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LECTURE ON THE PHILOSOPHICAL PRINCIPLES OF NATURAL  
RELIGION, BY PROFESSOR YOUNG.

[The following Lecture was delivered by Professor Young, at the opening of the Session in October. It is published in accordance with the request of several ministers of the church.—EDITOR.]

GENTLEMEN,—As the subject of lecture which has been announced, *the philosophical principles of natural religion*, may, perhaps, be thought ambiguous, I may explain that the special question to be brought before you is: does unassisted reason warrant the assertion of the being and moral perfection of God? The subject is extensive, and I must only occupy a short space of your time; I will therefore dispense with preliminary remarks, and at once address myself to the main enquiry.

Leaving aside in the meantime the question of the Divine perfection, and limiting ourselves to the question of the existence of an intelligent Creator,—all the possible arguments to prove the affirmative can be reduced, according to Kant, to three; which may be described, not exactly in Kant's phraseology, as the argument from the contingency of the world, the argument from final causes, and the argument from our subjective conception of God. "Besides these arguments," says Kant—and my impression is that he is right in his judgment—"there are, and can be, no others." The first, from the contingency of the world, contemplates the world simply as a world,—of what sort is immaterial. Taking no account of the general plan or special adaptations of the cosmical system; disregarding all considerations of order, harmony, and beauty; it seeks, from the bare datum of nature as a reality, to infer a self-existent necessary Being. The second, from final causes, proceeds upon the view of the world as such a world—one, namely, full of order and beauty; and the inference is, that these features have not been the offspring of chance, but that the system which presents them must have had an intelligent author. The last, from the conception which we have of God, or of the Perfect Being, seeks to deduce the objective existence of God from our thinking. All these arguments are valuable; the last specially and preeminently so, yet I wish it to be clearly understood, that I do not regard them as by any means *demonstrative* of the being of God. They are fitted to produce a legitimate conviction—I go so far as to think, an absolutely valid conviction—of the great truth

which they are employed to establish ; but not as logical processes. Let us look at them in succession, and mark, as rapidly as possible, the weakness inherent in them as logical processes. This would indeed, had I nothing ulterior in view, be an ungrateful task ; but the brief criticism I am to give is intended to lead up to, and terminate in, a statement of what seems to me the proper way of treating the subject.

I notice, first, the *argumentum a contingentia mundi*, which, from the bare datum of nature as a reality, infers a self-existent necessary Being. If any thing exists (I give the syllogism in the words of Kant), a necessary Being must exist. Now I at least exist. Consequently there exists a necessary Being. The only difficulty here lies in the Major Premiss, which itself needs proof. The proof given for it is, in substance, as follows : On the hypothesis that something exists, it must, if contingent, have had a cause ; if that cause be contingent, it also must have had a cause ; and so on, till the series of contingent causes runs out, when we arrive at a great First cause, self-existent and necessary.—But (the sceptic will say) *must* the series of contingent causes run out ? Why may it not go on ad infinitum ? Impossible (you exclaim). Yes, but the question is, why impossible ? For my own part, I am satisfied that such a thing is impossible, but simply because I believe that the universe was created. I know of no law of the mind rendering it imperative on me to deny the possibility of an infinite series of causes, except in view of the truth considered as already established, that, in the beginning God created the heavens and the earth. Instead therefore of inferring the existence of a Supreme Creator from the impossibility of an infinite series of contingent causes, I would rather be disposed to look upon the latter doctrine as a corollary from the former. At all events, any person who can be supposed to need proof of the Divine existence, may be equally supposed to need proof of the assertion that a chain of contingent causes can have only a finite number of links. As an instance in point : the late Professor Baden Powell, one of the authors of the well known "Essays and Reviews," indicates, in his contribution to that work, his opinion, that the universe has existed during all past time under necessary laws of physical causation, beyond which he suggests, rather than expressly affirms, that there is no God. Now, suppose that you undertake to give a logical refutation of this form of Atheism ; and that, in the course of your reasoning, you lay down as self-evident the principle that there cannot be an infinite series of contingent causes ; what is this but to assert, without proof, and as self-evident, the impossibility of the very thing which your opponent holds, and which it is the object of your argument to disprove ? In this way, of course, you succeed in refuting the Atheist ; but you do so simply by averring that he is in the wrong.

But suppose the syllogism quoted from Kant to be admitted : what then ? A necessary Being exists. This is only a small part of the doctrine of Christian Theism. *Pantheists* believe that an absolutely necessary being exists ; and they call this Being too by the sacred name of God—though their God is not ours—not the Author of the universe, nor even distinct from the universe, but merely the complement of actual existence. The whole line of reasoning followed in the *argumentum a contingentia mundi* is compatible with the idea

that nature is God. For, recall the steps by which the reasoning proceeds. Something exists; for I, at least, do. Now, on the hypothesis that something exists, it must, if contingent, have had a cause; and so on. *If* contingent. But is any thing contingent? This essential question lies wholly outside of the argument now under consideration. To *assume* that *the universe* is contingent, is plainly illegitimate—that is, if the existence of a Divine Creator requires to be logically proved; for, the subtlest form of Atheism, the only form indeed which has sufficient plausibility to give it importance, is precisely that which teaches that nothing is contingent, but that all so-called contingent existences are phenomena of the One necessary All.

This brings me to the second argument—that from final causes, or from the general plan and special adaptations of the cosmical system. Some state the argument as follows: whatever indicates design is the work of a designer (this is laid down by Dr. Reid as a first principle of necessary truth); but the universe indicates design; therefore it is the work of an intelligent cause. This is evidently quite unsatisfactory; for the Major Premiss, Dr. Reid's first principle of necessary truth, is a mere truism. The veriest sceptic would admit that whatever indicates design implies a designer—the word *design* meaning nothing else than *what is in the mind of a designer*. If the argument be made to start from such a Major Premiss—an irrefragable, because an identical, proposition—the sceptic challenges the Minor. For what (he says) is the assumption, that the universe exhibits marks of design, in other words, exhibits marks indicating that it is the work of a designing cause, but the whole thing at issue? Some writers, seeing this, have constructed the syllogism more judiciously; laying it down as their Major Premiss, that, when we observe objects disposed in the manner which we describe by the term *order*, an intelligent Author of the arrangement is suggested to the mind. This is a true, and unspeakably important proposition. Its full significance we shall afterwards have to investigate. But meanwhile, looking at it as the Major Premiss of an argument, it seems plain that the argument so constructed does not possess any force of logical demonstration. It is sufficient to remark the three following particulars. *In the first place*, granting that an intelligent Author of the universe is suggested to the mind in the manner alleged, suggestion is not proof. *In the second place*, the conclusion deduced, if viewed as reached by logical inference, cannot be held to be absolutely certain. *Order is a matter of degree*. No one will deny that some measure of order might be brought about by unintelligent instruments; a degree somewhat greater is less likely to have so originated; and, as the order still continues to increase, the idea of its having been produced otherwise than by an intelligent agent soon becomes so utterly unlikely as to be, in fact, unbelievable. Yet, even when probability is indefinitely heightened, it never grows into certainty. Hence the argument under review concludes nothing with certainty. Let no one say that this is needless refinement. The distinction between what is only conceived as immensely probable, and what is known as absolutely certain, is one of the most vital in philosophy; and no where is it of more proper or obvious application than in the case before us. *In the third place*—what is the most fatal weakness of all—the argument, regarded simply in a logical point of view,

does not touch the notion of creation. It merely concludes that the materials of which the universe is composed must have been arranged by intelligence; which no more implies that God created the universe, than the circumstance of a watchmaker having arranged the parts of a watch implies that he created them.

Here let us for an instant pause, and take note of our position. We have seen, that could a person be supposed seriously to hold the position of an Atheist, it is impossible, proceeding upon a view of the world, either as a world simply, or as such a world in particular, to dislodge him from it by logical process. But you will observe that I have not denied that the universe bears testimony to its Author. I have not denied that the lesson of the Divine existence may be learned from the fact alone even of the existence of the universe. Still less have I denied that the arrangements of the universe, its marvellous beauty, its endless and perfect harmonies, have power to elevate us beyond themselves to Him who produced them. I believe, on the contrary, that the existence of a Creator is hymned forth by every object in heaven above, and in the earth beneath, and in the waters under the earth—and hymned forth in such a manner as to convey to intelligent creatures a legitimate conviction of the truth that God exists. Only *the hymn is not a syllogism*. Between nature and the Divine existence there is no logical connection. What nature does, whether considered in its bare reality, or in its marks of design, is simply (as we found the argument from final causes affirming) to stimulate the conception of its Author in the mind—to wake the soul, too apt to slumber on in heavy forgetfulness of an ever-present God, to the thought and conviction of his presence. I do not understand, that, at bottom, I differ much, if at all, from those Christian apologists who are accustomed to present that argument, as well as the argument from the contingency of the world, in full bristling syllogistic array. The only difference, if difference there be, is this: agreeing with them in the weighty positions which they begin by laying down—as, for instance, the position now before us, that, when objects are observed disposed in an orderly manner, an intelligent cause is suggested to the mind—I cannot admit the success of their endeavours to proceed logically beyond such Premises. *We can proceed further, as I shall presently attempt to illustrate; but it must be reflectively, not logically.*

The true function of nature, in respect of the question of the Divine existence, being what I have described, you will see why I assigned the place of eminence, among all the arguments for the being of God, to the third—that from the conception of God in the mind. *The others are merely its forerunners*. All that they accomplish is effected through means of the conception of God which they arouse. *How* the universe awakens the conception of God is a question which need not now be discussed. Enough that it does so, or is fitted to do so, and that not exclusively, nor even in a special degree, to men of science; for, though it is proper that Science, here as elsewhere, should consecrate her acquisitions to Religion, it does not after all need high scientific culture, nor a library of painful treatises, to satisfy us that the world is full of order and beauty. We see it at a glance, though we may be neither astronomers nor botanists, in every golden fire that frets the vault above us, and in every veined and tinted leaf which the winds of autumn scatter at our feet.

The Cartesian argument for the being of God, in which the value of the conception of God, inspired in the mind through the contemplation of the universe or in any other manner, is sought to be determined, is called after the name of the illustrious father of modern philosophy, because it was first regularly developed by him—though, as Leibnitz remarked, its germs had previously been thrown out by Anselm, Archbishop of Canterbury. It was afterwards advanced in a very inferior form by Dr. Samuel Clarke, the friend of Sir Isaac Newton, in his discourse concerning the being and attributes of God. This argument, whose two great steps are, that the conception of The Perfect Being

is in the mind, and that our conception implies the actual existence of the Being conceived, I adopt, as involving every thing essential on the subject to which it relates; only claiming to be allowed, *in the first place*, to dismiss the notion of its being an argument, in the strict sense of that term, and *secondly*, to interpret and develop it in my own manner. Its weakness as an argument is sufficiently apparent. For, granting that the conception of the Perfect Being is in the mind, what are the logical forms by which we pass to the conclusion that a Being corresponding to the conception exists? A necessary connection between what we think, and what really is, though it may subsist, assuredly cannot be proved. I believe that such connection does in every case subsist; but I believe also, that, in the case before us, we are assured of this only in actually knowing God; so that it is incompetent to use the fact of the connection as the Premiss of an argument intended to remove doubts regarding the existence of God.

Let any student hearing me should fancy that the circumstance of our having found Logic to be quite unfitted (its last arrow being now spent) to establish the being of God, brings the doctrine of the Divine existence under suspicion; and as silly persons are sometimes met with, who insist upon having proof for every thing, and who contend that you are not entitled to affirm as certain what you admit yourself unable to prove; I think it proper to remark that *no real fact admits of being proved*; so that the insufficiency which has been discovered to be inherent in the arguments we have had under discussion, is no more than might have been predicted beforehand. I distinguish between real facts, and abstract truths like those of geometry. The propositions of geometry can be demonstrated; that is, the conclusions which Euclid crowns with his triumphant symbols Q. E. D. can be shown to be absolutely certain, supposing the definitions, postulates, and axioms to be accepted. But when you pass to specific matters of fact, logical demonstration, from the nature of the case, fails; for Logic, as the science of the laws of the forms of thought, merely serves to shew that such or such notions are in harmony with, or contradiction to, given notions. The profoundest thinkers, therefore, have been unable to prove the existence of a Divine Creator, just because that truth lies beyond the range of logical proof.

In what sense then (it will be said) do I attach value to the Cartesian argument? Before answering this, I must ask you to consider what philosophy is competent, in a question of real existence, to do. Take, for instance, the question of my own existence. I cannot prove that I exist; but I can philosophically assert the fact as one immediately known, and I can point out in what circumstances the knowledge is realized. So in the case before us. God can be immediately known by his intelligent creatures—(such at least is the opinion which I humbly and reverently entertain)—and an exposition can be given of the circumstances and manner in which the knowledge is realized. And (to answer now the question which was put) I value the Cartesian argument as furnishing in substance the exposition required. As an argument to prove a fact conceived to lie beyond the range of our immediate knowledge, it is worthless; but let its propositions, instead of being considered steps in a logical process, be viewed as expositions of the manner and circumstances in which God is known by the mind, and I am mistaken if it be not found to contain the solution of our problem. DesCartes may not have put his case exactly in the form which I think the best; in particular, I demur to the horrid Procrustean syllogistic arrangements into which he has tortured his thoughts; but when I attend to the thoughts themselves, he seems to me like a musician touching the very keys of the truth.

I assume that we have the conception of the Perfect Being in the mind—to be more precise, that we have the conception of a self-existent holy God, the Creator of the universe. And, if you please, observe here that I have passed beyond the fact of the existence of an intelligent Creator, and have again brought into view what was referred to in the opening part of the lecture, but

was allowed for a time to fall out of sight—the moral attributes of God. For, the Cartesian argument is of no narrow and limited reach. Deducing the objective existence of God from the conception of God in our minds, it infers that God is a self-existent necessary Being, because necessary self-existence is a part of our conception of God; it infers that God created the universe, because the notion of Creator enters into our conception of Him; and (I add) it infers that he is a perfectly holy Being, because moral perfection is an element in our conception of Him.

That we have the conception of the Perfect Being, such as has been described, I must, without even an attempt at illustration, assume. The point is an extremely interesting one; but as I must study brevity, and as this is the step in regard to which my hearers are least likely to feel difficulty, I do not dwell upon it. Let it be conceded that the conception is in the mind. Our task then is, to examine the conception, and to discover what elements of real existence it involves.

It is a common opinion that all our thoughts—using that term in the widest sense, to include sensations, representations of objects in the phantasy, abstract conceptions, moral convictions, and the like—are modes of the mind, pure and simple; in other words, any given thought is held to be nothing but the mind itself in a particular state—no existing object but the mind itself being involved in the thought, as a constituent factor, or indispensable element, thereof. Now, so far is this from being true, that, with me it is a principle past question, that there never is a thought in the mind which is purely a subjective mode. Take the case of perception through the senses; and suppose you say that the perception of an external world is a pure subjective mode. The sceptic at once is down upon you. A purely subjective mode (he insists), a mere state of the mind, a state in which the mind might conceivably have been though a material world had never existed, cannot be a proper ground for asserting the existence of a material world. This "cavil," as some will call it—this "play of reasoning," as Dr. Brown does call it—is both legitimate and unanswerable. Of course we laugh at the sceptic who scruples to admit a material world; and our laughter is legitimate, for it is merely the confident hilarious expression of our knowledge. But this shows that the doctrine which makes our sense perceptions to be pure modes of the percipient mind cannot be true. If we are to continue to laugh, *we must change our base* (as they say now-a-days), and take the position, that perception involves two factors in one indivisible relation, namely, Self on the one hand, and Not-self on the other. In like manner, if the conception of a supreme Creator were (as it is too apt to be considered) a pure subjective mode, it would be hopeless to attempt founding a doctrine of Theism on it. As an instance in point, consider the position of Kant. Our notion of God is (he holds) simply regulative; that is, it is altogether an expression, after a certain manner, of the nature of the Ego; and hence he infers that we are not warranted, from this notion, to assert that a Divine Being actually exists. Christian writers have stigmatized this doctrine as it deserves; but I am not aware that any one has ever struck his dart through the heart of what is (in my judgment) its primary falsehood, namely, the idea that the conception of God is purely subjective. Did I accept this dogma, I should feel myself shut up to Kant's conclusion; and just because my whole nature, intellectual and moral, revolts against the conclusion, I reject the dogma that leads to it. With Plato, I hold, generally, that *all conception is the knowledge of a present reality*; and specially, that *our conception of God is the knowledge of a present God*. God, the glorious attributes of his nature, is not far from every one of us. We are, as a matter of fact, at every moment in the most intimate relation to Him, so that it is not impossible that He should be immediately apprehended by us. And why should it be deemed incredible—incredible that the relation which subsists betwixt God and His intelligent creatures should make itself felt? Under the very same species of compulsion which obliges me to regard the perception of a material world as *the mind in*

*conscious relation to the material world*, I feel myself obliged to regard the conception of God as *the mind in conscious relation to God*, and not a bare circumstance of my own thinking, a mode of Self which might conceivably have existed even had there (as the fool hath said in his heart) been no God.

I hope, after our previous discussions, that no one will ask me to prove the doctrine which I am delivering. Proof has been proved—I am half afraid *ad nauseam*—to be impossible. All that can be done is to set the doctrine forth in such a manner, that, if it be true, the mind which seriously reflects upon it, may become convinced of its truth. With this object in view, I ask you to consider at your leisure, more carefully than can be done during the delivery of a lecture, the principle on which a good deal of what I have been saying proceeds—that *we could not be absolutely certain of the existence of any object, unless it were in direct manifestation to the mind*. If not in direct relation to the mind, the object might be hypothesized—it might be set down as probable in this or that degree—it might be set down as probable in so high a degree, beyond the power of language or numbers to express, as to be, for all the practical purposes of ordinary life, certain; but it could not be felt to be certain, in the strict sense of the term. The mind is certain (in the strict sense) only of what it is actually apprehending—in other words, of what forms a constituent element, or necessary factor, of its consciousness. Of this metaphysical maxim, I have not the shadow of a doubt. Suppose that you are, or that, on careful reflection you become, satisfied of it too. What then? Either we are capable of immediately knowing God: in which case His existence is absolutely certified to us; or we cannot be absolutely certain of His existence at all. Well (the Atheist will reply), I adopt the latter alternative.—It may be so (I answer); but that is what *I cannot* do.—You are reasoning in a circle (methinks some sharp logician interposes); for you take your certainty of the Divine existence as a proof of the assertion that the conception of God involves the actual relation of God to the mind; while at the same time you derive your assurance of the Divine existence from the existence of the conception, viewed as involving the actual relation of God to the mind. A manifest circle!—Nay, friend; I am not reasoning in a circle, for I am not reasoning at all. I am merely seeking reflectively to interpret my consciousness. I find within me a conception of the Perfect Being. I seek to render an account of it to myself. The conception is such as to impress me, from its intrinsic nature, with a feeling of its validity; just as the thought of my own existence is such as to impress me, from its intrinsic nature, with a feeling of *its* validity. Now (I go on, not to argue, but to reflect) absolute validity cannot possibly belong to the conception, unless the conception imply a direct knowledge of God. And so I come (not inferentially, but reflectively) to rest in the conclusion that my conception does imply the direct knowledge of God, and is to me an absolute assurance of the fact—just as my thought of myself, implying the knowledge of myself, is an assurance of my own existence.

But what could be said, were an Atheist to take the position of denying the views which have been expressed? I answer: what can be said when a Pyrrhonist takes the position of denying the existence of a material world? In neither case is argument possible; in both cases an appeal can be made, fitted to arouse the mind to that action in which it shall apprehend the truth. You can call upon the Pyrrhonist to open his eyes and look upon nature. You can blow a trumpet in his ears. You can knock his head against a wall. Perhaps thus you will bring him to his senses. If not, you can do nothing more. So with the Atheist. You can point him to the heavens which declare the glory of God, and to the firmament which sheweth His handiwork. You can bid him listen, as day unto day uttereth speech and night unto night teacheth knowledge. You can call upon him to mark how fearfully and wonderfully the members of his own body have been fashioned. You can ask him, as his spirit dances in the contemplation of the ever-changing numberless laughter of the happy billows on a sunlit summer sea—whence all this beauty and delight?



You can whisper to him, as the thunder-cloud is bursting overhead: "He looketh on the earth and it trembleth; He toucheth the hills, and they smoke." Who sends the springs into the valleys, which run among the hills? Who causes the grass to grow for cattle, and herb for the service of man? Who has clothed the neck of the war horse with thunder, made leviathan to sport in his deeps, tuned the linnet's throat, and given power to the wing of the eagle? Thus you can frame your appeal. Still further, you can send the man with whom you are dealing in o the chambers of his own soul. Does he never, it may be in the silent watches of the night, feel himself alone *with God*? Does no consciousness ever come home to him of his dependence on a Higher Power? Is he really in earnest in supposing that his existence is uncaused? that there is not a Creator in whom he lives and moves and has his being? Does he never, in reflecting upon his life, awake to the conviction that he is under the moral government of a Being who is absolutely holy, and who will render 'o every one according to his deeds? By such questionings and representations you may endeavour to stir the Atheist's soul to the apprehension of God; but if you fail, if his intellectual and moral energies still continue dormant, he must be left to his delusions.

Here I might let the matter rest. And indeed I am conscious that the points to which I am about to refer cannot be discussed in detail to any good purpose before a mixed audience—cannot be satisfactorily discussed at a., except on the basis, and as the ultimate results, of a complete system of metaphysics. Hence I shall not inflict a discussion of them upon you; yet, as you will naturally expect me to be somewhat more explicit regarding the notions of *creation* and of *moral perfection* involved in our conception of the *Perfect Being*, I will endeavour to state—merely to state, and that as briefly as possible—the conclusions on these very difficult topics, in which, after the most earnest thought, I find myself resting. A single word of caution ere I proceed. Should the views which I am about to express be incorrect, the general doctrine that has been delivered will not thereby in the least degree be affected; except thus far—that it will be seen to be a doctrine which I am unable to work out. On these, as on the more special doctrines of revelation, may the Spirit of truth guide us into all truth.

The doctrine of Creation held by the modern Scottish (the Hamiltonian) school, is, that it is impossible positively to conceive creation, and therefore impossible, by any direct act of the mind, to realise the belief of it. I do not mean to deny that Sir William Ham:ton denied creation—though his language on the subject is strange, and (as the utterance of a believer in the Bible) hard to be understood; but he certainly held that we cannot positively think or believe creation. Whatever thought or conviction of it we have, is negative: which is just saying, in plain language, that we have no *real* thought or conviction of it at all. Now, adopting the Cartesian argument, I of course reject this doctrine—as indeed I reject the whole Hamiltonian system, root and branch. I think that I find, among the positive conceptions which my mind has in its possession, one to which no adequate interpretation can be given, except such as makes it to be the revelation of what is substantially an exercise of creative energy on the part of the Most High—I mean the conception of cause. Hamilton denies that we have any positive conception of cause. The notion (he would have us believe) is merely a negative impotency of the mind to think any addition being made to the sum of existence in the universe. According to this view, the notion of cause would take account simply of quantity of existence. This is assuredly not a correct statement of my notion of cause. When I speak of the power or efficient energy by the forthgoing of which something is caused, I am doing more than looking at, and comparing, the mere quantum of existence in the universe at two different periods. Assuming that the mind has a positive conception of cause, I observe, next, that the conception is realised in connection with the thought of change. We necessarily think change as due to a cause; in other words, as brought about by

power. Still further, the only change of which we ever are directly conscious is a change in the system of being of which we ourselves form a part. We cannot, for instance, be conscious of a change in the state of the celestial bodies, to which we are not in immediate relation. We are conscious, while we contemplate the motions of objects in the celestial spaces, of a change in ourselves, and in the system of material existence to which we stand proximately related. Our consciousness cannot possibly be severed from ourselves. These explanations having been made, I add that the conviction we at any moment have that the change of which we are conscious is being caused, or brought about by power, is nothing else, in my humble opinion, than our immediate apprehension of the Supreme Power, to which we, in the relation we bear to the material world, owe our continued existence from moment to moment. Some people talk of physical causes. The earth, by its attraction, draws bodies towards it; and so forth. This is a mere vulgar figment, unsupported by a single consideration worth looking at. But, at any rate, if the Christian doctrine, which we all believe, be true, physical causes—granting them to exist—could not furnish the *entire* explanation of our conception of cause. For, cause is thought not merely as that without which the effect could not be produced, but as that which is sufficient to produce the effect. Now, no Christian believes that physical causes—admitting for a moment these purely imaginary agencies—are sufficient to account for the changes of which we are conscious, apart from what Des Cartes terms the “*concursum et cooperantia Dei*”—the concurring power of the Almighty. Hence our notion of cause must involve an apprehension of the great First Cause—an apprehension, that is, of the actual present sustaining power of God. And what is the act of sustaining the world from moment to moment, but substantially a continued act of creation?

Passing to the other point, our conception of God as a Being of moral perfection—I would, *first*, lay down the principle, that there is an essential, eternal, immutable distinction between right and wrong. *Next*, there must be some real ground for the distinction. And what is this? The ground or basis of a necessary and eternal distinction must itself be necessary and eternal; and hence, since there exists only one necessary and eternal Being, the ground of the distinction between right and wrong must be found in the nature of God. *Still further*, I possess a faculty, Conscience, by which I am capable of apprehending the distinction between right and wrong. The exercise of this faculty is accompanied (to use the technical expression) with the feeling of necessity; that is, I cannot resist the thought that right and wrong differ essentially. I can never think them confounded. For example, I can never think malice otherwise than as wrong; I cannot possibly conceive it becoming, in consequence of the mere command of any Being, or under any circumstances or conditions, a duty. Now here comes the knot of the problem? Does my conception of the absolute and unchanging distinction between right and wrong possess validity? *Of course*, all moralists who deserve the name answer in the affirmative; and they plead that an irresistible belief in the objective validity of our conception of right, is, in fact, one of the features of the conception. I accept this plea, but with one vast and important departure from the ordinary theory. Our moral conceptions are ordinarily regarded as pure subjective modes, states of the mind not necessarily involving any real existence beyond the mind itself. On this theory, the doctrine just referred to, which finds in the intrinsic character of our moral thinking a guarantee of the objective validity of the conception of right, appears to be utterly inadmissible. Did I hold such a view, I should feel that the sceptic had me at his mercy. For, assuming the thought of right and wrong to be purely subjective—the sceptic asks: how can a purely subjective mode guarantee an objective reality? It is vain to urge—on such premises—that a persuasion of the objective validity of the conception is a feature of the conception; for, by hypothesis, this persuasion is still subjective. It is equally vain to urge, with Sir William Hamilton, that God could

never have intended to deceive his creatures, nor framed them so as to be the victims of delusion; for, at this stage, while we are still enquiring whether the distinction which we think between right and wrong has any reality, we cannot be supposed to know anything respecting the Divine character, nor can we be entitled to assume that deception is worse than truth. What view, then is to be taken of the conception of right, and how can the sceptical cavil, which has just been referred to, be evaded? Without dogmatism, in great humility, stretching out lame hands for the truth, and groping if haply I may feel after and find it, I suggest the following answer. May not our conception of the rightness or wrongness of what we are doing—in other words, of the moral state in which we are—be just the state of mind revealing itself as in accordance with, or in antagonism to, the nature of God? The nature of God is (as was explained above) the sole ground or basis of the reality of right. Right, therefore, is apprehended by us in its reality, only in so far as a manifestation of the nature of God is made to us. Since the creature cannot exist except in most intimate relation to the Creator, it is not *impossible*, and why (to repeat, *mutatis mutandis*, the question which I put in regard to the power by which we are sustained)—why should it be deemed *incredible*, that we should at each and every moment be capable of realising the absolute and unchanging purity of God, set over against, and in relation to, the moral movements of our own nature?

If the view now stated be correct, and the doctrine formerly delivered regarding the conception of cause be also admitted, it will be seen how Intellectual science and Ethical science together furnish the necessary foundations for a system of natural religion—and (I might add) for that of revealed religion too. All religion supposes the existence of a Divine Being, possessed of moral attributes, in conformity to whom our perfection consists. Now, with respect to the existence of God—if this were not infallibly certified to us by philosophy, it could not be certified to us at all. Revelation even could not certify it to us; because the possibility of revelation, and therefore the possibility of proving the Bible to be a revelation, proceeds upon the assumption that the question of the Divine existence is already settled. In like manner, if philosophy did not infallibly assure us of the moral attributes of God, and of the obligation under which we lie to be conformed to the Divine nature, revelation could not supplement its deficiency; for, a revelation, were its claims to be from God fully established, could not be felt to have authority, unless the perfection of the Being from it emanates were already ascertained. Now how does philosophy fulfil the very high functions which thus fall to it. In the following manner:—and with this sentence, summing up the whole, I conclude. Intellectual science teaches, that, in the universal and necessary conception of cause, we have a direct manifestation of God in the exercise of his Almighty sustaining (virtually, creating) power; and Ethical science teaches, that, in our moral conceptions, properly interpreted, we have a direct manifestation of God in the glory of his eternal and unchangeable moral excellence.

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## Official Notices.

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As has been intimated by circular addressed to the ministers of the church, the Moderator has altered the Day of Thanksgiving from the third Tuesday of November to the first Thursday of December, the day named by Government as a day of public thanksgiving. The Moderator directs attention to the condition of the operatives in the cotton manufacturing districts of Britain, recommending the thanksgiving day as a suitable day for taking up collections for their relief, where this has not been done previously.

As a community we have abundant cause of thanksgiving for the mercies which we enjoy; and of humiliation, too, on account of our unworthiness. May God pour out His Spirit upon us, and grant us in abundance not only temporal comforts, but rich spiritual blessings!

## Home Ecclesiastical Intelligence.

ELMA CENTRE, &c.—The Rev. R. Renwick has received and accepted a call from Elma and associated stations in the Presbytery of Stratford.

ELGIN, SCOTLAND.—The congregation of the Free High Church have, we understand, given a unanimous call to Rev. A. Topp, who was formerly their pastor. Mr. Topp's labours have been very successful in Toronto, and it will be matter of deep regret if he should leave his present congregation.

YORK MILLS, &c.—The congregations of York Mills and Fisherville have resolved to call the Rev. N. Paterson.

ST. THOMAS.—The Rev. G. Cuthbertson has received a call from the congregation of St. Thomas.

SOUTHAMPTON.—The Rev. A. Tolmie has been translated from Innerkip to Southampton (first) and South Arran.

DALHOUSIE.—The Rev. Walter Scott was inducted at Dalhousie on Thursday, 13th ult. The Rev. J. B. Duncan preached, and addressed the minister. The Rev. W. Aitken, of Smith's Falls, addressed the people.

PORT HOPE.—The call of the Port Hope congregation to Rev. J. McMechan has been unsuccessful. Mr. McMechan continues at Berlin.

ACTON.—The Rev. L. Cameron has been ordained and inducted as pastor of the congregation at Acton.

OAKVILLE.—The Rev. P. Constantinides has declined the call of the Oakville congregation.

WEST ESSA, &c.—The Rev. J. K. Hislop was, on the 18th ult., ordained and inducted as pastor of the congregations of West Essa, &c. The Rev. J. Milligan preached and presided. Messrs. Wightman and Fraser addressed the minister and congregation respectively.

PERCY—WARKWORTH.—We have hitherto omitted to state that the foundation of a new church was lately laid at Warkworth, Percy, C.W., by the Rev. Thomas Alexander, in presence of the congregation and many others assembled on the occasion. Besides religious services, an address on the principles of the Presbyterian Church was delivered. The plan was furnished by Mr. Burnett, of Cobourg. The building is to be 56 by 36, with a spire 95 feet high. It is to be finished within twelve months.

ALEXANDRIA.—The Presbyterians at Alexandria, C.W., and vicinity, are erecting a church which, when completed, will, it is hoped, be a great blessing to the neighborhood. A bazaar was lately held for the purpose of assisting the undertaking. A committee of ladies, consisting of Mrs. A. M. McKenzie, Miss Robinson, Mrs. J. Simpson, Miss Wilson, Miss E. Simpson and Miss McPherson, superintended the arrangements. The results were highly satisfactory.

ASHBURN.—Mr. W. Heron, sen., has, for the last fourteen years, superintended a Sabbath school at Ashburn. The young ladies connected with the congregation lately presented him with an elegant easy chair, as a mark of their appreciation of his valuable and unremitting services.

EGMONDVILLE.—We are requested to correct an error in the amount which, the printed minutes, appears to have been paid to Rev. W. Graham, as stipend for last year. Instead of \$393.79 it should have been \$593.79. We presume it has been a typographical error.

#### REVIVAL MOVEMENT IN HAMILTON, C. W.

For some weeks an extensive revival movement has been going on in Hamilton. The meetings have been conducted chiefly by the Rev. Mr. Hammond, whose name is well known in connexion with religious awakenings in Britain. Mr. Hammond has, however, been aided by the Presbyterian ministers of the city, as well as by most of the other evangelical ministers. The movement has largely extended itself among the children and young people. We understand that many, both among the young and among those of more mature years, have been brought to the knowledge and experience of salvation. We trust that the shower may extend to other parts, yea, to every part of our province, and that there may be a time of refreshing from the presence of the Lord. Mr. Hammond, we understand, proceeds to London, C. W.

#### KNOX COLLEGE—MISSIONARY SOCIETY.

The Annual Meeting of the Missionary Society of Knox College was held within the Divinity Hall, on November 6th, when the following office-bearers were elected for the ensuing year:—

*President:* Mr. Thomson. *Vice-President:* Mr. J. M. Gibson. *Corresponding Secretary:* Mr. D. Duff. *Recording Secretary:* Mr. E. Bauld. *Treasurer:* Mr. J. Ferguson. *Committee:* Messrs. Mitchell, Gracy, Young, McQuarrie and Moore. *Auditors:* Messrs. Thom and McColl.

#### OPENING OF NEW CHURCH AT BURFORD.

The Presbyterian Church at Burford may be said to owe its existence to the laborious zeal of the Rev. G. Murray, whose name, as a pioneer in the bush, may be classed with the names of a Jenkins, a Macdowal, and an Eastman. For some years a log building received the gathering settlers. At length and after many delays a new church was reared. It is a neat and commodious place of worship, capable of containing 300 sitters. It is at present associated with another church at the distance of ten miles, and both under the charge of the Rev. John Gillespie. On the morning of Sabbath (November 16th) there was service in both places; at Princeton, Dr. Burns, of Knox College, preached at ten, while Mr. Gillespie did the same duty at Burford; and the formal opening of the latter took place at half-past two p.m., Dr. Burns preaching on the appropriate words in Isaiah lxiii. 10, "Lift up a standard for the people." The attendance on all the three occasions was large and cordial. The collections at all the meetings in connexion with the opening amounted to \$109, and thus the new church commenced its career without one cent of debt. In every view the erection does great credit to all concerned.

## BETHEL CHURCH—PROOF LINE.

On Sabbath 2nd, November 1862, the Canada Presbyterian Congregation occupied their new church, when it was set apart for the public worship of God. The Rev. James Skinner, the pastor, after leading the congregation in the usual devotional exercises and the reading of the Scriptures, preached the first sermon. The Rev. William Inglis, of Woodstock, followed, and preached an excellent discourse to a large and solemnly attentive audience. The church, which seats comfortably about 340 persons, and the session room were crowded; accommodation was also furnished for others outside. The forenoon was pleasant. Mr. Inglis preached also in the evening; but as a severe thunder and rain storm visited the locality, the audience did not exceed one hundred persons.

On Monday evening a public meeting was held, when, although the weather and roads were unfavourable, the house was filled. After devotional services, admirable addresses were delivered on important specified subjects by the following brethren: Mr. Caven, St. Marys; Mr. Inglis, Woodstock; Mr. Scott, New Connexion Methodist Church, London Township; Mr. Proudfoot, London; Mr. Fletcher, Carlisle; and Mr. Scott, London. Between the addresses some of the young people sang in good style appropriate anthems.

In the course of the evening the chairman announced that after the liberal collection the Sabbath and the proceeds of the evening, the debt on the church would be somewhat under one hundred and fifty dollars. At the close, it was suggested and most cordially responded to, that now is a favourable time to cancel the debt. In a little time one hundred and thirty-six dollars were subscribed and mostly paid. This will liquidate the debt. Throughout, the congregation has been most liberal and unanimous in their efforts. In this last subscription they were generously aided by friends present from all the neighbouring denominations. This was one of the spontaneous evolutions of christian feeling, and of the power of the true voluntary principle, which, when regulated by christian intelligence, are destined to do so much for the cause of Christ in Canada and throughout all the nations of the earth.

What need we more, but the presence and blessing of the Lord Jesus, that we may constantly abound more and more in the exercise of every christian grace; and exemplify to all that we know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

The church is a plain, substantial edifice, of durable white brick with slated roof. Its dimensions, exclusive of the porch, are sixty feet by forty, having attached a session room twenty feet square. With its furnishings and fences it will cost about thirty-one hundred dollars.—*Communicated.*

## HESPELER—OPENING OF NEW CHURCH.

The efforts of small congregations to obtain decent and comfortable accommodation for public worship are always worthy of commendation and encouragement; and among such efforts, those of the Presbyterian congregation of Hesperler village deserve to be noticed with approbation. This con-

gregation, since its first organization, has met for worship in a small frame building, formerly used as a school house. Shortly after the settlement of their new pastor, the Rev. Mr. McKenzie, in February last, it was resolved to attempt the erection of a church. Subscription lists were sent round, and a meeting was called to consider whether the building should be of wood or stone. So much encouragement was given by the amount subscribed—over \$1,400—that the erection of a stone church was resolved upon. The mason and carpenter work, including seats, but not pulpit, was let by estimate for \$1,826, to be finished in December next. The building—55 feet in length, by 40 in breadth—is now nearly finished outside, and it is expected will be ready for use by New Year. The entrance is surmounted by a square tower, 40 feet in height, crowned by eight small turrets of white hewn stone. It occupies a conspicuous position on Cooper Street, and is seen to advantage from various points of approach to the village. The site is the free gift to the congregation of Robert Forbes, Esq., Puslinch, whose liberality, together with that of Jacob Hespeler, Esq., who handsomely subscribed \$200 to the funds, deserves particular notice, both gentlemen being unconnected with the congregation. While the congregation, numerically small, have credit in erecting a church which, when properly finished, will be an ornament to the village, it is earnestly hoped they will not be satisfied with it as an object of mere dumb show, but that both minister and people will make it their constant desire and aim, that from it may radiate an influence for good, that may be deeply and permanently felt in the village and neighborhood; and this the more especially, as the opening of the extensive manufacturing establishment—now nearly ready—will be attended with a considerable influx of inhabitants.—*Com.*

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#### WEEK OF PRAYER FOR 1863.

The Evangelical Alliance have again invited Christians generally to observe a week of prayer in the beginning of January, 1863. As a ground for this invitation, the Committee refer to the great spiritual blessings enjoyed in connection with the seasons of prayer in former years. The following topics are suggested as suitable for a prominent place in the exhortations and intercessions in the successive days:

Sunday, Jan. 4.—Sermons on the Dispensation of the Spirit.

Monday, Jan. 5.—Humble Confession of our manifold Sins: Prayer for the Lord's blessing on the Services of the week.

Tuesday, Jan. 6.—The Conversion of the Ungodly: especially those of our own Families and Congregations—Large success to all the means employed for the Evangelisation of different Classes of the Population, and for checking every form of vice and immorality.

Wednesday, Jan. 7.—Increased Spirituality and Holiness in the Children of God—a richer baptism of the Holy Spirit on all Ministers and their fellow-laborers in Christian lands—a blessing upon all Seminaries of sound learning and religious education—a large increase of devotedness, self-denial and liberality, on the part of the people at large.

Thursday, Jan. 8.—The Conversion of the Jews—the more extensive and successful Preaching of the Gospel among the Heathen—the revival of pure Christianity among the Ancient Churches of the East—the overthrow of every form of anti-Christian error—the comforting and liberation of them who are in bonds for the Gospel's sake—the prevalence of peace among all Nations—a blessing upon the souls of all Brethren and Sisters engaged in Missionary labour among Heathen and other unevangelized populations.

Friday, Jan. 9.—The Word of God: The universal recognition of its Divine inspiration and authority—the power of the Holy Spirit to accompany its circulation and perusal. The Lord's Day: The acknowledgment of its sanctity and obligation—a blessing upon all efforts for promoting its better observance at Home and on the Continent.

Saturday, Jan. 11.—Thanksgiving for our numerous Temporal Blessings and Spiritual Privileges—Prayer for Kings and all in authority—for all who are suffering from war, or scarcity, or any other affliction, for all sorts and conditions of Men.

Sunday, Jan. 12.—Sermons: The Church “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.”

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## General Religious Intelligence.

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TESTIMONIAL TO REV. DR. CANDLISH.—A number of the friends of Dr. Candlish, Moderator of the General Assembly of the Free Church, and Principal of the New College, Edinburgh, have lately presented a testimonial to him of the amount of £5,640, of which sum £5,000 will be invested for behalf of himself and family. This is intended as an expression of the high personal esteem of the contributors, and as a recognition of the distinguished services rendered by Dr. Candlish to the cause of religion and of the Free Church.

Dr. Candlish has been formally inducted as Principal of the New College.

LATITUDINARIANISM IN THE CHURCH OF ENGLAND.—Dr. Colenso, the Bishop of Natal, has just published a work, going far beyond the Essays and Reviews, and distinctly repudiating the authenticity of the contents of the five books of Moses. Several papers have published extracts from the volume. It remains to be seen whether a bishop of the Church can thus with impunity destroy the faith which he has vowed to protect.

DEATH OF REV. DR. JOHNSTON OF TULLYLISH.—The death of this highly respected minister of the Irish Presbyterian Church took place lately in Belfast. Dr. Johnston was known as one of the first who engaged in open-air preaching with the view of reaching the masses. He was also an ardent supporter of Bible Societies, Sabbath Schools and other similar institutions.

POPISH VIOLENCE IN GREAT BRITAIN.—Popery has recently been seeking by violence to prevent Protestants from freely expressing their sentiments. At Belfast, London, Birkenhead, and other places, the greatest violence has been used by Popish mobs. This course appears to have been encouraged, rather than discouraged, by their ecclesiastical leaders.

CONTINUED PERSECUTION IN SPAIN.—The Supreme Court in Madrid has confirmed the sentence of the Tribunal of Grenada in the case of Manuell Matamoros, and Jose Alhama Teva. The former had been sentenced to eight,



and the other to nine years' imprisonment. They are, in addition, interdicted from all political rights and offices, and condemned to pay a quarter of the expenses.

UNITED PRESBYTERIAN CHURCH—REV. DR. KING.—The Rev. Dr. King has resigned the pastoral charge of Greyfriars' congregation, Glasgow, in consequence of being called by the United Presbyterian congregation, in Bayswater, London.

THE AMERICAN STRUGGLE AS VIEWED IN BRITAIN.—There have been discussions recently, on the subject of the American War, at the meeting of the Congregational Union, in England, and at a meeting of the British Branch of the Evangelical Alliance. At the former meeting it was resolved, after considerable discussion: "That this Union deploras the American War, expresses sympathy with their suffering brethren, and fervently prays for the speedy termination both of Slavery and the War." The resolutions adopted by the Evangelical Alliance were more full and explicit. In one of the resolutions adopted the following language is employed: "Believing that sin is the cause of God's sore judgments, and that the evils connected with the maintenance of Slavery in the South, and complicity with those evils in the North, are one great cause of this visitation, they renew the expression of their earnest prayer that peace may be restored, that these evils, and all others, which have led to those calamities, may be removed, and the immense resources and energies of the American churches be set free to promote the cause of the Gospel of peace and love."

WALDENSIAN COLLEGE AT FLORENCE.—The second annual examination took place in the end of September, when seven students passed with credit through an examination extending over three days. There were other four students who did not come up to the examination. Three of these were ex-priests, and one a converted Jew.

REV. H. McMEEKIN.—The Rev. H. McMeekin, formerly of Pembroke, and more recently connected with the Belfast Town Mission, has received a unanimous call from the congregation of Magherahamlet.

CARLISLE—ENGLAND.—The foundation of a new church, in connexion with the English Presbyterian Church, was lately laid by A. M. Dunlop, Esq., M.P. for Greenock. The pastor of the congregation is the Rev. W. McIndoe, formerly of Waterdown and Wellington Square. A large number of ministers and a crowded congregation attended on the occasion. A very able address was delivered by Mr. Dunlop, in the course of which he pointed out the contrast in the struggles for liberty in former times in England and Scotland.

FREE PRESBYTERIAN CHURCH IN THE UNITED STATES.—This body, which separated some years ago from the Old and New School Presbyterians on account of Slavery, is likely soon to be absorbed into the New School Presbyterian Church. One presbytery, that of Ripley, has been received into the New School Synod of Cincinnati, and it is probable that the other presbyteries will take the same course.

FALLING OFF IN MISSIONARY CONTRIBUTIONS.—We learn from the Home and Foreign Record of the O. S. Presbyterian Church, that the missionary contributions for the first five months of the financial year are \$443 less than last year. The receipts from the churches are less than they have been during any corresponding period for 16 years, although the missionary force has been doubled in that time.

SABBATH OBSERVANCE.—The President of the United States, as commander-in-chief of the army, has issued a general order, requiring the Sabbath to be duly observed and no unnecessary work performed on that day. He reminds the officers and soldiers of the example of Washington in this matter.

## Missionary Intelligence.

### LETTER FROM REV. R. JAMIESON.

The Convener of the Foreign Mission Committee has received a letter from Mr. Jamieson dated September 9th.

The postal regulations seem still very deficient, as it bears the San Francisco post mark of October 20th, thus taking over five weeks to go that distance which little over *one* should have done.

We subjoin a few extracts:—

“There is at Lillooet, one of the best offerings for a missionary that we are likely to have for a very long time, if we could at once accept it.

Neither Mr. Hall nor I have gone up the country yet. I would have done so before, but for two reasons:

1. The cost of travelling is very expensive, and more than I could at present afford.

2. Things are in a very unsettled state this year, owing to the scarcity of provisions at the mines; and great numbers who went up with means totally inadequate to the undertaking, were obliged to return without doing anything. I made very strict enquires about the matter, and received such information from some of our own people, on whom I could depend, as to convince me that I would be more useful here, especially as the attendance upon our services is much larger than I expected during the summer.

I preach every Sabbath twice 11 A. M., 6. 30. P. M. I have also a Sabbath School at  $\frac{1}{2}$  past 2, and a prayer meeting on Wednesday evenings.

Mrs. Jamieson teaches the children to sing some hymns out of the Sabbath School Bell, with which they are much pleased; I believe I have never met with as many good singers in the same number of children before.

We have got at last a Sabbath law for the colony; The Governor last week, sent up a Proclamation making the law of England, on the subject, the law here. It was much needed.

You are aware the Hon. M. C. Cameron is out here. Last night he held a Temperance Meeting at which there was a very large attendance. He gave a good address, after which Mr. White and I spoke a few words, moving resolutions to the effect that we have a Temperance Association on the old plan. Mr. C. has done a vast amount of good, by the example he has set.

We thank you for the \$300 for our church.

The Manse took more than we expected—over \$1300, and it would take over \$300 more to finish it entirely.

As it is, however, we are very comfortable.

I have been thinking of going up as far as Lillooet, (D.V.,) this fall, to preach there and at Douglas, Lytton, Yale and Hoop.

The climate and scenery here are are delightful. I have a view from my manse door of water, wood and mountain, that kings in their palaces might envy.

A considerable number of Canadians are taking up land in this neighbourhood, and will, I believe, in a few years, make fortunes, as prices now are, and are likely to be. “Brethren, pray for us.”

### MISSIONS OF FREE CHURCH.

INDIA MISSIONS.—CALCUTTA.—Dr. Duff, in a letter dated 22nd August, states that from the several mission institutions in Calcutta and associated stations ten new members had been added to the church, in the course of little more than two months. “This says Dr. Duff” is the Lord’s gracious way of answering the objections of the impatient and of the doubting, and all on whose little flags may be seen emblazoned the antiquarian inscription of “ignorance and little faith.” And this is His gracious way of re-assuring the hearts of His

servants, who amid much weakness and unworthiness, are earnestly striving to advance His royal standard further and further into the hitherto unconquered realms of heathenism.

At Nagpore, Mr. Hislop reports several admissions into the Native Church of the branch stations of Kampti and Sitabaldi.

CAFFRARIA.—We quote, from the November *Record* of the Free Church, the following intelligence communicated by the Rev. Mr. Laing of Burrshill :

"In the good providence of God," I have to report the baptism of nine adults, all women, and of four children. The baptism of these persons took place before the congregation, on Sabbath the 22d ult. The candidates, speaking generally have been two years in the class of catechumens. We had some hesitation in coming to a satisfactory understanding as to the amount of Scriptural knowledge possessed by six of them, who are far advanced in life. We meet once a week with the whole class, and with a few twice a week ; but when any are proposed for baptism, they are specially examined by the Session, in order that the nature and degree of their knowledge may be more fully ascertained.

"This more special examination, however, did not satisfy us, and I took them two and two at a time, in order to come to a more clear understanding as to their views and feelings. The result was satisfactory, and I was, therefore, able to recommend them more strongly to the Session than I could have done on the previous examinations. One of them is partially deaf, and is, besides, very old, and the other five have grown up in heathenism until they have reached old age. We have, therefore, found it difficult, in the use of the ordinary means of instruction, to impress definite ideas of the leading truths of Christianity on their minds. With all their defects, I trust they are among those who love the Lord Jesus Christ in sincerity ; and, having this persuasion, we could no longer keep them back from baptism.

"In point of knowledge, the other three gave great satisfaction. One of them is named Nomyakugo. She is a young intelligent woman, the wife of Qungwana, a man who was mentioned with much approbation when he himself was baptized. This family live at the distance of eight miles from Burrshill, and promise, by knowledge and by conduct, to be effective witnesses for Christ among the heathen.

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#### MADAGASCAR.

The *Missionary Magazine* of the London Missionary Society for November, contains interesting and encouraging intelligence with reference to Madagascar, and the wide opening for the gospel there. The King has erected a spacious stone building for the purposes of education ; and it is to be placed under the charge of one of the missionaries lately sent out with a view to the training of suitable christian natives as school-masters. Our friends will read with interest the following extracts from a letter written by the Rev. Mr. Ellis.

"The young nobles, my pupils, continue their daily attendance, and this morning the Queen sent to say she would send her little adopted boy to learn with the rest, though he has hitherto been taught only in the palace. I attend the King daily, read the Scriptures with him, and converse with him on their contents as well as on other matters. I continue my Sunday service at his house, and, as I am told by his officers, with increasing interest and satisfaction to the King, who sometimes interrupts me to express his entire concurrence in something I may have said, or to impress it more forcibly upon the minds of the hearers. Besides these engagements—which take the best hours of every day, viz., from half-past ten in the morning till three in the afternoon—my house, during other intervals, is seldom free from persons who come to seek medical aid, or instruction and advice on religious subjects.

"I take a service, or part of one, every Lord's day, in each of the large chapels in the capital alternately ; and am sent for by day, and sometimes called up at night to visit or administer medicine to the sick. These demands

on my time and strength, besides other more grave and weighty matters to which my attention is frequently called, have prevented my attending to anything beyond the urgent claims of the passing hour.

"The few copies of the Scriptures that I brought, viz., fifty-nine New Testaments, and eleven copies of portions of the Old Testament, were received with a degree of avidity that would have astonished the friends of the Bible Society. The portions of the Old Testament were by the consent of all given to the Pastors, and there are many of these, and also many faithful and laborious Evangelists, who have not yet been able to obtain a copy. At the time of my arrival there were some entire congregations without even a single New Testament amongst them all. With such a scanty supply of seed, the harvest so rapidly and gloriously ripening is the more wonderful.

"While writing this letter I have had a visit from sixteen or eighteen Pastors and officers of the Churches, who came to bring me a statement of the Communicants, &c. They remained about two hours, in conference on the state of the Churches, and some of the difficulties arising from polygamy, &c. I wish the friends of Missions could have heard their account of the purity of the Church, and the standard of personal piety kept up amongst them. They would have exclaimed, 'It is the Lord's doing,' and would have taken fresh courage in their work; but I can only state that, though the returns are incomplete, they state the number of Communicants to be *Seven Hundred and forty*, and the number of Christians in the island to be *Seven Thousand*."

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

We are happy to state that intelligence has been received of the continued health of the missionaries, and of the steady progress of their work. The November number of the *Record* contains several interesting letters received from the missionaries. At Aniteum the progress of the truth is hopeful, the means of grace are well attended, and there is reason to believe that not a few are seeking the one thing needful. There is a proposal to organize an orphan school. At Tana the mission work is still suspended, but it is the opinion of some of the chiefs, who are favorable to Christianity, that, in the course of a short time, when the excitement entirely subsides, the teachers may return. The "John Knox" had visited the island, and the visiting party were well received. The Erromanga mission is at present suspended for want of native agency. Mr. Copeland has been appointed to the Erromanga mission, and is now studying the language.

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#### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

INDIA.—The November number of the *Record* contains an urgent appeal in behalf of a fourth station in India—Todgurh, the principal town in the Mairwara hills, about forty miles south-west of Bearor. It is proposed that in addition to the Rev. Mr. Robb, now in India, two other missionaries be sent out in the course of 1863, one of them a medical missionary. The people are represented as a sturdy, free and independent race, and very hospitably disposed to those whom they regard as their friends. They are, however, sadly given to falsehood and dishonesty. The proposed mission will, we trust, soon be in active operation in this interesting region.

DEPARTURE OF MISSIONARIES TO INDIA.—The Rev. Messrs. Campbell, Miller, and Dow, with Dr. Robson, medical missionary, have lately sailed: the two former to Madras, and the others to Calcutta, in connexion with the Free Church Missions. Rev. W. Robb and his wife have gone out in connexion with the U. P. Church.

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF LONDON.

This Presbytery held its regular quarterly meeting in St. Andrew's church, London, on the 14th and 15th October. There were present thirteen ministers and eight elders.

A petition from Warwick, praying to be disjoined from the congregations of Adelaide, was laid on the table, and the Presbytery having heard delegates from both sections, agreed to grant the prayer of the petition.

Since the last regular meeting of Presbytery, the above congregations have been deprived of their excellent pastor, the Rev. Wm. Deas, whom it has pleased God in His all-wise Providence to remove by death. With respect to the deceased brother the Presbytery agreed to the following minute and ordered it to be engrossed in their records:—

“This Presbytery having learned of the death of the Rev. Wm. Deas, late of Adelaide and Warwick, in his brother's house in July last, soon after he arrived in Scotland, desire to record their respect for the memory of their deceased brother. They appreciate his varied excellencies as a man, and as a minister of the gospel of Christ, and particularly as a member of this court. He was always courteous; less obtrusive of his own views in the business of the court, than interested and acquiescent in its deliberations and decisions. Within the bounds of his own congregations he was conscientious, punctual, and faithful in the discharge of public duty. By his christian urbanity in his private intercourse with his people he was greatly endeared to them. During his ministry his congregations gradually increased, so that now on the event of his death, they are prepared to become two distinct ministerial charges.

“The members of this court would express their sympathy with the people of God in that section of the Lord's vineyard who mourn over the departure of their pastor so tenderly loved, to whom they gave so many tokens of their attachment while living among them, and in whose hearts (now that they see him no more) his memory will be retained as sacred, and associated with all that is sweet and attractive in christian love.

“They would also, by the decease of their late esteemed brother, lay to heart their own individual responsibility, and, as labourers in the Lord's vineyard, desire through grace to be more devoted, diligent, and faithful in the work of winning souls to Christ, that they may be found of him in peace at his coming.”

The committee appointed to inquire into the state of the Plympton congregation submitted their report. The members of said committee having been heard, and also Mr. Troup, who expressed a willingness to resign his pastoral charge; it was agreed that, in compliance with a petition from Moore for moderation in a call, the Presbytery meet at Bear Creek on the 5th Nov. for that purpose, and that the congregations of Plympton be in due form cited to meet the Presbytery there.

Mr. A. Stewart delivered as part of his trial discourses, with a view to ordination and induction at Mosa, a lecture on Ps. xv., and a critical exercise on Heb. xii., 1-2, which discourses were approved and sustained. It was agreed to hear the remainder of Mr. Stewart's trials at next meeting of Presbytery.

A communication was read from St. Thomas congregation, asking for a moderation in a call. The Presbytery granted the application, and appointed a call to be moderated in there by the Rev. John Fraser and Mr. W. Clark, elder, on the 29th inst.

An application to be received into connection with the Canada Presbyterian church having been laid before the Presbytery by Mr. Thomas McCormick, a licentiate of Belfast Presbytery, Ireland, accompanied by a certificate and recommendation from the clerk of the Presbytery of Ohio (O. S.) it was agreed that Mr. McCormick's application lie on the table 'till next ordinary meeting of Presbytery; and that, should Mr. McCormick be residing within their bounds, the mission committee may in the meantime give him appointments to the extent in which his services may be required.

In compliance with a petition from the Windsor congregation, it was agreed to supplement the stipend of their pastor to the extent of \$100 as in the preceding year.

The Presbytery took up the application of the French Canadians at Windsor for christian instruction in connection with the C. P. Church, and agreed to appoint a

committee to make inquiries and obtain information respecting the numbers and condition of the French Canadians in that locality; also the prospects of success and the possible expenses which would be incurred in establishing and maintaining a school there, and any other particulars which may be considered of importance for the guidance of the Presbytery, and to report at the next ordinary meeting in Jan., said committee to consist of Revs. Wm. Walker, D. Walker, Wm. Bennet, and S. Balmer. Mr. Bennet convener.

An application was laid before Presbytery by Mr. Jeremiah O'Connor, lately a R. C. priest, for admission into the C. P. church. The Presbytery having heard Mr. Bennet in behalf of Mr. O'Connor and also some statements from Mr. O. himself respecting his past history and present position appointed a committee to meet and confer with Mr. O. on the matter and to report at next meeting of Presbytery.

The Presbytery agreed that in the event of no Thanksgiving day being recommended by the Governor-in-chief, nor by the Synod of the C. P. church, the second Wednesday in November be observed in their bounds as a day of Thanksgiving to Almighty God for the late bountiful harvest.

P. GOODFELLOW, *Pres. Clerk pro. tem.*

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### PRESBYTERY OF PARIS.

This Presbytery held an adjourned meeting at Woodstock on the 4th of November. The attendance of members was large, and several items of business of general importance was transacted.

Some time was taken up in consideration of a petition of Mr. John Taylor, complaining of certain action of the session of Dumfries St. Church, Paris, in refusing him a certificate of membership. After a patient hearing of all the parties concerned, the Presbytery, without a vote, came to a resolution instructing the session to grant to Mr. Taylor his certificate. From this finding, however, Mr. Caw dissented, and complained to next meeting of Synod.

Mr. Caw submitted a motion, of which notice had been previously given, requiring candidates for license and ordination, to deliver, *memoriter*, the homily, lecture, and popular sermon; but the motion not being seconded was allowed to lapse.

Mr. Young of Brantford being still unable, through ill health, to perform his duties on the Sabbath, several members of Presbytery were appointed to supply his pulpit for the ensuing three months.

Mr. Strath laid on the table a call from the congregations of Tilsonburg and Culloden, in favour of Mr. William Richardson. The call was sustained and the clerk was ordered to make intimation thereof to Mr. Richardson, with as little delay as possible.

The Presbytery afterwards took consideration of a call from Southampton and Arran West, to the Rev. A. Tolmie. After hearing parties, the Presbytery resolved by a large majority, to translate Mr. Tolmie, and Mr. McMullen was appointed to proclaim the pulpits of Blandford and Innerkip vacant on the first Sabbath of December; and was also appointed moderator of the kirk-session there *ad interim*.

JOUN GILLESPIE, *Pres. Clerk.*

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### PRESBYTERY OF GREY.

This Presbytery met according to adjournment at Owen Sound on the 11th Nov. The attendance was small, a number of ministers and especially of elders at a distance being absent.

With reference to the call to Southampton and West Arran, in favour of Rev. A. Tolmie, Innerkip—it having been found that the Presbytery of Paris had granted the translation and that Mr. Tolmie had been instructed to await the orders of the Presbytery of Grey as to his induction to his new sphere of labour—Mr. Fraser was appointed to read the usual edict on Sabbath, 23rd Nov., and the induction was appointed to take place at Southampton on 5th Dec., at 12 o'clock: Mr. Fraser to preach and preside, Mr. Bremner to address the minister, and Mr. Grant the people.

Mr. Gauld reported that, accompanied by Mr. J. Cameron, he had moderated in a call in Knox's church, St. Vincent, on 25th Sep. and laid on the table a numerously signed call to the congregations of St. Vincent, Sydenham, and Euphrasia, in favour of Mr. Jas. McDowall, preacher of the gospel, accompanied by a promisc of stipend

of at least \$484. The call was sustained, was accepted by Mr. McDowall, and subjects having been proscribed for his trial discourses and other exercises, it was agreed that a special meeting of Presbytery be held at Meaford, Dec. 17, at 4 o'clock p.m., to hear the same; and also to take counsel on the spot as to what can be done towards strengthening our cause in that town and immediate neighborhood.

It was also resolved that the Presbytery hold its next ordinary quarterly meeting at Owen Sound, in Division St. Church, on 2nd Tuesday of Jan. at 3 o'clock.

Mr. Grant reported that he had visited the Bruce mines, having been there on the first three Sabbaths of Oct. There are between 50 and 60 Presbyterian families at the mines, and their attendance on the preaching of the Gospel was good. They are desirous to have a minister settled among them as soon as possible, and in the meantime, would be well pleased with the services of a missionary during the summer months, for whose support they would contribute at the rate of from \$300 to \$350 annually. Mr. Grant represented the field as an interesting and important one, and altogether was much pleased with his visit.

The clerk having stated that he was authorised by Mr. McLean to give notice of his intention to ask the leave of the Presbytery at its next ordinary meeting to demit that part of his charge called Swanston Station, was instructed to cite all parties to appear for their respective interests on that occasion.

Mr. Waters gave notice of his intention, at next ordinary meeting to bring forward a motion to overture the Synod, to take order that greater uniformity be observed in the administration of baptism.

The thanks of the Presbytery were given to John Henderson Esq., of Park, Scotland, for his handsome present of books to the ministers of this Presbytery, as to those of the church at large.

W. PARK, *Pres. Clerk.*

#### PRESBYTERY OF GUELPH.

A special meeting of this Presbytery was held at Guelph on the 23rd of October, when Mr. Lachlan Cameron's ordination trials were heard, and his ordination appointed to take place at Acton on the 5th of November.

The Presbytery met at Acton on the 5th November, pursuant to appointment, nine ministers being present and three elders.

The edict of Mr. Cameron's ordination having been returned and duly certified, Mr. Cuthbertson conducted the usual preliminary services—preaching from Gal. vi., 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Mr. Torrance, moderator *p. t.*, put the usual questions to Mr. Cameron and the congregation, and offered up the ordination prayer. The minister and the congregation were then addressed by Mr. McMechan and Mr. Ball.

After hearing a commissioner from the Acton congregation, and a statement on behalf of the members residing at Limehouse, in reference to the application to the Presbytery of Toronto from Georgetown and Limehouse, it was unanimously agreed that no objection should be offered to the granting of the said application.

A call to Mr. McMechan of Berlin the congregation of Port Hope, was laid on the table with the necessary documents. The Presbytery resolved to consider the call at a meeting to be held at Guelph on the 25th November—Mr. McMechan being cited *apud acta*, and the clerk being instructed to issue citations to the Berlin congregation and to the commissioners appointed to prosecute Mr. McMechan's translation—Mr. Ball to serve the citation to the congregation, on Sabbath the 9th November.

Mr. Middlemiss reported regarding his visit to Rothsay, and laid on the table an application from the congregation there, desiring the Presbytery to take the necessary steps towards appointment of elders. Mr. Middlemiss was appointed to attend to the matter with instructions to see that the elders were duly elected, and to associate with himself a sufficient number of elders who may conveniently join him in carrying out the subsequent steps. Mr. Middlemiss also laid before the Presbytery an application from the adherents of the church in the south of Minto, who have for some time past been supplied by the missionaries supplying at Rothsay, praying that they might be formed into a congregation, and have the communion dispensed to them. As it appeared, however, that they had erected a church on the Wallace side of the town line, between Wallace and Minto, it was agreed that no

steps should be taken in reference to the application till a future time, and that meantime the Presbytery of Stratford should be acquainted with the circumstances.

Mr. Thom reported that he had, in accordance with instructions, organized a congregation at Arthur and dispensed the communion, and laid on the table an application for the appointment of elders. Mr. Smellie was appointed to attend to their election sometime in January next.

### PRESBYTERY OF HURON.

MISSIONARY MEETINGS OF THE PRESBYTERY OF HURON FOR 1862-3.

The Revs. James Duncan, Robert Ure, John Logie, Wm. Graham, John Ross, Matthew Barr, and A. D. McDonald will visit the following congregations and stations:—

- Jan. 19. Kirkton, at 2 p.m.; Thames Road, at 7.
- " 20. Francistown, at 11 a.m.; Warrensville, 6:30.
- " 21. Bayfield, at 11 a.m.; Brucefield, at 6:30.
- " 22. Egmondville, at 11 a.m.; Harpurhey, at 3 p.m.
- " 26. Clinton, at 11 a.m.; Hullett, at 7:30 p.m.
- " 27. Blythe, at 11 a.m.; Manchester, at 3 p.m.
- " 28. McDougal's Hills, at 11 a.m.; Goderich, at 7:30 p.m.

The Rev. Messrs. Inglis, Stewart, McKay, and Matheson will hold missionary meetings at the following places:—

- Jan. 19. Kincardine, Knox church, at 11 a.m.; West church at 7:30 p.m.
- " 20. Huron, at 11 a.m.; Pine Point, at 3 p.m.
- " 21. Ashfield, at 11 a.m.; Kinloss, at 3 p.m.
- " 22. St. Helens, at 11 a.m.; Lucknow, at 7:30 p.m.
- " 26. Bervie, at 11 a.m.; 8th line of Kincardine, at 3 p.m.
- " 27. South Bruce, at 11 a.m.; Greenock, at 3 p.m.
- " 28. Centre Bruce, at 11 a.m.; North Bruce, at 3 p.m.

The Rev. Messrs. Young, McKay, and Forbes will hold missionary meetings at the following places:—

- Jan. 19. Knox Corners, at 2 p.m.; Ainleysville, at 7:30 p.m.
- " 20. Cranbrook, at 11 a.m.; Wroxeter, at 7:30 p.m.
- " 21. Bluevale, at 11 a.m.; Wingham, at 3 p.m.
- " 22. Teeswater, at 11 a.m.
- " 23. North Kinloss, at 11 a.m.; Riversdale, at 3 p.m.

The managers of these congregations and stations are requested to attend to these appointments, and to make all necessary arrangements for the meetings.

### PRESBYTERY OF OTTAWA.

The ordinary meeting of this Presbytery was held in Perth on the 4th and 5th Nov. Owing to the state of the weather, the attendance was small—there being present only six ministers and four elders. The opening sermon was preached by Mr. Whyte of Osgoode.

There was no report from the committee on the examination of students, and there was no member of the committee present to give explanation. It was then unanimously resolved: "That hereafter all students within the bounds be required to appear for examination at the ordinary meeting of Presbytery next preceding the opening of college.

Mr. Melville's claim for arrears due to him as minister of Pembroke, for which he holds the Presbyteries of Ottawa and Brockville responsible, was disposed of by a motion "That the clerk appeal to the various sessions with a view to receive contributions to meet this Presbytery's quota of the sum still due," and report by the end of the year.

There was acknowledged the receipt of a circular from Hamilton, intimating the intention to apply to the Synod to receive Mr. Joseph Henderson.

The state of matters in Arnprior was the subject of long discussion.

Mr. James Whyte's demission of the Russell portion of his charge was accepted, and he declared minister of Osgoode—Russell being a distinct congregation. A committee was appointed to visit Russell and contiguous stations, with a view to effect a union of stations to form one pastoral charge.



A call from Dalhousie in favor of Mr. Walter Scott was sustained—accepted by Mr. Scott, and the induction appointed for 13th instant.

The annual missionary meetings were arranged on the programme of last year, the bounds being divided into three sections, under the conuenership of Mr. Wardrope, Mr. Duncan, and Mr. Fraser respectively. It was understood that each committee adopt the plan which appeared to them best to attain the object desiderated.

Mr. McEwen was appointed moderator of the session in Lochaber.

All the missionaries, save one, had handed in reports of their labours. The one in default is to be written to.

The missionaries were thus allocated :—

Mr. Tait—Pembroke till 1st Jan. ; then to Fitzroy Harbour and Tarbolton.

Mr. Kellough—Pembroke after 1st Jan., or on arrival.

Mr. Mackey—Russell &c., after 1st Jan., under supervision of committee appointed to visit Russell.

The books from Mr. Henderson of Park were distributed. A proper record of this handsome gift was taken, and the moderator was appointed to write to Mr. Henderson on this subject.

The questions submitted for Presbyterial visitation were sustained by a majority, and it was ordered to transmit them to sessions, &c., and to call for answers at next ordinary meeting.

The report of the committee on topics for Presbyterial sermons was adopted. Mr. Duncan was appointed to preach at next meeting on "The relation of the children of members to the visible church." It was agreed to devote the first diet of each ordinary meeting to a discussion of the topic on which the discourse is founded.

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

#### PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met in Kingston on Tuesday and Wednesday, 7th and 8th Oct., Rev. H. Gordon, Moderator.

The statistical and financial report of last year, with the clerk's report thereon were taken up, and matters requiring the notice of the Presbytery were investigated.

Mr. Thos. Kellough, student of Divinity, having made application to be taken on trials for license, and the Synod having granted leave, the usual exercises as trial pieces were presented for him.

A committee, which had been appointed to examine the students within the bounds, gave in a most favourable report, and the clerk was instructed to give certificates to Mr. McQuarrie as a student in the first year of the theological course, and to Mr. Aull as a student in the second year of the literary course.

Messrs. William and Edward Reeves, students under the supervision of the Presbytery, appeared and underwent a long and patient examination in the studies prescribed for students in the second year's literary course. After which Mr. Edward Reeves was recommended to proceed at once to the college, if in his power, the Presbytery resolving to designate him as a student in the third year's literary course ; and, in event of its being out of his power to attend the college this session, he was directed to the private study of the subjects prescribed for students of the third year, and instructed to appear for examination at the stated meeting six months hence.

Mr. William Reeves had subjects of study prescribed to him in English and Hebrew Grammar, Greek, Mental Philosophy, and the Christian Evidences.

He was instructed also to write a homily, and to appear for examination at the stated meeting six months hence.

A petition from the congregation at Napanee was received. Its prayer, after a statement in the preamble that the circumstances of Napanee and the conjoined stations prevented them from raising more than \$326 per annum for the support of their pastor, was, that the Presbytery would grant them some supplementary pecuniary aid ; which the Presbytery, in view of all the circumstances, agreed to do, as they may be able, and see cause, for a period of three years.

The Presbytery then proceeded to the home mission business, in connection with which, a memorial and relative documents from the inhabitants of Allen Settlement in the townships of Elzevir and Tudor were read. The purport of the memorial was a request to be disjoined from Madoc, and erected into a separate pastoral charge ;

accompanying it were two subscription lists, amounting in the aggregate to about \$175, while a third list had been detained for completion. Mr. Wishart supported the prayer of the memorial, and expressed his desire to be released from this portion of his charge, of which he had given notice before. The Presbytery, however, resolved to defer a decision till the stated meeting in spring.

The position and circumstances of Roslin congregation, now disjoined from Melrose, with which it had been associated, engrossed the earnest attention of the Presbytery. With the view of encouraging and helping the people there, Messrs. McLaren, con., Wishart, and Turnbull, ministers, with Mr. J. Keith, elder, were appointed a committee to attend to the interests of our church at Roslin. Mr. McLaren was appointed moderator of the session *p. t.*, with the aid of the other members of the committee as assessors.

Mr. Hanran was appointed to visit Hinchinbrooke sometime between this and the winter meeting of Presbytery, to enquire into the circumstances of the Presbyterian population in that locality, and as to the expediency of opening stations there.

The following arrangements for the mission stations for the next six months were then made:—

Lansdowne.—To be placed under the pastoral care of the Rev. H. Gordon, with the request that he give a Sabbath's supply once a month if possible.

Ballynahinch and Harrowsmith.—To be supplied by the missionary once a fortnight, for the first three months.

Bath and associated stations.—To be supplied by the missionary once a fortnight for the first three months.

Trenton and Consecon.—To be supplied once a fortnight by members of the Presbytery for the first three months, thereafter by the missionary, who is to reside there during the second three months.

Messrs. Wilson, con., Gray, Wishart, Scott, Gaw, and Macalister were appointed the home mission committee, empowered to call upon members of the Presbytery for their services, and to make arrangements for the missionary meetings, of which notice is to be given in the *Record*.

Mr. McLaren gave notice that he intended at next meeting to propose an overture to the Synod respecting the employment, in the work of home evangelization, of a class of preachers who may not have passed through a collegiate course.

P. GRAY, *Pres. Clerk*.

### PRESBYTERY OF TORONTO.

The regular quarterly meeting of this Presbytery was held on the 4th November in Toronto. The attendance of ministers was small, and of elders still smaller.

A call from Oakville to Mr. Constantinides was sustained, the clerk was instructed to notify him of it.

An application to be received as a minister was made by Mr. Rickett, formerly of the New School Presbyterian church of the United States.

Mr. Armstrong, of the Cumberland Presbyterian church, formerly a missionary in Constantinople, was introduced to the Presbytery as a minister willing to be employed by the Presbytery.

A committee was appointed to confer with Messrs. Rickett and Armstrong. A favourable report was given in by the committee.

A letter was read from Mr. Lachlan Cameron, declining the call from Nottawasaga and Osprey.

A letter was read from Dr. Ormiston intimating a valuable donation of books to the ministers from John Henderson Esq., Glasgow. A resolution of gratitude was recorded, and ordered to be transmitted through Dr. O. to Mr. Henderson.

The following were appointed as the Presbytery's home mission committee:—Mr. Dick convener, Principal Willis, Messrs. J. Alexander, W. Reid, and W. Gregg, ministers, and Samuel Wallace, elder.

The Presbytery instructed congregations to remit their home mission collections to the central Synod Fund in accordance with resolution of Synod, and instructed members of Presbytery on Synod's home mission committee to represent, at its meeting the importance of other Presbyteries acting in accordance with the same resolution.

Dr. Burns was continued moderator of Gould street session, and the supply of the congregation referred to the Home mission committee with instructions to consult

as far as possible the wishes of the congregation. The Presbytery agreed to record their deep sense of obligation to Dr. Burns for the services which he has so freely and generously rendered to Gould street congregation during the past year.

The trial pieces of Mr. Hislop were heard and sustained, and his ordination appointed so take place on the 18th Nov.

WILLIAM GREGG, *Pres. Clerk.*

#### PRESBYTERY OF TORONTO.—MISSIONARY MEETINGS.

The committee on missions agreed that the congregations and stations within the bounds of the Presbytery be divided into the following districts, to be visited by the committees named for each district, and recommend to the committees to hold the missionary meetings as soon as convenient, that they may be able to report at the next regular meeting of Presbytery in February: also that the committees see that all the congregations and stations within the various districts be visited, and that they endeavour to procure the services of one or two elders, to visit and address the congregations along with the ministers named:—

1st District.—Comprising the following congregations and stations, viz: Oakville, Milton and Boston church, Union and Norval, Streetsville, Brampton 1st and 2nd, Derry West, Temple church, Georgetown. Committee, Rev. Messrs. Mitchell, Alexander, Pringle, and Gregg, of Toronto, Mr. Alexander convener.

2nd District.—Chinguacousy 1st and 2nd, Caledon Centre Road and Orangeville, Mono Centre, Mono West, Caledon East and Mono Mills. Committee, Rev. Messrs. Coutts, Corbett, McFaul, McMillan; Mr. McFaul convener.

3rd District, Toronto.—Knox church, Cooke's church, Bay street church, West Toronto church, Gould street church, Malton and Weston. Committee, Rev. Messrs. Topp, Gregg, Dr. Jennings, Dr. Burns, Dr. Willis, Professor Young, Rev. W. Reid, Rev. D. Fletcher; Dr. Jennings convener.

4th District.—Scarboro', York Townline, Cedar Grove, York Mills and Fisherville, Marksam, Richmond Hill and Thorn Hill. Committee, Rev. Messrs. Dick, Straus, Fletcher; Mr. Dick convener.

5th District.—Vaughan and Albion, King 9th and 11th line, Laskay and King 2nd line, Tecumseth 1st and 2nd. Committee, the Rev. Messrs. Glassford, Adams, Milligan; Mr. Milligan convener.

6th District.—West Gwillimbury and Essa, Bradford and Scotch Settlement, Innisfil and Birnie, Aliston and West Essa, Nottawasaga, Sunnidale, Singhampton and Collingwood. Committee, the Rev. Messrs. Fraser, McKerracher, Wightman, Rodgers and Hislop; Mr. Fraser convener.

7th District.—Orillia, East Oro, Floss, Medonte, North Mara, Muskoka. Committee, Rev. Messrs. Gray, Craw, McKerracher of Bradford; Mr. Gray convener

JAMES DICK, *Convener of Committee.*

*P.S.*—The various committees above named will regard these appointments as published in the *Record* as official notice given them, and act accordingly.—J. D.

### Book Notices.

THE SYMPATHY OF CHRIST WITH MAN: ITS TEACHING AND CONSOLATION. By Octavus Winslow, D.D., author of "Precious Things of God," &c., &c., &c. New York: R. Carter and Bros. Sold by D. McLellan, Hamilton.

Dr. Winslow is well known as a thoroughly evangelical and most practical writer. The present volume will, we doubt not, speak consolation and comfort to many a heart, exhibiting as it does, the Saviour in such an interesting and endearing relation as our friend and brother; in all things, sin excepted, made like unto his brethren, that he might be a faithful and merciful high priest. We cordially recommend the volume.

#### BOOKS RECEIVED FOR NOTICE.

VESPER, by the author of "Near and Heavenly Horizons"; LITTLE WALTER; THE COTTAGE BY THE STREAM; PRINCETON REVIEW; BIBLIOTHECA SACRA, &c.

MONEYS RECEIVED UP TO 22<sup>ND</sup> NOVEMBER.

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

## WIDOW'S FUND, AND FUND FOR AGED AND INFIRM MINISTERS.

Harrington .....	\$5 00
New Hope .....	4 32
Gould Street, Toronto .....	10 00
Egmondville .....	7 25
Percy .....	4 45
Hamilton, (Knox's) .....	36 00
Richmond Hill .....	\$7 50
Thornhill .....	6 00
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	13 50
Chinguacousy .....	15 50
Boston Church .....	7 77
Brockville .....	14 45
Garafraxa .....	5 00
Harwich .....	2 00
Kingston, (Brock Street) .....	4 00
Normanby .....	4 04
Doon .....	4 30
Jarvis .....	2 00
Kenyon .....	3 50
Mountain .....	1 75
N. Gower .....	\$4 00
Gloucester .....	4 00
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	8 00
Lachute. (Henry's Church) .....	6 75
Bristol .....	8 00
Toronto, (Knox's Church) .....	50 00
Mono Centre .....	4 30
Guelph, (Rev. R. Torrance) .....	10 00
Kingardine, (Rev. W. Inglis) .....	3 50
Norwood .....	3 00
Keene .....	2 05
Woodville .....	13 50
Fingal .....	7 00
Hastings .....	3 00
Grimsby, &c. ....	10 60
Westwood .....	2 25
Southampton .....	\$7 00
Dunblane .....	2 63
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	9 63
Woodstock, (Knox's) .....	16 00
Pictou .....	7 88
Cinton .....	8 00
St. Catharines .....	11 00
Scarboro' .....	2 00
Acton .....	5 00
Gannoque .....	3 00
Dunnville .....	\$5 25
N. Cayuga .....	2 11
	<hr/>
	7 36
Griersville .....	\$1 70
Thornbury .....	1 50
	<hr/>
	3 20
Nissouri, N. & S .....	4 00

Fish Creek and Biddulph .....	3 65
Nissouri, S., First instalment Special Fund .....	10 00
Union and Norval .....	12 38
Birbrook .....	\$8 50
Saltfleet .....	3 75
	<hr/>
	12 35
Waterdown .....	\$2 50
Wellington Square .....	2 00
	<hr/>
	4 50
Osgoode .....	5 00
Stratford .....	13 62
With Rates from Rev. J. R. Scott, Rev. G. Cheyne, Rev. Arch. McDiarmid, Rev. T. McPherson, Rev. J. Eadie, Rev. W. Forrest, Rev. G. Bremner, Rev. J. Findlay, Rev. W. Doak, Rev. S. Balmer, Rev. N. Paterson, Rev. W. Gregg, Rev. R. Rodgers, Rev. J. Watson, Rev. P. Greig, Rev. A. McLean, Freeltown, Rev. J. McRobie, Rev. J. McLachlan, Rev. M. McKenzie, Rev. W. Lochead, Rev. D. Wardrope, Rev. A. F. McQueen, Rev. J. Dick, Rev. P. Glassford, Rev. J. Laing, Rev. R. Hamilton, Rev. J. Gray, Rev. G. Riddell, Rev. J. Bowie, Rev. P. Gray, Rev. Dr. Ormiston, Rev. A. Allan, Rev. W. T. McMullen, Rev. J. G. Murray, Rev. H. Campbell, Rev. D. Waters, Rev. W. Coulthart, Rev. W. M. Christie, Rev. J. Thom, Rev. J. Rennie, Rev. R. Scott.	

## FRENCH CANADIAN MISSION.

Harrington .....	\$5 00
Crowland .....	1 60
Ridgtown .....	6 00
Millbank .....	4 00
Paris, (Rev. J. Robertson's) .....	8 90
Ingersoll, (Erskine Church) .....	15 00
Avon Church, Downie .....	\$6 30
Carlingford .....	2 00
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	8 00
Carlisle .....	4 00
Seymour .....	2 00
West Puslinch .....	15 00
Avonbank .....	\$5 00
Fullarton .....	4 25
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	9 25
Widder .....	3 52
Lake Shore .....	2 91
Arkona .....	1 57
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	8 00
Streetsville .....	5 47
Lochiel .....	6 00
Mountain .....	1 75
Chippewa .....	6 00
Mono .....	3 15
Claremont .....	5 70
English Settlement .....	9 00
Woodville .....	15 00

Leeds.....	5 00
Belmont.....	\$4 50
Yarmouth.....	4 50
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	9 00
Gananoque.....	5 00
Wellandport.....	5 00
Ayr, (Knox's).....	12 50
Prince Albert and Uxbridge....	4 00

## SYNOD FUND.

Woodville.....	21 87
Hamilton, (Central).....	12 00
Grand Fremere.....	50
Thorold.....	\$4 25
Drummondville.....	5 00
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	9 25
Warrensville.....	7 00
Harrington.....	5 00
Camden.....	3 00
Ashton.....	\$3 93
Beckwith.....	5 00
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	8 93
Ridgetown.....	5 00
Paris, (Rev. J. Robertson's)....	8 90
Lancaster.....	\$2 40
Dalhousie Mills.....	3 00
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	5 40
Carlisle.....	4 00
Dunbarton and Canton.....	9 00
Percy.....	2 00
Windsor.....	4 00
Oakville.....	\$5 00
Dundas Street.....	0 33
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	6 33
Harwich.....	4 00
St. Andrew's.....	5 81
East Oro.....	3 00
King and Laskey.....	8 00

## COLLEGE.

Ekfrid.....	\$14 80
Dunbarton and Canton.....	8 00

North Bruce.....	7 00
Lonsdale.....	5 00
St. Eustacho.....	\$2 00
St. Therese.....	4 00
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	6 00
Georgetown.....	\$4 40
Limchouse.....	4 13
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	8 53

## COLLEGE BUILDING FUND.

A. D. Ferrier, (Balance of sub- scription of \$200).....	\$100 00
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## FOREIGN MISSION.

Wallacetown.....	\$7 80
Ingersoll, (Erskine Church).....	10 00
Avonbank.....	\$10 38
Fullarton.....	15 87
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	26 25
Kincardine, (Knox's S. S.).....	3 00
Hibbert.....	10 00
Cash.....	0 05

## HOME MISSION.

Ingersoll, (Erskine Church).....	\$15 00
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## FUND FOR AGED AND INFIRM MINISTERS.

Cumberland.....	\$4 10
Elora, (Knox's).....	12 00

## BUXTON MISSION.

Cumberland.....	\$8 30
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## JEWISH MISSIONS.

Friend.....	\$1 50
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## FOR CHURCH AT ASSINIBOINE.

Ingersoll, (Erskine Church S. S.).....	\$5 00
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## MISSION TO AMERICAN INDIANS.

Friend.....	\$5 00
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## MONEYS RECEIVED FOR THE STUDENTS' MISSIONARY SOCIETY.

Montreal, per J. Davidson, Student.....	\$38 00
Tarbolton, per G. Grant.....	\$6 00
Fitzroy Harbor ".....	4 00
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	10 00
Dunwich, (Chalmer's Church) per G. McLennan, Student.....	6 50
Mount Forest, per J. Ferguson, Student.....	\$9 50
Arthur, (Caelic Station).....	9 00
Egremont.....	4 25
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	22 75
Bothwell, per D. Duff, Student.....	12 00
Ramsay, " S. Young, ".....	7 50
Laguerre, " E. Bald, ".....	10 50
Arran, " D. Davidson".....	\$3 55
Southampton.....	2 25
Tara.....	2 18
Mr. Burgess, West Arran.....	1 47½
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	8 47½
J. H. Thom, Student.....	1 00

J. FERGUSON, Treasurer.