smellie, of Fergus.

MISSIONS AND THE SLAVE TRADE IN AFRICA.—Dr. Livingstone writes very discouragingly of missionary effort, in the meantime, in the east coast of Africa. The slave hunting system seems, at present, to render their labour of no avail. He says: "We turn our eyes to Lake Nyassa and hope to do something to stop slaving there."

THE CHURCHES IN THE CONFEDERATE STATES.—In the August number of "Christian Work," there is a paper by Rev. Dr. Hoge, of Richmond, on "the Churches in the Confederacy." The paper chiefly refers to the Episcopal and Presbyterian Churches, and states how in consequence of the political separation, the ecclesiastical separation had taken place between the North and the South. The last meeting of the Southern Assembly was held in Columbia, S. C., in May last. One of the most interesting of the Reports was in reference to the instruction of the negroes. The Report took the ground that the sacredness of the marriage relation among slaves (the consent of the master being the only license required by law) should be recognised by law. It is stated that in a population of about 4,000,000 there are between four and five hundred thousand communicants in the various Protestant Churches.

In the same number of "Christian Work," there is inserted, in the advertising sheet, an "address to Christians throughout the world, by the clergy of the Confederate States of America." The address is a well written document, extending to six pages, and seeks to vindicate the position of the churches in the South. They declare that "the relation of master and slave among us, however we may deplore abuses in this as in other relations of mankind, is not incompatible with our holy christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf before God, seeing that thereby Divine Providence has brought them where Missionaries of the Cross may freely proclaim to them the Word of Salvation, and the work is not interrupted by agitating fanaticism." We apprehend that many will dissent from their views on the subject of Slavery.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.

This body met in Belfast at the usual time in July. Dr. Cooke was succeeded in the Moderator's chair by Rev. J. Rogers, of Comber, who had been nominated by twenty-one Presbyteries. We notice some of the more important topics which engaged the attention of the Assembly.

STATE OF RELIGION.

The Report on the State of Religion was given in by Rev. Dr. Kirkpatrick, convener. He said there were no striking facts to be reported. The preaching

of the word was in general characterized by earnestness of spirit and directness of appeal to the conscience, and the people in general heard with readiness of mind and growing intelligence. Open-air preaching had been carried on as in former years. The report referred to the growing Sabbath profanation arising from railway trains, and urged the ministers and elders of the church to renewed activity in the cause of Christ.

HOME MISSIONS.

The Rev. John McNaughtan gave in the Report on Home Missions. The mission had three objects in view. The first was to assist in the establishment of new congregations in destitute places, where assistance was required. The second was to provide occasional service, on week days and Sabbaths, to Presbyterians in places remote from settled congregations. In connexion with this there were about seventy stations kept up. The third department of the work was the itinerant work. Two itinerant missionaries had been appointed to labour in Munster, and a third would soon be appointed.

COLONIAL AND CONTINENTAL MISSION.

The Colonial Report was given in by Rev. W. McClure. It referred to Canada (which is largely aided by the liberality of the Mission Board), to New Brunswick, Vancouver's Island, British Columbia, New Zealand, Australia and Natal. To several of these colonies, missionaries and ministers had been sent during the year. The report dwelt on the beneficial results of union in Australia and New Zealand. Mr. McClure, in presenting the report, stated that the Committee intended to send out ministers to itinerate in New Brunswick, and might send a deputation to the United Presbyterian Church of America. The Rev. Mr. Bennett, of New Brunswick, and Messrs. Ward and Will, from Otago, addressed the Assembly.

The Continental Report was given in by Prof. Gibson. In the course of the report, reference was made to the moral and religious progress in Italy. In Pisa and Milan, Normal schools have been erected, and at Turin a mechanics' library. A commission for the preparation of school books had been appointed, and in the meantime a number of books had been brought from England, not only to be translated into the Italian language, but to be taught in the original, English being taught in many of the Italian schools. Prof. Gibson complained of the small amount of the collection for Colonial and Continental purposes, and urgently called for greater liberality, to enable the Committee to carry on and extend their important work.

ROMAN CATHOLIC MISSION REPORT.

This Report was given in by Dr. Edgar, and presented a short abstract of missionary enterprise for the past year in Connaught. The means employed are, preaching the gospel, prayer meetings, Sabbath and day schools, colportage, and lending libraries. There are connected with the mission 17 missionaries, who minister in 45 different districts, the average attendance each Sabbath being 1,400. In 35 Sabbath and day schools, there are 1,000 children, of 350 are Romanists. In Dublin also the work is prosecuted with vigor, and not without success.

FOREIGN AND JEWISH MISSIONS.

An interesting Report was given in on the subject of the Foreign Missions of the church. Reference was made to the difficulty of sustaining the missions, not on account of want of funds, but want of men. Dr. Glasgow, after about twenty-three years' service in the field, and by whom the translation of the Bible into Gujarati was accomplished, returns next year, while another missionary is in delicate health. In the meantime the work is extending, especially among the *Dheds*.

The Jewish mission was also reported to be on the whole prospering. Mr. Mr. Ferrette, who proposes soon to return to Damascus, is to employ a new

press which has been obtained, for the spread of Christian literature. The visit of Dr. Graham of Bonn gave special interest to the Jewish Mission Report.

THE SUSTENTATION OF THE MINISTRY.

This subject occupied the attention of the Assembly. The Report stated that the Committee had recommended that all the congregations should be addressed on the subject of ministerial support on the Lord's day, and had communicated, with this view, with all the Presbyteries. In some Presbyteries it was considered, *from special circumstances, inexpedient to agitate the subject*. In many Presbyteries, however, the recommendation had been carried out. It appeared, from returns made, that there were great differences in the rate of contribution for stipend, the amount per head varying from ten pence to 20 shillings. The report recommended that the subject should still be pressed on the attention of congregations; that the system of quarterly payments should be followed, and that the publishing of the financial returns should be carried out.

Various other important subjects engaged the attention of the Assembly. Reports on Sabbath Observance, and on Temperance were given in. A report was presented on the subject of the Magee College. Circumstances have hitherto prevented the Trustees from opening the College; but it is hoped that all obstacles will soon be removed.

Addresses were delivered by deputies from the Free Church, from the Welsh Calvinistic church, also by Rev. Mr. Bennett, of New Brunswick. Mr. Brownlow North also addressed the Assembly. The next meeting was appointed to take place at Dublin in 1864.

Obituary Notices.

THE LATE HON. ANDREW JEFFREY.

This truly good man, and valued office-bearer of the church, died on the 27th July, after a severe and painful illness. Mr. Jeffrey was born in Scotland, of pious parents, who were connected with the Reformed Presbyterian Church. At the age of eighteen, he himself was admitted to full connexion in the Church of Scotland. At the age of twenty, he came to this country: he resided first in Kingston, where he worshipped with the Methodists, there being at that time no Presbyterian church in the place. At Cobourg, for a time, he availed himself of the services of the English Church. But as soon as an opportunity was afforded, he, with a few others who preferred, and longed for the simple worship of the Presbyterian church, took steps for obtaining service in connexion with that church. At the age of twenty-seven Mr. Jeffrey was ordained to the elder-ship, and from that time until his death—a period of about thirty-seven years—he was a useful, consistent, and most judicious elder, discharging, with retiring modesty, but, at the same time, with great fidelity, the duties of his office. From a personal acquaintance with Mr. Jeffrey for nearly a quarter of a century, we can bear ample testimony to his high worth and sterling character. Quiet and unostentatious, he was, at the same time, firm and decided in standing up for principle, and discountenancing what he regarded as wrong. In all the relations which he sustained, his conduct was most exemplary.

A sermon was preached by the Rev. John Laing, on the Sabbath after the funeral of Mr. Jeffrey. After referring to several points in Mr. Jeffrey's character, and pointing out the practical lessons to be learned from his life and conduct, Mr. Laing says—

“We may learn, also, from the death of Mr. Jeffrey, the blessedness of the christian's death,—Mark the perfect man and behold the upright, for the end

of that man is peace.' And his end was peace. As in the midst of the storm on the Sea of Galilee, Jesus was calmly asleep in peace, so while around the departed the storms of life beat heavily, and trials came thickly and severely, as he himself said to me, he could at times forget them all, and pillowing his head on a promise, could find rest in Jesus. All who were beside his deathbed can bear testimony to the unbroken calm, the tranquil frame of spirit which possessed him even amid his distressing restlessness of body. He spoke with confidence and assurance alike surprising and edifying. Doubts were gone, the Saviour was near, the fading world was lost to view amid the mists of death, but the realities of eternity were present, he knew whom he had believed. The tender farewells were spoken, the dying charges of affectionate regard, cemented by long friendships, were calmly but earnestly delivered; no hurry, no fervored excitement was there; peaceful and self-possessed he sought to deepen, with his dying breath, those counsels which he had so often given, by many, alas, too little heeded. The affection of a true friend was blended with the authority of a dying elder, in words of affectionate admonition, let us hope never to fade from memory. And when all was done, when worn out nature sank into her last long sleep, it was gently,—his end was peace.

"Oh 'let me die the death of the righteous, and let my last end be like his.' What a brightness and glory does this happy end throw around a useful life. It is like the golden, purple, and violet hues which make the heavens more beautiful when the sun has set, and, in the absence of him who warmed and gave us light, reconcile us to the loss by the enjoyment of the glories of the closing day.

"A brighter hope, however, comforts the mourners, 'He is not dead but sleepeth.'" He shall live again. We have laid him beside the cherished dust of loved ones, and we also shall be laid there ourselves to await the summons of the Archangel's trump, calling the dead for judgment. He and we shall rise again, and 'shall be caught up in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.'"

THE LATE MR. JOHN TURNBULL.

On the 17th of April last, Mr. John Turnbull, sen., of Mono Centre, died, in the eightieth year of his age. This notice will probably arrest the attention of not a few of the ministers of the late Presbyterian Church of Canada, now labouring in distant parts of Canada, and awaken many tender associations of their early labours in the gospel vineyard. It will remind them of happy seasons long past, when they enjoyed much social comfort under his hospitable roof, while ministering temporarily to the congregation there. And were they to re-visit Mono Centre, they would, I have no doubt, miss the smiling countenance and the hearty welcome with which Mr. Turnbull was wont to receive and entertain them. If taking a deep interest in the cause of the Redeemer—manifesting a tender regard to His servants and people, and a uniform consistency of conduct with the profession which he made in early life, and maintained to the last—furnish a satisfactory evidence of grace, the friends of Mr. Turnbull have no cause to sorrow, as those that have no hope. To his calm and uniform consistency in these respects, is owing, in no inconsiderable degree, the growth and comparative prosperity of the congregation at Mono Centre. For if there were others whose gifts fitted them for more active public usefulness, none by consistent deportment reflected more honour on the Christian profession. And though a passing cloud has lately cast its darkening shadow over the congregation, I believe the example of steadfastness set by Mr. Turnbull and others who were associated with him, as leaders of the congregation, in former seasons of trial, will be of much practical advantage in teaching them how they should hold fast their principles in this, or in like trials that may await them.

Mr. Turnbull had a paralytic affection about five weeks before his death, which rendered him comparatively helpless. But, as he retained his senses in

full vigour, he awaited his change with calm resignation to the will of God, and with a firm hope in the atoning death of Christ as the only ground of his acceptance with God.

His excellent partner in life, who fully shared in all his christian sympathies, survives him, to adorn still further the doctrines of God her Saviour, and to realize, in new circumstances, the faithfulness of God in the fulfillment of his promises to the fatherless and the widow.

Many interesting incidents connected with the first settlement of Mono Centre—or, as it used to be called, "The Turnbull Settlement,"—and with the rise and progress of the Church there, in which Mr. Turnbull acted a conspicuous part, might be related. But as a lengthened statement of this kind would occupy too much space, and would be, perhaps, interesting to those only who already know something of the locality and its history, I forbear; suffice it to say, that in the death of such men as Mr. Turnbull we witness the passing away of a generation who have done much for Canada, in both its civil and religious aspects. May their mantle fall upon the rising generation, that they may prove worthy of such sires—take up the Banner of the Covenant dropping from their fathers' hands, and thus, by the grace of God, be followers of them who, through faith and patience, are now inheriting the promises.

D. M.

THE LATE REV. JOSEPH YOUNG, OF BRANTFORD.

We have to record, with sorrow, the lamented, although not altogether unexpected, death of the Rev. Joseph Young, of Brantford, who died on Sabbath 9th ult. For some years past, Mr. Young's health was somewhat infirm, and for nearly a year before his decease, it was so much impaired that he was confined to his room, and for most of the time to his bed. During the last three weeks of his life the disease under which he suffered made very rapid progress, and he continued to sink, from day to day, until death closed his sufferings, and set the Spirit free. A full, and well-written notice of Mr. Young's life, labours, and death appeared the week after his death in the *Brant Expositor*, from the pen of the Rev. W. Cochrane, of Zion Church, Brantford. We partly condense, and partly quote from that memoir.

"Mr. Young was born in Dalry, Ayrshire, on the 1stst January, 1801. He spent some years in Irvine, and subsequently went to the University of St. Andrews. Having completed his literary course, he prosecuted his theological studies in the Divinity Hall of the United Secession Church, under Drs. Dick and Mitchell. After obtaining license, he received a call to minister to the congregation in Haddington, where John Brown, the commentator, had long laboured. He was ordained to the work of the ministry in October, 1829, and continued to labour in Haddington for twenty-eight years. Having been led, by circumstances, to contemplate a change in the sphere of his labours, he tendered his resignation, to the great regret of his congregation, as well as of his brethren in the University. Mr. Young came to this country in 1857, and in July, 1858, he was inducted as pastor of the congregation in Brantford, then vacant by the translation of the Rev. A. A. Drummond to Shakespeare. His health, which had begun to fail in Scotland, and which suffered still more from an illness in Philadelphia, soon became worse, and although fit for pulpit duty until about a year ago, he never enjoyed robust health in Canada, nor was able to discharge the various duties of his office, to the extent of his own anxious desires. He submitted, however, without murmuring, to the will of his God and Father, presenting, throughout his lengthened sickness, a beautiful example of christian resignation and submission.

"Mr. Young was a man of no ordinary mental power and culture. He was extensively read in history, in divinity, and in science, and was able to make his knowledge available in his preaching and writing, for it may be mentioned that while he was a solid and instructive preacher, he was known also as an author,

having published a work on 'Demonology,' which was highly recommended at the time of its publication. He was also for some years editor of the *Christian Journal*, whose pages were enriched by many contributions from his own pen.

"While in principle, warmly attached to his own denomination, he was a sincere lover of all good men, and the nearer he came to the close of life, regarded the little differences that keep evangelical christians apart, as unworthy of their profession. Not was he by any means obtrusive in his opinions. While holding them firmly, he honoured the man who conscientiously differed from him, and boldly maintained his ground. The proposal of Union between the Free and United Presbyterian Churches of Scotland, gladdened his soul in his declining days. The late debates in Edinburgh, which were read to him by members of his family, as his sickness permitted, rejoiced him above measure; and afforded many themes for pleasing conversation between him and the writer of this notice. His prayer was that soon 'they might be one'—one, not simply in name and denominational principles, but one in spirit and in truth.

"From such a useful and laborious life in the Master's vineyard, we are led to expect a happy death. It was even so. His end was peace. Mr. Young made no parade of his religious feelings during life, and it was the same at death. Seldom, indeed, did he reveal to his nearest friend, the secret feelings of his soul. We are, therefore, assured of his now happy state, more from the well-known character of his life, than from special declarations at his death. But as the end drew near, his strong faith grasped the promises more firmly. On that text being repeated (John 3, xvi,) as the only hope of every sinner, he responded, 'Yes, that is my only hope.' He entered into all the arrangements for his funeral, and other personal matters, with a calmness and composure that touched the hearts of those to whom he entrusted these sacred duties. After sending messages to absent friends and relatives, and to his late congregation, he then ceased to take all further interest in this world, save in those dear ones that from time to time surrounded his dying pillow. At length, on the holy Sabbath afternoon, a day long prized by his servant, the Master sent the summons. Calmly—sweetly—almost imperceptibly, as a child at rest, he fell asleep in Jesus.

"How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes—
How gently heaves the expiring breast!

"So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

"A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound
Which his unfettered soul enjoys."

W. C.

Missionary Intelligence.

LETTER FROM REV. R. JAMIESON.

Rev. R. F. Burns, Convener.

DEAR BROTHER—I wrote you last by express, on the 31st March. The date of your last to me was March 18th. I am still giving constant supply in New Westminster. All our congregations are much smaller, of course, now than

during the winter; still I have more each Sabbath than I would have if I went farther up the country. The other churches are represented again this year at the mines, but as Mr. Hall and I are all alone, in each colony, we cannot leave our posts if we are to get our congregations into a self-sustaining position, and more especially as we are both engaged in building churches. Ours is to be commenced on Monday, and as there are so few people here at present, we do not intend to have any ceremony at the laying of the foundation *post or plank*. It is to be finished (except the plastering and seating) on the 5th of Sept. The size is 65 feet by 34, and 18 feet high from top of sill to top of wall plate. It is to have a tower in front, from which we hope some time to see a spire ascending. The contract price for building the church and giving it two coats of paint on out-side, and leaving it ready for the plasterers, is, two thousand two hundred dollars. It will seat about 340.

We had our second communion Sabbath on the 28th June. Fifteen of us sat down to "break bread"—10 men and five women. We have now 21 names on the communion roll

I mentioned in a previous letter that I knew of nothing being done in this colony for the Indians, except by the Roman Catholics. This was a mistake, as the Church of England has a successful mission going on for 5 or 6 years, at Fort Simpson on the coast.

The school, which is now of course a public one, is doing very well under Mr. McIlveen's care. I send you the *British Columbian* containing a report of the first quarterly examination.

The Rev. L. Taylor had a most successful meeting in Victoria on behalf of the Bible Society. He has gone on to the mines, and will organize a branch here when he returns in the fall.

There is not much news of an encouraging nature from the mines this season as yet. There is a very anxious lookout by almost every one, for important political changes, such as will be advantageous to this colony. I hope the delay will not be much longer, or the consequences may be serious.

I hope your political excitement will not have interfered with public interest in your Synodical proceedings. When shall I have the privilege of taking part in another meeting of Synod or Presbytery? How I longed to be present with you in the Central church, especially at your first Synodical communion. Our little congregation could not, however, be debarred the privilege and duty of offering up the fervent, and in some cases the tearful supplication for heaven's choicest blessings to descend upon you, that there may be more zeal and more work for Christ, more brotherly kindness and charity amongst yourselves.

With kindest regards to you and yours.

I am, &c, &c.,

R. JAMIESON.

In the letter to which Mr. Jamieson refers he gives a short view of his work during the year of his residence in British Columbia. He says, "During the spring, summer and fall of last year I preached forenoon and evening every Sabbath, and taught the Sabbath School in the afternoon. Since the middle of November I have conducted an additional service at the Royal Engineers' camp every Sabbath at 3 p. m. The average attendance during the winter has

been, in the forenoon, 90; afternoon, 25; evening, 50. At the Sabbath School there have been 20 children in attendance. There is a prayer meeting on Thursday evening with eight of an average attendance; five assist in conducting the devotional services. The Sacrament of the Lord's Supper was dispensed for the first time in British Columbia, after the Presbyterian mode, on the 8th February. Fifteen names were placed on the roll, six of these having been admitted by examination."

MISSIONS OF FREE CHURCH OF SCOTLAND.

MISSION EXTENSION IN BENGAL.—Dr. Duff, in an article which appears in the Free Church Record, gives an account of the way in which the mission work in India is being extended, and in which it might be still more extended, were there men and means for the work.

"With a view to commence an experiment in a purely rural district, we planted about three years ago, a native mission agency at Mahanad—about 12 or 14 miles to north-west of Chinsurah and Hoogly, and 4 miles westward from the line of the railway—under the superintendence of the Rev. Jagadishwar Bhattacharya, assisted by catechists and teachers.

Our original purpose was that the ordained missionary and catechists should devote their own time almost exclusively to the teaching and preaching of the gospel throughout the whole neighbourhood, being only required to take a general oversight of any schools which might be established, and all of which were intended to be purely vernacular. And to this work the missionary and catechist have all along mainly devoted themselves.

But as to the schools, a modification of the original design was soon forced upon us. Our first school was a vernacular one; and it so continues to this day. But, after being at work a few months, the people began to urge most vehemently the establishment of an English school alongside of it. This urgency we for a while stoutly resisted. But, at length, the pressure became so strong that, in order to retain our hold of the people and exercise any wholesome influence over them, we felt ourselves constrained to yield, but on somewhat stringent conditions. One of these was that they would agree to pay such fees for English education as would cover the main part of the expense. The conditions having been agreed to, an English school was established, and has continued ever since greatly to prosper. And out of it already spiritual fruit has come in the conversion of at least one soul to God, while hundreds have been effectively taught the saving truths of the gospel.

During these years the missionary and the catechists have been laboriously and unceasingly at work among the surrounding villages. At first, and for a long time, they were viewed with suspicion by all, and regarded with deadly aversion by many. Hostile prejudices against the truth were in many ways manifested. But by dint of perseverance and the manifold exhibition of kindness and good will, prejudices were gradually softened and conciliated, and aversion changed into respect. Throughout the whole district there is no man now who commands greater respect and even confidence than our native missionary.

Thus, then, after years, the ground seemed to be prepared for extension. Accordingly, last cold season, various native laborers were employed in making a more minute and detailed survey of the whole district, with a view of fixing on the most central and promising villages as the seats of new branch missions. For this end the whole region around Mahanad, to a distance of ten or twelve miles, has been carefully surveyed; and the more central and promising villages have been marked out. Some of these I have, on several occasions, visited and inspected in person, holding conferences with the inhabitants. Everywhere I found the most friendly spirit manifested towards us, with an intense desire for schools, vernacular or English, or both; the people

in substance saying, "Only give us schools for our children, and in them you can teach the Bible or anything you like." Yea more, everywhere they are willing to assist us—by granting suitable sites for schools and dwelling houses, in perpetual lease, at a mere nominal rent—by bearing half the cost of the needful buildings—by paying reasonable fees, &c. Our purpose is to plant no school within four miles of Mahanad, or within four miles of any other; in other words, to interpose a distance of about four miles in every direction between all our schools, so that the places occupied by us shall be centres of radiation for the surrounding villages.

The number and the populousness of these, out of Bengal, can scarcely be intelligible. Hereafter I shall furnish specimens in detail, with names of villages, ascertained number of inhabitants, &c. At present it may suffice to state, in general terms, that each of the places fixed on by us, within a radius of two miles all around each, embraces a circle of from twelve to twenty villages, with an aggregate population varying from ten to twelve or thirteen thousand. In fact, human beings swarm in that rich and prolific region like bees in a hive. A Christian labourer located in any of the central places alluded to has thus a heathen population of from ten to thirteen thousand within a compass of only two miles all around his house. Never was there a grander field for testing the power of an efficient localizing system."

CAFFRARIA.

From Burnshill, Mr. Laing reports the baptism of *twelve* adults in one day. Four of them are men, and all the twelve are young. Two of them are parents, having young children, whom they presented for baptism along with themselves. One, a father, brought forward three children; and the other, a mother, also brought forward three children to the sacred ordinance. A Fingo chief, for many years a constant attendant on public worship, has declared his intention of joining himself to the Lord's people by seeking baptism, and has been received into the class of catechumens.

Mr. Richard Ross reports a like interesting addition to the church at Lovedale. The first Sabbath of April was the Communion Sabbath. "On that day," says Mr. Ross, "there were *sixteen* adults admitted into the Church by baptism, and *one* admitted having been baptized in infancy. These seventeen presented twenty-two children for baptism, from six years to a week old. One woman presented for baptism herself and a baby that was born when she was going home from church on the former Sabbath afternoon, and both were baptised. What a solemn and heavy day's work it was. But I had help in having my brother Bryce. What audiences in the forenoon! Both churches were filled to the door; the new church, and the old church, which is now used as the school-house of the station, full to the doors, and a good third audience on the outside. Bryce in the forenoon took the church proper, and I took the old one. Having finished in time, I went and assisted Bryce at the baptism. It was a sight to see the church full to the door, with the audience in dead silence, seventeen adults standing up before us to be received into the Christian Church, twenty-two children also, with Lovedale session fronting them as they stood around the pulpit; the minister in the pulpit then coming down and baptizing each and all, and receiving them all in the name of Jesus, all of them of the race of Ham, and not a white face in the church except Bryce's and mine, also now a good deal coloured.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA MISSION.—We learn from the *Presbyterian Messenger*, for August, that the Rev. C. Douglas and Dr. Maxwell have departed for China, after valedictory services of a very interesting nature had been held in Mr. Ballantyne's church, London. The accounts from China are, in many respects, encouraging. At Tat-ham-ho, eleven adults and two children had been baptised. A new

station was opened at Chhin-chhung. Two women belonging to it had been baptized. At Yam-chan a school had been opened, with thirty names on the roll, and a daily attendance of about 20. At Anhui, the Communion had been dispensed. Two suspended men has had been restored, while discipline had to be exercised in the case of other two. There had been persecution at Khiboez. The British Consul had applied for redress, but the matter did not appear to be near a settlement.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

JAMAICA, LUCEA.—During the past year there have been on the rolls of the Sabbath Schools and Bible Classes, including 39 teachers, 1,124 persons of all ages. The average attendance was from various causes very much less, 527. Many of the scholars reside from three to five miles from the place of worship. The missionary says:—I always conclude the exercises of the classes myself, and on the Sabbath afternoon, when I look around and see, as I often do, upwards of 600 scholars and teachers gathered together for the closing examination, and devotional exercises, I feel more grateful than I can express, for the wide and effectual door which is thus opened for the dissemination of divine truth in this field of labour. The success of the classes is owing in a great measure, under God, to the teachers, many of whom are remarkably devoted to the work and take evident pleasure in its prosecution.

As usual, there was an annual examination on New-Year's day, when there were upwards of 600 present, the scene is described as a very imposing and deeply interesting one, full of hope for the cause of the Redeemer in years to come. About three hundred were examined on the Shorter Catechism. The examination was of a very satisfactory kind. On the afternoon of the same day there was held the annual missionary meeting of the congregation, when interesting addresses on the progress of the congregation and on the progress of missions in other parts of the world were delivered. Many of the people have 'family missionary boxes.' The contributions for missionary purposes for the year, amounted to £46.

ALEPPO.—The missionary *Record* for August gives an account of a missionary journey through Northern Syria, undertaken by Rev. Dr. Wortabet. He visited Beyrout, Tripoli, Homs, Hama, (the ancient Hamath), and Idlib. Missionary operations have been carried on at Beyrout by the American missionaries, for fifty years, and at no previous time has it been in so interesting a state. Several of the other towns mentioned are occupied by American missionaries. Dr. Wortabet intended to occupy Hama as a mission station, but found it advisable to lay aside the idea in the meantime.

ORDINATION OF TWO MISSIONARIES FOR INDIA.—The Rev. G. Martin and the Rev. James Gray, have been ordained as missionaries for India, the former by the Presbytery of Hamilton, and the other by the Presbytery of Kilmarnock.

INDIA.—At Ajuere the schools are prospering. The attendance has increased from 30 to about 70. The Scriptures are studied in school, and some of the young men have now a fair knowledge of the christian truth. Interesting discussions are carried on with the Hindoos, and also with Mohammedans.

PERSECUTION IN NESTORIA.—The Rev. Dr. Perkins writes, that the missionary operations among the Nestorians are sadly interfered with by official oppressions, instigated, it is believed, by French priests. The missionaries are forbidden to proselytize or preach. They are only to be allowed to teach, and the schools are to be restricted to 30, and the pupils to 150. Formerly there were 70 schools, and from 1,000 to 1,500 pupils. The mission press, too, is placed under the direction of a wily Mohammedan Persian.

MADAGASCAR.—We briefly referred in our last number to the events which had lately taken place in Madagascar. These events took every one by surprise;

but it now appears that the missionaries had for some time seen the sad change which had taken place in the character of Radama, and the results which were likely to flow from his conduct. It is stated that the King had given himself up to habits of intoxication ever since his coronation, and had latterly acted more like a madman than the ruler of a kingdom. He was naturally of a humane and genial disposition, but was also conceited, frivolous, irreligious, licentious, and in point of character and habits unfit to govern a country. Law was set aside, and his policy seemed to consist in allowing every one to take care of himself and his affairs as best he could. He first patronized Christianity, and offended the heathen; he then yielded to the latter, and gave umbrage to the leading men of the state. Under the influence of the *Mena Mas*, or Red Eyes (a set of inquisitors enjoying the confidence of the King), he published a law authorizing duels, and encouraged parties to enter into combat with each other without any proclamation of war beyond what the hostile factions issued for the gratification of party feeling. Other changes were contemplated, and it became clear that under the influence of bad men, the constitutional rights of the people were to be sacrificed, and idolatry once more enforced. The people rose in a body, and eleven of the ring-leaders were put to death by the multitude. The chiefs were willing to have spared the King, but it was obvious that his mind was so far clouded by something resembling insanity, that no confidence could be placed in his word, and finally, as a matter of self-preservation, he too was put to death, in spite of the efforts of his Queen to induce them to spare his life.

The principles under which the Queen has bound herself to govern the kingdom are on the whole satisfactory. Dr. Ellis speaks still very hopefully of the prospects of the missionaries. They have full permission to promulgate Christianity throughout the kingdom. The Queen is to govern through the help of advisers, and something like trial by jury is established. Letters from Messrs. Cousins and Toy, which appear in the *Missionary Magazine* of August, give extremely favourable accounts of the missions. In the capital, 800 united in celebrating the Lord's Supper. At Amparibe there were 300 members and about 1,200 hearers.

We observe that at a meeting held at the house of Lord Shaftesbury, the Bishop of Mauritius deprecated the establishment of a Church of England mission at the capital, where Dr. Ellis and his associates are doing so much, but was in favour of the establishment of a mission at another point, where he could give some measure of superintendence.

Proceedings of Presbyteries, &c.

PRESBYTERY OF HURON.

The Presbytery of Huron met in Knox's Church, Goderich, on Tuesday the fourteenth day of July.

A considerable portion of one sederunt was taken up, by a reference from the Session of Knox's Church, Kincardine.

Certain parties had applied for certificates to unite with the West congregation. On account of some informalities in the conduct of these parties, the Session deemed it to be necessary that they should appear personally before the Session, before certificates be granted. The parties applying did not deem it to be necessary to appear before a Session to obtain their certificates, when no charge was preferred against them, and therefore declined to appear. The Session after serving several citations upon the parties, and failing to secure their appearance, referred the whole case to the Presbytery.

The Presbytery considering that a long time had elapsed between the first application made and the meeting of Session, at which the decision was come to, to cite

these parties to appear personally, instructed the Session to forward the usual certificate of dis-junction.

The Rev. Walter Inglis, demitted the part of his charge called Bervie.

The congregation was cited to appear for their interests at a meeting of Pres-bytery to be held 26th instant.

J. B. Taylor, after passing with approbation the usual trials, was licensed to preach the Gospel.

A. D. McDONALD, *Pres. Clerk.*

PRESBYTERY OF ONTARIO.

The above Presbytery met at Columbus, on Tuesday the 4th of August.

Mr. Lawrence having acted as Moderator for the previous twelve months, it was moved and unanimously agreed, that Dr. Thornton be now called to the chair, and he took the chair accordingly.

The Clerk produced and read an extract minute of the Synod in reference to the Ashburn case, which the Pres-bytery ordered to be engrossed in their minutes.

Read a paper purporting to be from the Session of Ashburn and Utica, and also papers from the congregations of Ashburn and Utica, embodying resolutions anent the late finding of the Synod in reference to their minister and those associated with him as elders. Considerable discussion ensued from the reading of these papers, as they condemned the finding referred to, asked a reconsideration of it on the part of the Synod, and informed the Presbytery in the meantime, that any attempt they might take to carry out the finding, by either preaching the church vacant, or removing the elders from office, would meet with resistance. It was moved, however, and agreed, to allow the papers in the meantime to lie on the table. Whereupon a complaint was lodged by Mr. Gilbert Fergusson, with leave to appeal to the Synod, in his own name, and in name of the people of Ashburn and Utica, whom he represented. Mr. Sharp also complained and appealed. And both of them craved extracts.

The Rev. Mr. Lumsden for many years a Presbyterian minister in the United States, made application to be received as a minister of this church, and produced a certificate from a Presbytery of the O. S. Church. The Presbytery appointed a Committee consisting of Messrs. Lawrence and Smith, with their representative elders, to confer with Mr. Lumsden in terms of the act of Synod, and report.

The following Committee was appointed for the examination of students, viz., Dr. Thornton, Messrs. Lawrence, Windel, and Riddell.—Dr. Thornton to be Convener; the said Committee to hold their meeting on the 5th of October, and report to the Presbytery the following day.

R. MONTEATH, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

This Pres-bytery held its regular quarterly meeting on the 4th and 5th of August.

The opening sermon was preached by Mr. Duncan.

The Presbytery, as usual, devoted the first evening to devotional exercises, and hearing from Mr. McEwen an account of the religious movement in Farbolton, as observed by him on the occasion of his visit to that place. Mr. McEwen was requested to give in a written statement.

Mr. A. Grant was transferred to the Presbytery of Hamilton, for the remainder of his trials for license.

Mr. George Grant had the subjects of his trial discourses presented to him.

Mr. W. M. Mackey, after the usual trials, was licensed to preach the Gospel.

Mr. McEwen gave in the resignation of his charge, on being appointed Agent of the Kingston and Ottawa Auxiliary Bible Societies. The following resolution was unanimously adopted:—That in view of the importance of the work and of Mr. McEwen's expressed conviction of his duty to devote himself to that work, in view also of his generally acknowledged fitness for it, and of the fact that delegates from the congregation, while expressing their deep regret that Mr. McEwen should have felt himself called upon to take such a step, nevertheless deem it to be unadvisable to offer any opposition to his doing so—the Presbytery agree to release Mr. McEwen from his charge in Cumberland, recording at the same time their unabated confidence

in him as a faithful minister of Christ, commending him to the Grace of God and following him with their prayers for the success of his work."

The Presbytery held a lengthened conference on the subject of missionary meetings—the mode of conducting them—the best time for holding them, and the importance of securing the co-operation of lay members, especially of elders.

It was agreed to divide the Presbytery into two sections for overtaking this work, Mr. Aitken Convener for the Western Section, and Mr. J. Wardrope for the Eastern Section.

S. C. FRASER, *Pres. Clerk.*

PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held on the 4th of August. Fifteen ministers were present, and six elders.

The Rev. John Duff, of Elora, was appointed Moderator for the ensuing twelve months.

A call to Mr. John Irvine from the congregations of Rothsay and Wallace, was laid on the table, with a report of the moderation in the same. As it appeared that, while the Wallace congregation were unanimous, the Rothsay people were almost equally divided, the Presbytery delayed coming to any conclusion in regard to the call, ordering that it should be on the table till next ordinary meeting.

A petition from Glenallan, for a moderation in a call, was presented, and Mr. McMechan was appointed to discharge that duty, on Tuesday, the 18th August.

The annual Report of the treasurer was presented and considered. The contributions to the Missionary fund amounted to 536.57, and those to the Ordinary Fund, to \$117.12½—the balance from the former year being included in both cases.

On the report of a committee, appointed to confer with Mr. Alexander Warren the Presbytery appointed a Committee to endeavour to make an arrangement whereby his services may be secured for some portion of the mission field.

Dr. Thomson gave notice that he would, at next ordinary meeting, bring forward a motion pledging the Presbytery to an interest in the large German population within the bounds.

Mr. Thomas McGuire delivered his trial discourses, and was licensed as a preacher of the Gospel.

Mr. W. Burns was examined, and passed as a student of the second year.

In accordance with the appointment of the Presbytery at the meeting in May, a public service was held in Knox's Church, in the evening of the 4th. The service was conducted by Mr. Smellic, the late moderator, who delivered a discourse on the subject of "Preaching," for which he afterwards received the cordial thanks of the Presbytery. Owing to the small attendance of members on the following day, the plan of having a conference on the subject of the discourse was not carried out. The present Moderator was appointed to conduct the evening service at next ordinary meeting.

J. MIDDLEMISS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on 4th ult. The Rev. A. Topp was elected Moderator for the year.

In accordance with application duly made, the Presbytery appointed moderation in calls at Streetsville and West Church, Toronto.

The committee appointed to visit Mono reported, their report was received. Mr. Corbett was called, but did not appear. The Presbytery found that he had sought, and obtained admission into the Wesleyan Church, without resigning his charge or communicating, in any way, with the Presbytery, and that in doing so, he had acted in a way at variance with his own ordination vows. The Presbytery agreed to declare him no longer a minister or member of the Church. The Presbytery expressed their sympathy with the congregation of Mono, and agreed to give as regular supply as possible. The Moderator was appointed to preach at Mono on Sabbath first.

Mr. W. Lundy, after passing a satisfactory examination, was licensed to preach the Gospel.

W. GREGG, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Picton on Tuesday, 14th July, inst.

On the report of the Clerk respecting the statistical and financial returns from the various congregations, the Presbytery expressed regret at the state of things disclosed by the amount of arrears due to ministers in so many as four congregations. Some explanations given were considered satisfactory—others failed to place matters in a better light. So the Presbytery enjoined the Kirk Sessions of the defaulting congregations to enquire into the cause, and take proper measures to remedy the evil, and to report what success they have had at next meeting of Presbytery.

Mr. McKee, intending to resume and prosecute his studies for the ministry, was highly recommended by the committee appointed to confer with him. Mr. McKee intends to enter Knox College and the University next session, with the sanction and approval of the Presbytery.

Mr. Aull, student, who has been faithfully labouring as Catechist, underwent a very satisfactory examination.—a certificate to that effect was ordered to be given him.

P. GRAY, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The Presbytery met on the 5th August, at Montreal.

The following were the chief items of business:—

A committee was appointed to consider the papers in the case of Mr. McGilvray, Lochiel, and to confer with the parties. On their report, the case was amicably settled.

Mr. Gordon reported that, as appointed by the Presbytery, he had met with the people at Win-low and their former pastor, and that, after mutual explanations, they had agreed to acquiesce in the decision of the Synod, and to walk together in Christian harmony.

The Rev. Mr. McLean was appointed to labour in Grenville, Harrington, and Arundel till the next meeting of the Presbytery.

The deputation appointed to visit Mille Isles, gave in a report of the state and progress of that congregation, and expressed their satisfaction at its hopeful condition. Papers were also presented requesting a moderation in a call, and promising an annual contribution of upwards of £78 for the support of a minister. The Presbytery agreed to supplement this amount with \$100 per annum for three years, and Mr. Mackie was appointed to moderate in the call.

Mr. McQueen was instructed to preach the churches of Martintown and Williamston vacant, and act as interim Moderator of the Sessions.

The Rev. D. Anderson, of Farnham, having signified that he had taken steps, with the view of joining the Episcopal Church, he was declared no longer a minister of the Canada Presbyterian Church; and Mr. Paterson was appointed to preach the church of Farnham vacant next Lord's Day.

The missionaries were instructed to give in quarterly reports of their labours.

Mr. J. David-on, student of Knox's College, having passed his final examination for license, with approbation, was licensed to preach the Gospel.

Mr. King, elder, gave notice that he would bring up for consideration, at next meeting of Presbytery, the financial statistics of the congregations, with special reference to the arrears of ministers' stipends.

Mr. Kemp gave notice of an Overture to the Synod, to be moved next ordinary meeting of Presbytery, on the subject of Deacons' Courts.

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

PRESBYTERY OF STRATFORD.

This Presbytery met at Stratford, on the 7th July last. The Rev. Daniel Allan was elected Moderator for the current year.

Mr. Robert Ewing, a Licentiate of the U. P. Church, Scotland, was received as a Probationer of this Church.

The Presbytery proceeded to take into consideration the steps to be taken to carry out the Synod's decision in connection with Mr. Beattie's claim upon Chalmers' Church, St. Mary's, and the granting of certificates to members of said Church who

have declared themselves unwilling to pay any part of said claim; when it was agreed to appoint the next meeting at St. Mary's, on the 21-st July, and to proceed at said meeting with this case, and that intimation thereof be made by Mr. Caven, from his pulpit, on the two preceding Sabbaths.

After disposing of several other items of business, the Presbytery adjourned.

The Presbytery met again, at St. Mary's, on the 21st July.

Mr. Caven reported that he had given intimation of this meeting, as instructed by the Presbytery.

The names of new applicants for certificates were taken down; when it appeared that the whole number of applicants amounted to fifty, that one had paid \$4.65c. towards Mr. Beattie's claim, and two others had expressed their willingness to pay a portion of said claim, and they had received their certificates, that five had expressed themselves willing to pay a portion of the claim, and forty-two were not willing to pay any part of it.

The Presbytery agreed to adhere to their former decision in regard to those who were willing to pay their fair proportion of the claim, and to grant them certificates, and proceeded to take up the application of those who declared themselves unwilling to pay any part of the claim.

Mr. John Adair being called, compeared. He stated that he had paid his seat rent and subscriptions to the Congregation of Chalmers' Church, that on an agreement being entered into between Mr. Beattie and the Trustees, that Mr. Beattie should be paid a certain amount of the arrears due him within a specified time, and he would forgive them the balance, an appeal was made to the congregation, that he, Mr. Adair, subscribed towards the payment of this amount on the understanding that no further claim should be made upon him in connection with the arrears due Mr. Beattie, that when the amount agreed upon was paid Mr. Beattie gave them a receipt, in full, that he does not consider himself under obligation to pay a part of the claim now preferred by Mr. Beattie, and it is not his intention to contribute anything towards the payment of it.

It was moved by Mr. Doak, seconded by Mr. Drummond,

That the Presbytery, after investigation, having found that the only objection to the granting of a certificate of membership to Mr. Adair is the claim preferred by Mr. Beattie against the Congregation of Chalmers' Church, and whereas, that in the judgment of this Court, he has done all which can justly be required of him, in regard to said claim, that a certificate be granted.

It was moved in amendment, by Mr. Beattie, seconded by Mr. Mundell,

That inasmuch as Mr. Adair has done nothing in the way of meeting Mr. Beattie's claim, and moreover declares that he is determined to do nothing, his certificate be not granted.

On a vote being taken the motion was carried, and the Presbytery declared in terms thereof.

Against this decision, Mr. McPherson craved leave that his dissent be marked in the Minutes for reasons to be afterwards given in.

Mr. Beattie dissented, and protested for leave to complain to the Synod, and craved extracts.

It was moved by Mr. Doak, seconded by Mr. Hall,

That Mr. McPherson be allowed to enter his dissent, and that inasmuch as the action taken by Mr. Beattie would, if allowed, be injurious to the interests of religion in the village of St. Mary's, and moreover, opposed to the decision of Synod, in this case, that he be permitted only to enter his dissent, and should he feel aggrieved, he may seek redress by going to the Synod by petition and complaint.

It was moved in amendment, by Mr. Drummond, seconded by Mr. Mundell,

That Mr. Beattie be allowed to protest and complain, but till the Synod decides the matter, Mr. Adair be allowed to enjoy Church privileges, and be recommended to the care of the Session of Widder Street Church, as under their inspection.

On a vote being taken, the amendment was carried, and the Presbytery decided accordingly.

Thereafter, a similar decision was given respecting eighteen of the applicants. Three applicants received their certificates, as the judgment of the Presbytery in their case was not complained against. Other applicants, not being present, Mr. Hall was re-appointed to issue certificates to those who declare themselves willing to pay their proportion of the claim; to receive new applications, and in regard to

those who are not willing to pay any part of said claim, to investigate their case and report to the Presbytery

The Presbytery adjourned to meet at Stratford, on Tuesday, the 6th October, at ten o'clock, A. M.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF GREY.

This Presbytery held its ordinary Quarterly Meeting at Owen Sound, on the 14th and 15th July

Mr Stevenson having reported that the Committee appointed to visit Tara, Derby and North Sullivan, in order to endeavour to bring about a union between these stations, had failed in their object, it was resolved, that the prayer of the petition from Tara and Derby, for the moderation of a call, be granted, on the condition that the stipend of \$400, promised, be raised to the minimum recommended by Synod, as soon as circumstances will permit, and Mr. Stevenson was appointed to moderate in a call accordingly at Tara, 1st August, at one o'clock, P. M.

The call to Port Hope, in favour of Rev. D. Waters having been taken up, and parties heard, after discussion, it was unanimously resolved, that the proposed translation take place, and Mr. Waters was instructed to hold himself subject to the orders of the Presbytery of Cobourg, as to his entrance on his new sphere of labour.

A Committee was appointed to draw up a minute expressive of the Presbytery's esteem and affection for their brother, Mr. Waters, and their regret at parting with him, to report at next meeting

Mr. Wm. Hay, Probationer, intimated his acceptance of the call in his favour to Carrick, and subjects were appointed for his trial discourses

The following Committee was appointed for the examination of Students:—Messrs. Moffatt, Fraser, Cameron, Tolmie, and Park,—Mr. Park, Convener—the Committee to meet at Durham, the first Tuesday of September, at eleven o'clock, A. M.

WM. PARK, *Pres. Clerk.*

PRESBYTERY OF PARIS.

The Presbytery of Paris held its usual quarterly meeting in River Street Church, Paris, on the 1th of August. The attendance of ministers was small, and there was but little business of public interest to transact.

Mr. Labelle was, at the request of the congregation of Wellington Street Church, Brantford, continued with them for another month. Mr. Robertson, of Chesterfield, was appointed Moderator of the Kirk Session of Ratho and Lunenburg, *ad interim*, in the absence of Mr. McMullen, with instructions to call a *pro v. v. naba* meeting of Presbytery, should it appear, before next ordinary meeting, that that congregation were ready to call another minister. The Clerk was instructed, should he be unable to find supply for the vacant congregations within the bounds, to call upon members of Presbytery, in their order upon the roll, to supply such congregations, so that they may not be vacant more than two Sabbaths at a time

Mr. Penman was appointed to receive from the Synod the annuity granted to Mr. Young, to be paid to him, together with the amount guaranteed by the Presbytery. It was also agreed to raise the quota of the Presbytery by a special effort in the congregations, the amount being divided among them in proportion to their means and members

Mr. W. Robertson, Convener with Messrs. McMullen, Inglis and Penman, were appointed a committee to examine such students as may present themselves, before the opening of Knox College, and were authorized to grant such certificates as may be proper, in the circumstances

JOHN GILLESPIE, *Pres. Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery held its ordinary meeting at Cobourg on the 11th August.

Mr. Waters' induction was appointed to take place on Wednesday, 20th August, at half-past 2 o'clock, P. M. Mr. McKenzie was appointed to preach, Mr. Smith to preside, Mr. Roger to address the minister, and Mr. Laing the people.

Mr. McKenzie reported that he had preached and presided at the moderation of a call at Bethesda church and Alwick, and that the people were very harmonious in desiring the Rev. William McWilliam, B.A., as their minister, and laid on the table a call in his favour.

Mr. Laing gave in a report of a missionary tour in the new townships, performed in company with Mr. Walter Roger, student of theology. These new townships claim the increasing consideration of this Presbytery. About a dozen of new townships have been opened up, in which there are large numbers of Presbyterians settled. Both men and means are required for the proper cultivation of this field.

JAMES BOWIE, *Pres. Clerk.*

The Presbytery met again at Port Hope, on August 22nd.

Mr. McWilliams, probationer, accepted the call from the congregations of Bowmanton and Alwick, and his ordination was appointed to take place on Wednesday, September 23, at 11 o'clock, A.M., in the Bethesda church.

Rev. D. Waters was inducted into the pastoral charge of the congregation of Port Hope. Mr. McKenzie preached from Mark xi. 17, Mr. Smith presided, Mr. Roger addressed the pastor, and Mr. Laing the people.

A petition from a number of persons, proposing to separate themselves from the congregation at Port Hope, occupied much time. Finally a Committee was appointed to confer with the petitioners, and endeavour by mutual explanation if possible to reconcile all parties, and to report to next meeting.

The reference from the Perrytown Session was disposed of to the satisfaction of all parties concerned, Mr. Martin having withdrawn voluntarily from the membership of the Church.

The resignation of Mr. Scott was left over for consideration at next meeting of Presbytery.

J. LAING, *Clerk, pro tem.*

Book Notices.

THE SUNDAY EVENING BOOK. Short Papers for family reading. By J. Hamilton, D.D.; A. P. Stanley D.D.; J. Eadie, D.D.; Rev. W. M. Pemshon; Rev. Thos. Binney, and Rev. J. R. MacDuff. New York: R. Carter & Bros. For sale at the Tract Depository, Toronto, and at D. McLellan's, Hamilton.

The names of the writers of the papers in this beautiful little volume are a sufficient guarantee for the excellency of the work. There are four or five papers by each of the writers we have named. It is an excellent book for family reading.

MINISTERING CHILDREN. By Maria Louisa Charlesworth, author of "England's Yeomen," &c., &c. New edition, in two volumes. New York: R. Carter & Bros.

This is a new and handsome edition of a well known and highly popular book. It may be recommended with great confidence to parents who are seeking for aids in the discharge of their duties, in instilling sentiments of virtue, benevolence, and generosity into the minds of their children. This edition has a number of handsome illustrations by G. P. Andrews, Birket Foster, and other artists.

Books by the same publishers:—

FANNY AIKEN. THE REBEL RECLAIMED. THE CROWN OF SUCCESS. THE RIVAL KINGS. THE ROBBERS CAVE. GRAND-MAMMA'S SUNSHINE.

THE PENTATEUCH VINDICATED FROM THE OBJECTIONS AND MISREPRESENTATIONS OF BISHOP COLLENZO. By the Rev. Peter Davidson, D.D., Minister of the United Presbyterian Church, Queen Street, Glasgow. Foolscep, 8 vo., pp. 223. Edinburgh. Andrew Elliot, 1863.

Of the innumerable replies to Bishop Colenso which has appeared we do not know one of which we would more cordially give a general recommendation

than the small volume now before us. Consisting of lectures addressed to popular audiences, it is quite suitable for readers making no pretensions to learning, while, at the same time, the most highly educated will find in it nothing but what well deserves their attention. Those who know Dr. Davidson will easily believe that it is the result of very careful consideration and deep investigation. Several parts of it are regarded by himself, and we have no doubt quite justly, as original. We may refer, in particular, to the reply given to the Bishop respecting the sacred name, Jehovah. His Lordship holds that it was not revealed till about the time of Samuel, and consequently that the passages in the Pentateuch containing that name, and which he styles Jehovistic, could not have been written by Moses. Dr. Davidson maintains that Jehovah was known from the earliest times as the name of the eternal God, but that it was not made known till the manifestation at the bush in Midian, as applicable also to the angel who appeared as the representative of God to Abraham and others, and who was in reality the second person in the adorable Trinity. This "Angel" was always previously called "El-Shaddai." Dr. Davidson is also, we believe, the real author of the view he gives of Hezron and Hamul being counted, though dead, among those that went down with Jacob into Egypt. The preface of the book is very ably written. It shews the probable object of Bishop Colenso, namely, to revolutionise the Church of England, to throw it legitimately open to men of infidel, or at least, neological principles, who at present enter it surreptitiously and fraudulently. Reference is made to the difficulty, or perhaps as the law now stands, the impossibility of ejecting such men, and an appeal, not irritating but earnest and solemn, is made to the evangelical party, that they are bound instantly to sever themselves from those of the Colenso school—that if these heretics cannot be cast out, the sound and pious portion of the church ought, at whatever cost, to withdraw from the establishment. Faithfulness to truth, to religion, and to Christ, demands the sacrifice.

Miscellaneous Extracts.

LIVING IN HEARTS.

It is better to live in hearts than in houses. A change of circumstances, or a disobliging landlord may turn one out of a house to which he has formed many attachments. Removing from place to place is, with many, an unavoidable incident of life. But one cannot be expelled from a true and loving heart save by his own fault, nor yet always by that, for affection clings tenaciously to its object in spite of ill-desert; but go where he will, his home remains in hearts which have learned to love him; the roots of affection are not torn out and destroyed by such removals; but they remain fixed deep in the heart, clinging still to the image, the object which they are more eager again to clasp. When one revisits the home of his childhood, or the place of his happy abode in his life's spring-time, pleasant as it is to survey each familiar spot, the house, the garden, the trees planted by himself or by kindred now sleeping in the dust, there is in the warm grasp of the hand, in the melting of the eye, in the kind salutation, in the tender solicitude for the comfort and pleasure of his visit, a delight that no mere local object of nature or art, no beautiful cottage, or shady rill, or quiet grove, can possibly bestow. To be remembered, to be loved, to live in hearts, that is one solace amid earthly changes—this is a joy above all the pleasure of scene and place. We love this spiritual home-feeling, the union of hearts which death cannot destroy; for it augurs, if there be heart-purity as well as heart affection, an unchanging and imperishable abode in hearts now dear.—*Christian Treasury.*

WHAT TO THINK ABOUT.

It is better to be thinking of what God is, than of what we are. This looking at ourselves, at the bottom is really pride—a want of the thorough consciousness that we are good for nothing. Till we see this, we never look quite away from *self* to God. Sometimes, perhaps, the *looking at our evil* may be a partial instrument in teaching us it; but still, even that is not all that is needed. In looking to Christ, it is our privilege to forget ourselves. True humility does not so much consist in thinking badly of ourselves, as in *not thinking of ourselves at all*. I am too bad to be worth thinking about; what I want is to forget myself and to look at God, who is indeed worth *all* my thoughts.—*Anon.*

RECEIPTS FOR "RECORD" UP TO 22ND AUGUST.

Rev. S. M., Campbelltown, N. B.; J. C. McB., H. McK., Jos. McK., Montreal, J. McL., D. McV., W. C., Chatham, Rev. P. G., D. M., Orchardsville; Mrs. G., Miss H., Newstadt, Rev. J. S., Ingersoll, \$1; Miss F. W., St. Thomas, Rev. R. J., Waukie-haw, Mrs. McL., Whitby, M. R., Brooklin, J. S., \$2 50, J. McL., D. McK., M. B., \$1, Alexandria; W. M., Seneca, \$1; A. J., Elora, \$10; W. McC., Sable,	W. C. Lefroy, Mr. L., Toronto, S. F., \$1 50, W. F., \$1 50, A. B., Bradford, \$2, W. H. L., Amaranox, J. B., Milton; Jno. M., Jas. M., Madoc, F. McK., Colborne, S. B., Brighton; Rev. D. C., Rickton, \$1; A. A., Saugeen, \$1, Dr. J., Millbank, W. L., Foley, \$1 50; J. A., A. L., R. M., P. R., C. McP., A. McP., J. W., S. B., Nassagaweya.
---	--

MONEYS RECEIVED UP TO 22ND AUGUST.

SYNOD FUND.			
Knox's Church, Toronto.....	\$20 00	Caledonia	9 50
Nassagaweya.....	6 00	Allan Settlement	7 75
McKillop	2 05	Osgoode	7 00
Bethesda Church.....	1 00	Ancaster village.....	4 25
Jarvis	2 00	Ancaster East	4 20
Chippawa	4 63	Ancaster West.....	4 53
Waterdown	\$2 00	.....	12 98
Wellington Square.....	2 25	Hespeler.....	4 00
.....	4 25	Alleston.....	3 20
Kingston (Brook street).....	9 00	Town Line.....	2 20
Woodstock (Chalmers' Church).....	7 68	Scotch Settlement.....	2 39
Chatham (Mr. McColl's).....	1 00	Nicols' Mills.....	1 35
King (Mr. Mulligan's).....	5 00	.....	9 14
Colborne	3 00	Innisti.....	4 33
Normanby	4 00	Barrie.....	4 87
Cold Springs	3 00	.....	9 20
Ingersoll (Knox's).....	10 00	Grimsby.....	1 00
Wich	\$1 75	Beamsville.....	2 45
Reach	1 45	Muir's Settlement	2 55
.....	3 20	.....	9 00
Indiana	3 00	Norwood.....	2 55
Erasmosa	10 00	Union and Norval.....	10 03
Chingacousy (1st).....	7 16	Scarboro' (Knox's).....	9 00
Chingacousy (2nd).....	4 64	Brampton (1st).....	4 00
Brucefield	10 00	Derry West.....	3 80
Brantford (Zion Church).....	8 00	.....	7 80
Gloucester and North Gower.....	4 00	Boston Church.....	8 60
St. Thomas	10 00	York Mills.....	2 50
Mountain and South Gower	3 50	Vaughan (Mr. Glassford).....	5 00
Prince Albert and Uxbridge	5 45	Madoc	2 60
Thorold.....	4 33	Dalhousie and North Sherbrooke.....	4 60
Drummondville.....	4 32	Bosanquet.....	10 00
Warransville and Francistown	6 50	Brockville.....	15 00
Belmont	\$4 00	Brantford (2nd and Temple Ch.).....	10 35
Yarmouth.....	3 00	Puslinch East.....	16 00
.....	7 00	Brighton.....	1 00

Westport and Newboro'.....	1 50
Caledon and Orangeville.....	8 50
Harrington.....	5 00
Osabruck.....	3 00
Storrington.....	2 55
Pittsburgh.....	1 70
<hr/>	
Lochiel.....	4 25
Lochiel.....	6 00
Mount Forest.....	7 40
Trenton, Conseccon, &c.....	4 40
Beaverton.....	8 00
Bristol.....	8 00
Westwood.....	4 00
Cartwright.....	3 50
Ballyduff.....	4 40
<hr/>	
Southampton and West Arran...	4 90
Dunnville.....	6 00
Dunnville.....	4 37
Welland Port.....	1 88
<hr/>	
Claremont.....	6 23
Erskine Church, Pickering.....	4 55
<hr/>	
	10 78

FOREIGN MISSION.

Chatham (Rev. A. McColl's)....	14 18
Brucefield.....	58 75
Columbus & Brooklin.....	10 00

WIDOWS FUND, &c.

Rates from Rev. J. Findlay, Rev. J. Straith, Rev. M. Barr, Rev. W. C. Young, Rev. J. Straus, Rev. G. Cuthbertson, Rev. T. Stevenson.

HOME MISSION.

St. Mary's.....	17 00
Fullarton.....	9 00

COLLEGE.

English Settlement.....	16 66
Proof Line.....	6 41
<hr/>	
Hastings.....	23 07
Hastings.....	2 00
Martintown and Williamston....	21 00

RED RIVER MISSION.

St. Andrew's Church, London...	5 00
St. Catherines (S. sch. at Kildonan)	10 00
Chinguacousy (S. sch.).....	7 50
Boston Church (additional).....	0 75
Ayr (Rev. G. Irving's).....	7 75
Elora (Knox's).....	15 00

PRESBYTERY OF HAMILTON HOME MISSION FUND.

Waterdown, \$2 25, Wellington	
Square, \$1 75.....	\$4 00
Walpele.....	2 95
Grimshy & Clinton.....	10 40

Indiana.....	5 00
St. Catharines.....	12 00
Niagara.....	8 20
Central Church Hamilton.....	33 00
Grimshy, \$5 37½, Beamsville, \$4	
50, Muir Settlement, \$2 12½...	12 00
Dundas.....	13 00
Kirkwall.....	17 50
Caledonia, \$9 00, Allan Settlement	
\$11 10, (Rev. J. Black).....	20 10
Sutherland Street Church, Caledonia	
.....	7 13
Chippawa.....	3 03
Thorold.....	7 00
Welland.....	8 50
Crowland.....	1 50
Oncaida.....	9 40
Bunbrook, \$6 97, Sultfleet, \$3 82.	10 79
Kilbride.....	4 35
St. Catharines.....	25 00
Walpole, \$3 75, Jarvis, \$7 23....	10 98
Chippawa, (additional).....	5 12
Wellington Square, \$2 00, Water-	
down \$3 00.....	5 00
Port Dover, \$4 80, Simcoe, \$100,	
Walsingham, \$4 15.....	12 95
Drummondville.....	9 25
North Pelham, \$8 63, St. Ann.	
Gainsboro', \$20 50.....	29 13
Nairn Church.....	4 75
Ancaster Village, \$4 70 Ancaster	
East \$6.98, Ancaster West \$5.16	16 84
Dundas, (additional).....	13 65
McNab Street Church, Hamilton,	12 00
Dunnville, \$6; Welland Port, \$3	
75; Seteca, \$2 13.....	11 88

D. McLELLAN,

Treasurer.

CONTRIBUTIONS TO THE HOME MISSION FUND BY THE PRESBYTERY OF QUELPH FOR THE PAST YEAR.

Fergus, Melville Church.....	\$50 00
Eden & Rockwood.....	4 75
Elora, Knox's Church.....	50 00
Elora, Chalmers' Church.....	31 00
Elora, Chalmers' Church, S. S. ...	4 50
Queph, 1st congregation.....	78 00
Queph, Knox's Church.....	10 00
Eramosa.....	40 00
Erin & Caledon.....	10 50
Woolwich.....	3 85
Galt, 2nd congregation.....	42 00
Garafraza.....	7 50
Galt, Knox's Church.....	40 00
Galt, Knox's Church, S. S.	10 00
Nassagaweya.....	13 00
East Puslinch.....	35 27
West Puslinch.....	9 00
Rev. J. G. McGregor.....	6 20
Arthur & Kenilworth.....	52 00
Rothsay & Wallace.....	65 00

"CANADA OBSERVER,"

A LARGE, GENERAL, FAMILY NEWSPAPER, published weekly in Toronto, in the interest of the Canada Presbyterian Church, by WILLIAM OLIVER, B.A., Editor and Proprietor. Each issue contains the news of the week, numerous articles selected from British, American, and Canadian newspapers, a large amount of Family Reading, and a number of well-written editorials on the subjects of the day, both secular and religious. It is now in the second year of its existence, has been greatly enlarged, and is steadily making its way into the congregations of our church. It has a number of good writers as contributors, and aims at being the

BEST WEEKLY PUBLISHED IN THE PROVINCE.

It is also intended further to enlarge it shortly, so as to make it about the size of the WEEKLY GLOBE. Terms, Two Dollars per annum. To any one sending us the names of four subscribers, we will send a fifth copy free for one year.

Send for a specimen copy.

WESTON COUNTY

GRAMMAR SCHOOL.

INCREASE OF ACCOMMODATION.

IN consequence of the increase of Students, the Rev. J. B. LOGAN, M.A., has removed to a large and commodious house, nearly opposite the Wesleyan Chapel, where his accommodation for receiving young men, who may wish to be prepared for the Universities, &c, will be superior to that afforded by his late residence.

Terms, &c., can be had on application.

The school re-opens, D.V., on Tuesday, the 11th of August.

Weston, July 20th, 1863.

NEW BOOKS

AND NEW EDITIONS

FOR SALE BY D. McLELLAN

HAMILTON, C. W.

- D'ARNOE'S New Book—Reformation in the Time of Calvin... \$2 50
 Guthrie's Speaking to the Heart .. 0.63
 Bonar's Sermon for Family Reading 0.75
 Dr. Cunningham's Historical Theology, 3 vols. each. 3 00
 Dr. Hanna's Last Days of our Lord 1.25
 Dr. Candlish on Genesis, 3 vols. .. 3.75
 Meditations on Death and Eternity, (the late Prince's favorite Book). 1 00
 The "I Wills" of the Psalms. 1 00
 Communion Vessels and Tokens, Baptismal Fonts, Kirk-Session and Presbytery Minute Books.

Hamilton, May 1, 1863.

KNOX COLLEGE.

THE Session of 1863-64 will open on the FIRST WEDNESDAY OF OCTOBER. The Introductory Lecture will be delivered by Rev. Dr. Burns, at 12 o'clock, noon.

CRITICAL, EXPERIMENTAL AND PRACTICAL COMMENTARY

ON THE

OLD AND NEW TESTAMENTS.

BY Rev. R. JAMIESON, D.D., Glasgow; Rev. A. R. FAUSSETT, A.M., York, and Rev. D. BROWN, D.D., Aberdeen.

Mr. D. McLellan, Hamilton, has received the volume in the Gospels, and the same is ready for delivery to subscribers. The subscription list will be kept open till the end of September. Price of work, in six volumes, will be \$15.

RELIGIOUS

TRACT AND BOOK DEPOSITORY

THE Publications of the London Tract Society, and of R. Carter & Bros. kept on hand.

Sabbath School Libraries, and other requisites, can be sent according to order, promptly and cheaply. Tracts in great variety.

TORONTO, Yonge Street.

The Home and Foreign Record

OF THE CANADA PRESBYTERIAN CHURCH,

IS PRINTED MONTHLY BY

W. C. CHEWETT & CO., KING ST., TORONTO.