

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. 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 filming, are checked below.

- 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
- 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
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
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 filmées
- Additional comments /
Commentaires supplémentaires

L'Institut a microfilmé 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 filmage sont indiqués ci-dessous.

- 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
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from /
Le titre de l'en-tête provient
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x	32x
					✓						

THE

HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 5.

MARCH, 1863.

VOL. II.

CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS EXPOSED, No. 7.

The misrepresentations and slanders with which Arminians assail Calvinism, and which form so large a portion of the weapons in their armoury, have been frequently exposed, and that centuries ago; and the policy pursued by them in these circumstances has been to evade the answers, or disregard them altogether, and to repeat the slanders as if no exposure had ever been made. The statement given by that class of writers of the questions in dispute has, from the days of Arminius downwards, been almost invariably unfair, and often to the degree of being absurd; sentiments are unscrupulously put forth as Calvinistic, which, if entertained by an office-bearer in a Presbyterian church, would subject him to discipline and deposition; the grounds assigned and reasonings urged in support of Calvinism have been in like manner caricatured, for it is far easier to assail it by misrepresentation, than to dispose of these; and thus the ignorant and credulous have been led to wonder how any could believe such doctrines to be contained in the Word of God, while readers of more intelligence have equally wondered how men with any pretensions to honesty could make such representations. Great irreverence, moreover, amounting sometimes to positive blasphemy, has not uncommonly been shewn by Arminian disputants when expressing their conviction that, on the supposition that Calvinism were true and their own tenets false, the honor of the divine character would be impeached, and that, were the government of God conducted on other principles than theirs, this would be at variance with justice and rectitude. It ill becomes any men to presume on their own infallibility, and to write as if the honour of God were so linked with their sentiments that, if these be erroneous, His glorious character must be tarnished, and He would be unworthy of the love and adoration and service which He claims from His intelligent creatures. "Let God be true, and every man a liar." This most reprehensible course has been followed by Arminian writers more especially in connection with discussions on the doctrine of election.

That our race is fallen, depraved, and guilty; that all have sinned, are by nature dead in trespasses and sins, have provoked the just displeasure of God, and are incapable of extricating themselves from this condition and recovering the divine favour and image, are undeniable truths which are frequently

asserted in the Word of God, and pre-supposed in all that we are there told of the origin, provisions, and ends of the scheme of redemption. The gospel, with its blessings and invitations, is addressed to men in this condition, and, as a remedial scheme, assumes that such is their character and state. In the councils of eternity, God contemplated the human race as thus involved in sin and condemnation, and, while justice would have led Him to resolve to inflict on all deserved punishment, He in His free, unmerited love and grace devised the plan of redemption, and determined to save an innumerable company that no man can number. That plan, embracing *salvation from deserved death* as well as the bestowal of holiness and of eternal bliss, is uniformly represented in Scripture as having originated, not in any obligation under which God lay to men, but in His love and favour irrespective of His justice. While the Saviour with all His blessings is freely offered to sinners in the gospel, they would, if left to themselves, without exception reject Him; and the disposition to accept of Him and of His salvation is wrought by God in the soul, and is as really an effect of unmerited grace as the provision of a Saviour. It is in the application of redemption, when the Holy Spirit by His special and effectual agency inclines the hearts of some to receive the Saviour, while others persist in obstinately refusing Him, that the difference in the dispensation of grace appears which discloses to us the purposes of God towards men.

The Calvinistic doctrine of election, viz., that God has chosen a portion of our fallen, guilty race to everlasting life hereafter, and to faith and holiness here, is founded on so clear and so abundant evidence that, but for its running counter to the inclinations and prejudices of men, and their coming to the Word of God with a determination not to find it there, they would, with few exceptions, have no difficulty in assenting to the saying of John Newton, that this doctrine is just as plainly contained in Scripture as that God made the heavens and the earth. The testimony of direct and positive statements is corroborated by a vast body of other evidence, and, among other things, by what the Bible tells us of the corruption and helplessness of man, and of what the grace of God produces in men, which is not a general capacity in all of repenting and believing which they may exercise or not as they please, but actual faith, repentance, and newness of heart in His people; and by the universal consciousness of christian men that, if God had not chosen them first, and renewed them by His grace, they never would have chosen Him. What God does in time, we may add, (and intelligent Arminians have no difficulty in allowing this) He must be regarded as having purposed from all eternity to do—for "Known unto God are all His works from the beginning." It has been alleged, however, by Arminians that, according to this doctrine, the wills of the regenerate are subjected to compulsion, and they are forced to believe and be saved; whereas, on the contrary, the purpose of God to bestow on His chosen faith, repentance, and perseverance in holiness, and so to bring them to everlasting life, and the execution of that purpose in time, do not compel the performance of these acts, but secure that they be performed freely. Moral suasion can act only on principles and dispositions already existing; but the Holy Spirit communicates new dispositions and affections to the agents, writing His law, the law of love, and stamping His own moral image in the soul

that was in enmity against God, "working in them to will and to do," making those who were the slaves of sin truly free in repenting and believing, for "where the Spirit of the Lord is, there is liberty," so that there is no necessitation or compulsion of their wills, "which are endued with that liberty that they cannot be forced to good or evil." Arminian writers, John Wesley included, have admitted their inability to reconcile the foreknowledge of God with the free agency of man. From God's eternal foreknowledge of His people's faith and repentance and perseverance in holiness, it would be wrong, however, to infer that they would in time be necessitated or compelled to believe and repent and be saved, while it would be right to infer that they certainly would believe and repent; and so, in like manner, from God's election of them before the foundation of the world to faith and holiness and eternal life, it would be equally wrong to draw the first of these inferences, and right to draw the second. It is God, who, in the execution of His gracious purpose, begins by His Spirit the good work in man; but the effect of His action on the soul is to stir it up to the proper exercise of all its powers, so that it acts rightly in the use of its own freedom; and in His gracious operation He does not overturn, or act inconsistently with, the laws of man's constitution as a rational and moral creature. Mere assertions that Calvinism reduces man to the level of a machine, or of matter that is incapable of acting except as it is acted upon, are unworthy of an answer.

The Arminian allegation, that according to the doctrine of election God is partial, proceeds, in so far as we associate with partiality the idea of injustice, on the unscriptural idea that fallen man has a claim on God, and it sets aside the distinction between the acts of God as a sovereign and as a judge. As a judge, He ever acts justly and impartially, and condemns or justifies according to the invariable rules He has proclaimed; while, as a sovereign, He is free to dispense His favours to whom He pleases; otherwise He might be charged with partiality for making some of His creatures merely men, while He has made others angels, or for dealing more graciously with men than with fallen angels. Any objection to the doctrine of election on this ground might, with equal propriety, be urged against the divine procedure (allowed by Arminians) in choosing some nations to distinguishing privileges—to the enjoyment of gospel light—while others are left in heathen darkness; or against God's choice of the people of Israel to the special and great advantages they so long exclusively possessed, the chief of which was that "unto them were committed the oracles of God," while for so many ages the rest of the world was permitted to be overrun with idolatry and wickedness. The greatest diversities also, in point of privilege, are to be found in christian lands: some men, for instance, being members in early life of pious households, where they enjoy all the benefit of religious culture and godly example, while others are brought up in great ignorance of bible-truth, and in the midst of wickedness and profanity; some are cut down in early life when unprepared for death, while others have their season of grace prolonged, and may be brought to know the Lord in old age; while we see great inequality in the distribution of providential bounties, and of good and evil generally. Not to dwell, however, on things like these. If the fact that election represents God as sovereignly bestowing on some favours, which

He withholds from others, be a reason for disbelieving it, then, on the same ground, the fact that the Bible represents God as having bestowed on individuals, and on the nation of Israel, distinguished privileges which were not conferred on others, would be a good reason for denying it to be the Word of God ; and the fact that the Lord Jesus declared He was not sent but to the lost sheep of the house of Israel, confined His personal ministrations all but exclusively to them, and prohibited His disciples at first from entering any Gentile or Samaritan city in preaching the gospel, would be a reason equally good for denying that He was sent of God. On grounds similar to these infidels have actually argued against the truth of Christianity. We may add that the special love of God for His chosen is no more inconsistent with His love of pity and compassion towards men at large, than the special love which a husband owes to his wife is inconsistent with love to his fellow-men.

THE Scriptures, being mainly designed to unfold to us the scheme of redemption—the merciful purpose of God in saving a portion of our lost and guilty race, contain very full information as to His purposes and procedure towards those who are saved, so that we can easily trace the successive steps in the whole process of man's salvation from sin and misery, from its origin in electing love to its consummation in actual enjoyment of the heavenly inheritance ; while they afford much less light, comparatively, as to God's purposes and procedure towards them that perish. For information on this latter subject, as on the former, Calvinists have resorted exclusively to the Word of God, seeking to keep within the limits of what is revealed ; and in this respect they present a contrast to Arminians, who start with a theory of moral agency and with preconceived notions of their own, into accordance with which they have spent their ingenuity in attempting to crush the statements of the Bible. The term reprobation has been used by writers, both Calvinistic and Arminian, to denote the divine purposes and procedure towards those who perish ; but from its having been frequently misconstrued and applied in a most perverted sense by opponents, it has not been employed by the Westminster divines in drawing up our standards. Any man, whatever his system of religion be, who begins to scan the purposes and procedure of God towards those who perish, soon finds himself involved in the insoluble difficulties connected with the existence of moral evil and its universal prevalence in the world ; and these difficulties, in place of being relieved, are only multiplied and enhanced on the Arminian scheme.

Using the word reprobation in the sense of comprehending the whole purposes of God towards the lost, two acts are by Calvinists regarded as included in it, which are executed in time. The one of these is simply negative, consisting in their non-election, their not being chosen to everlasting life, and so not receiving in time that grace which infallibly produces faith and holiness : the other is positive, viz., His determining to punish them for their sins. The first of these acts is sovereign—God's choosing some rather than others being for reasons which he does not reveal to us ; the other act is entirely judicial, is that which is called in our standards “foreordaining men to eternal death,” and “ordaining them to dishonour and wrath for their sins, and to the praise of His glorious justice,” and is fully executed at the day of judgment.

He ordains none to dishonour and wrath which they do not deserve, or, in other words, He has foreordained none to eternal death, except for sin and voluntary continuance in sin as foreseen, and to the praise of His glorious justice. In this judicial procedure, it is not the production of misery which God has regard to, (to say so were blasphemously to ascribe malevolence to God) but the equity of the relation subsisting between sin and punishment. This statement is of itself sufficient to show how falsely and how slanderously those Arminians speak, who allege that the Calvinistic doctrine of reprobation represents God as resolving to create men for the sole purpose of making them miserable; and who, to give countenance to their slander, quote, as John Wesley did, the words of our confession cited above "ordain them to dishonour and wrath," omitting the latter part of the clause "for their sin, to the praise of His glorious justice." The first act included in reprobation is sovereign and absolute; but to allege, as Arminians often do, and as the Wesleyan organ did, that, according to Calvinism, God decreed the unconditional damnation of those who perish, and foreordains wrath without reference to conduct or to foreseen evil, is mere falsehood and slander: the second act is entirely judicial, and is wholly founded on their sin and impenitence as foreseen. All that is absolute in reprobation is the negative act of passing by or not electing; and what is included in this is to be measured by the positive act of electing, so that this negative act is simply a purpose not to confer the grace which will infallibly secure salvation. To say that this act is unjust, as Arminians often do, is absurd; for it is to say in other words that the grace which renders salvation certain is matter of debt. In this act, God puts no evil in those passed by, exerts no agency upon them whatever: it contains nothing that causes their unbelief or impenitence, and through these their destruction, or that restrains them from believing and repenting. God does graciously exert a determining influence that produces the faith and repentance with which salvation is inseparably connected; but He does not exert any such influence with regard to the sins of the lost, nor is He in any way the author or cause of those sins which procure their destruction. Men are the authors of their own sins; and no decree of God lays them under a necessity of sinning. He is not the author of their sinful dispositions or sinful acts, nor is He the author of their destruction, though He permits them, by their own sin and evil choice, to abuse, to their eternal ruin, the grace and means of grace afforded them. It is false to say that, according to Calvinism, they cannot help their sinful actions and sinful acts of choice, and so are condemned for what they could not help; their consciences tell them that they ought to have deliberated differently, and so have chosen differently. The non-elect are not left without all grace, nor under a necessity of living and remaining in the practice of sin, but under grace and means of grace committed to the care of their own will, and which they are permitted to abuse to their final unbelief and impenitence. The Scriptures clearly inform us what we must do to be saved, and that they who do not rightly improve this information are the authors of their own ruin. Such men perish because they voluntarily abuse the light both of nature and of the gospel, because, loving the darkness rather than the light, they wilfully reject the offered Saviour, and will not come to Him that they may have life. They do

not perish by remaining merely in the condition in which the gospel found them, but by wilfully resisting and opposing a gracious influence that accompanies it.

We have not space to enter on the question of the consistency of God's purposes with His universal calls and invitations to sinners in the gospel. We shall merely say that God's decrees of election and of reprobation according to the Arminian scheme are as eternal and as immutably certain as in the Calvinistic; and that if there were any strength in the reasoning by which Arminians often assail Calvinism on this subject, it would equally, according to their own scheme, impeach the sincerity of God, and shew all his sayings and dealings with the lost to be pretended and hypocritical. We may add that the whole discussion with Arminians on these decrees of God turns on the question whether the grace which produces faith and repentance is special and effectual, or not,—a question which, we apprehend, few who are willing to defer to the authority of the Word of God will have any difficulty in determining in the affirmative.

The favourite method with Arminians of attacking the Calvinistic doctrine of election has not been to meet directly the scriptural evidence in its support, as they were bound to do, but the indirect and oblique one of misrepresenting and distorting the Calvinistic doctrine of reprobation so as to make it as jarring and repulsive to the feelings of men as possible, and then inferring that election, inasmuch as it involves this, cannot be contained in the Word of God. We shall, however, merely quote on this subject the following passage from Dr. Whately, the present Archbishop of Dublin, himself an Arminian. (Essays on difficulties in the writings of Paul, pp. 84–86):

“Before I dismiss the consideration of this subject, I would suggest one caution relative to a class of objections frequently urged against the Calvinistic scheme—those drawn from the conclusions of what is called Natural religion, respecting the moral attributes of the Deity; which, it is contended, rendered the reprobation of a large portion of mankind an absolute impossibility. That such objections do reduce the predestinarian to a great strait is undeniable; and not seldom are they urged with exulting scorn, with bitter invective, and almost with anathema. But we should be very cautious how we employ such weapons as may recoil upon ourselves. Arguments of this kind have often been adduced, such as, I fear, will crush beneath the ruins of the hostile structure the blind assailant who seeks to overthrow it. It is a frightful but an undeniable truth, that multitudes, even in christian countries, are born and brought up under such circumstances as afford them no probable, often no possible, chance of obtaining a knowledge of religious truths, or a habit of moral conduct, but are even trained from infancy in superstitious error and gross depravity. Why this should be permitted, neither Calvinist nor Arminian can explain; nay, why the Almighty does not cause to die in its cradle every infant whose future wickedness and misery, if suffered to grow up, He foresees, is what no system of religion, natural or revealed, will enable us satisfactorily to account for.

“In truth these are merely branches of the *one* great difficulty, *the existence of evil*, which may almost be called the *only* difficulty in theology. It assumes,

indeed, various shapes : it is, by many, hardly recognised as a difficulty ; and not a few have professed and believed themselves to have solved it ; but it still meets them, though in some new and disguised form, at every turn ; like a resistless stream, which, when one channel is dammed up, immediately forces its way through another. And as the difficulty is one not *peculiar to any one* hypothesis, but bears equally on all alike, whether of revealed or of natural religion, it is better in point of prudence as well as of fairness, that the consequences of it should not be pressed against any. The Scriptures do not pretend (as some have rashly imagined) to clear up this awful mystery : they give us no explanation of the original *cause* of the evil that exists ; but they teach us how to avoid its *effects* ; and since they leave this great and perplexing question just where they find it, it is better for us to leave it among 'the secret things that belong unto the Lord our God,' and to occupy ourselves with 'the things which are revealed,' and which concern us practically—which 'belong unto us and to our children,' that we may 'do all the words of God's law.'"

THE SABBATH AND THE LEDGER.

When shall we consecrate our means to God ? Saith Paul, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here you find a concise answer. It has no uncertain sound to European, Asiatic, or American churches.

With one bold sweep it unfolds the duty to God's charities, and to God's church. Every miserable excuse of a grasping age is ruthlessly thrown aside. The Apostle brings you face to face with God. He closets you alone with him, and then unfolds to you the bounden duty of every true child of God.

Upon the Sabbath day every one was to "lay by himself" in store, at home, and then "what each had thus laid aside from his weekly gains could be put into the common treasury of the church." Here then we clearly have system, pointed duty, a specific course of action.

But modern Pharisees tell us it is disgraceful to hear "the clink o' siller" in the house of God. Yea, we have preached to at least one congregation in Canada that thought it "no richt" to have a collection on a Sabbath day.

Saith history, the Jews had synagogue collections on the Sabbath. The primitive Christians had collections on the Sabbath ; and we believe that even yet "it is lawful to do good on the Sabbath day."

Whatever may be thought of cash matters on the Sabbath now, the Apostle thought then that it was neither wrong to consider our obligations to God's cause, nor to give to that greatest of all causes on such a day.

But he goes further, for he boldly states that no man can truly worship God unless he first solemnly dedicated from his means as God hath prospered.

Tried by this standard and not by present-age shams, can we wonder at our very feeble playing at missions.

Professing christians treat God's cause as they treat no other. Their sorely begrudged dribblets are wrung from the heart by custom, impulse, shame, or by like despicable principles. Do you pay your taxes thus?—no, of course not.

From Metis to Sarnia the cry is, "Oh, this pulpit beggary." Friend, enter your closet and read what Paul saith, alone with God. Drink in its spirit, act its consecration. There, alone with God, settle accounts with God. As the eye of God rests upon your heart, and scans your income or substance, then and there, honestly consecrate your cents or dollars. Were christian liberty made conscience work of, what a blessed change. Were every one at stated periods thus honestly to meet with God, would they dare to offer that trifle,—would it not be doubled, trebled? verily it would. Dare to have a stated day, whether weekly, monthly, or yearly, to let conscience and God settle your duty. Then joyously you will meet God and man with heart profit in the sanctuary.

But if you object to such a Sabbath exercise, we remind you that in olden time some began the Sabbath on the previous night. You admire the "Cottar's Saturday night," no doubt, then amid the hallowed memories of that night, consecrate to God. Around the family altar review weekly blessings, and then with gratitude lay by in store.

"It is more blessed to give than to receive;" then, if love prompts, you will give from principle stately, yea liberally, as you have never even dreamed of.

You see that old and rich farmer there. Yes. What about him? This fact. On a Sabbath, years by gone, his whole study during sermon was, would he give one copper or nothing to the collection. The Sabbath after, his duty was taught and felt so plainly that he gave a whole shilling; and well he might. Were the knowledge of duty studied prayerfully alone with God, it would revolutionize our giving.

Our mission work can never assume proportions worthy either of our numbers or wealth, until we give from principle, until we dare on the Sabbath to have conscience, means and duty, judged before God. Think of the little sister church of Nova Scotia, her missionary spirit, her consecrated sons hastening to fill the place of her martyred dead.

No wonder that so many dislike to hear money mentioned from the pulpit. Conscience remembers Ananias. It whispers shame upon that kept back, that unfelt, that unconsecrated trifle. Ah, that neglected closet, when that door is never opened, self reigns supreme; pulpit begging is denounced, anything to God is grudged, it is lost money, it is thrown away. Stop, not so fast. "Nothing done for Christ is ever lost," no, never; it may be lost from your ken, but it will be found at least on the shore of eternity.

Amid the quiet of Sabbath hours, we have time thoroughly to consider God's claims and our abilities. Then, amid Sabbath solemnities, selfishness may be more easily conquered; then, gratitude may prompt to something like honest liberality. "Freely ye have received, freely give."

On the first day of the week, go then for one hour alone with God, freely examine God-given prosperity, your duty, and we would say from experience that you will return a more honest and a more liberal christian.

Home Ecclesiastical Intelligence.

GOULD STREET CHURCH, TORONTO.—A very cordial and unanimous call has been given by the congregation of Gould Street Church to the Rev. J. M. King, of Columbus.

TILSONBURGH AND CULLODEN.—The Rev. W. Richardson has accepted the call presented to him by the congregations of *Tilsonburgh and Culloden*. His ordination is appointed to take place on the 3rd instant.

SOUTH GOWER AND MOUNTAIN.—The Rev. R. McKenzie has received and accepted a unanimous call to be pastor of the congregations of South Gower and Mountain. His settlement, which was appointed to take place on the 18th ult., promises to be a happy one.

NOTTAWASAGA AND OSPREY.—The congregations in Nottawasaga and Osprey have given a unanimous call to the Rev. J. Greenfield of Martintown.

KNOX'S CHURCH, TORONTO.—REV. A. TOPP.—It has been decided that the Rev. A. Topp shall not be removed from his present sphere of labour in Toronto.

CHINGLACCESSY.—REV. D. COUTTS.—The Rev. D. Coutts has received from his congregation on the 3rd line east of Centre Road, a purse well filled with silver and bank-bills, as an expression of their affection for him as their pastor, and of their sympathy with him under domestic affliction and bereavement.

TIVERTON—OPENING OF NEW CHURCH.—The new church lately erected in the village of Tiverton, and township of Bruce, was opened for public worship on the first Sabbath of February. The Rev. A. McKay, of Culross, preached in the morning and afternoon in both languages to large and attentive congregations, about 600 being present. The Rev. A. McKay, pastor of the congregation, conducted the service in the evening.

PROGRESS IN MONTREAL—OPENING OF A NEW MISSION CHURCH, &c.—Soon after the Union of the two branches which compose the Canada Presbyterian Church, a Sabbath School Association was formed by the three congregations in this city. There are now *five* Mission Sabbath Schools under its care, mustering in all about 400 pupils, who are supplied with suitable books, papers, &c., and instructed by an efficient staff of teachers. At Mile End a commodious brick Mission House was erected about a year ago by the generosity of two members of the Association, in which the Sabbath School meets, a day school is taught, and a weekly prayer meeting held.

During the present winter the three congregations united in the erection of a brick Mission Church, near the west end of St. Joseph street. It was opened on the 6th inst. Rev. D. H. McVicar preached from Psal. lxxxvii. 2; Rev. David Waters, of Saugeen, offered the first prayer, and Rev. Dr. Taylor delivered a brief address, and offered the dedicatory prayer.

The church is in every way neatly finished, and seats about 300. The basement is fitted for the accommodation of a Sabbath and day school. The Rev. P. D. Muir is engaged as Missionary, and is surrounded by a wide and heretofore neglected field of labour.

Thus the congregations in Montreal are extending their work and influence in the great commercial centre of Canada, while occasionally lending generous aid to the cause of Christ throughout the Province. May the gracious

awakening experienced and still in progress among them lead to yet more fruitfulness.—*Com.*

LAKEFIELD—OPENING OF CHURCH.—On Sabbath, January 25th, the new Church at Lakefield was opened for divine worship. The services were conducted in the morning by Mr. Laing, of Cobourg, who preached from Exodus, xxxii. 15-16; in the afternoon by Mr. Roger, of Peterboro', who preached from John xiii. 34-35, and in the evening by Rev. John Gilmour (Baptist), whose text was Heb. ix. 1-3.

On Monday afternoon a Soiree was given in the church, when Mr. Strickland presided, and appropriate addresses were given by Col. Haultain and Mr. W. Nichol, as well as by the ministers present. The amount realised in aid of the Building Fund was in all over \$200.

Lakefield is a thriving village on the Otonabee river, about nine miles above Peterboro'. It is rapidly increasing in population, and has three churches, Episcopalian, Wesleyan, and Presbyterian. The congregation which is to occupy the new church, the first Presbyterian Church of Smithtown, is a part of the charge of Rev. J. M. Roger. They formerly worshipped in a small church two miles distant in Smithtown, and have removed to Lakefield as a better centre of population.

The new Church is a substantial stone building, with tower and steeple, and well finished. It will accommodate between 300 and 400 people. The plot of ground on which the church stands was presented by Mr. Strickland, in the most liberal Christian spirit, who has given every encouragement, and is now ready to assist the congregation in the erection of a manse.

ORANGEVILLE—OPENING OF NEW CHURCH — On Sabbath, 1st February, a new church erected in the thriving village of Orangeville, by the congregation under the pastoral charge of the Rev. A. McFaul, was opened for public worship. The Rev. Dr. Burns officiated in the morning and afternoon, and the pastor of the congregation in the evening. The congregations were large at all the services. A soiree was held on the evening of Monday, at which ministers of four different denominations took part, and delivered appropriate addresses. The church is commodious and even elegant, capable of holding 250 sitters, and is almost entirely free of debt.

BROOKLIN.—The church, lately erected by Rev. J. M. King's congregation, was opened for the worship of God on Sabbath, 5th February. The services, which were of an appropriate character and deeply impressive, were conducted in the forenoon by the Rev. Dr. Ormiston, of Hamilton; in the afternoon by Mr. King, the Pastor of the congregation, and in the evening by the Rev. John McTavish, of Woodville. As it was anticipated that many more would attend than could find accommodation in the new church, it had been arranged that Mr. McTavish should preach in the adjoining Methodist Episcopal Church in the forenoon, and Dr. Ormiston in the same in the evening. Both churches were required, not many fewer than 800 persons having been present at the morning and evening diets of worship. On the evening of Monday the friends celebrated this interesting occasion in their congregational history by a public soiree. Tea was served in the Town Hall, after which those present retired to the church, which was again filled, notwithstanding the inclemency of the weather. Interesting and instructive addresses were delivered by Dr. Ormiston, Revs. Messrs. Kennedy and Baird, of the Canada Presbyterian Church; Rev. Mr. McLennan, of the Scotch Church; Rev. Messrs. Perrite and Curtis, Episcopal Methodists; and W. King, Baptist. On Tuesday the children connected with the Sabbath Schools of the congregation were served with tea in the Town Hall, and, after going to the church, were appropriately addressed.

The church, whose dimensions are fifty-two feet by forty, though a frame building, is of the most substantial kind. The front is in imitation of cut stone, and surmounted by a spire eighty-five feet in height. Standing on an elevated piece of ground, it forms a conspicuous object in the village. It is calculated to seat about 350 persons. It is painted in the inside as well as without, and so fitted up with means for heating and lighting it, and with other conveniences, as to render it at once commodious and tasteful. The whole expense, including that of the site, is about \$2100. To meet it over \$1800 had been subscribed by members of the congregations and others in the neighborhood, who kindly lent their aid. About \$160 were realized by the collections on the Sabbath and Soiree on Monday, and the remainder, amounting to about \$100 was subscribed on the evening of the Soiree, so that the congregation entered the building—as from the first it was resolved to do—free of debt. This, it may be stated, is the fifth church opened during the last twelve months for the worship of God in connection with the Canada Presbyterian Church within the Presbytery of Ontario.

WROXETER—CHURCH OPENING AND SOIREE.—At Wroxeter, on the first Sabbath of February, the large and elegantly finished new frame Church, erected by the young congregation there, was opened for public worship. The morning services were conducted by the Rev. W. C. Young, the esteemed and laborious Pastor of the congregation. In the afternoon the services were conducted by the Rev. Geo. Irving, of Ayr. At both diets the house, which is seated for 300, was crowded to excess. The congregation is rapidly increasing, its element is substantial, and it bids fair for becoming one of our best village congregations before the lapse of many years.

A Soiree was held on the Tuesday evening, when again the house was crowded. We are credibly informed, and our observation corroborates the statement, that not fewer than 200 went away without gaining even an entrance. Tea and other provisions were liberally served by the ladies. The pastor occupied the chair. Speeches were delivered by the Rev. Mr. Barr, on "Scepticism," and by the Rev. Mr. Irving, on "The Church's work and how to do it." Addresses were also given by the Rev. Mr. Jackson, and the Rev. Mr. Fowler of the W. Methodist Connection, while the proceedings were enlivened by the music of a highly efficient choir. The sum of about \$100 was collected.

ST. ANDREW'S.—A social meeting of the congregation here was held on the 13th January. After tea, which was served by the ladies in a hall kindly lent for the purpose by Mr. Caution, the congregation adjourned to the church, where the chair was taken by the Rev. D. Paterson, M.A., the junior Minister. Peter Cowan, Esq., Secretary of the congregation, read, in their name, an address to the Rev. Archd. Henderson, M.A., the senior Minister, expressing their cordial esteem and affection for him as an able and faithful pastor, and their deep sympathy with him in his affliction, through the recent death of the last remaining member of his family, the late Dr. P. Henderson, of Ottawa. Mr. Henderson has been at St. Andrew's since the year 1818, and was sole minister of the congregation till 1860. The address was accompanied with an elegant easy chair and a handsome set of furs.

Mr. Henderson acknowledged the address and presentation in an impressive and affecting manner, and appropriate speeches were afterwards delivered by the Rev. Messrs. Mackie and Eadie, of Lachute, and the Rev. P. Lonsdell, M.A., Rector of the English Church, St. Andrew's.

THORNBURY.—We have been requested to insert the following:—"We have pleasure in informing you that about twenty individuals, provided with all necessary appliances, met, by appointment, at Thornbury, on the 21st ult.,

and drew a year's firewood for the Rev. J. Gauld. Let other country congregations see that their pastors receive an equally seasonable gift."

HAMILTON—CENTRAL CHURCH.—At the annual meeting of the Missionary and Benevolent Association of this congregation, the sum of four hundred and seventy-three dollars were thus appropriated:—

Foreign Missions of our own Church.....	\$80 00
Home " " "	123 00
Knox College	70 00
Other Missions	200 00
Special donation to A. B. of C. for For. Miss.....	100 00

PAISLEY.—The Rev. G. Bremner was, at the close of the service on the Monday after the communion, waited on by a deputation on the part of the Sabbath school, members of the congregation and other friends, and presented with an address, together with a substantial token of their attachment and esteem. On the preceding Tuesday they had brought the materials for the erection of a dwelling-house. These, with other tokens of kindness, are bestowed, not out of the minister's salary, as, it is feared, may be sometimes done, but over and above the payment of his stipend in full. The congregation has increased three-fold during the last three years.

BRAMPTON—REV. J. PRINGLE.—On Monday evening, the 9th inst., a soiree was held in the first Canada Presbyterian church, Brampton. Though the night was very stormy and wet, there was a full house. After refreshments had been served, Mr. William Stark rose and said that he was intrusted with what, to him, was the pleasantest duty of the evening—to convey the esteem and respect of the congregation to the Rev. Mr. Pringle, their pastor; accompanied by something in a tangible form, or, in the language of the subscribers' list, "a good-will offering."

He then presented Mr. Pringle with a purse containing \$111.50, and said his duty did not end here. He referred, in pleasant and amusing terms, to a remark lately made by Dr. Guthrie, of Edinburgh, that through God, we owed all our great reforms to married men; that as a general thing, bachelors had not accomplished much, either in the religious or philanthropic world; which this fact Dr. Guthrie had ascribed to the good influence exercised by the wives over their husbands. He then said he had the additional pleasure to present to Mr. Pringle a very handsome sewing machine for Mrs. Pringle, from the ladies belonging to his congregation, with their best wishes for their present and future happiness.

Mr. Pringle made an appropriate reply, in the course of which he gave a sketch of the rise and progress of the congregation. Interesting addresses were afterwards delivered by Rev. Messrs. Alexander of Norval, McLean of Puslinch, Mitchell or Milton, Holmes, and Collomore. Rev. A. McFaul of Caledon, and others, were prevented from being present.

EMBRO.—A handsome and commodious new church, erected by the congregation of the Rev. D. McKenzie, of Zorra, was on Thursday, 19th ult., formally opened for public worship. The Rev. J. Fraser, of Thamesford, preached in Gaelic in the forenoon, Mr. McKenzie, the pastor of the congregation, and Mr. Meldrum, of Harrington, taking part in the devotional exercises. The Rev. J. Scott, of London, preached in the afternoon in English, Mr. Straith, of Ingersoll, taking part in the devotional exercises. Messrs. Scott and Fraser addressed the congregation in the evening. In August, 1836, the Rev. D. McKenzie opened the old church without assistance.

ACTON.—It is but a few months since we recorded the ordination of the Rev. L. Cameron as pastor of the congregation of Acton. We rejoice to hear of the growing prosperity of the congregation under Mr. Cameron's care. Mr. Cameron has recently received from the ladies of the congregation as a token of their esteem, a gift of the value of seventy dollars.

MODERATORSHIP OF SYNOD.—The Rev. J. Dick, of Richmond Hill, has been nominated by the Presbytery of Toronto for the Moderatorship of the Synod.

TO CORRESPONDENTS.—An obituary notice of Mr. R. Grant, of North Easthope, and several other deferred articles, will appear in next number.

General Religious Intelligence.

UNION TENDENCIES.—The cause of Presbyterian union is still advancing. In Paisley a union soiree of the office-bearers and members of the Free, United, and Reformed Presbyterian churches was lately held, for the purpose of promoting ecclesiastical union among the three bodies. There were a number of ministers and influential office-bearers of all the three denominations present. Effective speeches were delivered by Rev. Dr. Thomson, and Rev. W. Arnot, of Glasgow, as well as by others. Meetings of the kind will no doubt prepare the way for union. The Rev. Dr. Cairns, of Berwick, lately spoke in Newcastle at considerable length and in very favourable terms of the prospect of union between the churches in England.

THE BISHOPS OF THE ENGLISH CHURCH AND SABBATH EXCURSION TRAINS.—A memorial, signed by the two Archbishops and twenty-five Bishops, has been laid before the directors of the principal railways in England, praying that Sabbath excursion trains may be stopped. The Bishop of Hereford alone declined to sign, but he speaks of the object of the memorial as excellent. Similar memorials have been forwarded by the Congregational body of England and Wales, the Methodist Conference, the Presbyterians of London, and other religious bodies.

PROGRESS OF PRESBYTERIANISM IN ENGLAND.—Almost every month we have to note some progress in England. The last number of the *Messenger* records the commencement of Presbyterian services in Torquay, under the charge of the Rev. A. Edersheim. A hall has been obtained for service in the meantime, and a commodious church is in progress. Torquay is resorted to by many invalids from Scotland and elsewhere, and a Presbyterian church will be a great boon.

INCREASE OF PRESBYTERIANISM IN IRELAND.—Presbyterians have increased three-fold in the province of Leinster, and four-fold in the provinces of Munster and Connaught, since 1834.

DEATH OF REV. DR. ROSS, OF SYDNEY.—The death of the Rev. Dr. Ross, of Sydney, N. S. W., took place on the 25th October. Dr. Ross was educated at Edinburgh. He laboured first in Russia, afterwards in Kidderminster, and then for upwards of twenty years at Sydney, where, in addition to the duties of a pastoral charge, he acted as agent for the London Missionary Society's missions in Polynesia. Dr. Ross was a man of ability, and was long identified with the cause of Christian missions.

MADAGASCAR.—The contributions for the memorial churches now amount to upwards of six thousand pounds. Four additional labourers have been appointed to Madagascar.

REV. DR. HAMILTON'S CHURCH, REGENT'S SQUARE, LONDON.—At a recent congregational meeting it was stated that Dr. Hamilton had concluded the twenty-first year of his ministry in Regent Square church. In the course of these years the congregation had raised for religious and ecclesiastical purposes (including £12,000 for the building fund) the sum of £59,000.

PRESBYTERIAN CHURCH OF VICTORIA.—The General Assembly of this church was held on the 6th November and following days. A great number of important matters occupied attention. There are connected with the Assembly about seventy ministers with charges, and about thirty more labouring as missionaries. In 1859 there were only fifty ministers. The church is carrying on her operations vigorously, pushing the missionary work into South Australia on the west, and into New South Wales on the north and east. The establishment of a Theological Hall occupied the attention of the Assembly. A proposal was made by the laymen of the church to endow the professors for three years. It is suggested that Rev. Dr. Cairns and Rev. T. M. Fraser should be professors, and instruct the young men for three months in the year. The sum of £5000 had been raised for bringing out ministers from Scotland.

EAST AFRICAN MISSION.—The prospect of the East African mission in the regions explored by Dr. Livingstone, are very discouraging. Dr. Livingstone has discovered that all the places selected for missions were on Portuguese territory. He has now thought of attempting a mission on the River Rovuma.

DEATH OF REV. DR. MACHAR, KINGSTON.—We regret to notice the death of the Rev. Dr. Machar, of Kingston. Dr. Machar was a most laborious and faithful minister, greatly beloved by his congregation, and respected by all who knew him. The loss sustained by the church with which he was connected will not be easily made up.

THE PRESBYTERIAN CHURCH IN THE SOUTH.—It is stated that the colleges and theological seminaries in the South are very thinly attended. Many of the students have fallen in war. Columbia Theological Seminary opened in September with four students, and Union Seminary in Virginia with only two. Several of the older ministers have been removed by death.

EMANCIPATION DEMONSTRATIONS IN ENGLAND.—Large and influential emancipation demonstrations have been held in Exeter Hall, London, in Bristol, and several other towns in England. Rev. Newman Hall, Hon. and Rev. B. Noel, Mr John Stuart Mill, and others, have taken a prominent part in connexion with these demonstrations.

Communications.

RELIGIOUS MOVEMENT IN MONTREAL.

To the Editor of the Record.

MY DEAR SIR,—It may be interesting to your readers to receive some intelligence about the work of God in this city, during the past two or three months. The churches here have, I may say, been long praying for an outpouring of the spirit of God, and the ministers have been generally willing to encourage any means that might promise to be effectual for awakening the minds of the people. For two or three years we have had union prayer meetings more or less, some of which have been very refreshing and edifying, but at no time till now did we see any marked evidence of the presence and power of the Spirit of God. The Rev. J. B. Bonar, having been in New York, met Mr. Hammond before he went to Hamilton, and invited him to visit this city when his engage-

ments permitted; in this invitation many of our ministers united. Mr. H. accordingly came here after he had spent some time in Canada West. For the first few days he had two services, one in the afternoon for children and another in the evening for adults, in the American Presbyterian Church. These meetings deepened in interest every day. They were conducted in a lively and simple manner. The addresses were brief and pointed. Many prayers were offered and hymns sung. Consciences began to awaken. The children were first deeply affected. Many with tears mourned for sin and sought for Jesus. After an hour and a half spent in religious exercises, an equal portion was spent in personal conference and prayer with inquirers. Many were constrained openly to avow concern for their souls, and to ask what they must do to be saved. Ministers and experienced christians prayed much with the anxious, and pointed them to Christ Jesus as the only way of peace. Many, both young and old, found peace in believing at these meetings. Their eyes were opened, and they saw Jesus to be their Saviour. Many too who had become cold in their affections for Christ were quickened to new love, to a renewal of their espousals to him. The evening meetings were finally removed to the large Wesleyan Church in Great St. James Street, and the spacious building was filled to overflowing. The feeling manifested was deep and intense. Anxiety was depicted on many a downcast countenance, and joy shone sweetly on others. The numbers of both the awakened and the rejoicing increased daily. I do not like to state exact numbers, having an aversion to numbering the people, but may safely say that those who were brought to place an implicit trust in Christ might be reckoned by hundreds.

The ministers who took part in these meetings were daily much engaged in meeting privately with enquirers. Young and old, but chiefly the former, came to them in numbers, anxious about their souls; and God, by His spirit, blessed the counsels and prayers of his servants to their comfortable conversion to Christ. Almost all the Protestant churches of the city have been quickened and refreshed at this time, but more especially those whose ministers took a personal interest in the work.

The meetings were not conducted in the same way as revival meetings are sometimes conducted. There was no extravagance of any kind, no noise or shouting, all was quiet and decorous, but solemn and earnest. Those who were under concern for their soul were asked to stand up while that beautiful and plaintive hymn "Come to Jesus" was being sung. To this some might take exception, but it was found in the working to be most salutary. It called for decision—it broke down in many cases the remains of unwillingness to confess before men a desire for Christ. This means, unusual as it is in our Presbyterian churches, was yet greatly blessed for the thorough awakening of conscience. In Mr. Hammond's preaching there was no attempt at eloquence or fine speaking; all that he said was plain, pointed, direct, earnest. He dwelt exclusively on the old themes of the sinner lost, and Christ by faith the sinner's Saviour. His prayers were always simple, special and brief, they were truly wrestlings with God. He was remarkably free from general and wordy formulas, into which public praying so frequently degenerates. He did not preach to God as many do, but he prayed. The hymns that were sung were such as are precious

to the church for the sweet savor of Christ which they breathe, and they were very effective both in touching the conscience and in bringing peace to the soul. The testimony of many of the converts is that the hymns led them sweetly to Christ,—“I need thee, precious Jesus,”—“Happy day,”—“Jesus paid it all,”—“Rock of ages,”—“There is a fountain filled with blood,” and others, were the “new songs” in which those who had experienced the marvellous grace of Christ delighted to express their penitence, gratitude, affection, and joy.

It is now about two months since this work began, and, so far, it has borne fruit that gives every promise of permanency. As might be expected, some have been merely momentarily affected, and have fallen back into their former state of indifference to Christ and his salvation; but these are so far few, and are among those who have not used the private means of counsel, praying and reading the word of God, which are so necessary to the permanency and growth of gracious affections. It may be truly said that only those who have gone to the word of God for light and comfort, and who have continued in prayer, have found permanent peace. This also is true, that where dancing, card-playing and other personal and sensuous indulgences have not been sacrificed and abandoned, conversion has either been hindered or altogether arrested. It is evidently in regard to these and such like things that Christ's disciples are, in these days and in this country, required to deny themselves and to take up their cross daily.

Three tavern-keepers have abandoned the traffic in liquor to follow Christ, and many have given up the moderate use of wines and beer for Christ's sake and the gospel. Even smoking, I am happy to say, is being given up as an indulgence injurious to spiritual affections. One young convert said to me, “I have been able, God helping me, to resist another temptation and give up another indulgence of which I was very fond. I have given up smoking, twice I failed. The second time I thought; well, there are many pious ministers and christian people who smoke, why not I. So I smoked again. But I felt it did me injury; that it was not right; and, by the grace of God, this third time I have overcome the desire.” During this revival, I have been deeply impressed with the fact that all like indulgences and practices grieve the Spirit of God, and counteract his work.

As the result of this revival, many members have been added to the church of Christ. The most hopeful cases of conversion have been those who have been most carefully trained in church and home in the christian faith. They possessed knowledge, and, God giving them grace, they desired to commemorate Christ's dying love, and the churches found comfort in admitting them. Others not so well prepared are still under probation, and will in due time be gathered into the fold. The daily meetings have, since Mr. Hammond left, been given up; but there is still a prayer meeting held every morning, and a children's meeting every day, in the American Presbyterian Church, both of which are deeply interesting. The children show no lagging in their interest. After the ordinary meeting is over, which is conducted by experienced christians, the boys retire to one corner of the room and the girls to the other, and hold prayer meetings by themselves. It is pleasing to note with what simpli-

city and earnestness these children pray. The prayer meetings in our several churches have also been multiplied, and they continue to be attended by a largely increased number of devout and attentive hearers. The Sabbath services have also been better attended than before, and both ministers and people have been stirred up to greater earnestness and faithfulness in the service of God. The Spirit is manifestly with us in a special way: God is blessing us. The influence of what is being done here is extending to the country around. Our prayers have been graciously answered. Let the church pray that God would give the promised grace of this Spirit to every part of his vineyard.

Yours, &c.,

Montreal, 12th February, 1863.

A. F. K.

OBITUARY NOTICE—MR. WILLIAM MATTHEWSON.

William Matthewson, an aged and worthy elder of the Canada Presbyterian Church, died on the 11th of January, at his residence near Brooklin. Though his life had exceeded by some months the four-score years of the Psalmist, he was, till within a day or two of his death, hale and vigorous. On the Sabbath immediately preceding that on which he died, he was present and assisted at the administration of the Lord's Supper at Columbus, in his usual health. Towards the end of the week, symptoms of inflammation of the lungs shewed themselves, and by Sabbath morning the disease had assumed such a form as to leave little hope of recovery. After some hours of severe suffering, patiently borne, he departed this life towards midnight.

The deceased was a man of large physical frame; of great vigor of mind; and of unusual force of character. His intellect, naturally powerful, had been much improved by extensive reading and keen observation. His religious principles were in perfect keeping with his physical and intellectual conformation. They were strong and unbending; rendering him reliable in the last degree; one whom no pressure could turn from what his conscience indicated as the path of duty. He was a shrewd observer of human nature—not easily deceived and incapable of deceiving others; for, with all his strength of intellect and force of will, he was in heart a child—concealing under a manner somewhat rough a rare warmth and tenderness of affection. Naturally unobtrusive and retiring, it was not often that he gave expression to his own religious feelings. When he did break the wonted reserve, it was pleasing to see with what simple faith the strong man leaned on the broad foundation of the sinner's hope.

Mr. Matthewson spent his youth and the earlier days of his manhood in the district of Midcalder. There he sat under the ministry and enjoyed the friendship of Professor Duncan—a man of whom he spake with affectionate veneration to the last. He was first called to the office of a ruling elder during this period of his life, and must have acted in this capacity for twenty years at least before leaving Scotland. On coming to Canada, twenty-eight years ago, he settled in the neighborhood of what is now the village of Brooklin—then an almost unbroken forest—and continued to reside in the same place till his death. He was, soon after his settlement in Canada, chosen to the eldership of the then recently erected congregation of Whitby, under the ministry of his brother-in-law, Dr. Thornton, and continued to be a member of that session till, seven years ago, when Columbus and Brooklin were erected into an independent congregation. Thenceforth he gave himself with great and untiring zeal to the work of consolidating and enlarging the newly-formed church, the minister and members of which looked up to him as to a father in Israel. He lived to see its membership more than doubled from the time of the separation, and to witness the erection of a large and commodious Presbyterian church in

the village of Brooklin—an object on which his heart had long been set. His worship was transferred to another scene, however, just a month before the Sabbath on which the building was opened for religious service.

Though holding, as might be expected, his own religious convictions with great tenacity, he was singularly tolerant of diversity of opinion in others. In early life he took a deep interest and, for his sphere, an active part in bringing about the union of the two sections which formed the United Secession Church. And having witnessed its happy effects, he was one of the first to advocate a union between the two religious bodies which now so happily form the Canada Presbyterian Church. It is believed that in his house the first formal meeting was held for its promotion, and the first series of resolutions drawn up urging its propriety and dutifulness.

He has not lived in vain. The memory of his robust and healthful piety will linger long in the district where he lived. May it find among his numerous descendants and others who witnessed it, not only admirers but imitators also!

MEMORIAL OF MISS HELEN MALCOLM.

To the Editor of the Record.

DEAR SIR,—How dark and mysterious are often the ways of Divine Providence, and how often it happens that those who appear most strong and healthy, and bid fair for long life are suddenly taken away. During the last summer, death has been very busy in this township, and many of different ages have been removed from time to eternity. Among others was the subject of the following short memoir. Her brother William, a fine, amiable young man of 25, died of measles, after a few days illness, about the end of July. His sudden death caused a good deal of surprise and regret, and many in this neighbourhood expressed their high admiration of his integrity and uprightness and his amiable qualities of mind. Helen was sad and solemn when her dear brother died, and felt much grief like the rest of the family, but she was quite resigned to the will of God, as she had much hope of His salvation. William died on Sabbath, and entered into the Sabbath of eternal glory; but little did any one then think that in two short weeks Helen would follow on the same day of the week. She was taken ill on Thursday, the 8th of August, of the same disease, and she had a strong conviction that she would follow her dear brother to the better world. On Saturday she became very ill, many friends and relatives called to see her, and she took this last opportunity of giving them all good advices, and solemnly warned them all to prepare to follow her to the heavenly land. Some of her friends wished her not to speak so much, fearing that it would be hurtful to her, but she told them all that she would speak as long as she could, that it was the Holy Spirit who inspired her with an earnest desire for their salvation, that it was not now on her death-bed that she had first found the Saviour, and she implored her cousins and others to make sure of their salvation in the days of health. When she was told the Sabbath was dawning, she said in reply, that it would be a glorious Sabbath for her. She told her dear mother not to weep over her grave, but to look up on high to the upper world, where her happy soul would soon be. She was anxious to see her dear pastor, the Rev. Mr. Windell; she said that it was under his ministry that her soul was converted and led to Christ. Her last words were, "hurry, hurry." She was anxious to arrive at her happy home at Jesus' right hand—why tarry his chariot wheels? but the chariot did come, and conveyed her happy redeemed soul to Immanuel's land. Thus passed away Helen Malcolm in the 22nd year of her age, in the bloom of youth. Jesus came to his own garden and plucked a rose in its full bloom. The writer of these lines can testify to her worth. She gladly assisted as a teacher in a small Sabbath-school in the summer of 1861, and was willing to do what she could to help forward the cause of Christ. Her remains lie beside those of her

brother William in the grave-yard near the church, where they used to worship: two white marble head-stones mark their resting-place, where their bodies sleep in death until the morning of the Resurrection. They had sweet voices, when on earth, and often sang together the sweet songs of Zion, both at home and in church; but now they sing sweeter songs of Salvation in the Upper Sanctuary, around the throne of the Eternal. May the Holy Spirit come down as the rain in plenteous showers, and convert many souls in their youthful days, and may our beloved Presbyterian Church be the instrument of doing much good in this land, and of bringing many sons and daughters into glory.

I am, yours, &c.,

Cartwright, Dec. 1862.

H. McP.

Missionary Intelligence.

FREE CHURCH MISSIONS,

FEMALE EDUCATION IN INDIA.—For a number of years efforts have been made for the Christian education of females in India. Considering the peculiar difficulties in the way, the success of this effort has been most encouraging. A writer in the *Free Church Record* says:—

“A goodly volume might be filled with the memorable incidents of these twenty years—rescues from early deaths, conversions, Christian marriages, lives of usefulness, and deaths of peace or triumph. Here there is not room, and mere statistics are dry. Let us strike a medium, and give a few rapid glimpses, to show the work done and the progress made.

“In round numbers, the Society has now about 2000 scholars: and of these nearly 200 are boarders. The latter are partly composed of converts from the former, partly of orphans, and to some extent of girls partially paid for by Christian parents. Of former pupils many are now members of native Churches and scores are wives and mothers in native Christian homes.

“But the results are already far greater and wider than these facts indicate. Influences have gone forth which are now rapidly undoing the prejudices of ages, and prompting to educational efforts from native centres.

“Here, and at Puna, we have about 700 pupils; but if we had funds the number might be increased indefinitely. Native sentiments are modified or reversed. Parsees and others have schools of their own. One movement so follows another as to indicate the workings of a social revolution. Passing myriads which our missions do not reach, let us sail for another presidency. Rounding Cape Comorin, let us land at Madras. Twenty years ago, they were girls' schools, but only for Pariahs. To bring *caste girls* was thought by many impossible. But our missionaries were men of faith. They attempted, expected, and accomplished great things. The “true yoke-fellows” threw their hearts into it, and the Lord owned them. Some came, though not without inducements of pice or provisions. Conversions took place, and a home was needed and found. It grew and multiplied, and now the scholars are 800, and the boarders 50.

These eight hundred at school, and the converts now in the Church would be most precious fruits were there no more; but here, as at Bombay, society has been stirred, and the revolution proceeds. Many of the eight hundred pay their school fees; and natives themselves help to roll off this sad reproach of India—the degradation of its daughters. Now we resume our circuit, and, hastening up the Bay of Bengal, the pilot leads us through the windings of the Hooghly to the City of Palaces. Here, where Satan's seat is, as well as that of Britain's Viceroy, woman has been more degraded than either in Western or Southern India. Here prejudices have been more rigid, caste more inveterate,

and Renana imprisonment more complete. The moral atmosphere of Bengal, is signally charged with error and sin, as the natural is with disease and death.

"Female education was uphill work for many days in Bengal. So it is still; but great progress is made. Ten years ago *fifty-four* boys were taught in our our own mission for every girl! Now there is a girl probably for every six or seven boys. Besides this, there are various plans to reach classes who are quite beyond range ten years ago.

"Here as in other presidencies, brighter days for woman seem to be approaching. Sufficient funds and agency might soon greatly extend the schools; and already in the free Church missions, instead of less than one girl for every fifty boys in 1852, we have in 1862 more than one for every ten.

"One great hindrance to the Society has been that the Church generally does not help. There are many auxiliaries, but large districts and many congregations send nothing, though this be an essential department of our work in India. It is hoped that the general diffusion of information through the *Record* will open many fresh springs of supply.

CAFFRARIA.—The Rev. R. Ross one of the sons of the veteran Mr. Ross, father of the African mission gives an interesting account of a communion season in his Congregation:—

"A week since, we had our October communion. I was all alone as usual, and a heavy day it was. At eight in the morning, I preached at one of the stations, one most fearfully heathen, the worst of them all, where I have preached for five years in the open air. I returned home about ten, and at half-past ten the bell rang for public worship. Little more than half of the people assembled got into the church, which was packed with 440. My text was 'Ye are Christ's and Christ is God's.' After the sermon came on the baptisms,—twenty adults and twelve children. This was a trying scene, and requiring strength. There was an interval of half an hour, and then began the second service for the sacrament of the Lords Supper. The whole church was one table. There were about 350 communicants, and only a few more inside who were not communicants, but candidates, while many candidates, and many more not candidates, as yet, were outside, anxious to see and hear. I would if I could enlarge the church to twice its present size.

"What a fine thing to see so many communicants all together of the sons and daughters of Ham, all black, not a white man present except myself! How solemn and overpowering! There I was all alone (yet not alone), supported by black elders and deacons; the deacons attending at the doors and windows, or helping out those who became faint. Once or twice I was afraid that I might break down myself; but we were greatly helped, and finished in peace at four in the afternoon. Then what a scattering, some going to a distance of ten miles—to heathen homes! In the evening we had a short service."

MISSION OF ENGLISH PRESBYTERIAN CHURCH, CHINA.—The Rev. W. McKenzie writes from Swatow, that on the Sabbath after his arrival he and Mr. Smith had the privilege of baptizing six more adults, natives of the village, and the infant child of one of these. In the afternoon the communion was dispensed, when twenty Chinamen and eleven women united with the Missionaries in remembering the Saviour and showing forth his death. Of the men, two were within the last two years engaged in mortal strife, but now they are both sitting at the feet of Jesus. Mr. Swanson, another Missionary, had baptized two adults at E-mung-Kang.

Another Missionary is just about to be sent out to China, viz., Dr. J. L. Maxwell, of Birmingham, where he has held the situation of resident physician of the General Hospital. He is an alumnus of Edinburgh University, where he greatly distinguished himself. It is probable he may be the first Protestant Missionary to Formosa.

MISSIONS OF IRISH PRESBYTERIAN CHURCH, INDIA.

Dr. Glasgow had recently completed a missionary tour through the region around Surat, visiting the Christians and professors in different places. He was accompanied by Gungaram, the earliest of the converts, acting as an elder, though not ordained. They addressed the natives, many of whom professed to believe in the Saviour, and expressed their wish to have a Christian missionary. At Borsud much time was taken up in conversing with natives from surrounding villages. Four children of professing Christians were baptized. The Rev. D. Moore had returned in renewed health, and resumed his work in the district of Borsud.

 APPEAL FOR A MISSIONARY SHIP.

The missionaries of the Presbyterian Church of the Lower Provinces have, with the sanction of the Synod, issued an appeal for funds to build a missionary ship for mission work among the New Hebrides. Might not the children of the Canada Presbyterian Church aid in this work, and contribute some planks or spars for this missionary vessel? we subjoin part of the appeal which has been issued.

"Have you ever heard a saying of that eminent missionary, William Carey, before he left for India. "I," said he to a brother minister "will go down into the well, if you will hold the rope." If you do not clearly understand this figurative language, you must ask your parents or teachers to explain it, so that you may know what we mean when we say that we and other missionaries have gone down into the well, and that we want you to help to hold the rope. But how can children hold the rope? What can they do in so great and difficult a work? They can do a great deal. There is no doubt about it; because they have already done much. Children have already laid hold of the rope, and held on most nobly. The children of England, as you all know, bought the "John Williams," and they have raised almost, if not all, the money that has been needed to pay her expenses for seventeen years' past. Then there is the "Morning Star," bought by the children of American Sabbath Schools; and there is the Calabar Mission schooner, also purchased by children. Besides these, there are several other missionary vessels. It is likely you have heard of most of them. There is the "John Wesley," the "Southern Cross" (lately wrecked), the "Dove," the "Harmony," the "Candace," in Germany, and our own "John Knox." Thus, you see, there is a goodly number of ships these days employed in the blessed work of carrying the Gospel to the heathen, and you see that of these vessels three were purchased by children; and this brings us to the point we wish to lay before you. *The John Knox has done us good service for the last five years; but she is now altogether too small for us, and we want another vessel of seventy or eighty tons burden, and we want you to aid in getting the vessel for us.* And this is the way in which we wish you to hold the rope. We want this vessel to visit the teachers and missionaries on the islands where they now are, to carry them to islands that are still heathen, and to make an annual visit to the Australian colonies, during the hurricane months, to bring supplies for missionary and teachers, and to keep the subject of missions before the minds of Christians in these colonies. There is far more work of this kind than the "John Williams" can do, and unless we get another vessel, a long time must pass before the light of the Gospel reach the many islands that remain in darkness. Should you respond to our call and get us another vessel, she will be chiefly employed among a large group of islands, of which you have heard, no doubt—the New Hebrides. This group of islands, some thirty of which, as Espiritu Santo and Malicolo, are very large, the former being 200, and the latter 150 miles in circumference. And then these islands are so beautiful. If you saw them, you would almost fancy you were looking upon a paradise; but, alas! they are, with the single exception of Ancitoum,

inhabited by savage men, who are constantly practising deeds of abomination, and cruelty which it would chill your blood to hear. They worship gods of wood and stone, in which they suppose the spirits of dead men and other wicked spirits dwell, and though they are greatly afraid of these spirits, yet that does not prevent them from working all manner of wickedness. They lie, and steal, and quarrel, and fight; they murder one another, and even eat one another. And then they are so cruel to the sick and aged, and women and children. The sick are often allowed to die for want, or buried alive, instead of being laid in a nice snug bed, as you are when you are ill, and tenderly cared for and nursed by dear mothers and sisters. Women are often most cruelly treated, and not unfrequently murdered, and so are little children. Some poor creatures get so weary of their wretched lives that they go and drown or strangle themselves, or perhaps throw themselves from a cocoa-nut tree or a high rock. And even the strong, and those who oppress others, have no peace themselves, but are in constant fear of being murdered, or injured by evil spirits. They always go armed, and sleep with their clubs and spears under their pillows; so you see what a pitiable state is that in which the poor heathens are, and you see they are all alike miserable. There is no one can help his neighbour if he were so disposed. Now, dear children, we look to you and appeal to you, to put it into our power to carry to these wretched perishing men the Gospel of Christ, which alone can remove their miseries. We know it can do that, because it has already done it for Aneiteum, and many other lands which, a few years ago, was just as these islands are now. Up! then, dear children, and put your hands to this good work. You cannot begin too soon, nor can you engage in a nobler cause."

Proceedings of Presbyteries, &c.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Montreal on the 29th January. There was a good attendance of ministers. The following are the chief items of business. The Rev. A. Henderson, M. A., of St. Andrew's, was appointed Moderator.

A petition was presented from the congregation of English River, praying to be disconnected from Durham under the pastorate of their present minister, Rev. A. Young, and promising to provide a stipend of \$600, with the manse.

Mr. McKel, Mr. Clenaghan, and Rev. Mr. Young, were heard in explanation, and it was finally agreed to cite the two congregations to appear for their interests in this matter at a special meeting of the Presbytery, to be held at Durham, on the 4th March next.

Mr. Cameron reported that missionary meetings of a very edifying kind had been held in the Western District of the Presbytery. Amount collected \$9 60.

Mr. Watson reported that missionary meetings had been held of an interesting kind in Chateauguay District. Amount collected \$22 52. Special contributions from Athelstone and Huntingdon—French Canadian Mission, \$6 00, Presbyterian Home Missions, \$6 33.

From Lachute, Eastern and Montreal Districts, there are no reports.

Appointments for Alexandria—Mr. McQueen, 1st Sabbath of February, Mr. Cameron, 3rd Sabbath, Mr. Gordon, 1st Sabbath of March, Mr. Greenfield, 3rd Sabbath. It was also agreed to provide supply for this station during the summer.

A conference was held on the state of religion. Dr. Taylor, Mr. Kemp, and Mr. McVicar, gave interesting and gratifying accounts of the work of revival in Montreal during the past two months, testifying to the manifest presence of the Spirit of God in the churches of the city, and to the wide extent and satisfactory character of the work of grace which had been accomplished as the result of Mr. Hammond's labours in Montreal. Mr. Gordon of Indian Land, Mr. Currie of Vanleek hill, and Mr. Paterson of St. Andrew's, also stated that there were gratifying evidences of the beginning of a work of grace in their districts. The Presbytery engaged in praise and prayer.

Mr. Clark of Quebec presented the claims of stations at Port Neuf, Stoneham, Lake Beauport, and Lorette. It was agreed to authorize Mr. Clark to organize said stations, and, if expedient, to ordain elders; also that supply for twelve months be granted them, the congregation of Quebec agreeing to provide a salary for a missionary.

Mr. Mackie reported that Mr. Paterson, Mr. Eadie, and himself, had visited Mill Isle. Mr. Binnie, Mr. Paterson, Mr. Eadie, and Mr. Mackie, were appointed to preach a day each at this station, and a missionary was appointed there for the six months of summer.

The Presbytery cordially granted the Rev. Dr. Taylor leave of absence for four months during the summer, his intention being (D. V.) to visit Britain.

Mr. Anderson was sent on a mission to Winslow, and Mr. Milloy was appointed *ad interim* Moderator of that session.

The clerk was instructed to convey to Mr. Henderson of Park the thanks of the Presbytery, through the Rev. Dr. Ormiston, for the three valuable volumes presented to each of its ministers.

It was agreed to grant missionary supply to Metis during the summer. Adjourned to meet in Cote Street Church, Montreal, on the first Tuesday of May, at 11 a.m.

A. F. KEMP, *Presbytery Clerk.*

PRESBYTERY OF COBOURG.

This Presbytery met at Peterboro on the 13th and 14th of January. The Rev. John Paterson was chosen Moderator for the next six months.

It was agreed to apply to the Synod's Home Mission Committee for whatever funds may have been sent them by congregations within the bounds of this Presbytery.

Messrs. Hugh McFee and George Harper appeared and presented a petition signed by thirty-five members and adherents of the congregation of Warsaw, praying that that congregation be united into a pastoral charge with the congregation of Lakefield, when the following motion was agreed to: "The Presbytery, having considered the petition from Warsaw, and the statements made by the representatives of the congregation, and desiring to promote the best interests of the section of the church more immediately concerned, resolve to record their approval of the proposed arrangement, if it can be carried into effect with due regard to the congregations which may thereby be affected, and with a view to further action, resolve to send down a copy of the petition and relative minutes to the sessions of Peterboro, Lakefield, Springville, and Warsaw, to be laid before the congregations, and appoint a committee, consisting of Messrs. Laing, Bowie, Ewing, and Andrews, to meet with representatives of the congregations at Peterboro, on the 27th of January, 1863, at 11 o'clock a.m., to consider what steps should be taken towards giving effect to the prayer of the petition."

Mr. Laing read a letter from Dr. Ormiston, stating that John Henderson, Esq., of Park, had generously presented to each minister of this church a donation of books. It was agreed that the thanks of the Presbytery be tendered to Mr. Henderson for his very handsome gift.

Mr. William McWilliam, B.A., was licensed as a preacher of the gospel. Mr. McWilliam's appearances before the Presbytery were honourable to himself and satisfactory to the court, and we cordially welcome him into the service of the church.

The report of the committee on the case of the Rev. William McAlister was called for. The committee reported to the effect that that Mr. McAlister had united with the Congregational church at Cobourg, and had gone down to Metis as a minister of that denomination. There were also laid on the table several papers, viz., a letter from Mr. Kemp, clerk of the Presbytery of Montreal, and a paper from the Rev. T. Fenwick, missionary at Metis, complaining of the views and conduct of Mr. McAlister, and of those who act with him. There was also laid on the table a paper sent to the convener by Mr. McAlister intimating his withdrawal from the Canada Presbyterian Church, on learning that his offer to go to Metis as a Presbyterian minister had not been accepted, and that Mr. Fenwick was to be retained at Metis. The papers were read and ordered to be kept *in retentis*.

The Presbytery resolved to receive the report and to approve of the course pursued by the committee, and further, having fully considered the whole case and documents submitted, and feeling constrained, out of regard to the interests of the

church generally, resolve to record their disapproval of Mr. McAlister's conduct in leaving one church and uniting with another in a manner so hurried, and manifesting little or no regard for the distinctive principles of these churches; and in going to Metis with the intention of dividing the small congregation there, and, by his action, encouraging dissatisfaction instead of making peace. Also to record their unqualified disapprobation of certain sentiments stated in the above documents to have been uttered by Mr. McAlister, and which seem to be held also by his followers. At the same time, considering that Mr. McAlister's conduct and views seem unaccountable on ordinary principles, and sympathizing with Mr. McAlister's infirmity, and remembering the earnest and devoted way in which his duties were performed in times of health, the Presbytery resolve to take no further steps, but to give effect, so far as this church is concerned, to the withdrawal from its communion of Mr. McAlister, and declare him no longer a minister of the Canada Presbyterian church. They also hereby instruct the clerk to forward a copy of this minute to the clerk of each Presbytery, and to the *Record* for publication, that it may generally be known that Mr. McAlister's connection with this church is at an end.

The appointment of missionaries was taken up, when the following appointments were made:—

Port Hope—Mr. McWilliam, the 15th and 22nd February, New Townships; Mr. Duncan, 15th and 22nd February, Bethesda church and Alnwick, Mr. Robert Scott, till the 1st Sabbath of March, inclusive, and after that Warsaw.

Warsaw—Mr. Fayette, till the 1st Sabbath of March, inclusive, and after that Bethesda and Alnwick.

The overture on a Book of Forms, which at last Synod was not taken up for want of time, it was agreed to renew.

The session at Port Hope was instructed to prepare a Communion Roll, and to submit it to the congregation, so that, if any parties were dissatisfied, they might have an opportunity of intimating the same to the session.

Mr. Smith was appointed to attend the meeting of the Home Mission Committee, and to apply for two students—Mr. K. McDonald to be one of them, that he may supply Warsaw.

The deputations appointed for missionary meetings were appointed a committee to examine the session records of the various congregations that they visit. All session records to be produced at next meeting that they may be duly attested.

It was agreed to require from all the congregations and mission stations half-yearly financial reports. Mr. Smith, C. H. Morgan, Esq., and David Brodie, Esq., were appointed a committee to prepare proper schedules.

It was agreed that probationers preach twice on the Sabbath, visit the families, catechise the young, and hold prayer-meetings.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF PARIS.

This Presbytery held its ordinary meeting in Dumfries St. Church, Paris, on the third of February, when there was a good attendance of the members. Several items of business were transacted, among which were the following:—

Mr. Caw gave in reasons of dissent from the finding of last Presbytery, in the case of Mr. John Taylor's petition complaining of certain action of the session of the Dumfries St. Church, Paris. The reasons were received, and a committee was appointed to prepare answers to be given in at next ordinary meeting.

The health of the Rev. Joseph Young, of Brantford, being still such that he is unable to resume his pastoral labours or to occupy his own pulpit, a list of supply was made out for his congregation till next ordinary meeting.

Mr. Inglis reported that the congregation of Beachville had been regularly supplied since last meeting. It was agreed to continue the present arrangements for their supply in the meantime, and to instruct the member of the Synod's Home Mission Committee from this Presbytery, to endeavour to procure a suitable student, who may occupy that station and the adjoining village of Sweaborg during the recess of the college.

Mr. Richardson having declared his acceptance of the call to Tilsonburg and Culloden, gave in his several pieces of trial as prescribed, the Presbytery expressed themselves entirely satisfied with his trials and after the several examinations on

Theology, &c., appointed his ordination to take place at Tilsonburg on the 3rd day of March, at 11 o'clock a.m.

Having made arrangements for holding the usual missionary meetings in the several congregations within the bounds, the Presbytery adjourned to meet in Knox's church, Woodstock, on the first Tuesday of May, at 2 o'clock p.m., when all Session Records will be called for.

JOHN GILLESPIE, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.

This Presbytery met in Ottawa on 3rd February. It was in session for part of three days. The attendance of ministers was less than usual—four being absent.

The reports anent the missionary meetings were of a highly satisfactory nature, and received the commendations of the Presbytery.

Various contributions were acknowledged; among others, \$10 from Mr. Durie, a part of a legacy left by the late John McLeod, Esq., for benevolent purposes.

An application from parties in Aylwin, C. E., for missionary supply was favorably received. This is a new mission field visited by Mr. White, of Wakefield. The Presbytery is anxious to provide suitable labour for the summer.

A very encouraging report was received from the stations in Lochaber and Thurso. Efforts are to be made to meet this case also.

The following appointments were made:—

Aylwin—Mr. Joseph White, two Sabbaths; the Moderator to supply Mr. White's pulpit on one.

Russell and Gloucester—Mr. Mackey, till next ordinary meeting.

Pakenham—Mr. Kellough, four Sabbaths.

Thurso—Mr. Kellough, the rest of his term.

Fitzroy Harbour and Tarbolton—Mr. D. Wardrope and Mr. Lochend, a Sabbath each.

Pembroke—Mr. Fraser and Mr. McKinnon, a Sabbath each.

Thurso—Mr. McEwen and Mr. James White, a Sabbath each.

Fort Coleridge—Mr. Gourlay, a Sabbath.

The clerk was instructed to apply to the Synod's H. M. Committee for four labourers—no more than one being a probationer. The names were given. The clerk received orders as to the allocation of the missionaries.

Mr. Duncan, or, failing him, Mr. Fraser, was appointed to attend the meeting of the committee.

Mr. James White gave notice that he would move an overture on the system of working our Presbytery's H. mission, and the class of laborers to be employed.

The Presbytery approved of the overture on a General Assembly, with the change of one-fourth into one-third as the representation.

Mr. D. Wardrope gave notice of an overture to divide the Presbytery.

It was agreed to forward petitions to the Legislature: 1. In favour of an unsectarian national education. 2. Against the desecration of the Lord's day on the Rideau Canal.

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

Book Notices.

CHRISTIAN FAITH AND PRACTICE; By James A. Alexander, D.D., New York. Crown 8vo., pp. 306. Edinburgh: Andrew Elliot. 1862.

This is a volume of twenty sermons, which indeed are not so named on the title-page; but their structure clearly indicates that they belong to that species of composition; and the preface informs us that they were preached by the author in the ordinary course of his ministry. His name will, to all well-informed readers, be sufficient guarantee for their excellence. The subject is manifestly of the highest possible importance; and we need only further say that this British re-print is a remarkably handsome volume, which is sold at a very reasonable price. It is well worth the attention of Canadian readers.

THE CLOSER WALK; OR, THE BELIEVER'S SANCTIFICATION: By Henry Darling, D.D.; with Preface by Prof. Smeaton, New College, Edinburgh. 16mo, pp. 195. Edinburgh: Andrew Elliot. 1862.

The object of this little work is practical utility, for which it is really admirably adapted. At the same time it explains what every one does not understand—the true theory of sanctification. It is warmly recommended by Prof. Smeaton, who says —“It's statements are so well balanced that scarcely any of them calls for qualification.” It used to be alleged that American publishers subsisted chiefly on re-prints of British works; but Mr. Elliot seems bent on making reprisals; and we must say that he is judicious in his selections, and remarkably tasteful in his reproductions.

THE PROMISE OF THE SPIRIT; By the Rev. W. B. Clark, Quebec. Prescott: Printed by R. Kennedy.

The author of this little volume is not an entire stranger in the field of christian literature, having written several works of a practical and devotional character, which have been well received. This new volume contains a number of sermons on the subject of the Spirit and His operations. The views presented are all thoroughly scriptural and evangelical, and are stated with clearness and ability. We feel sure that the circulation of such a work will, by the blessing of God, be of great profit to many.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. January, 1863.

The following is a list of articles in the January number of the Princeton:—
1. Hopkin's Moral Sciences; 2. The Liberties of the Gallican Church; 3. The Scepticism of Science; 4. Training of the Children; 5. Dr. Nicholas Murray; 6. The true place of Man in Zoology; 7. The War.

These articles are all able, several of them decidedly superior. The memoir of Dr. Murray will be read by many with much interest. The author of the article on “The War”—we presume Dr. Hodge—is a strong defender of the war, but is opposed to Slavery being made the *object* of the war; holding that the government has no more right to go to war for the abolition of Slavery, than for the correction of any other great social evil at home or abroad.

BOOKS RECEIVED FOR NOTICE.

The Risen Redeemer; by Krummacher. Patriarchal Shadows; by Winslow. Speaking to the Heart; by Guthrie. The Lake of Galilee; by Hamilton. These are published by Carter and Bros., and are for sale by D. McLellan, Hamilton.

DONATIONS TO THE MUSEUM OF KNOX'S COLLEGE.

By Miss M. Hamilton, Windsor Street, Toronto, some fine specimens of petrifications and of copper and silver ores, from the mines on Lake Superior.

By Mr. and Mrs. Paterson, Montgomery Castle, per Mrs. Willis, a piece of the thorn tree under which Burns and his Highland Mary parted.

MONEYS RECEIVED UP TO 20TH FEBRUARY.

KNOX COLLEGE.			
St. Mary's.....	\$13 00	Galt (Knox's S. S.).....	10 00
Dunwich (Duff's Ch.).....	4 50	Galt (Knox's Ladies' Association).....	50 00
Mrs. Kellie, Vankleekhull.....	2 00	Goderich.....	15 00
Hamilton (Knox's Ch.).....	10 00	Baltimore.....	16 10
Mrs. Livingston, Roslin.....	1 50	Clarke.....	20 00
		Fergus (Fem. Miss. Assoc.).....	40 00

Scarboro' (Knox's)	30 00
Fish Creek and Biddulph	4 00
N. and S. Missouri	3 50
Garafaxa	6 00
Hamilton (Central Ch.)	70 00
Madoc	8 15
Ayr (Rev. G. Irving)	8 00
Gloucester	\$3 00
N. Gower	4 00
<hr/>	
	7 00

Paris (River Street)	7 30
Clinton (Willis Ch.)	19 00
Price's Corners, Garafaxa	2 00
Scarboro' (Melville Ch)	14 50
Pictou	30 00
Flos	8 00
South Bruce	\$2 20
Beddedore Bay	1 75
Greenock	3 75
<hr/>	
	7 70

Perey	4 50
Hamilton (McNab St.)	114 00
Wardsville	4 00
Pausley	9 50
<hr/>	

SYNOD FUND.

St Mary's	14 00
King (Rev. J. Adams)	6 75
Baltimore	3 00
Clarke	8 00
Markham	6 40
Ayr (Rev. G. Irving)	8 00
Hamilton (McNab St.)	25 00
<hr/>	

FRENCH CANADIAN MISSIONARY SOCIETY.

Woodstock (Chalmers' Ch.)	\$7 57
Galt (Ladies Association)	10 00
Baltimore	12 37
Hamilton (Knox's)	61 00
Collingwood	2 00
Montreal (Cote St. Bible Class)	60 00
Hamilton (Central Ch.)	25 00
" (" S. S.)	10 00
Elora (Knox's Ch.) including \$1 from a friend	21 00
Toronto (Bay Street)	20 00
<hr/>	

WIDOWS' FUND.

Woodstock (Chalmers')	7 05
King (Rev. J. Adams)	7 00
Baltimore	6 37
Clarke	20 00
Beckwith	\$6 20
Ashton	2 67
<hr/>	
	9 57
Bowmanville, Front	6 60
" Rear	3 78
Orillia	\$7 38
East Oro	3 00
<hr/>	
	10 38
Markham	6 77
Oakville	6 00

Avon Ch, Downie	\$5 80
Carlingford	1 18
<hr/>	
	6 98
Collingwood	2 00
Bristol—additional	1 00
Ayr (Rev. G. Irving)	8 00
Mt Forest	8 00
Blenheim	6 55
Owen Sound	8 00
Hamilton (McNab St.)	38 00

With rates from the following ministers:
 Rev. R. Dewar, Rev. W. C. Windell, Rev.
 R. C. Moffatt, Rev. A. Frazer, Rev. T.
 Henry, Rev. Dr. Taylor, Rev. R. McKen-
 zie, Rev. J. B. Duncan, Rev. D. McLean,
 Rev. J. Dick, Rev. W. Craigie, Rev. Jos
 Alexander, Rev. D. H. Fletcher, Rev. D.
 Beattie, Rev. D. Coutts, Rev. W. Mulligan,
 Rev. W. McLaren.

FOREIGN MISSION.

Stratford	\$14 40
Elora (Chalmers' Ch.)	10 50
Keene	3 42
Kingston (Brock St.)	8 00
Mile End S.S. Montreal, for Red R.	5 00
Durham	3 00
Chatham (Rev. W. Walker's)	8 00
Port Hope S. S.	5 00
Uxbridge	\$1 60
Prince Albert	4 40
<hr/>	
	6 00
Woodstock (Chalmers' Ch.)	6 06
Thorold	\$1 00
Drummondville	9 00
<hr/>	
	13 00

Mono	5 25
Harrington	7 00
Galt (Knox's)	42 31
" (" S. S.) for Red Riv.	10 00
" (" Ladies' Assoc.)	20 00
King (Rev. J. Adams)	9 25
Baltimore	7 77
Clarke	61 00
Fingal	7 00
English River and Durham	7 65
McKillop	36 00
Nassagaweya	6 00
Fergus (Female Association)	25 00
Cold-springs	5 00
Carlisle	5 50
Scarboro' (Knox's)	15 00
Hamilton (Knox's)	35 28
Eramosa	15 00
Binbrook and Saltfleet, including 38cts. from a little girl	9 06
Chinguacousy (1st and 2nd)	11 64
Sullivan and Glenelg	3 51
Boston Ch.	12 51
Brampton (1st)	\$5 00
Derry West	4 10
<hr/>	
	9 10

Scarboro' (Melville Ch.).....	6 00
Vaughan and Albion.....	11 00
Oakville.....	9 00
Osnabruck.....	4 00
Avon Ch., Downie.....	12 67
Carlingford.....	1 72
Hamilton (Central Ch.).....	80 00
Shakespear and Grant's Corners.	19 00
Beverley.....	18 25
Dover, \$4; Simcoe, \$2 50.....	6 50
Egmondville.....	11 26
Brockville S. S. for Red River...	3 00
Caledon and Orangeville.....	7 00
Hespeler.....	4 25
Bristol.....	10 00
Madoc.....	2 85
Puslinch East.....	14 35
Ayr (Rev. G. Irving).....	32 00
Jarvis.....	2 00
Acton.....	14 00
Gloucester.....	\$3 00
N. Gower.....	2 00
	<hr/>
	5 00
Westminster.....	9 00
Erin, \$9 40; Caledon, \$7 60.....	17 00
Mt. Forest.....	10 00
Brockville.....	9 00
Fairfield Ch.....	2 00
Widder, \$6 57; Arkona, \$2 18; Lakeshore, \$2 28.....	11 00
Grimby, \$5 44; Beamsville, \$4 44	
Muir's Set., \$2 12.....	12 00
Montreal (Cote St. S. S.) \$139 55	
" (" Bib. Cl) 45 94	
" (Griffith'n, Miss. S. S.).....	8 50
" (Quebec Suburb) 10 00	
	<hr/>
	200 00
Puslinch West.....	15 00
Paris (River St.).....	5 00
Westport.....	2 20
Blenheim.....	5 50
Eden Mills.....	3 00
Storrington.....	\$2 45
Pittsburgh.....	1 52
	<hr/>
	8 97
Woodville S. S. for Red River...	12 09
Thamesville.....	18 00
Whitby S. S., for Red River....	3 70
Elora (Knox's Ch.) including \$4 from a friend.....	20 00
Harwich.....	6 40
North Plympton.....	3 00
Dunnville.....	\$7 25
Wellandport.....	2 19
N. Cayuga.....	2 16
	<hr/>
	11 60
Cayuga.....	6 00
Crowland.....	13 00
Bay Street, Toronto.....	26 32
" " " S. S.....	13 00

HOME MISSION.

Bay Street, Toronto.....	42 00
" " " S. S.....	13 00
Mrs. Kellie, Vankleek Hill.....	\$2 00
Galt (Knox's Ladies' Assoc.)....	40 00
Chinguacousy (1st and 2nd).....	11 64
Nottawasaga Station.....	8 77
Mara.....	3 03
Orillia and Union Ch.....	6 87
East Oro.....	3 30
Craighurst.....	11 87
Union and Norval.....	20 30
Markham.....	19 45
Boston Ch.....	14 50
Brampton Union Miss. Meeting..	11 50
Alliston and S. Settlement \$9 52	
Town Line.....	7 47
Nicol's Mills.....	2 62
	<hr/>
	19 61
Georgetown.....	12 00
Caledon and Orangeville.....	6 00
Collingwood.....	5 00
Streetsville.....	10 55

CHURCH AT ASSINIBOINE.

Binbrook S. S.—additional.....	\$2 00
Hamilton (Central Ch. S. S.)....	5 00

AFRICAN MISSION UNITED PRES. CHURCH.

Shakespear S. S.....	\$11 00
----------------------	---------

BUNTON MISSION.

Beverley.....	\$0 75
---------------	--------

LANCASHIRE SUFFERERS.

Presbyterian in Mitchell who feels for the distressed.....	\$2 00
---	--------

MISSIONS OF PRESBYTERIAN CHURCH OF
LOWER PROVINCES.

Toronto (Bay Street).....	43 00
" " " S. S.....	14 00

HOME MISSION FUND OF PRESBY OF GUELPH.

(Received up to 16th February.)

Fergus (Melville Church).....	\$13 00
Eden Mills.....	5 00
East Puslinch.....	21 07
Rockwood.....	1 75
Elora (Knox's Ch.).....	20 00
Elora (Chalmers' Ch.).....	14 00
Guelph (1st Con.).....	8 00
Guelph (Knox's Ch.).....	10 00
Eramosa (1st Con.).....	20 00
Galt (Knox's Ch.).....	40 00
Caledon West.....	3 85
Erin.....	6 65
Woolwich.....	3 85
A.thur.....	10 00
Galt (2nd Con.).....	8 00
Guelph (1st Con.).....	70 00
Garafraxa.....	7 50
Minto and Wallace Station.....	40 00