

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments /
Commentaires supplémentaires

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Général (périodiques) de la livraison

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

10x	14x	18x	22x	26x	30x
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12x	16x	20x	24x	28x	32x

THE
HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 1.

NOVEMBER, 1862.

VOL. II.

THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS
EXPOSED—No. 6.

We had almost finished our last article when a second and professedly closing rejoinder from the Wesleyan organ reached us, which we had hardly time to glance at before sending to the press; and, as it shews the degree of reliance to be placed on statements from that quarter, and affords specimens of the character and grounds of Arminian misrepresentations, we have resolved, in place of proceeding in the course we had originally intended, to devote this article to an exposure, which for any other reasons would have been deemed unnecessary. Of our fourth article, though published ten days previously, no notice is taken; and the *Guardian* shews its usual unscrupulousness in coolly assuming that our first three articles closed our series, and then assuring its readers that we had avoided the attempt to answer other imputations, as absurd as they were slanderous, which it had cast on Calvinism, and that we had abandoned the charge, which has been made in all ages against Arminianism, of subverting the grace of God in the salvation of sinful men.

The exposure, in our last, of the Wesleyan organ in the case of Mr. Isaac Taylor was as lengthened as our limits could well admit of; nevertheless, to shew how little reliance can be placed on its statements, we return briefly to the subject. Part of its charge was that, according to him, the chief defect of Methodism is that "it makes no provision for the social element in our nature." Were we to state at length, and in Taylor's own words, the defects which he attributes to Wesleyanism, and then what he says on the subject of its social organisation, this part of the charge, to say nothing about that of trickery and falsehood, would at once appear as absurd as it is unfounded. We merely say that he mentions among the leading defects of Wesleyanism, that it is of all sects the narrowest as to its temper, and a system of close sectarianism; that its doctrine is a heterogeneous mass, of which it is hard to believe that it should continue to command the assent of an *educated* body of ministers through the present, and the next generation—an ill-adjusted Christianity, over which an air of consistency and harmony can be thrown only so long as the eye takes in a few degrees of the broad field of vision; that its energy, like that of Jesuitism, is in part to be attributed to its tight lacing; that it is an economy for a time, and that the Christianity it teaches will always be im-

mature and superficial; that in the Deed of Declaration or charter of Wesleyanism, there is no recognition of the rights and claims of the people, who are treated like the patients of a charity hospital; that in respect of the position of its ministers towards the people, it is constituted on a principle at variance with that of every Protestant church, and which is in harmony with nothing but the loftiest and most arrogant pretensions of the Romish hierarchy; that in respect of that position (of ministers toward the people) the Christian world is thus parted:—On the one side, stand all Protestant churches, Wesleyanism excepted; and on the other side, stands the church of Rome with its sympathizing adherents in the church of England, and—the Wesleyan conference. These are some or most of the leading defects which Taylor attributes to Wesleyanism; whereas, on the other hand, while he points out serious evils connected with the manner of its organization, the commencement of his very first sentence on this subject is as follows:—“Regarded either as a system of discipline for the people or as an establishment, Wesley’s Institute has a *high merit* on this ground—that social organization so thoroughly pervades it,” &c. We cannot enlarge further on this subject. Our readers will see from all we have said, that, when the Wesleyan organ descended, in a way which many a man with no pretensions to religion would spurn, to cast the foulest imputations on a man like Isaac Taylor, who has rendered eminent service to the cause of Christianity, these imputations were as unfounded as they were foul; and it is to be noticed too that, in defending itself, it suppressed all allusion to its forged quotation, and did not resort to the plea of its having been copied from another. Even though the pretended quotation should have originated with the *Guardian* itself, we do not accuse it of deliberate forgery; but only of presenting in this whole matter a specimen of its thorough recklessness and want of fair dealing.

The Westminster formularies are the standards of the many Presbyterian churches in the British dominions throughout the world and in the United States; and a statement from these would satisfy any reasonable man as to the doctrine of these churches on the subject to which it refers. In a former article we said that an assertion of the Wesleyan organ, that Calvinism separates the will of God from His counsel, was plainly contradicted by our standards, and we now add that it is explicitly contradicted there nearly a dozen of times. The fact that an assertion so absurd, and so glaringly opposite to the truth, is currently made by Methodist writers, is a sufficient testimony to their gross ignorance and unscrupulousness. Our very children know the contrary, for the shorter catechism tells them that “the decrees of God are His eternal purpose according to *the counsel of His will.*” In a corresponding passage in the confession, mention is made of “the most wise and holy counsel of His will:” in other passages, it says of God that “He is most wise, most holy, working all things according to the counsel of His immutable and most righteous will, for His own glory,” that the elect “He hath chosen in Christ unto everlasting glory out of His mere free grace and love, according to the *secret counsel* and good pleasure of His will,” and that in passing by others of our fallen, guilty race, this was “according to the unsearchable counsel of His own will, and to the praise of the glory of His justice.” Statements to the

same effect in our standards are so numerous that one can only marvel at the effrontery and unscrupulousness with which assertions to the contrary are made; and we may mention that Watson, the Methodist theologian, says of the words "God worketh all things after the counsel of His own will" that they "sufficiently shew that not blind will, but will subject to counsel, is that sovereign will that governs the world." The Wesleyan organ, though referred by us to the standards to which the office-bearers of Presbyterian churches are solemnly pledged, with its characteristic unfairness avoids all reference to these, and proceeds to treat us to a few quotations (the half of them from Calvin) consisting of detached sentences in which mention is made of the will of God, but not of His counsel. The quotations are from four authors, of two of whom, though the *Guardian* with its usual haste of assertion calls them our favourite authors, we know nothing, and perhaps it knows as little. No church ever took the writings of Calvin as its standards: no theologian we know of ever declared his approval of everything that Calvin wrote: our confession sufficiently shews what those called Calvinists—a title they allow or take mainly to avoid circumlocution—hold on the subject before us: but, as regards Calvin himself, is he fairly chargeable with having separated the will of God from His counsel? The same charge was made against him in his own day, and we think it best to give his own reply to his calumniator from his work on Divine Providence. We quote at second-hand.

"The first article you take hold of is that God by a simple and pure act of His will created the greatest part of the world for destruction. Now all that about the greatest part of the world, and the simple pure act of the will of God, is fictitious, and the product of the workshop of your malice. . . . This way of talking is nowhere to be met with in my writings, viz: that the end of creation is eternal destruction. . . . Though the will of God is to me the highest of all reasons, yet I everywhere teach that where the reason of His counsels and His works does not appear, the reason is hid with Him; so that He always decreed justly and wisely. Therefore, I not only reject, I detest the trifling of the schoolmen about absolute power, because they separate His justice from His authority. I subjecting, as I do, the human race to the will of God, loudly declare that He decreed nothing without the best reason, which, if unknown to us onw, shall be cleared up at last. You, thrusting forward a 'simple and pure act of the will,' impudently upbraid me with that which I openly reject in a hundred places or more."

It should be remembered that when Calvinistic writers refer to the will of God, they allude to an infinitely perfect Being, whose will is guided in its exercise by the infinite perfections of His nature. Thus it is that the Bible in many passages assigns no reason for the doings of God but His will, as, e.g.: "Of His own will begat He us by the word of truth." *James* i. 18. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. *Eph.* i. 5. Calvinists quite agree with Watson that "in many respects, so far as we are concerned, we see no other reasons for God's proceedings than that He so wills to act;" "but that it is an error to conclude that because He gives not those reasons for His conduct which we have no right to demand, He acts without any reason at all."

We have dwelt so long on the points we have considered that our limits will only admit of the briefest allusion to those that remain. The *Guardian* tells us that Calvinists are perplexed by seeing many who once rejoiced in Christ, and had their hearts in heaven, entirely and finally fall away. Calvinists can never be perplexed by a thing that never took place; and if they have seen those who were at one time more or less impressed by the truth, afterwards become utterly careless, they are not in the least perplexed with this, as the word of God leads them to expect it, and gives the explanation in such passages as this: "they went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us." Mr. Wesley and his followers might well be perplexed at seeing ninety-nine out of the hundred of their professed converts becoming two-fold more the children of hell than they were before. The close of our fourth article will explain this allusion. Calvinists propose no other tests of conversion than those plainly given in the word of God, of which a strong confidence of being in a state of safety is not of itself one: otherwise the Scribes and Pharisees, Paul before his conversion, and the stony ground hearers in the parable of the sower would have been children of God. There is an assurance of faith, and an assurance proceeding from the total want of faith.

The *Guardian* says we accused it of trying to create the impression that there are great differences among Calvinists. Our statement was "it has been common with Arminian controversialists to magnify modifications of sentiment among Calvinists, so as to create the impression that there are great differences among them;" but truly, it never occurred to us that the *Guardian* could fancy we applied to it so high a title as that of an Arminian controversialist. It is under such a mania for making charges that it accuses us of making an insinuation against itself in what we said about Dr. Chalmers!! To talk of Calvinism as teaching that the damnation of the lost is necessitated, and of foreordination, as if, according to that system, it was the cause of the destruction of the lost, is slander. Calvinists do not hold that the destruction of the lost is necessitated, or that the decree or foreordination of God has anything to do with their destruction, except in the way of determining to permit and to punish their sin; and Calvinists do hold that the lost are the authors of their own destruction. Many of the slanders of Arminians arise from their keeping out of view either the distinction made in our Confession as to the purposes of God, which, while efficacious as to good, are permissive only as regards evil, or the modifying clauses in the article on the ordination of all things, viz: "that God has so ordained, as that thereby neither is He the author of sin, nor is violence offered to the will of the creature," &c.

The Calvinistic writer is yet to be found who ever denied the omniscience or foreknowledge of God, or any other of His perfections; and all these are repeatedly set forth at length in our standards. If God foreordained (in the sense now and before briefly explained) all that comes to pass, and if He foreknows all that He foreordained, then it is plain to every man that can reason that He must foreknow all things that come to pass; for His fore-knowledge and His foreordination equally relate to all things. It is very easy to shew that no difficulty attaches to the foreordination, which does not equally

attach to the foreknowledge of God; that any other idea is founded on wrong conceptions of what the doctrine of foreordination is; and that those Arminians who admit the one and deny the other, strain at a gnat, and swallow a camel. The *Guardian* makes no allusion to those Arminian and Methodist writers, whom we mentioned as denying, or calling in question, the omniscience of God. In attempting to substantiate against Calvinism the slander about its involving infant damnation, the *Guardian*, as usual, falls into misrepresentations. The only thing to which it adverts that has really any bearing on the question, is the doctrine of Calvinism respecting the imputation of Adam's sin to his posterity; and all we shall say is, that though infants are involved in the penal consequences of Adam's sin, or liable to these, this leaves utterly untouched the question as to their salvation from these through their being interested in the death of the Redeemer. According to Mr. Wesley and some of his followers, the corruption with which every one is born into this world deserves God's wrath and damnation; and he tells us in his treatise on baptism that "we are all born under the guilt of Adam's sin, and that all sin deserves eternal misery," and that "the whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression;" but all this does not of itself shew that they held that any infants perish. The Wesleyan organ merely quotes from the Westminster Confession the passage about infants which we formerly explained, without ever saying a word about our explanation of it, or about the reason we gave to prove that, in the judgment of the Westminster Assembly of Divines, who certainly understood the bearings of their own system better than Methodists do, Calvinism does not involve the doctrine that any infants perish. As to the assertion that infant damnation was commonly believed among the divines of the Synod of Dort, we merely state that there is nothing to prove this in their articles.

As to what we advanced in regard to the doctrine of Methodism on this subject, the organ of Wesleyanism makes little attempt to meddle with our argument. It states that Mr. Wesley did, in his early years, incline to the doctrine of baptismal regeneration, but inclined the other way in his later years; and that all Methodist standards earnestly reject this doctrine of the baptismal new birth. We state in reply—1. Mr. Wesley, in his treatise on baptism, as we shewed, states that doctrine in the plainest terms. 2. He wrote that treatise when he was 53 years of age, having been born in 1703, while it was written in 1756, twelve years after the first conference was held. 3. He inserted it unaltered and without note in his latest edition of his works, which, unless our memory be at fault, was published not long before his death. 4. In that treatise he argues for the baptism of infants, as our readers will see by turning to the longest quotation we made from it, on the ground that in the ordinary way they cannot be saved without baptism, and that baptism is the means for that purpose to which God has tied us, though He may not have tied Himself. 5. We quoted passages from two of Wesley's sermons (of those to which legal authority is attached) in which the doctrine of baptismal regeneration is declared; and according to the trust deeds of Methodist chapels here and in England, no one is permitted to preach in these who shall teach any doctrine contrary to what is contained in these sermons; while candidates for the

ministry, among Methodists, are required to express their sincere and full belief of the doctrines of Methodism, as contained in these Sermons. Our other quotations were from the form of baptism drawn up by Wesley and still in use; and from a pamphlet by him, wherein he expressed his approval of the portion of the Article of the Church of England on original sin, which states that "this corruption in every one born into this world deserves God's wrath and damnation." He held that doctrine to the last, as we find from a letter written in extreme age, and ascribes it to Methodists in general (Wesley's Works, vol. vii, page 232.) We are compelled to stop; and we leave it to our readers to judge whether Wesley and Methodists are not far more justly liable to the charge of holding infant damnation than Calvinists are.

MINISTERIAL SUPPORT—PRACTICAL MEASURES FOR RAISING IT.

The stipends of ministers are confessedly inadequate for their proper support. In country districts especially, the sum promised is by far too scanty, even if promptly paid. But the annual returns make it evident that, while the standard of support is utterly inadequate, the stipends are rendered still more insufficient in consequence of the way in which they are too often paid. There are no doubt noble exceptions, congregations in some instances paying the stipend punctually and promptly in advance. But in many cases, things are otherwise, and arrears are allowed to accumulate to the serious inconvenience and loss of the minister, and to the prejudice of the cause of God.

It is of the utmost importance, not merely with a view to the comfort of the minister, but with a view to the interests of religion, that some remedy should be applied to an evil of such magnitude. If this is not done, it must issue, as it often does, in unpleasant feelings, or even in the dissolution of the pastoral tie. How shall a remedy be applied? We believe much may be done by the judicious oversight of Presbyteries, and by the true state of things being brought to light, before a crisis comes. Hence we rejoice to observe that in some presbyteries attention is being directed to the matter and regular financial statements required from each congregation. It is often the case that the source of the difficulty is not actual inability on the part of the congregation, nor actual unwillingness, but simply want of system, and want of a proper training of the people on the part of the office-bearers. To remedy this, practical measures must be adopted. It may be well to try to stir up the feelings of the people, and to enlighten their minds in regard to their duty. It may be well to circulate such addresses as that lately delivered by Dr. Guthrie before the General Assembly of the Free Church. But after all this is done, there must be careful and judicious dealing on the part of the Presbyteries, and some practical measures for raising the standard of liberality and improving the financial condition of congregations. The General Assembly of the Presbyterian Church in Ireland has a committee on the subject of ministerial support. One of the practical measures recommended by the Committee is the appointment of deputations by Presbyteries to visit the congregations and preach on the subject of Ministerial support. For the guidance of deputations, the Committee have issued certain suggestions, which we subjoin, believing that they might be useful if carried out in many quarters of our own Church.

“SUGGESTIONS TO MINISTERS AND ELDERS WHO VISIT CONGREGATIONS ON THE SUBJECT OF MINISTERIAL SUPPORT.

“After the minister has preached on the Scriptural duty, he might give some account of the present state of Ministerial Support throughout the Church. In every case, the deputies should invite the elders and committee, with those members of the congregation who may be inclined, to remain for a conference at the close of public worship. At the conference they should make special inquiries regarding the following points:—

“1. Whether the sum promised to the minister has been all paid, and is punctually paid, and what stipend has been annually paid to the minister for the the last three years? 2. Whether the families pay regularly the stipend due by them? 3. Whether there are families, and if so, how many, who pay no stipend? and whether the more wealthy are called on to pay according to their ability? 4. What are the sources from which the stipend is paid — from seat-rents exclusively or from other sources? and whether the whole seat-rents are paid to the minister?

“The deputies should urge the following points on the elders and committee: 1. To arrange that the whole seat rents go to the minister—it being essential that there should be a distinct source of income known by the people to be designed for the support of their minister. 2. To arrange that persons so inclined be invited to contribute what they please above and beyond the seat-rent. 3. To see that the committee has a list of communicants; and to suggest the propriety of dividing the congregation into districts, and getting an elder with a member of committee to wait on every family and press on every communicant who has a means of livelihood, the duty of contributing to the support of the minister. 4. To arrange that henceforth the payment of stipend be made quarterly. 5. To urge the committee to take timely measures for the publication of the Congregational Accounts, agreeably to the instructions of last General Assembly. 9. When it appears that there is anything unsatisfactory in the provision made for Ministerial Support, or when something requires to be done to put it in a better state, to obtain from the session and committee a promise that they will meet on an early day for the purpose of deliberation, and putting their decision into immediate execution.

Official Notices.

Ministers, Sessions, and Congregations are reminded that the Synod has recommended that the contributions in aid of Knox College should be taken up in November, or as early as possible. It should be borne in mind that, in consequence of the movement in aid of the Building Fund last year, the ordinary fund has been, and is still more behind than in former years. Congregations that can collect just now are earnestly requested to do so.

APPOINTMENT OF A DAY OF THANKSGIVING.—The Synod of the Canada Presbyterian Church having, at its last meeting, held in Toronto, devolved upon me, as Moderator, the duty of appointing a day for special religious services, adapted to the condition of the country, when the results of the harvest should have been ascertained, I hereby appoint the third Tuesday of November as a day of Thanksgiving to God for his goodness in blessing our land with a plentiful harvest. The congregations of our church, in observing this appointment will remember, as an incentive to special gratitude, how generally it was feared, during the early part of the season, that there would be an almost total failure

in the crops, in consequence of long continued drought; and how mercifully the dark forebodings of that anxious period were disappointed by the return of genial weather. While uniting in grateful recognition of the hand of God in interposing, thus markedly, for the rescue of a large portion of our country from threatened scarcity or famine, it will also be felt to be proper and seemly, in view of the disastrous civil war among a neighbouring people, and the dangers to which events connected with it have at times exposed us, to mark, with special thankfulness to Him who holdeth the hearts of all men in His hands, the continuance of peace in our land, and throughout the highly favoured Empire of which it forms a part. It will not be forgotten, in the observance of this day of Thanksgiving, that the blessings to which reference is here made, as well as all other tokens of the divine goodness, enjoyed by us as a community, present a call to repentance no less than to gratitude and praise.

ROBERT URE, *Moderator of Synod.*

Home Ecclesiastical Intelligence.

KNOX COLLEGE.—OPENING OF THE SESSION.

On Wednesday 1st of October, the day appointed for the opening of Knox College for Session 1862-3, the public introductory lecture was delivered by Professor Young; on "the Philosophical Principles of Natural Religion." The lecture was distinguished by great ability and power of mind, clear and accurate logic, combined with beautiful simplicity of style. It was listened to with deep attention, by the students, as well as by the ministers and other strangers who were present.

In our limited space we cannot attempt to give even a meagre outline of the lecture. The object of the Professor was to show that the usual arguments in favour of the being and attributes of God, drawn from reason, are, logically viewed, unsatisfactory, and that our assurance of the existence and perfection of God, like our assurance of our own existence and of the existence of an external world, is based on consciousness. We hope to give the lecture itself in another number.

Principal Willis presided and conducted the devotional exercises.

We rejoice to state that the number of students is considerably increased. Between 60 and 70 are now in actual attendance, without reckoning those who are taking a university course, before commencing the study of theology in Knox College. The work is now going on with spirit. We trust that the prayers lately offered up in behalf of the Theological Institution in all its interests may be heard, and that in answer to them, there may be a large outpouring of the influences of the Spirit both on Professors and Students.

GODERICH.—The Rev. Robert Ure, formerly of Streetsville, was on the 8th ult. inducted as pastor of the congregation at Goderich. The field under the superintendence of Mr. Ure is extensive and important, and the prospects of usefulness are most encouraging. We doubt not that by the blessing of the Great Head of the Church, the happiest results will flow from the tie now formed between the people at Goderich and their new pastor.

TILSONBURGH.—We understand that it is the purpose of the people at Tilsonburgh to give a call to the Rev. W. Richardson, Preacher of the Gospel.

RIVERSDALE AND NORTH KINLOS.—The Rev. A. G. Forbes has received and accepted a call from the congregations at Riversdale and North Kinloss.

DALHOUSIE.—The congregation at Dalhousie have given a call to Rev. W. Scott.

MOISA.—The Rev. Archibald Stewart has accepted the call from the congregation of Mosa.

CENTRAL CHURCH, HAMILTON—REV. DR. ORMISTON.—The Rev. Dr. Ormiston, who has just returned from Europe, has been constituted a Life Director of the American Board of Foreign Missions, by the contribution, on the part of his congregation, of the sum of two hundred dollars. This is one of many tokens of esteem which Dr. Ormiston has received from his attached congregation.

AYR, STANLEY-STREET CHURCH—REV. G. IRVING.—The ladies connected with the Stanley-street Church, Ayr, have presented their pastor, the Rev. G. Irving, with a purse containing \$160, in token of their appreciation of his efforts to promote the religious interests of the congregation, especially of the young.

MR. BAIKIE, GALT.—Mr. James Baikie, for several years Principal of the Central School, Galt, having resigned his situation with a view of studying for the Ministry, was presented by the teachers and scholars of that Seminary with a valuable silver tea service, as a parting token of esteem and attachment. The scholars of the Bible class connected with Knox's Church at the same time presented Mr. Baikie with an elegant silver fruit basket. Mr. Baikie was universally prized as an able, diligent and faithful teacher.

ASHBURN—MR. JAMES MALCOLM.—Mr. James Malcolm, student, who has been labouring during the summer months at Ashburn, was on his return to College presented by the ladies connected with the congregation in which he was labouring, with a copy of Clarke's Commentary on the Bible, with other substantial tokens of esteem.

REV. R. JAMIESON.—Letters have been received from Rev. R. Jamieson up to 15th July. Mr. Jamieson and his family were comfortably settled in their manse. Things were progressing favorably at New Westminster.

ALLISTON, ESSA ; CHURCH OPENED.—On Sabbath, September 14th, the church lately erected in this place, was opened for divine service in connexion with the Canada Presbyterian Church. There were three meetings on the occasion, and the ministers who officiated were, Dr. Burns of Knox College, Toronto ; Mr. Fraser of Bondhead, and Mr. Fletcher of Scarborough. The attendance on all the services was large, and fifty dollars were collected for the building

fund. The building is remarkably neat and commodious; the style new and tasteful; and the spire highly ornamental. The members of the church in this new locality are not as yet very numerous, but they have been united and liberal. The architect and builders, Messrs. Byers, Brothers, deserve in this connexion special notice. Such disinterestedness as they have exemplified is rare, and they are well entitled to the gratitude of the whole locality. The Rev. J. K. Hislop, a faithful missionary labourer in this promising field, has received a cordial invitation to become the first minister.

Special gratitude was expressed in all the services, on account of the remarkable preservation of the church from fire a few days before. A large house in the course of building in the immediate vicinity, along with a considerable quantity of lumber having caught fire, caused a destructive conflagration, by which one side of the church was scorched, and a large number of panes in the windows damaged. The building that took fire, together with the lumber near it, were completely consumed.

ANOTHER CHURCH OPENED—NOTTAWASAGA.—The Church at Bowmore was reared for worship some years ago, and it has been regularly used since, both for English and Gaelic services. There is now associated with Bowmore a congregation at Nottawasaga station, or Stayner, as it is henceforth to be called, in compliment to a respectable proprietor of the name, who has kindly granted the ground free, for erecting a church. The congregation as yet does not number any large amount of families, but they have been hearty and liberal; and the church they have erected is a neat substantial fabric, capable of holding about 250, and well situated. On the 12th October the church was opened by Dr. Burns of Toronto, who preached to a crowded audience at 11 o'clock. The congregation at three o'clock was not so large, but it was composed entirely of the members and the well wishers in the village, and was highly respectable. The village of Singhampton, in the Township of Osprey, having been associated with Bowmore and Stayner, all the three congregations will be placed under one Gaelic and English minister, and the prospect of a large and successful pastorship is exceedingly promising.

CHURCH OPENING IN NASSAGAWEYA.—The new church recently erected in Nassagaweya by Mr. McAulay's congregation was opened for public worship on Sabbath the 21st September. The services were conducted by the Rev. David Inglis of Hamilton, and Rev. John MacTavish of Woodville. The former preached in English, from *Eccles.* ch. v, 1, in the new church, and the latter in Gaelic, from *Jude*, verses 24 to 29, in the old church. Both services were ably and impressively conducted. The attendance at both places was not far short of 1,000 people. On Monday a soiree was held in the church which was largely attended, and interesting addresses were delivered by Revs. W. Barrie, E. Holmes, J. Thom, J. MacTavish and A. McLean. The handsome sum of \$156 was realized between the collections on Sabbath and the soiree. The size of the church, which is of stone, is 56 by 40 feet, and altogether, is one of the most substantial country churches in Canada. There is no debt on the building, which is very creditable to Mr. McAulay and his congregation. Mr. McAulay

has laboured for the last ten years in Nassagaweya, quietly, but earnestly, and consequently has the hearts and sympathy of his people. In short we congratulate both pastor and people on their auspicious circumstances. The congregation, much to their credit are taking steps to increase the salary of their excellent Pastor.—*Com.*

OAKVILLE.—The members of the congregation at Oakville have given a call to the Rev. P. Constantinides.

ST. VINCENT AND EUPHRASIA.—The congregations of St. Vincent and Euphrasia have given a call to the Rev. James McDowall.

General Religious Intelligence.

PROTESTANT DEMONSTRATION IN BELFAST.—A large Protestant meeting was lately held in Belfast for the purpose of giving expression to their sentiments with reference to the conduct of government in allowing Romish processions in Dublin, as in the late case of laying the foundation stone of the Catholic University, while Orange processions are prohibited in the North. This meeting was followed by serious rioting, mainly proceeding from the Romish party.

SYNOD OF THE UNION OF THE EVANGELICAL CHURCHES OF FRANCE.—We learn, from the *News of the Churches*, that the Synod of this body met at Laforce in the south of France. Owing to the hostility of certain parties difficulty was experienced in obtaining an authorisation of the meeting. This was ultimately obtained but it was coupled with certain vexatious restrictions. The meeting was opened with sermon by the Rev. Mr. Fisch of Paris. The Venerable Dr. Monod was chosen president. Twenty-nine churches were represented, six of these being recently organized. Forty-seven deputies from the churches were present. There were also four from Scotland, and others from Belgium, Lyons, Geneva, and Lausanne. Nothing could exceed the holy harmony, living graces, loving zeal which pervaded the meeting.

GERMANY—MEETING OF THE GUSTAVUS ADOLPHUS SOCIETY.—This Society, which has done so much for the spread of evangelical truth on the continent, held its meeting this year at Nuremberg, a city intimately associated with the memory of Luther. From the *News of the Churches* we learn that the receipts for last year were about £25,000, the largest amount ever raised in a single year. The Society had aided 559 churches.

RELIGIOUS CONDITION OF ITALY.—From the correspondence of the *News of the Churches* we learn that persecution is still attempted against those engaged in the circulation of the truth in its purity. A Colporteur of the British and Foreign Bible Society was arrested in Tuscany, and cast into prison for selling *immoral books*, these being Diodati's Bibles. On application being made to the Prefect of Florence the Marquis Torrearsa, the man was let at liberty. The Waldensian church has opened two new stations in Arezzo and Lucca. The priests are raising opposition, but the work is extending.

NEW ARCHBISHOP OF CANTERBURY.—Dr. Longley Archbishop of York has been appointed Archbishop of Canterbury.

Dr. Longley is a man of some ability, and has occupied various prominent positions in the church of England. Dr. Tait, Bishop of London, is mentioned as not unlikely to succeed Dr. Longley as Archbishop of York.

SCOTTISH EPISCOPAL CHURCH.—The Synod of the Scottish Episcopal Church lately met in Edinburgh. Dean Ramsay declined the appointment of Bishop-coadjutor of Edinburgh. A proposal to engage in a mission in Madagascar was brought before the Synod by a letter from the Bishop of Capetown. After consideration it was agreed that the church was not at present in a position to undertake such an enterprize.

CHAIR OF DIVINITY IN THE UNIVERSITY OF GLASGOW.—We observe it stated in Scotch papers that the chair in the University of Glasgow, vacant by the resignation of Dr. Hill, will be offered to Rev. Dr. Leitch, Principal of Queen's College Kingston, and lately minister of Monimail.

AFFAIRS IN THE UNITED STATES.—The war still rages, with no signs of a speedy termination. In the meantime much precious blood has been shed, and great sufferings have been endured. The missionary contributions are greatly affected by this state of things, and the effect will be still enhanced by the state of exchange. The emancipation proclamation of President Lincoln is commented on by the press in varied and opposite terms. Some loudly praise it, while others as strongly condemn it. We doubt not that in one way or other, God, in His providence, will eventually put an end to the reign of Slavery.

THE CALVINISTIC METHODISTS IN WALES.

Ever since the days of Whitfield there have been large numbers of Calvinistic Methodists in Wales, holding the doctrines of the Westminster Standards, and having many points of affinity with Presbyterians. Some years ago, a deputation from the English Presbyterian Church visited the annual assembly of that Church, and received a cordial welcome. Of late a leaning has been manifested towards the Presbyterian Churches of the country. The name of Methodist is by common consent yielding to that of Presbyterian, and a closer alliance is beginning to be cultivated with the Irish Presbyterian Church, which Body resolved at its last meeting to send a deputation to the Welsh Synod. The following interesting information regarding their colleges we take from the pages of the *Presbyterian Messenger*:—Many of our readers are aware that this influential body of Christians have two colleges in Wales, one at Bala in the north, and the other at Trevecca in the south. Bala College was opened in the year 1837, under the presidency of the Rev. Lewis Edwards, M.A., and the Rev. David Charles, B.A. In the year 1842, when Trevecca was opened, Mr. Charles removed there, and was succeeded at Bala by the Rev. John Parry. Both these institutions have been at work ever since, and very blessed are the effects which they have left upon the Principality. A fund of some seven or eight thousand pounds was made in the south towards the support of the college about the time of its opening, though a considerable amount of that sum was spent upon the venerable edifice erected by the apostolic Howell Harris as a home for the persecuted Christians of that time, which was transferred to the connection for collegiate purposes. In the north, on the other hand, the institution was supported by annual contributions from the monthly meetings or Presbyteries of the different counties. Of late, however, although great faithfulness was shown by the monthly meetings in bringing in their quota every year, yet the feeling was gaining strength that it was wrong to let an in-

stitution of such importance rest upon what *might* prove an uncertain support. An attempt or two was made at the formation of a fund, which, from some cause or other, proved unsuccessful. About five years ago, however, a gentleman who felt very strongly on the subject, and who seemed very well qualified to make something of it, the Rev. Edward Morgan, of Dyffryn, Merionethshire, was encouraged by the Association to go and lay the matter before the congregations, &c. With great love and strong faith Mr. Morgan took the matter in hand, and proposed making a fund of £20,000, allowing time to pay the sums promised in five annual instalments. The project then looked wild and impracticable. Many of the best men in the connection had grave misgivings that Mr. Morgan's idea would never prove anything better than a splendid dream. But he believed and worked; he threw his entire soul into the undertaking, and laboured with unflagging zeal and indefatigable industry. The result is that upwards of £19,000 are in the hand of the treasurers, and several of the counties have one instalment more to pay, and a few more than one. This great effort on behalf of the college has been the means of doing much good to the people, disarming many of the old prejudices against academic culture, bringing them more to realise the incalculable benefits received through the institution, and deepening and strengthening their sympathies with the cause of education and the progress of the kingdom of God. We understand that the Rev. David Charles has resigned his place as principal of Trevecca College, and that there is a strong feeling now, both in the north and in the south, of the desirability of fixing upon some central place, and amalgamating the two institutions, and having one good college, with a strong staff of professors, for the entire connection. The subject is likely to be mooted at the ensuing meetings of the associations. When we add that these good people are in many places making great efforts in establishing a better organized ministry, and almost all over the country repairing, enlarging, and rebuilding their chapels at an enormous expense, which they are making strenuous efforts as they proceed to defray, our readers may well infer that they are not weary in well-doing, and that a spirit of life from the Lord is strong amongst them."

Since the above was written, we may state that the Quarterly Association, or Synodical Conference of the Churches of the Calvinistic Methodists of Wales was held at Bangor during the second week of September. The Rev. Dr. Cooke and other delegates from Ireland were present and addressed the meeting. The following resolution was unanimously adopted:—

"That this meeting of ministers and deacons of the Welsh Calvinistic Methodists' Connexion, assembled at their quarterly Association at Bangor, 10th September, 1862, receive with brotherly regard the deputation from the Presbyterian Church in Ireland, together with the chairman of the committee appointed by the Presbyterian Church in England, to promote closer union between our respective Churches, and would express to them the warm sympathy which we feel towards the Presbyterian Church in England, Scotland, and Ireland, and our earnest desire for closer fraternal intercourse with them, more especially as entire accordance exists between us with reference to doctrine and with no material difference as respects Church polity; and we would gladly hail the day when our Churches shall not only be well known to each other, but when, in consequence of previous mutual visits and correspondence, we may be not merely in spirit, but in form and reality, *one*."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The fifty-second annual meeting of this Board was held lately at Springfield, Mass. The total amount raised during the past year was \$339,080, the expenditure being \$322,298. By retrenchment the debt of the Society has been reduced during the year from \$27,885 to \$11,103. It is proposed in the course of the current year to raise \$450,000.

Communications.

LETTER FROM REV. DR. ORMISTON.—GIFT OF BOOKS FROM JOHN HENDERSON, OF PARK.

REV. AND DEAR SIR,—Would you have the kindness to allow me to announce through the columns of the *Record* the following grateful piece of intelligence.

John Henderson Esq., of Park, Scotland, whose praise is in all the churches, with his wonted generosity, has sent to my address, several boxes of Books, for distribution among the ministers of the Canada Presbyterian Church—three volumes to each minister—viz. : “The Canon of the Holy Scriptures, from the double point of view, of Science and of Faith,” by L. Gaussen, D.D., Geneva; “The Sabbath, viewed in the light of Reason, Revelation and History, with sketches of its literature,” by the Rev. James Gilfillan Sterling; and “the Gospel to the Africans, a narrative of the Life and labours of the Rev. William Jamieson, in Jamaica and Old Calabar,” by his Son-in-law, the Rev. Alex. Robb, A.M., Missionary at Old Calabar. These volumes are recently published, and fresh from the minds of their authors, and have been hailed by a hearty welcome by the churches in Britain.

The books have just come to hand, and I have caused to be sent to each Presbytery clerk, a box containing the number of volumes apportioned to his Presbytery. If any minister has been ordained, or inducted, whose name does not appear on the last minutes of Synod, a copy of each volume will be forwarded to his address so soon as it is known. Few gifts are as acceptable to a minister as good books, and these are *books that are books*. I know of no way in which a greater boon could be conferred upon our church, than by furnishing her pastorate with good wholesome mental pabulum, and I feel confident that our congregations would consult their own highest interests, and growth in knowledge, were they to furnish each manse with a pastor's library, to which slight additions should be made of acknowledged merit, on the various themes of ministerial study.

Let this hint suffice for the present: you may perhaps hear from me again on the subject.

Meanwhile I am, yours very faithfully,

W. ORMISTON.

Hamilton, October 13th, 1862.

Missionary Intelligence.

LETTER FROM REV. JAMES NISBET.

RED RIVER SETTLEMENT, August 18, 1862.

MY DEAR MR. BURNS,—I have heard that there is a probability that a mail will be sent out to-day, and I wish to take the opportunity of sending you a few lines. I sent a letter to Mr. Reid by the last mail that left this, and in it I stated that we were making enquiries respecting the Indians. It is likely that Mr. R. will shew you the letter.

By several reliable persons we have been advised to establish a mission at Beren's River, on the east side of Lake Winnipeg, about 150 miles from this. The Hudson's Bay Company have a trading post there, and to it a number of Indians resort. One of our friends here had charge of that post for a number of years. Seven years ago he retired from the service and came here. At

that time the number of Indians frequenting the place was 300, fifty of whom were men fit for the hunt. When our friend left they were anxious to have a missionary, and specially to have a school for the children, and entrusted him to do what he could for them. The Methodist and Episcopal missionaries have paid them very few visits, but nothing of a permanent kind has yet been done for them, and both Episcopal and Methodist missionaries have told us that they have no claim on the station, and would be very glad if we would take it up. We understand that some of the Indians who were there seven years ago have gone to Norway House, but others have come from other parts, so that the number may not be much less than it was then. It is possible that one of us may make a canoe voyage down, and inspect the place for ourselves, but this we have not yet determined on.

If the committee think it advisable to establish such a mission, there would at the outset be special expenses incurred for building suitable premises, supplying the Indians with agricultural implements and tools to erect houses for themselves, for you may be aware that for generations the Indians have been accustomed to depend for almost everything on the white man, and he has an idea that the white man has everything in his power. To teach them self-reliance is a slow process. We feel assured that our people in the settlement would willingly contribute seed and such other help to the mission as may be in their power; and being easily reached from this both in summer and winter, would be a great advantage. It is a very good fishing station, (of great importance in an Indian mission.) The land is wooded, the patches of soil are remarkably rich. Our friend grew excellent barley and potatoes. Wheat grew too rank and rapid, and did not ripen well. Were it determined to enter on this enterprise you would require to send at least one additional missionary, and we would need to engage an interpreter and school master; one person might be found to do both. It would not do to disappoint the hopes that have been raised here by my coming, so that a missionary would be required either to take charge of the mission or to take my place here. I suppose that I would require at least to superintend the building department.

Now, about probable expense. It would be necessary to take a couple of workmen from this, and to put up a building to be used as church and school house, and another for the missionary's residence and store room, which, at the outset, would be of a limited kind, to be added to afterwards. We calculate that \$2,000 (two thousand dollars) would be required to put up such structures; to provide a very moderate supply of furnishing for these buildings, two oxen, two cows, a boat and nets (which will be required,) tools and agricultural implements for the use of the mission and the Indians, and also a stock of provisions for the first year would require \$750 (seven hundred and fifty dollars.) The permanent expense for salaries would not be less than \$1900 (one thousand dollars) per annum—\$800 to the missionary and \$200 to the interpreter; and the missionary would require to provide board and lodging for his interpreter. Congregations might be encouraged to send boxes of school requisites, clothing, &c., for the use of the mission.

I said in my letter to Mr. Reid that I hope the committee and yourself will consider our proposal before you determine on the establishment of a South

Sea Mission. You know that I would be the very last to oppose any thing likely to benefit the South Sea Islands; but if we are to have a mission among the Indians, let our suggestions be considered in connection with the present ability of the church. I have no doubt but funds will greatly increase when a mission is fully established.

We should like to know your mind on this subject as soon as possible; and if we shall see it to be best to pay a visit to Beren's River, we shall send the result immediately after.

I am happy to say that Mr. Black is quite fit for duty again. We are giving full supply (*forenoon and afternoon*) to the congregation here. At Little Britain one half day and one whole day alternately. At Assiniboine we give service every second Sabbath, a whole day and a half day alternately. To effect this we purpose to omit service at Little Britain once in eight weeks. Thus service is given to each place in proportion to its relative importance. Although the out-stations are not at present very large, they occupy important positions, and may by and by increase; which increase will of course very much depend on the nature of the changes that may be in store for this land, and the routes of travel that may be hereafter adopted to the gold fields. The accounts that have come from the prospecting party that left this in the spring are so far encouraging, but these will no doubt find their way into the *Globe* and other Canadian papers in due time. If the Canadian overland Company that has just been chartered succeeds we may hope for speedy changes here; and we hope they will be for the better, both to the settlers and the aborigines.

I shall hope to hear from you at your earliest convenience, and you may expect to have another letter from me before long.

Yours very truly,

JAMES NISBET.

FRENCH CANADIAN MISSION.

We give the following extracts from a circular lately issued by the Rev. A. F. Kemp, as Corresponding Secretary to the French Canadian Missionary Society, and addressed to ministers and Sabbath Schools Superintendents.

"Permit me to call your attention to the claims of the French-Canadian Missionary Society, and to the substantial aid which might be rendered to it by the Sabbath Schools of those Churches in Canada, by whom this mission has been mainly supported. The field of our operations lies at the very door of the Canadian Churches. The French Canadian Roman Catholics are in the strictest sense, our neighbours, whom it is an imperative Christian duty that we should care for. Nearly a million of immortal souls are under the fearful delusions of the Popish Anti-Christ in this country. Every effort is being made by the Priesthood to maintain and extend their influence. Nunneries and Schools are spread extensively over the land. Orders of Brotherhood, comprising many ardent followers of the Pope, devote themselves exclusively to the religious education of the young, and bid fair to hold ere long the education of Lower Canada in their grasp.

"Knowing the deadly delusions and idolatries of Popery, it is surely the duty of the Protestant Churches of Canada to put forth their utmost efforts to check its progress and to enlighten the minds of its people. An effectual means of accomplishing this is offered through the various agencies of the French Canadian Missionary Society. It has been for upwards of twenty years car-

rying on the arduous and interesting work of Evangelization in Lower Canada. By means of Missionaries and Colporteurs it has visited almost every parish in the Province, and extensively circulated the word of God and religious tracts in the French language.

“But that to which I would specially direct your attention at present, and for which I would solicit the interest of your Sabbath Schools, is the Missionary Institute at Pointe aux Trembles. At this place there are two large well-built and furnished houses for boarding and educating French Canadian boys and girls. These Schools could accommodate upwards of 200 pupils, but as yet we have not been able for want of funds to receive at one time more than 120, and last year we had only 93 although the Institute could easily be filled. Many children of both sexes have there received the word of life. God has greatly blessed the labours of his devoted servants in these schools. The children on returning to their homes have, too, exerted an important influence in their neighbourhoods, and frequently prepared the way for the labours of the Missionary.

“Could not the Sabbath Schools of Canada fill these Institutions with Scholars? The cost of maintaining a boy or a girl for the whole season at Pointe aux Trembles is only \$30. Were the larger Sabbath Schools to adopt one or two pupils for whose education they would provide, and for whose spiritual illumination they would pray; and were the smaller schools to contribute, according to their ability for the support of the Institutes, it cannot be doubted that they would be able to fill these Mission Schools with children. They would thus be doing a great and good work for Christ. The Committee would name pupils to schools willing to adopt them, and would send to such schools reports of their pupils' progress every two months, along with such other information regarding the Mission as, might, from time to time, be published.”

FREE CHURCH MISSIONS—INTERESTING INTELLIGENCE FROM DR. DUFF.

The October number of the *Free Church Record* contains an extremely interesting communication from Dr. Duff. He refers to a spiritual awakening among the youths at the Branch Stations of Culna, Bansberia, and Mahanad. As the fruit of this awakening seven or eight young persons have in the course of a short time been gathered into the christian fold. The circumstances connected with the conversion of some of these young persons are very striking and interesting. Some of them stated that they had been first convinced of the falsehood of Hinduism and the truth of Christianity by reading the fourth book of the series of English Instructors used in the Mission School, containing a distinct epitome of the Bible History from Genesis to the end of the Acts. No doubt through the same means the good seed is sown in many a mind, where it will yet germinate and bring forth fruit. One of the converts is a female, a young widow of only fourteen years of age, who was put to the most severe trials before her friends would part from her, and leave her to enter the christian church. In connexion with another of the converts there was a most strenuous effort made by his relatives to prevent him from carrying out his purpose. He was brought before the magistrate, who was a Mohamiedan, but the case was so clear and the young man so strongly expressed his convictions and determination, that even the unfriendly judge had no alternative but to allow him to go with the Missionaries.

One of the native Missionaries declares that there are in the school at Culna at least 100 young men who have expressed a desire to follow the Lord Jesus Christ.

With reference to these movements, Dr. Duff writes:

“What shall we say to these things? My narrative is a plain, bald, naked statement of facts, with only so much of explanation as to render them simply intelligible.

But are they not well fitted to awaken thought, to stimulate flagging interest, and to quicken prayer? Within the course of a few weeks, at three of our branch stations, scores of immortal souls have been stirred up from the depths; persecution for the truth's sake has been rampant; already have seven young immortals, after passing through a fiery furnace of trial, been snatched as brands from the burning, and another of somewhat maturer age, but recently a heathen, added to the congregation of the faithful; while there are further tidings of deep convictions, earnest inquiries, yea, and of bonds and imprisonments for the sake of the truth as it is in Jesus.

Long—the Lord alone knows how long and how anxiously—have we been waiting for the heavenly shower to descend upon us, in this dry, scorched and weary land. Are these some of the first droppings? The Lord in mercy grant that they may so prove, and that we may soon hear “the sound of an abundance of rain!”

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

JAMAICA.—The October number of the *Record* contains an account of the return of the Rev. A. G. Hogg. He received a most welcome and enthusiastic reception from his people, from whom he had about a year been separated. The communion was dispensed on the Sabbath after his return. With few exceptions his people are adorning the gospel of their Lord and Saviour.

GRAND CAYMANAS.—MISSIONARIES DISABLED.—Both the missionaries of the Grand Caymanas have been visited by illness. The Rev. W. Whitecross has ruptured a blood vessel, from the effects of which he has continued to suffer. The Rev. J. Elmslie, who has been a missionary in the island for sixteen years, and has gathered four congregations, with an aggregate membership of 400, has had an attack of paralysis. This devoted and useful missionary has been enabled in some measure to resume his labours. He says the revival movement has passed away. In some places a good work has been done, but in other places things are in a declining state. He earnestly pleads for the outpouring of the Holy Spirit and the vivifying influences of the sun of righteousness.

AFRICA.—ADELAIDE.—The Rev. P. Davidson, formerly of Brechin, has reached Adelaide, in South Africa, the field of his future labours, where he has been inducted, with the happiest prospects of success.

JEWISH MISSIONS.—ALEPPO.—The first public examination of Dr. Wortabet's Schools took place in the beginning of August. Great interest was excited. Amidst great opposition the schools appear to be exerting a very beneficial influence.

INDIA.—Long letters had been received from Rev. Messrs. Robson and Glardon. Caste prejudices had been interfering with the Mission School. Some of the native teachers had retired from the schools, carrying with them not a few scholars. The missionaries hope that notwithstanding these difficulties the schools may prosper.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

INDIA.—BORSAD.—The October *Record* contains an interesting letter from the Rev. Mr. Taylor, whose labours have been greatly blessed at Borsad. He gives an interesting account of a new settlement founded in the vicinity of Ahmedabad, by the removal thither of a number of the converts from Borsad.

With reference to a religious movement which has been going on among the people, Mr. Taylor writes:

“I feel some difficulty in characterising this movement, that in a few weeks has so largely added to the list of our inquirers. A spirit of hearing has been widely poured forth throughout the province. But in this move there is also a determination to profess the truth openly. I miss, however, a heartfelt conviction of sin, and a personal longing for Jesus as the Saviour. The movement, therefore, may be said

to be defective in character, yet we are thankful that a rich door of usefulness is presented to us. Even a defective profession of Christianity gives the preacher and teacher a great advantage in dealing with his hearers and pupils. There is greater room for close personal and heart dealing. God will bless his own appointed means in working the diversified fields he presents to the operation of his servants. Work this year is much in advance of what it was last year. May God send down his own blessed spirit, revive his work in our hearts, and soon show a large Church in Gujurat.

Since my return to the Mission, six adults and 22 children have been baptised.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

The October *Messenger* contain a letter from the Rev. Behari Lal Singh, giving an account of the Mission Schools now connected with the English Presbyterian Church. There are in all five schools, embracing 260 scholars, superintended by 8 teachers. The Lieutenant-Governor had lately visited and examined the schools, with which he expressed himself much pleased. The missionary, while surrounded by many discouragements, trusts in God and seeks the grace of patient endurance and perseverance amidst toils and trials.

PRESBYTERIAN CHURCH OF LOWER PROVINCES.

We quote the following from the October number of the *Home and Foreign Record* of the Presbyterian Church of the Lower Provinces. We deeply sympathize with our brethren in the Lower Provinces in the succession of sore trials while they have been called upon to bear in their missionary work. May their trials be all sanctified!

"During the past year the messengers of woe from our Foreign Mission have succeeded each other so rapidly, that like the servants of the man of Uz, one has scarcely finished his tale of sorrows till another has arrived with tidings, sometimes, still more distressing. By the following letter received by the first September steamer, it will be seen that death has been again visiting our Mission Band, already so much reduced; and that Mrs Matheson has finished her earthly course."

ANNEPUM, March 14, 1862.

During the past year, mail after mail has doubtless conveyed to you sad tidings respecting the desolation which death has been making among us. Upon the hearts of some these tidings have fallen with a greater, upon others with a lesser severity. To some hearts they have come home very closely, and have been felt very keenly by those by whom communicated.

This letter too contains sad intelligence, and if every heart knoweth its own bitterness, the heart of him by whom these lines are written, feels in so doing, a sorrow, with which no stranger can intermeddle.

In our last letter from this island you were informed that Mrs. Matheson had been ill for some time previously, and though our prospects respecting her complete recovery were at that time anything but encouraging, yet none of us imagined that the number of her days on earth was so nearly fulfilled; rather did we hope that she might again rally, and for a time at least be permitted to serve on earth her Lord and master. He, however, with whom is the number of our days, thought otherwise; and while we were doing what we could for the regaining of her strength, that she might still labor in the Lord's vineyard, God was designing her for rest, yes for rest in heaven.

Not only during her last illness, but during all the trying scenes through which we had together passed, which have been neither few nor small, she has ever manifested the most entire resignation to the will of God in everything, expressing it as her desire to live, labour, and die in the cause of God, provided such was his will concerning her, or to leave the world, and (as she used to say) go home to Jesus.

Respecting the loss which your Mission has sustained by her sudden and unexpected removal from earth, I cannot now speak. To surviving friends I would simply say, let us rejoice in the assurance that we are not called upon to mourn as

those who have no hope. Our loss has been to her great gain, and while we are left alone to fight the battles of the Lord, in a world of sin and sorrow, we know that she is happy in the presence of God and the Lamb.

It will be gratifying to her friends to know that during her illness she was surrounded by kind friends, and that everything which christian love and sympathy could suggest, was done in order to minister to her necessities. Even had we been at home under a parental roof, nothing more could have been done for the supply, either of her temporal or spiritual wants.

Therefore bitter though the cup be which our Father hath mingled for us, we cannot but see that it contains many ingredients of love, mercy and wisdom.

The Lord hath done it, for what end we know not, but knowing that he is a God of unerring wisdom, and that he doeth all things well, we try to bow submissively.

Yours truly,

J. W. MATHESON."

Mrs. Matheson was the eldest daughter of the Rev. J. Johnston of Pictou, and the sister of the Rev. John Geddie. She died in her 25th year. Her character and life were such as eminently to adorn the doctrine of her Lord and Saviour Jesus Christ.

MELANCHOLY TIDINGS FROM CENTRAL AFRICA.

Intelligence has been received of the death of Mrs. Livingstone the wife of Dr. Livingstone. The following is an extract from a letter written by the Rev. James Stewart of the Free Church of Scotland, who went to Central Africa on a mission of inquiry. Mr. Stewart says:—"In addition to recent disasters, the accounts of which went home by last mail, I have now to tell you that Mrs. Livingstone is dead. She took fever, was ill seven days, and died last Sabbath evening, about sunset. We buried her next day, under a large baobab tree, a short distance from the house. Dr. Livingstone feels very keenly the blow that has fallen upon him. This is not all. Yesterday, news came down the river that the Oxford and Cambridge mission party have beat a retreat from their former position, and fallen back on the river Shire. They were formerly four days journey from it. The cause of such a retreat can be only want of food, or danger from some of their neighbours, near or remote. We have not been able to ascertain the truth, and shall not probably do so for some weeks. There is evidently something wrong; for I believe there is no doubt about the other part of the story, that the body of Mr. Burrup, the missionary, who died a few days after the Bishop, has been disinterred, and his head carried off, to be used, I suppose, as a charm against the enemies of its possessors."

After expressing his sympathy with Dr. Livingstone, Mr Stewart goes on to say: "Stunning as these blows are, my intention at present is to go as far as the Murchison Cataracts, on the river Shire. If there is a reasonable prospect of getting on, within a limited time, to Lake Nyassa, I shall go; if not I shall then turn homewards. I may be home within the two years from the time of starting."

Miscellaneous Extracts.

THE EMPEROR CONSTANTINE.

Dr. Stanley, in his "Lecture on the Eastern Church," thus describes the personal appearance and character of the first Christian Emperor.

Handsome, tall, stout, broad-shouldered he was a high specimen of one of the coarse military chiefs of the declining empire. When Eusebius first saw him, as a young man on a journey through Palestine, before his accession, all were struck by the sturdy health and vigor of his frame; and Eusebius perpetually recurs to it, and maintains that it lasted to the end of his life. In this latter days his red complexion and somewhat bloated appearance gave countenance

to the belief that he had been affected with leprosy. His eye was remarkable for a brightness, almost a glare, which reminded his courtiers of that of a lion. He had a contemptuous habit of throwing back his head, which, by bringing out the full proportions of his thick neck, procured for him the nickname Trachala. His voice was remarkable for its gentleness and softness. In dress and outward demeanor the military commander was almost lost in the vanity and affectation of Oriental splendor. The spear of the soldier was almost always in his hand, and on his head he always wore a small helmet. But the helmet was studded with jewels, and it was bound around with the Oriental diadem, which he, first of the emperors, made a practice of wearing on all occasions. His robe was remarked for its unusual magnificence. It was always of the imperial purple or scarlet, and was made of silk, richly embroidered with pearls and flowers worked in gold. He was especially devoted to the care of his hair, ultimately adopting wigs of false hair of various colors, and in such profusion as to make a marked feature on his coins. First of the emperors since Hadrian, he wore a short beard.

He was not a great man, but he was by no means an ordinary man. Calculating and shrewd as he was, yet his worldly views were penetrated by a vein of religious sentiment, almost of Oriental superstition. He had a view of his difficult position as the ruler of a divided empire and divided Church. He had a short, dry humor, which stamps his sayings with an unmistakable authenticity, and gives an insight into the cynical contempt of mankind which he is said to have combined, by a curious yet not uncommon union with an inordinate love of praise. He had a presence of mind which was never thrown off its guard. He had the capacity of throwing himself, with almost fanatical energy, into whatever cause came before him for the moment. One instance at least he showed of consummate foresight and genius.

We have seen from his dress, and we see also from his language, that he was not without the wretched affectation which disfigured the demeanor of the later emperors. Against one great old Roman vice, that of voracious gluttony, he struggled, but struggled in vain. The Christian accounts all speak of his continence. Julian alone insinuates the contrary. It was only as despotic power and eastern manners made inroads into the original self-control of his character, that he was betrayed into that disregard of human life in his nearest and dearest relationships which, from the causes, darkened the declining years of the Grecian Alexander and the English Henry.

Proceedings of Presbyteries, &c.

PRESBYTERY OF STRATFORD.

This Presbytery met at Stratford on the 30th September last, the Rev. Thomas Lowry, Moderator.

A petition was received from Elma Centre, Molesworth, Listowell, and West Monkton, praying that these stations may be united under one pastoral charge, and also for the moderation of a call to a minister.

The prayer of the petition was granted, and Mr. Beattie was appointed to preach at Elma Centre on the 20th October, and to Moderate in a call.

Messrs. R. N. Grant and Wm. Moore having completed their literary course were examined as entrants of the first year in Theology, and passed their examination with the approbation of the Presbytery.

The subject of the State of Religion was taken up, when the Presbytery agreed to devote one sederunt at next ordinary meeting to the consideration of this subject, and the moderator was requested to introduce the same by an address on Missions.

Kirk Sessions were instructed to produce their Records, at the next ordinary meeting for examination.

Arrangements were made for supply of vacant congregations and Mission Stations.

The Presbytery adjourned to meet for ordinary business at Stratford, on the first Tuesday in January next at eleven o'clock, A.M.

WILLIAM DOAK, Pres. Clerk.

PRESBYTERY OF HAMILTON.

This Presbytery met at Hamilton on the 14th of October, there were fifteen ministers and five elders present.

Dr. Ormiston, in the name of John Henderson, Esq., of Park, Scotland, presented each minister of the Presbytery with a copy of the following books, namely Gausson on the Canon of the Holy Scriptures; Gilfillan on the Sabbath, and the Life and Labours of the Rev. Wm. Jamieson, Missionary to Old Calabar; and he was requested to give to Mr. Henderson, the hearty thanks of the recipients for his valuable gifts. The Doctor also stated that he had, as directed, sent forward the books to the other Presbyteries, that the ministers may receive their copies without delay.

The Presbytery received a memorial from the Hamilton Presbyterian Sabbath School Association, making certain representations, and asking Presbytery to aid them in producing uniformity in all the Schools within the bounds, and to bring the whole subject under the consideration of the Synod at its next meeting.

The Presbytery thanked the memorialists for bringing the matter under their consideration, and agreed—

1st Strongly to recommend that the same series of lessons be used in all the schools connected with the congregations under their care, commencing with January next

2nd That proper means be adopted to secure all desiderated information concerning the schools, such as their number, attendance, teachers, books, music, papers &c., returns to be made by April next.

3rd That a committee, consisting of Dr. Ormiston, Mr. Inglis and Mr. Burns, be appointed to carry out the objects of the above resolutions immediately, and also to report on the whole subject at next regular meeting, with a view of enabling the Presbytery to approach the Synod by overture at its next meeting in Hamilton, in June next.

The Presbytery were rejoiced to hear from their Home Mission Committee that their various stations, especially in the County of Welland, were progressing favourably, and they were resolved to prosecute the work with prayerful zeal.

It was also unanimously agreed to hold missionary meetings, throughout the bounds of the Presbytery, during the coming winter.

JOHN PORTEOUS, *Presbytery Clerk.*

PRESBYTERY OF GUELPH.

A meeting of this Presbytery was held at Guelph on Tuesday, the 30th of September; eleven ministers and six elders were present.

A letter from Mr. Lachlin Cameron, intimating his acceptance of the call from the Acton congregation was laid before Presbytery. The usual trials were prescribed, the Presbytery agreeing to meet to hear them, on Thursday, 23rd October, and, in the event of their being satisfactory, to ordain him at Acton, on Wednesday, 5th of November.

A letter from Mr. Archibald Stewart was read intimating that he declined accepting the call from the Minto congregation.

Mr. Middlemass brought forward the motion of which he had previously given notice, pledging the Presbytery to increased effort in the cultivation of their Mission Field, recommending the formation of missionary associations in connection with the congregations within the bounds, and appointing Messrs. Barrie and Ball to visit congregations with this view during the ensuing winter. The motion, after long and serious consideration, was carried unanimously in substance as above, the terms of the motion as originally presented having been amended in some particulars, to meet views expressed by some of the brethren.

An extract minute of the Presbytery of Toronto, intimating that having received a petition praying for the Union of the Georgetown and Limehouse Stations and their recognition as one congregation, they had deferred consideration of the said petition, that information of its having been presented might be conveyed to the Acton congregation through the Guelph Presbytery, was laid on the table and read. The Presbytery, after due consideration, resolved that the Acton congregation be cited to appear for any interest they may have in the matter, at the meeting at Acton on Wednesday, 5th November.

A circular letter from the Presbytery of Hamilton was read, intimating the intention of that Presbytery, to apply to the Synod for leave to admit the Rev. Joseph Henderson as a minister of the church.

Members of the Presbytery were appointed to supply Glenallan up to the second Sabbath of November.

The Presbytery unanimously agreed to petition the Governor-General and the Legislature against the endowment of denominational colleges.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg on the 30th of September.

Mr. Smith reported that he had discharged the duty assigned him at last meeting in connexion with the moderation of a call in the congregation of Port Hope; and laid on the table a call from that congregation to the Rev. John McMechan of Berlin, duly attested and numerously signed. The call was sustained, and ordered, with reasons of translations, to be transmitted to the Clerk of the Guelph Presbytery. Mr. McKenzie and Mr. Lees, elder, were appointed commissioners to prosecute said call before that Presbytery.

It was agreed to refer to the Synod to ascertain what parties have a right to vote in the election of ministers and office-bearers and at congregational meetings.

Messrs Gracey, McDonald, Roger, McNaughton, Becket, and Pritchard, students, were examined and certified to Knox College.

A statement was received from Mr William Jeffrey of the sums received by him as Treasurer of the Home Mission Fund, from which it appeared that no collections had been received from the following congregations—Millbrooke, South Cayan, Percy, Seymour, Baltimore, Keene, Westwood, Coiborne, Brighton. The Clerk was instructed to write to these congregations.

Mr Scott submitted a scheme for missionary meetings, which was agreed to and in which it was proposed to divide the Presbytery into five sections. The first named in each section to correspond with the others as to the time for holding their meetings.

1. Messrs Blain, Douglass and Paterson; 2. Scott, McKenzie and —— of Port Hope. 3. Alexander, Bowie, Roger and —— of Warsaw; 4. Duncan, Laing, Smith; 5. Andrews, Ewing and —— of Bethesda and Alwick. Messrs Laing and Brodie were appointed a committee to consider with regard to the Home Mission Fund, and the proportion that each congregation should contribute, and to communicate with the different kirk sessions.

A communication was read from the Rev. Peter McDermid resigning the pastoral charge of the congregations of Bethesda church and Alwick. Mr. McDermid and Mr. Isaac, sen. elder from Bethesda church being present were heard. Whereupon it was agreed—that the Presbytery having heard Mr. McDermid and Mr. Isaac, and learning that the state of Mr McDermid's health is such as still to make his resignation necessary, and learning from Mr. Isaac that the congregation are not prepared to oppose his resignation, though fully aware of his intention to resign, and considering that thus the reasons which led the Presbytery to decline accepting Mr. McDermid's resignation formerly are removed, resolve to accept the resignation now tendered and to declare the pastoral relation between Mr. McDermid and the congregations of Bethesda church and Alwick dissolved, they further record their sympathy with their brother Mr. McDermid and express their earnest hope that his health may be restored so as to enable him at no distant day to resume his duties as a minister in the church; also to express their sympathy with the congregations of Bethesda church and Alwick in their present circumstances; and to assure them that they will do every thing in their power to aid them in obtaining another pastor. Mr. Scott was appointed to dispense the Lord's Supper at Bethesda on the 19th of October, and also on that day to declare both churches vacant.

Next meeting to meet on the call of the Moderator as soon as the result of the Port Hope call is known; and at Peterboro' on the 2nd Tuesday of January at eleven o'clock, A. M.

JAMES BOWIE, *Presbytery Clerk.*

PRESBYTERY OF ONTARIO.

This Presbytery met at Columbus on Tuesday the 30th of September, when, besides a variety of other matters, the following business was duly transacted.

Considerable time was spent in discussing questions connected with Cartwright and Mauvers. The minister had previously craved certificates of official standing, and the people had asked their congregational names to be taken from the roll of Presbytery, in consequence of which a committee had been appointed to visit the localities and to urge the withdrawal of the said requests. The committee now presented their report, and an amicable adjustment was finally arrived at, which all the parties concerned eagerly hope will not be at any time disturbed.

Read a letter from Rev. J. Dick of Richmond Hill in reference to the Ashburn case. The Synod's commission in this case had previously recommended the Presbytery to supply the dissentients with the sacraments as well as preaching, though not organizing them into a separate congregation. Several members of the Presbytery had objected on various grounds to the recommendation, while the majority of the Presbytery had wished to obtain information on some points connected with it, before they could act upon it, and now the Clerk was instructed to ask through Mr. Dick a meeting of the commission, that they might deliberate on the points referred to, and acquaint the Presbytery with their finding thereon.

Resolutions adopted at a congregational meeting in Whitby were read; and after considering the state of matters in that town, together with a request for the dispensation of the communion, it was agreed to appoint Mr. Smith to take all necessary measures for organizing a regular Kirk Session, to conduct the service of the Lord's Supper on an early day and to arrange with the people as to the amount of support they may be able to give for supply of sermon during the next six months; also appointed Messrs. Burns, Smart, and Michael, elders, to act as assessors along with Mr. Smith.

The subject of Home Missions in connection with the Presbytery was brought up by Mr. McTavish, and interesting facts were reported by him. Mr. McT. was continued convener of the Presbytery's Mission Committee, and was also appointed to represent the Presbytery before the General Home Mission Committee, and endeavour to secure at least two probationers to labour within our missionary bounds for the next six months.

Mr. King, as convener of the committee appointed at a previous meeting to examine students, reported that seven young men had appeared before the committee and had been examined by them. The Presbytery received the report, and in terms of the committee assigned the positions of the students as follows, viz., Messrs. John Calder and John McNab for the 2nd year of Literary course; Mr. Robert H. Warden for the 3rd year do; Mr. David Fotheringham for the 1st year of Theological course; Mr. John Gibson for the 2nd year do; and Messrs. James Malcolm and Alexander Grant for the 3rd year do.

Messrs. McArthur and Monteath were appointed a committee to draft arrangements for missionary meetings throughout the bounds of the Presbytery, and to submit their draft at next ordinary meeting.

R. MONTEATH, *Presbytery Clerk, pro tem.*

PRESBYTERY OF HURON.

This Presbytery met in Clinton on Tuesday, the 14th instant. The division of Mr. Young's field of labour was taken up, and after petitions were read, Mr. Young decided to demit his pastoral care over the congregation at Bluevale. It was agreed that no action be now taken on this matter, but that parties be cited to appear for their interests at next ordinary meeting of Presbytery.

The resignation of Thames Road congregation was accepted, and the Clerk was instructed to correspond with the Clerk of the Stratford Presbytery, with the view of transferring the congregation at Kirktown to the Presbytery of Huron. A standing committee to examine students was appointed, consisting of the Rev. Messrs. Ross, Ure, Logie and McDonald, Rev. John Ross Convener. A call from Riversdale and East Kinloss in favour of the Rev. A. G. Forbes, was read and sustained. Mr. Forbes being present, the call was put into his hands, and was accepted by him. Subjects for discourses and for examination were given, and a special meeting of Presbytery was appointed to meet at Clinton on the last Wednesday of November next, to examine him and to take the necessary steps for his ordination if

they see fit. Petitions were read from Ashfield and Blythe, Manchester and Hullett, praying for moderations of a call. The prayer was granted, and members of Presbytery were appointed to attend to these matters.

A petition was read praying for the organization of a missionary station in the Township of Stephen. Mr. Logie was appointed to preach to the people of Stephen at his earliest convenience.

It was agreed to that each congregation and mission station within the bounds of the Presbytery be organised into a Missionary Society, and that the Presbytery's Home Mission Committee be instructed to draw up suitable arrangements, to forward them to the different congregations and mission stations, and also to appoint the time for the usual missionary meetings.

J. B. Taylor was examined before entering his last year in Theology. His examination was sustained.

A. D. McDonald, Pres. Clerk.

MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee met in Knox College on the 1st October. The distribution of Probationers was the principal matter that engaged the attention of the Committee. The following is the distribution of preachers for the winter six months:—

Presbytery of Montreal.....	Rev. F. Fenwick
“ “ Ottawa.....	Rev. J. Tait for 3 months: Mr. Kellough.
“ “ Brockville.....	Rev. J. Hume for 3 months: Rev. J. Tait for remainder of term.
“ “ Kingston.....	Rev. J. Scott for 3 months: Rev. T. Wilson for last 3 months.
“ “ Cobourg.....	Rev. W. Hay for 3 months: Rev. R. Scott and Rev. Fayette for last 3 months.
“ “ Ontario.....	Rev. W. Richardson: Rev. Mr. Martin for 3 months: Rev. R. D. McKay.
“ “ Toronto.....	Rev. R. Scott for 3 months: Rev. J. Ferguson till the end of November.
“ “ Guelph.....	Rev. R. Renwick for 3 months: Rev. J. Irvine, and Rev. J. Hume for last 3 mos: Rev. J. Ferguson from beginning of March: Rev. T. Wilson from 1st Dec. until middle of January.
“ “ Hamilton.....	Rev. J. Howie.
“ “ Paris.....	Rev. T. Wilson till end of Nov.: thereafter Rev. N. Paterson for 6 weeks.
“ “ London.....	Rev. Mr. Sutherland: Rev. G. Jamieson: Rev. R. Leask from 1st January: Rev. R. McKenzie for 3 months: Rev. John Scott and Rev. Mr. Martin for last 3 months of the term: Rev. J. Ferguson for months of January and February.
“ “ Huron.....	Rev. Mr. Fayette for 3 months: Rev. J. Ferguson for month of December. Rev. A. G. Forbes.
“ “ Stratford.....	Rev. J. Irvine for 3 mos: Rev. N. Paterson from middle of January.
“ “ Grey.....	Rev. R. McKenzie and Rev. W. Hay, both for last 3 months.

It was reported that Dr. Thornton had visited Bruce Mines and preached for two Sabbaths, and that the locality was to be visited also by Rev. A. Grant of Owen Sound.

Several applications for aid were deferred until next meeting.

Poetry.

THE DAY OF THE LORD.

"O earth, earth, earth, hear the word of the Lord"—Jer. xxi. 29.

FROM THE LATIN.

Give ear, O earth, give ear!
 Depths of the mighty sea!
 Give ear, O man! Give ear,
 All 'neath the sun that be!
 The day of wrath draws near,
 The dreadful day of doom;
 The sinner's bitter day,
 It maketh haste to come.
 Then shall these ancient skies
 Roll up and pass away:
 The sun shall blush, and hide
 Its face in dread dismay.
 The moon shall change and flee;
 The noon grow dark as night;
 The stars shall fall to earth
 In wild and sore affright.
 Alas! alas! alas!
 To whom in that great day,
 Shall the sad sinners flee,
 On whom for refuge stay?
 Lost, lost, for ever lost!
 Too late! too late! he cries;
 Lost, lost, for ever lost!
 The second death he dies.
 O Jesus, save and bless,
 O Son of God on high:
 Then safe in thee we live,
 And safe in Thee we die.
 Safe to the holy hills,
 Safe to the city blest;
 Safe from the toil below,
 Thou leadest to thy rest.

DR. BONAR.

Children's Corner.

THE ORPHAN OF JUGGERNAUT.

In the year 1828, a Brahmin family in North India, who had never heard the glad tidings of the Prince of Peace, set out on a pilgrimage to the temple of Juggernaut. Although they were heathen, they knew and felt they had committed sin; they wished to atone for it, and thought they could do so by taking a long and wearisome journey. The family consisted of the Pundit, his wife, and their little girl—only a few months old—and two or three servants. They had gone as far as Balasore, 150 miles from the temple, when the mother was taken ill. From that time the father disappeared, and was never heard of again.

With great difficulty the mother dragged herself and her babe up to the door of a house, where she hoped to find help, but was disappointed. A short time after this, a missionary passing by, found her lying on the ground, under the shade of a tree, with her starving infant clinging to her. He was a long way from the mission station, which made it difficult to obtain help, and he had to walk some miles before he could procure a cup of milk for her. After

three days the poor woman died. Who can tell whether the "story of the cross," which, for the first time in her life, she had heard from the friend who had so tenderly cared for her body, found an entrance into her heart; and that in that sad eleventh hour she looked to the Lamb of God to take away her sins!

The kind missionary took care of the little girl, until she was old enough to become an assistant teacher in the schools of the mission. She is now the happy and useful wife of the Rev. Behari Lal Sing of Calcutta.

About two years ago, this worthy minister was in England, and, at a public meeting on behalf of the Society for promoting Female Education in the East, concluded his interesting speech by asking British Christians to pray for his beloved wife, "that she may be a burning and shining light amongst her benighted sisters, and have wisdom and grace to train up her children in the nurture and admonition of the Lord."

MUSEUM OF KNOX COLLEGE.

The Curators gratefully acknowledge the following contributions:—

DONORS.	DONATIONS.
J. Mitchell, B.A., Student	Shells from the deposit of the Grand River; 30 species of <i>Helix</i> , <i>Melania</i> , <i>Succinia</i> and <i>Pupa</i> ; Plants from vicinity of York, C.W. 22 species to illustrate 16 Phanerogamic genera.
*Anonymously contributed	
A. Findlay, Student	Collection of British and West India Shells; 117 species, illustrating 43 genera of Gastropoda and Lamellibranchiata; Coral, <i>Cyathophillum</i> — ? fossilized; Ductor Historicus, published 1698, Dutch Tobacco Box; Coin of time of George III., 1797; Russian coin, 1794; Piece of Old London Bridge; Spicula of Sea-urchin; Specimens of Copper and Iron pyrites, & Iceland Spar.
Dr. J. Wallace	Specimen of <i>Coluber sirtalis</i> .
Wm. B. Imrie, Esq., } Jas. Keeler, Esq., }	
M. Davidson, Esq., Quebec	Indian Remains, pottery, bone needles, bone knife, stone mortars, pipes, &c.
Hugh Miller, Esq., King St., Toronto.	Miscellaneous collection of coins; Cannon ball from the Plains of Abraham.
Duncan Davidson, Student	Two remarkable eggs.
Hugh Mathieson, Esq., per D. J. }	Two specimens of fossilized coral, <i>Halysitus catenulatus</i> , and <i>Favosites Gothlandica</i> .
McInnis, Student	
James Hubbert	Nodular specimen of Gypsum with cavities left by the removal of quartz crystals, Insects, plants, &c.
Miss Hamilton, Windsor St., Toronto.	Trilobite <i>Homolonatus delphinocephalus</i> .
	3 specimens native silver from L. Superior.
	2 " native copper "
	1 " irised copper pyrites from Bruce Mines.
	6 Agates from Lake Superior.
	2 Chalcedonies.
	Fragment of stone from the ruins of Kirk of Alloway.
	Spawn incrustated with carbonate of lime, from Lake Huron

We have received from Haggart & Bros., the enterprising firm of Mechanists, Brampton, three entomological cases. Donations of this kind are particularly requested.

* The lady to whose kindness we are indebted for these specimens would confer a favour by sending her name to the Secretary of the Board of Curators

THE HOME AND FOREIGN RECORD OF
MONEYS RECEIVED UP TO 12ND OCTOBER.

KNOX COLLEGE.		Georgetown	\$5 86
South Gower	\$1 60	Linchouse	5 14
Hibbert	3 35		— \$11 00
La Chute (Henry's Church).....	10 52	Bristol.....	10 00
Prescott	12 00	Bowmanville, Front.....	\$6 22
SYNOD FUND.		“ Rear	8 40
Norval and Union	9 93		— 14 62
Ancaster E.	\$4 25	Knox's Church, Toronto.....	39 00
“ W.	3 53	Dunbarton and Canton.....	15 80
“ Village	3 40	Scarborough.....	4 00
	— 1 20	Fisherville	4 00
Chatham (Rev. Mr. McColl's)....	7 30	“ S. S.....	2 40
Grimsby, &c.....	8 00	Scarborough.....	8 75
Hibbert	4 45	Pictou.....	12 06
Osgoode and Russell	7 00	Drummondville	9 00
Farnham Centre, &c.....	6 00	Verulam, Bobcaygeon & Cambray	6 00
St. Catharines	6 50	Fergus	15 00
Caledon and Orangeville.....	2 00	Norwood	2 50
Buxton	4 00	La Chute (Henry's Church)....	16 00
Shakspeare and Grant's Corners..	8 00	Melrose.....	\$6 00
Griersville, ad'l.....	0 10	Lonsdale	3 00
Madoc.....	2 73		— 9 00
Verulam, Bobcageon & Cambray.	8 00	Bradford	\$3 50
Westport	6 00	Scotch Settlement	3 63
Galt. 2nd con.....	10 00		— 7 13
Caledonia (Rev. J. Black's) \$7 50		Acton.....	10 25
Allan Settlement.....	7 00	Brockville.....	11 76
	— 14 50	Prescott.....	4 00
FRENCH-CANADIAN MISSION.		Thorold.....	5 35
Hastings	3 00	Osnabruck.....	2 00
Harpurhay	4 25	R. King, Ratho (donation).....	0 50
West Gwillimbury (First)	3 53	WIDOWS' FUND.	
Mount Forest	\$3 38	Prescott.....	6 00
Arthur (Gaelic)	3 86	With rates from Rev. W. C. Young,	
	— 7 24	Rev. T. S. Chambers, Rev. W.	
Chatham (Rev. Mr. McColl's)....	5 07	Fraser, Rev. J. Mitchell, Rev.	
South Cavan.....	6 00	R. F. Burns, Rev. R. Wallace,	
Keene	3 00	Rev. J. Hume, Rev. Mr. Fayette,	
St. Louis	\$7 50	Rev. A. Matheson.	
Valleyfield	3 50	FOREIGN MISSION.	
	— 11 00	South Bruce	\$3 00
Westwood.....	2 50	Greenock.....	3 25
North Gower	\$4 00		— 6 25
Gloucester	4 00	A Friend in Bruce.....	2 50
	— 8 00	Brantford (Zion Church).....	3 00
Nairn Church	4 00	COLLEGE BUILDING FUND.	
Binbrook	\$4 43	Subscriptions in Brockville, per	
Saltfleet	2 45	Sheriff Sherwood.....	15 00
	— 7 88	Montreal, ad., Lagauchetiere-st. Ch.	25 00
Puslinch E.	12 37	FUND FOR AGED AND INFIRM MINISTERS.	
Thamesford	12 00	South Gower	1 60
Port Elgin.....	3 00	HOME MISSION.	
Storrington.....	\$3 15	Brantford (Zion Church).....	6 00
Pittsburgh	1 33	MISSION TO AMERICAN INDIANS.	
	— 4 50	Friend	5 00
Coldsprings.....	4 00	FOR CHURCH AT ASSINIBOINE.	
Boston Church	11 25	Otonabee & A-phodel Bible Class	12 10
Fingal.....	7 00	Caledonia S. S. (Rev. J. Black)...	10 50
Caledon and Orangeville.....	3 00		