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THE

# HOME AND FOREIGN RECORD

OF

## THE CANADA PRESBYTERIAN CHURCH.

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No. 7.

MAY, 1862.

VOL. I.

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### THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS EXPOSED.

Among those who call themselves Christians there is a class who deny altogether the doctrine of the atonement. They tell us, among other things, that the representation which that doctrine gives of the character of God is so monstrous as to be utterly incredible: that it represents Him as thrown into a state of fury by the sins of men, as eager to find some object, however unsuitable, on which He may wreak His vengeance, and as pacified only when His blind rage has been expended on His own Son. They tell us, moreover, that this doctrine ascribes to Him conduct utterly inconsistent with all our notions of justice and of good government; that to punish the innocent, and then acquit the guilty on the ground of that punishment, are acts of gross injustice altogether at variance with the rectitude which Scripture and reason ascribe to the Supreme Ruler; and that to absolve from guilt and dispense rewards on another ground than the character and conduct of those who receive these blessings is subversive of all equity, and an encouragement to every form of iniquity. Socinus (from whom this class of persons take their name), after grossly misrepresenting the doctrine in ways like these, and assuming that his own notions of what is right and becoming must be the rule by which God governs, broadly announces his conclusion to be that, whether contained in the Scriptures or not, the doctrine of the atonement cannot be true.

The system of doctrine set forth in the standards of our church, and which is distinctively called Calvinism, has met with similar treatment at the hands of its assailants. It has been, and is, misrepresented and vilified to a degree never exceeded in the annals of controversy. To put the most charitable construction on this, and impute it to ignorance merely (a thing we certainly cannot do in all cases), will not remove its culpability, for no system has been more clearly and accurately defined, and it is a plain duty to take pains to understand what we assail. Its enemies have alleged that Calvinism makes God the author of sin, that it represents Him as a merciless tyrant who governs all things by mere arbitrary will without regard to justice, as having created a large portion of the human race for the sole purpose of making them miserable, as employing His Almighty power in compelling men to sin that He

may have a pretext for destroying them, as saving some do what they will, and damning others do what they can. They allege, moreover, that it destroys the free agency and accountability of man, reducing him to the level of a mere machine; and that it destroys the necessity and efficacy of means, thus making all exertion vain and useless. After grossly caricaturing and vilifying this system in these and in other ways, attributing to those who hold it sentiments which they deny and abhor, and attempting to fasten on them inferences which they equally repudiate, the conclusion is arrived at by many of its enemies, that no Scripture can possibly teach Calvinism.

John Wesley and his followers have especially signalled themselves by this method of assault, and are a notable instance of the degree to which men may be carried away by blinded prejudice. Of them an eminent living divine (Dr. Candlish of Edinburgh) says, "we can afford to smile at the bitter hatred of Calvinism which breathes through the Wesleyan writings, when we perceive the caricature of that system which they set up to be attacked." We should astonish and horrify many of our readers were we to quote some of the revolting terms in which that hatred has been expressed. Garbled quotations, too, have been adduced to sustain misrepresentations, and passages cited apart from accompanying qualifications or explanations, and in a sense which the authors repudiate. We give a specimen. In our Confession of Faith there is an article which says, "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin." This passage is quoted as follows by Wesley, to prove that Calvinism teaches that sin necessarily comes to pass, "The almighty power of God extends itself to the first fall, and all other sins of angels and men!" The article teaches that the power, wisdom and goodness of God, are manifested in His providence, that His providence extends to all sin in the way of permitting it, that though He permits it, He neither is nor can be the author or approver of it; and that His permission is not a bare one, but is accompanied with His restraining sinful actions, and overruling them for good:—in short, the substance of it is contained in the two texts, "God in times past suffered all nations to walk in their own ways," "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Acts xiv. 16, Psalms lxxvi. 10. But by picking out of it words here and there, the article is tortured into saying that the power of God extends itself to the sins of angels and men, so that they sin by necessity!

When such is the bitter spirit and unscrupulous style in which Calvinism is commonly assailed, and especially by Methodists, we were not surprised in reading some articles lately published as the review of a pamphlet in the *Christian Guardian* newspaper, the organ of Wesleyan Methodism in this Province, to find that the writer's zeal had hurried him into making the gross-

est misrepresentations, and casting recklessly the foulest aspersions. He does not scruple to contradict himself,—telling us for example in the same article that “Calvinists really think that their doctrines are the only ones which honor the grace of God,” and on the other hand that “they know that we (Methodists) hold the doctrines of grace as fully as they could desire;”—saying at one time that “Calvinism exalts grace at the sacrifice of everything else,” and at another, denouncing it as “destructive of grace” altogether. Referring to Calvinists, he says “they think Methodist doctrine very wicked, but he never could see the propriety of treating any doctrine as wickedness,” and then he afterwards vilifies Calvinism as being as opposite to perfections of God as hell is to heaven. He professes to write in a “perfectly kind spirit;” he is “unwilling to charge Calvinists with wilful misrepresentations;” advancing a step further, he says again “the misrepresentations of the pamphlet he reviews are so very great that he forbears characterising them as they deserve; there is just a possibility that obstinate prejudice blinded its author to the plainest distinctions;” and then after making these professions, he charges the author with “wilful misrepresentation” and “concealment,” with “dishonesty,” “trickery,” “deceit,” and “dishonest cunning pervading his whole tract.” Because the author whom he reviews says that transgression without freedom of will is no sin, this writer accuses him of “dishonesty,” of “pretending that Calvinists believe in the freedom of the will,” “as deceitfully using the word freedom in a sense opposite to that in which Arminians understand it,” and “as guilty of intentional ambiguity”—taking no cognizance of the fact that one of the articles in the Westminster Confession of Faith, which we presume the accused as a minister had solemnly declared to be the confession of his faith, declares that God has endowed the will of man with a certain natural liberty which is essential to it and to man as a rational and accountable creature; the article being to the effect that “God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.”

Mr. Isaac Taylor, an author who has long been of the foremost rank and of world-wide reputation, whose voluminous writings are almost all on religious subjects, and who, though he is sometimes too free and untrammelled in his speculations, is yet ever on the whole a decided friend of evangelical truth, this writer, without any foundation, charges with the lowest trickery and deliberate falsehood. He says, “Taylor knew that Methodism had always been remarkable for its social character and social means of grace: he therefore resorts to the trick of pretending that the chief defect of Methodism is that it ‘makes no provision for the social element in our nature.’ He pretends that it wants that which is one of its chief characteristics.” For all this, Mr. Taylor affords not the vestige of a foundation. He not only does not say what is here ascribed to him, but he says the very reverse. He certainly does advance grave charges against Wesleyan Methodism as to its theology, its spirit, its form of church government, and in various other respects; but as to the degree in which it employs the social element, he declares that “social organization thoroughly pervades it and is its very soul, and is carried out from its centre to its extremities, taking hold of, assimilating and employing absolutely

every individual who is enrolled on its lists." He enlarges on this, and attributes to it in great measure the rapidity of the spread of Methodism. (Wesley and Methodism, by Isaac Taylor, pp. 248, 249—New York edition.) And yet the writer referred to charges him with saying that "it makes no provision for the social element in our nature," putting the words within inverted commas so as to convey the impression that they are Taylor's; and then on this allegation which is the reverse of the truth, ascribes to him trickery and wilful falsehood.

The writer in question, in dealing with Calvinism, discovers the same reckless spirit in making unfounded charges, and in resorting to inverted commas to sustain them. He once and again ascribes to Calvinists the belief that God foreordains to death eternal the greater part of mankind "without any foresight of evil in them,"—putting the latter clause of the sentence in inverted commas, so as to convey the impression that he is quoting their own language, and from authorised standards of their faith; and he enlarges upon the impossibility of getting them to defend such a daring impeachment of divine justice. The reply is very simple. As in the case of Isaac Taylor, he attributes to them a doctrine the opposite of the truth, and then denounces them for holding it. It is for sin only, they hold, that God punishes; and it is for sin only as foreseen that He determined to punish. There is no such language to be found in any of our Standards as that which this writer pretends to quote: if any author ever advanced such a sentiment (and we do not believe any one could be found), he could be no Calvinist; it is just an unfounded calumny to ascribe to Calvinists any such doctrine; and yet this writer uses, and that repeatedly, inverted commas so as to make it appear that he is quoting their own language. After thus describing their doctrine to be the reverse of what it is, he gravely tells his readers that Calvinists will not join issue on the subject, and obstinately refuse to meet objections to this free wrath to the many, but that they sometimes say it belongs to Divine Sovereignty! In this way of dealing, we are taxed with sentiments we abhor, and then we are denounced and abused as if we held them. With regard to what he says about "the greater part of mankind," we merely state that Calvinism says nothing whatever as to what proportion of the human family, viewed as a whole, will be saved. God alone knows this; and He tells us that it is a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues. Our space is for the present exhausted.

M.

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## Official Notices.

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### MEETING OF SYNOD OF CANADA PRESBYTERIAN CHURCH.

In view of the annual meeting of Synod appointed to be held in Knox's Church, Toronto, on the first Tuesday of June ensuing, at half-past seven o'clock in the evening, the attention of the Presbyteries, Presbytery Clerks, and other parties concerned, is directed to the following standing orders, sanctioned *ad interim* by the Synod at its last meeting:—

## PRESBYTERY ROLLS.

Certified Rolls of Presbyteries shall be sent up by their respective Clerks, so as to be in the hands of the Clerk of Synod at least eight days before the Synod meets. (Presbytery Rolls should be forwarded to Rev. W. Fraser, Bond Head P. O.)

## COMMITTEE ON BUSINESS AND BILLS.

There shall be a Standing Committee on Business, consisting of the Clerks of the Synod and of Presbyteries, who shall arrange all the ordinary business of the Synod, prior to the day of its regular meetings, and such other business as may emerge during the Session of Synod. The Committee on Bills and Overtures shall consist of the said Clerks, together with a representative from each Presbytery, appointed by the Presbytery itself; but in the event of no such appointment being made, such representative shall be appointed by the Synod.

## PAPERS TO BE TRANSMITTED.

All papers for the Synod, or notification of the same, shall be transmitted to the Convener of the Committee on Business at least eight days before the meeting of Synod; and all such papers shall pass through the Committee on Bills and Overtures, before presentation to the Synod.

(No Convener of the Business Committee having been appointed, papers may be sent either to Rev. W. Fraser, Bond Head, or Rev. W. Reid, Toronto.)

## APPOINTMENT OF MODERATOR.

The Moderator shall be appointed in the manner following: that is to say, each Presbytery shall nominate for the moderatorship, a minister, either one of their own number, or a member of any other Presbytery of the Church, and the Presbytery Clerk shall return the name of the minister so nominated to the Clerk of the Synod, together with the Presbytery Roll, prior to the annual meeting of Synod. A list shall be formed of the members thus nominated, and the Synod shall, from such list, by open vote, appoint the Moderator. In the event of no nomination being made, the Synod shall elect the Moderator by the usual process of motion.

Presbyteries are required by the Synod to report on the Forms of Process, and also on the Regulations for the Distribution of Preachers and on Home Missions—see printed Minutes, p. 32.

It is most desirable that the Reports of all the Synodical Committees be ready before the meeting of Synod.

WILLIAM REID, }  
WILLIAM FRASER, } *Synod Clerks.*

## Home Ecclesiastical Intelligence.

WESTMINSTER.—The Rev. G. Simpson has received and accepted a call from the congregation at Westminster.

THORNBURY, &c.—The congregations of Thornbury, &c., have presented a call to the Rev. John Gauld.

EDEN MILLS AND ROCKWOOD.—The Rev. James Thom has received a call from the congregations at Eden Mills and Rockwood.

ROTHSAY.—The Rev. R. Rodgers having accepted the call from Rothsay, his ordination will take place on the 21st instant.

**WESTPORT.**—The Presbytery of Brockville met on 3rd ult. at Westport for the induction of the Rev. A. Melville, formerly of Edwardsburgh. The Rev. R. McKenzie presided, and the Rev. A. Lees addressed the pastor and people on their respective duties. There was a soiree in the evening, when addresses were delivered by the Rev. Messrs. McKenzie and Lees, by the newly inducted Pastor, and by Rev. Mr. Williams of the Wesleyan Church.

**ST. THOMAS.**—The Presbytery of Paris have unanimously resolved not to translate the Rev. D. McDiarmid from Chalmers Church, Woodstock, to St. Thomas.

**BELLEVILLE.**—The annual soiree of the congregation was held on evening of 10th ult., and was a very pleasant meeting. The congregation having previously requested Mr. McLaren, their pastor, to spend some months in travelling for the benefit of his health, presented him with a purse containing \$200 to assist in meeting the expenses of his travelling.

**OAKVILLE.**—The pastoral relationship between Mr. Nisbet and his congregation having come to an end, in consequence of his appointment as a missionary to the Red River country, his friends in Oakville presented to him, at a meeting held on the evening of the 31st March, an address with a purse containing a very substantial token of their esteem and regard. Mr. Nisbet has lived on the happiest terms with his brethren of various denominations, and it was pleasing to find the minister of the Church of England, and the minister of the Wesleyan Church both attending the meeting for tendering to Mr. Nisbet an expression of kindly feelings and of good wishes to his future comfort and success.

**HAMILTON—REV. DR. ORMISTON.**—The Rev. Dr. Ormiston, being about to visit Britain, was lately presented by his congregation with a purse containing \$400. The presentation took place at a soiree, which was more than usually interesting and successful.

**KNOX COLLEGE BOARD AND THE UNIVERSITY QUESTION.**—At the recent meeting of the Board of Management of Knox College, it was agreed to appoint a committee to watch the action of the Legislature on the subject of the University, and to petition, if thought necessary, against any division of the funds of the University and University College.

#### KNOX COLLEGE—CLOSE OF SESSION.

The close of the Session of Knox College took place on the 2nd ult. As is usual, there was a large attendance of ministers from the country, as well as of members and friends of the church in Toronto. The Session had passed pleasantly, and the examinations at the close were reported as very satisfactory. During the Session now closed, there were fifty-eight matriculated students in attendance, while there were several attending University College during the winter, whose names were not entered at Knox College.

The Principal presided, and the closing lecture was given by Dr. Burns. In the course of his lecture Dr. Burns gave a historical sketch of the Schools of Theology under the Old Testament, and those afterwards conducted by the Jews themselves, arranged in four classes; the schools of the Prophets, from the days of Samuel down to the captivity; the seminaries attached to synagogues and even to the Temple itself; the associations of learned rabbies and others for mutual improvement in Jewish literature and laws; and the schools kept after the destruction of the city and temple, at Tiberias, at Jerusalem, at Cæsarea, in Mesopotamia, at Babylon, at Alexandria in Egypt, and other places, schools which survived till the eleventh century of the Christian era, when they

were all put down by the Saracens, and the teachers scattered over the world. The argument from institutions of an educational kind under the theocracy, in favour of theological seminaries under the ordinary dispensations of Providence was stated and applied; and some account given of Christian seminaries from the middle of the second century downwards. The interesting account of the teaching of Polycarp, the disciple of John, as given by Ireneus, one of his pupils, was quoted from the ecclesiastical historian Eusebius. The famous school of Alexandria with its celebrated teachers, Athenagoras, Pantenus, Origen, and others, with similar schools in other cities, passed under review; and special notice taken of the encouragement given to such schools by Constantine and other Christian emperors, checked for a short time by the malignant efforts of Julian the apostate. The darkness that pressed on was in part relieved by the private academies of such men as Athanasius, St. Augustine, and Cyprian, and the theological college of Iona, in Mull of the Hebrides, diffused the light of science and religion over Britain and some parts of the continent. Charlemagne, Alfred, Alcuin, Anselm, and others, arrested by their seminaries the rapid progress of ignorance, and the "liberal studies" known by the names of *trivium* and *quadrivium*, scattered some scintillations of mind over a shapeless mass. The Protestant Reformation revived learning, and in both the Lutheran and Reformed churches, seminaries for training young men for the ministry were established or revived. Among these the academy at Geneva was specially noticed. It was opened in 1559 by Calvin and Beza, with an audience of six hundred students from all parts of Europe. To the present day it has had a succession of very accomplished teachers, but of late years its theology has been sadly blighted by rationalism. We now look with greater hope to the evangelical school under such men as D'Aubigne, Gaussens, and La Harpe. In the sounder schools of Germany and the United States, large additions have been made to the curriculum of theology; and exoetics, oriental literature, and Biblical criticism, in the widest sense, now occupy their deserved place. Let us hope that the sadly tainted theology of Oxford is undergoing a winnowing process, and will soon give place to forms of thought more Scriptural and holy. At the close, a fitting tribute was paid to the types of pure theology and sound Christian teaching in the lives and labours of such men as Chalmers, and Brown, and Alexander, and Cunningham. The lecture extended to about an hour, and was listened to throughout with deep attention and interest.

#### THE WIDOWS' FUND.

We have great pleasure in stating that the effort made by the congregations formerly connected with the United Presbyterian Church to raise such a sum for the Widows' Fund, as was considered equitable, has been very successful. The congregation of Lagachetiere street, Montreal, have resolved to raise the sum of six hundred dollars in three yearly instalments, on the understanding that a proportionate amount shall be otherwise raised. Other congregations have acted with most commendable liberality in the matter.

We have pleasure in inserting the following notice with reference to this matter:—

The ministers of the Canada Presbyterian Church previously belonging to the United Presbyterian Synod, who may be desirous of joining the Widows' Fund, are reminded that according to the law of Synod the period for doing so in this case expires at the date of its next meeting in June. It is well known that many ministers have refrained from joining the Fund until they should learn the success of the movement for raising within the congregations of the late U. P. Church the sum specified by the Synod at its meeting in Montreal. The Committee appointed by the Synod to raise the sum are happy to be able to report that the movement is *so far* very successful. Reports have not been received from all the Presbyteries, but from such as have been, it seems altogether certain that such an amount will be raised within the specified period



(three years) as will entitle every minister to join the fund, desirous of doing so. Ministers whose congregations are unable to raise the entire sum, or even the half of it, are specially requested *not* to allow that to act as a reason for not joining it—as, while most of the congregations reporting agree to raise the whole amount, a few have a greed to contribute, or have already contributed, largely in advance of that amount.

JOHN M. KING, *Convener, pro tem.*

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### STATISTICS OF OUR CHURCH.

Before this number of our *Record* reaches its subscribers, Blank Forms of the Annual Statistical Return and Financial Statement will have been sent to each of our Congregations and Stations, for the purpose of being filled up, and transmitted to the respective Clerks of Presbytery, on or before the 8th May. Notwithstanding the proverbial dryness of the subject, we deem it necessary to make a few remarks upon it, as the present will be the first Return since the Union. Great care has been taken to get a Form generally acceptable to the Church, and, though fuller, from its being the first, than will be necessary in future, yet an effort has been made to compile a Form as brief as possible, and at the same time fitted to exhibit a correct view of our outward state and prosperity, so far as figures can do so. The difficulties in accomplishing this desirable end have been increased through the Union, and, without great forbearance and pains on the part of congregations, correct Returns will not be obtained. As illustrative of this we need only refer to the Financial year. That of the late United Presbyterian Church extended from the 1st January to 31st December of each year; and the Synod having decided that it extend from 1st May to 30th April, the Union not having been consummated till the 6th June, a complete year cannot be embraced within the present Return. In regard to the Statistical Return and Synodical Collections, this will be of little consequence; but in regard to the Stipend and Congregational Contributions, the use of a broken period dating from the 6th June, would produce endless confusion and trouble. It has, therefore, been thought advisable to recommend that the two last items referred to be given from the 1st May, 1861, to 30th April, 1862. Considerable difference of opinion prevails respecting the propriety of having a column for average attendance at worship on the Lord's day, some even stating conscientious objections against it. But, on the other hand, the feeling appears so general in favour of such a column, that it has been found necessary to give it in a modified form, confining it to the principal diet. Should any, however, feel difficulty in filling up the numbers, they can give as a substitute the other half of the query—the number of sittings occupied.

The feeling has also been so strong in favour of including the Synodical schemes in the Congregational Return, that they have been inserted. They will, however, be corrected from the Agents' Books, and from having two separate Returns, the one will form a check upon the other, and fuller guarantees for their mutual correctness be thus afforded.

Owing to the increased size of our Church, it will be impossible for the Committee to present a report to the Synod, unless office-bearers take some pains and care in correctly preparing their Returns and transmitting them punctually to the Presbytery Clerks. Should any of the Blank Forms not reach any of the Congregations, or otherwise go astray, others may be obtained by applying to the Rev. W. Reid, Knox College, Toronto, or to the Clerk of the Presbytery of the bounds.

J. G.

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### LONDON—OPENING OF NEW CHURCH.

We noticed briefly in our last number the opening of the new church erected by the congregation of the Rev. Mr. Proudfoot. The place of worship formerly

occupied by this congregation was destroyed by fire in 1850, since which time they have worshipped in the Mechanics' Institute. The church, which was recently opened, situated in Clarence street, is a substantial and handsome brick building in the Gothic style, and is seated for from 400 to 500 persons. The services conducted by Rev. Messrs. Caven, of St. Mary's, Scott, of London, and Kennedy, of Dumbarton, were interesting, and solemn, and attended by large congregations. Collections were taken up at all the diots of worship in aid of the Building Fund. There was a soiree on Monday evening, when the church was completely filled. Addresses were delivered by Rev. Messrs. Scott, Nichol, Kennedy, and Dr. Ormiston. The proceeds of the soiree and the Sabbath collections were liberal, and will materially assist in paying off the balance of the debt.

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#### HESPELER.

The Secretary of the Presbyterian congregation in the village of Hespeler, begs to acknowledge receipt of the very handsome donation of \$50 in aid of the funds of the congregation, from the proceeds of the Ladies' New Year's Bazaar of Knox's Congregation, Galt; and also, to tender to the managers of the funds of the said Bazaar, the hearty acknowledgment and thanks of the congregation of Hespeler.

JOHN JOHNSTON, *Secretary.*

[We regret that the above notice was mislaid. It should have appeared in an earlier number.—EDITOR.]

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### General Religious Intelligence.

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**THE PERSECUTED PROTESTANTS OF SPAIN.**—Various efforts have been made by British christians to ameliorate the condition of the persecuted Protestants in Spain. General Alexander and the Rev. A. R. O. Dallas have lately returned from Spain. They had carried letters to the Duc de Montpensier, the brother-in-law of the Queen, and to other influential personages. Those who have recently visited Spain believe that, were it not for the influence of the Ecclesiastics, freedom from religious persecution would soon be secured. They gave a touching account of their visit to the prisoners, and of the emotion they manifested when they heard the letter of the Evangelical Alliance read.

**CONDEMNATION OF REV. D. J. HEATH, ONE OF THE NEW SCHOOL OF OXFORD INFIDELITY.**—Mr. Heath has been condemned by the "Court of Arches," but has appealed to the Judicial Committee of the Privy Council. In making this appeal he states that he did not intend to maintain any doctrines contrary to the Thirty-nine Articles, wherein he professes his entire belief. This confession, however, cannot very well be reconciled with his published opinions.

**PROTESTANT INSTITUTE OF SCOTLAND.**—Dr. Wylie's lectures having been brought to a close, prizes for excellence were given to several students. The lectures were attended by 150 students. Of the successful students some belonged to the Free Church, some to the United Presbyterian, and some to the Established Church.

**MEETING OF ENGLISH PRESBYTERIAN SYNOD.**—The annual meeting of Synod takes place this year in London. It is anticipated that the proceedings will be more than usually interesting from the reports to be presented on the subject of union with the United Presbyterian Church.

**UNITED PRESBYTERIAN CHURCH—COMMEMORATION OF 200TH ANNIVERSARY OF ACT OF UNIFORMITY.**—The United Presbyterian Presbytery of Edinburgh have appointed a committee with a view to measures being adopted for the com-  
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moration of the 200th anniversary of the refusal by two thousand ministers to read the Act of Uniformity in the time of Charles II.

UNITED PRESBYTERIAN CHURCH—THEOLOGICAL CURRICULUM.—Dr. Peddie in the United Presbyterian Presbytery of Edinburgh has given notice of an overture suggesting whether the Session might not be extended from eight weeks to four or five months; secondly, whether the curriculum might not consist of four instead of five years; and thirdly, whether the Professors ought not to be relieved of their pastoral charges, and allowed to devote themselves to the duties of their chairs.

NEW EDUCATIONAL BILL FOR SCOTLAND.—The Lord Advocate has brought in a new Educational Bill for Scotland. It establishes different classes of schools as rural, district, and burgh, and vests the management of schools in school committees. It is meeting with opposition from the Established Church.

VACANCIES IN NEW COLLEGE, EDINBURGH.—The Presbyteries of the Free Church are generally availing themselves of their privilege of nominating individuals for the vacancies in the New College. Dr. Candlish, Dr. Duff, and Dr. Buchanan, have been nominated for the Principalship, Dr. McCosh and Mr. Rainy for the Professorship. Most of the Presbyteries recommend the appointment of Mr. Davidson, at present Hebrew Tutor, to the situation of colleague and assistant to Dr. Duncan.

THE GREAT EXHIBITION.—Steps are being taken to provide for the spiritual instruction and improvements of the foreign visitors who may be expected in London. A number of foreign ministers have been requested to preach, including Dr. D'Aubigne, Dr. Krummacher, Dr. Tholuck, and men of similar standing.

AFFAIRS IN ITALY.—Matters in Italy appear to be approaching a crisis, so far as Rome is concerned. Garibaldi is again on the stage and is meeting with an enthusiastic reception wherever he goes. He is agitating for the settlement of the Roman and Venetian questions. The *Neus of the Churches* mentions that a protest has been lately presented to the Pope by the Societa Clerico-Liberale Italiana signed by 600 priests and 4000 of the laity. The same society has started a bi-weekly journal to advocate its views. The first article in the protest refers to the temporal power, which they insist shall be given up. One article contends that the "august majesty of the Catholic rites shall be purged of all the superstitions and pagan excesses of the worship of the Virgin and of the Saints, which weaken the sublime simplicity of the christian worship.

AUSTRIA.—We find in the *Neus of the Churches* a sketch of a new Religious Liberty Code presented to the Chamber of Deputies at Vienna. If faithfully carried out it secures a certain share of religious freedom, allowing every one at least of 18 years of age to choose a belief according to his or her conviction.

EFFORTS OF ROMAN CATHOLICS IN CHINA.—The Roman Catholic Church is making great efforts in China. A Bishop of Peking, seven missionary priests and fifteen sisters of mercy have lately gone to Peking.

PRESBYTERIANISM IN BOSTON, U. S.—The Rev. Dr. Scott, formerly of San Francisco, and a few years ago Moderator of the General Assembly (O. S.), has been called to the vacant Presbyterian Church in Boston—the church formerly under the pastoral charge of Rev. W. McLaren, now of Belleville, and more recently under that of Rev. Mr. McGill.

ADDRESS OF KINGSTON SABBATH REFORMATION SOCIETY.—We have received a copy of a very excellent address issued by the committee of the Kingston Sabbath Reformation Society. The address urges the duty of petitioning the Legislature for the abolition of Sabbath labour in Post Office Department, Sabbath traffic on Railways, &c.

NOBLE EXAMPLE OF LIBERALITY.—Mr. Peabody, for many years an American Banker in London, has given £150,000 for the establishment of some institution for the especial benefit of the working classes.

## Communications.

### OUR HOME MISSION WORK.

*To the Editor of the Canada Presbyterian Record.*

SIR,—I am glad that you have opened your columns, for the temperate and brotherly discussion of various matters which are intimately connected with the welfare of "our Zion." It would be very distressing, if this could not be done, in a manner becoming christians, and christians intimately associated in ecclesiastical fellowship. In all such bodies as ours, there will be considerable diversity of opinion on certain points, but the more frankly such diversity of opinion is brought out, so much the greater likelihood of coming to a harmonious and judicious course of action.

In connection with the Home Mission scheme, it seems to me, that a rather important preliminary question ought in the first place to be settled. We have got to such a stage in our history as a church, that there ought to be a marked distinction, made between supplying vacant congregations and strictly missionary appointments; yet, practically, I am not aware that any such distinction is observed. If a congregation is in a fit state to call and to support a minister, it ought also to be able to meet all its liabilities for supply of preaching. But if it is in such a state, then it requires preachers to be sent to it, simply that it may, with as much expedition as possible, select one from among them as pastor. To appoint, accordingly, a preacher to such vacant congregation for two or three months, would be unfair to all parties. It would prevent the congregation hearing a sufficiently large number of candidates, and it might happen that it would prevent a preacher, during the time of his probation, even occupying the pulpit of a congregation that might be in a fit state to call. But while this class of congregations will always be increasingly numerous, and ought, as far as possible, to be supplied with another preacher every three or four weeks, there are others that may be looked upon as strictly missionary stations, which need to be fostered by one being settled among them for five or six months; and, as they may be supposed not well able at first to meet their pecuniary engagements, assisted generously and kindly, but not in such a way as to cramp their own energies, by the church at large. As a preliminary, then, to any scheme of action, this distinction should be made and kept in each Presbytery; so that in sending to the Committee for Distribution of Preachers, the demands for the next three or six months, it might in each case be distinctly specified how many preachers were required for *ordinary supply*, and how many for mission work. In this way, with a very little care on the part of the Committee, the preachers might have all about an equal amount of both kinds of labour during the year. It would be absurdly unfair to a preacher, who may have for months been supplying Mission Stations, none of which were in a fit state to call a minister, to send him into a presbytery which may not have a single vacancy, in the technical sense of the term, within its bounds, while other preachers may have been supplying such vacancies all the time. Unless, however, this is in every case specified, the Committee of Distribution, must be working in the dark, and may, all unwittingly, do worthy brethren and congregations grave injustice. Having made this very necessary distinction (which has not been made yet), another vitally important preliminary would need to be established. It is very evident that strictly missionary fields would be much more efficiently cultivated, and brought to such a measure of strength as to be able to meet all their engagements, much sooner by having pastors settled in them, than by any amount of mere missionary service from preachers for a few months. Are we to say that such districts are removed from the strictly *missionary* department so soon as they are provided with pastors, and are to look for no more assistance *ab extra*? To

answer this question in the affirmative, would be followed by very serious consequences, indeed; and yet to proceed on the opposite principle would require very cautious and discriminating measures. One or other course, however, would have to be pursued, and whatever general plan of missionary operations may be determined on, ought to involve a Synodical decision on this point also.

For my part, I believe, it would be exceedingly short sighted and suicidal policy to nourish stations till, in order to further progress, a pastor ought to be settled in them, and then leave them and such pastor altogether to their own resources. The evils of such a course could easily be specified, if your space allowed. Fully persuaded that our Synod could never adopt such a policy, we should then have two departments of *Home Missionary labour*:—1st. Congregations and stations with settled pastors, but not able, fully, to support ordinances among themselves; and 2nd. Missionary stations not organized into congregations at all, but necessitous and inviting fields for evangelistic effort. How is this work to be overtaken in the most efficient manner? To leave it to individual presbyteries would seem to be attended with very serious and very apparent drawbacks; in as much as in those presbyteries where there is most evangelistic work to be done, there will generally be found least pecuniary ability. In such presbyteries a very considerable number of the congregations would require help themselves, and could be expected to do almost nothing for others. It would scarcely do for a minister to urge very strongly the claims of neighbouring stations when his own scanty stipend was but very irregularly paid. Some of the wealthiest presbyteries in the body, on the other hand, have really no mission fields at all, within their borders; and in some of those presbyteries, which might almost be called Mission Presbyteries, I see the doctrine is mooted, that every congregation, supplied with a pastor, must support him in full, or he may starve. Whatever individual ministers or presbyteries may think, right sure am I, that such is not the feeling of the Church in general. Yet I cannot see but what it will come to that if each presbytery is limited to its own resources. I am very far, indeed, from wishing to see the work taken out of the hands of the presbyteries, and would oppose any proposal to hand over such work to any committee, either Synodical, or such as Mr. Kemp proposes. But here is a difficulty which meets us at the very beginning; presbyteries with a superabundance of work but a very limited amount of money; others with a considerable degree of money power, but little or no missionary work to be done within their limits. How is this to be equalized? I would respectfully ask brethren in favour of separate presbyteries doing all their own work, both ordinary and extraordinary. I have never seen how it is proposed to obviate the injury to both parties, and "I should like to know."

With your leave I shall, in a subsequent communication, notice some of the drawbacks attendant upon a *central Fund*, especially as administered by the late U. P. Church of this province; and if possible, make a few remarks on Mr. Kemp's scheme, which seems to be, substantially, the establishment of five or six central funds, instead of one. In the meantime,

I am, &c.,

X. Y. Z.

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To CORRESPONDENTS.—Several communications, some of them received at too late a date, must be deferred.

*Philok*, who sent us a communication some time ago, did not send his name. His card must have dropped out.

In answer to a correspondent from the country, we beg to say that the word rendered "Bishop" means simply "overseer." It is often applied to Elders in the New Testament. The New Testament Bishops were not "Lord Bishops."

## Missionary Intelligence.

### MISSIONS OF FREE CHURCH.

**MADRAS.**—The mission work at Madras is sustained with vigour. At a late examination of the schools, there were present 769 out of a roll of 908. The number of young men under instruction at all the schools, including the branch stations, is 1890. In addition there are 783 girls under instruction, making a grand total 2473 of the youth of Madras and neighbourhood receiving a sound christian education. The Evangelistic work also goes on vigourously. There is an ordained native missionary at Conjeveram. There are native missionaries at Nellore and Chingleput, and there is the prospect of one being settled at Wallajahbad. The native church in Madras contributes liberally for the extension of the Gospel. In Madras there have been at times twenty weekly services, where addresses in Tamil, Telugu, and Hindustani have been given to large and attentive audiences. The seed is thus being industriously sown. May the dew of heaven come down to water it and render it fruitful.

**BOMBAY.**—Dr. Wilson and his fellow-labourers have been subjected to serious inconvenience by the removal of the mission from the premises occupied for thirty-one years. The removal was rendered necessary in consequence of the owner demanding a very exorbitant rent. The missionaries have done the best they could to make arrangements for the accommodation of the pupils, &c.

**PUNA.**—Rev. J. Mitchell is just about to return to Puna.

### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

**INDIA—SAFE ARRIVAL OF THE MISSIONARIES AT BEAWE.**—The Rev. Mr. Glardon, Mr. C. S. Valentine, and their wives, have arrived safely at Beawr, and received a very hearty welcome. They were accompanied by Abdool Meshih, a converted Mohammedan, who acts as Moonshi, and who is said to understand Hindustani, Persic, Arabic, and Marathi; and by Khan Jurgh, a converted native. These assistants had been obtained through Rev. Dr. Wilson, of the Free Church Mission at Bombay.

**MISSIONARY CONTRIBUTIONS.**—The following is the statement of the income and expenditure of the various funds of the United Presbyterian Church:

	Income.	Expenditure.
General Fund.....	£1,928 11 10	£1,164 11 4
Home Mission Fund.....	5,810 19 1	5,830 14 0
Gospel Ministry Support.....	1,258 6 10	1,027 14 0
Foreign Mission Fund.....	19,914 10 9	17,578 11 4
Supplementary Fund for education of Missionaries' children.....	587 6 4	587 6 4
Special Fund for London Church Extension, Liquidation of Debt Fund.....	2,061 16 6	3,664 9 8
Synod House Fund.....	1,934 12 8	2,956 6 7
Scholarship Fund.....	731 17 5	681 10 7
	995 8 2	308 16 7
	£33,423 8 0	£33,860 0 5½

### MISSIONS OF IRISH PRESBYTERIAN CHURCH.

**JEWISH MISSION AT DAMASCUS.**—Dr. Robson, who has now returned to Damascus, writes that things are still in an unsettled state. The Christian population do not seem to have improved their troubles as they ought to have done. Missionary operations are again commenced. A room was obtained for the

school, and it was soon full, so that the missionary is looking out for a second school. The Sabbath services are attended by about 25 natives, a number which, Dr. Robson thinks, is like to increase.

INDIA.—The April number of the *Missionary Herald* contains two letters from Dr. Glasgow dated at Rajkote, his first field of labour. He reports the schools as in a good condition both in regard to progress and numbers. There is a good attendance on the Sabbath, and a growing impression appears to be made on the class of Bhibs, several of whom have been baptized. Dr. Glasgow reports the completion of the Gujurati Scriptures, a work on which he has faithfully and creditably laboured.

#### CHINA MISSIONS OF THE ENGLISH PRESBYTERIAN CHURCH.

A late number of the English Presbyterian Messenger gives the following news of the work in China and its results:—

“Seven years since, there were not above forty converts at Amoy belonging to all the Missionary Societies. Now, there are above 600. During that period four stations have been set up in the Province of Fuhkien, in connection with the Mission; and regularly constituted Christian societies been formed, with their elders, and deacons, and schools. A goodly number of native preachers and teachers have been trained and sent forth on evangelistic work; and the Medical agency, in conjunction with the Missionary work, is being regularly carried on. The Mission work has been begun in the Tichew department of Canton—a native Church has been formed at Swatow, and the Gospel preached to some extent in the Surrounding towns and villages. During that period, also, two most devoted and singleminded labourers have been removed by death, and a third has been unwillingly necessitated to retire, and exchange the foreign field for labour at home. The history of the Mission in the past year has been, upon the whole, most encouraging, giving proofs of progress, alike in the consolidation of the infant Churches, and the extension of the work into new fields.

There are five stations around Amoy connected with the Mission, consisting of ninety or a hundred communicants. Death has removed from these infant Churches during the past year, several of the best of their members, who were conspicuous for their decided Christian character.

The new station at Anhai has been the more promising and hopeful in the past year. Last report mentioned the first fruits, after several years of anxious and persevering labour, in the baptism of four men on the “Gospel Boat” on the 9th September. Since then the number of inquirers has continued to increase. The Lord’s Supper was administered there, for the first time on Sabbath, 20th of January, when eleven members, eight men and three women, sat down at the table. These are now increased to twenty-five. This infant Church, though not a year old, has already become a Missionary Church, the members having chosen one of their number to preach the Gospel in the villages and their own neighbourhood, and out of their own deep poverty they subscribe towards his support.

The Medical Missionary work at Amoy continues to be prosecuted diligently by Dr. Carnegie. The hospital has been in operation since 1st May, and is getting a great fame in the surrounding country. It is supported by the resident merchants, and by the Chinese themselves, the five chief mandarins being among the chief contributors. The aggregate attendance for the first three months was 1,773, and the number of patients entered in the register 400, of whom 54 were Christians. The number of patients in hospital is 41, many of whom came from great distances.

A second centre of the Mission—in addition to Amoy—is Swatow, in the province of Canton, situated about 200 miles south-west of Amoy. Mr. Burns commenced work in March, 1856. There are at present the Rev. George Smith, and the Rev. H. L. McKenzie, aided more or less by six native brethren. It is

believed that here the Gospel is leavening the minds of the people, but there have been no baptisms during the year.

A new field of labour has been entered upon at Yam-chow, a place about twenty miles north-east of Swatow, where a native Christian, the fruits of former Missionary labour at that place, is rendering valuable assistance.

The Rev. W. C. Burns has completed a new hymn-book, in the Swatow dialect, containing twenty-eight hymns and three doxologies. He has also completed the printing of a new hymn-book in the Foochow dialect, consisting of thirty-three hymns, several of them founded on such Psalms as the 1st, 23rd, 63rd, 100th, and 103rd.

The Rev. Alex. Grant went down from Amoy in May to visit the congregation formed at Singapore by Si-boo, one of the first of the converts at Pechuia. The work there is in a hopeful state.

The new treaty has thrown the whole of China open to the Gospel. The eyes of Rome are especially turned to that vast empire, and the Jesuits are taking advantage of the treaty which gives them a claim to old ecclesiastical buildings. A cathedral is to be built at Chin-Chew, and they are pouring in priests to Formosa, while your Missions plead—but in vain—for men for these places.

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#### MADAGASCAR.

The *Missionary Magazine* contains an interesting letter from Rev. William Ellis, from Mauritius. The following facts are now clearly ascertained:—

“The number of Native Christians has not been exaggerated in the representations of their friends, but actually exceeds their largest calculation—the suffering captives are all set free, they have returned to their homes, and, under the auspices of the new government, enjoy unrestricted religious liberty—the Christians are importunately requesting the earliest visit of Mr. Ellis at the capital, and, through him, they entreat the Society to send Missionaries and Teachers forthwith; with equal urgency they beg for Bibles and other books from which they may acquire Scriptural and useful knowledge; and in all these measures they have the sanction and cordial concurrence of the new sovereign.”

Mr. Ellis has met with a warm reception from all classes of christians at Mauritius, and it is stated that no foreigner will be so gladly received at Antananarivo as Mr. Ellis. It is believed that by this time six missionary labourers, under the auspices of the London Missionary Society, have embarked for Madagascar. Dangers from various sources surround the cause in Madagascar, but it is hoped that amidst complicated evils the omnipotent power of God may surround the person of the new King, and that the christian church, which has been preserved and even enlarged through many years of cruel persecution, may still be protected and prospered by the abundant outpouring of the Holy Spirit.

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#### MORAVIAN MISSIONS.

According to the Report published at the end of last year the United Brethren have in Greenland 4 stations and 20 missionary labourers; in Labrador 4 stations and 29 labourers; among North American Indians 4 stations and 9 labourers; in the West Indies 39 stations and 105 missionary labourers; in the Mosquito Coast 5 stations and 12 labourers; in Surinam 13 stations and 63 labourers; in South Africa 10 stations and 59 labourers; in Australia 1 station and 6 labourers; in Tibet 1 station and 6 labourers—total, 81 stations and 309 labourers. The whole number of communicants reported in the Mission Stations is 19,848, of whom over 13,000 are in the West Indies.



## TURKISH MISSIONS OF AMERICAN BOARD.

The missions of the American Church in Turkey are on the whole in a hopeful state of progress. In several places the grace of liberality is manifesting in a remarkable manner, and the people are striving to maintain divine ordinances amongst themselves. The Theological School at Kharpool in Eastern Turkey is as successful as was anticipated. Upwards of 20 students attended last year. In Western Turkey, at Otlukceoy, there are several encouraging circumstances. Several young men met for the reading of the Scriptures, and are led to ask, "Can we find salvation in the Greek Church?" All classes are eager to receive Old Testament in the Bulgarian language.

## KARENS.

Converts multiply among the Karens. One of their preachers, in a journal of a tour among the churches of the Toungoo district, mentions the baptism of 250 persons on a profession of faith; and quite as many more have been enrolled as inquirers. Mr. Kincaid reports three baptisms.

BREAD FOUND AFTER MANY DAYS—TRACES IN PERSIA OF  
REV. H. MARTYN.

"The News of the Churches" for March contains an interesting account written by Mr. Batley of the Church Missionary Society, who lately died, of traces found at Shiraz in Persia of the influence of the devoted missionary Henry Martyn. The writer had been at Shiraz spending a few weeks. Having been invited to dine or sup with a Persian party in that city, he found a number of guests assembled. Among them was one who took but little part in the conversation, and appeared to be intimate with no one but the master of the house. After some days, Mr. Batley had an opportunity of conversing with this individual whose name was Mahomed Raheem. In the course of conversation he drew from the Persian the acknowledgment that he was a Christian. We give the rest in Mr. Batley's own words:—

"I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Raheem at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

"He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinions that it was the duty of every one to wear openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked. 'I will tell you' he replied. 'In the year 1223 (of the Hejira), there came to this city an Englishman, who taught the religion of Christ with a boldness unparalleled in Persia, in the midst of much scorn and ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahommed; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines with contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not

only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed—for he spoke Persian excellently—gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? the result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I ever avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion, the study of it has formed my most delightful occupation—its contents have often consoled me.

“Upon this he put into my hands a copy of the New Testament in Persian, on one of the blank leaves was written: ‘There is joy in heaven over one sinner that repenteth. HENRY MARTYN.’”

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## Miscellaneous Extracts.

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### POETRY.

#### THE LOVE THAT PASSETH KNOWLEDGE.

Not what I am, O Lord, but what Thou art!  
 That, that alone can be my soul's true rest;  
 Thy love, not mine, bids fear and doubt depart.  
 And stills the tempest of my tossing breast.  
 It is Thy perfect love that casts out fear:  
 I know the voice that speaks the “It is I;”  
 And in these well known words of heavenly cheer  
 I hear the joy that bids each sorrow fly.  
 Thy name is Love!—I hear it from yon cross;  
 Thy name is Love!—I read it on yon tomb;  
 All meaner love is perishable dross,  
 But this shall light me through the thickest gloom.  
 It blesses now, and shall for ever bless;  
 It saves me now, and shall for ever save;  
 It holds me up in days of helplessness;  
 It bears me safely o'er each swelling wave.  
 Girt with the love of God on every side,  
 Breathing that love as heaven's own healing air,  
 I work or wait, still following my guide,  
 Braving each foe, escaping every snare.  
 'Tis what I know of Thee, my Lord and God,  
 That fills my soul with peace, my lips with song;  
 Thou art my health, my joy, my staff and rod;  
 Leaning on Thee, in weakness I am strong.  
 I am all want and hunger; this faint heart  
 Pines for a fulness which it finds not here;  
 Dear ones are leaving; and as they depart,  
 Make room within for something yet more dear.  
 More of Thyself; O shew me, hour by hour,  
 More of Thy glory, O my God and Lord;  
 More of Thyself, in all Thy grace and power,  
 More of thy love and truth, Incarnate Word!

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF HURON.

The Presbytery of Huron met in Willis Church, Clinton, on the 8th day of April. On motion made and seconded, the Presbytery agreed to transfer to the care of the Presbytery of Grey the congregation at Orange Hill. The Rev. John Logie and the Rev. Mathew Barr were appointed to bring the matter before the Synod at the meeting in June.

The call from Goderich in favour of the Rev. D. McDiarmid, was read and examined, and the deputation appointed to attend to this matter was commended for the manner in which they discharged the duty entrusted to them. A petition was then read, numerously signed by members and adherents of the congregation, praying that the call be not sustained. Parties were heard in favour of the call and against it, and after long deliberation the Presbytery agreed not to sustain the call. Commissions were then given in and sustained in favour of several elders.

The Act anent the reception of ministers and probationers from other churches was taken up. The following bodies were recommended as those with whom this church can hold ecclesiastical fellowship:—The Free Church of Scotland; The United Presbyterian Church in Scotland, England and Ireland; The Presbyterian Church in Ireland; The Presbyterian Church in England; The Presbyterian Church of Victoria; The Presbyterian Church of New Brunswick; The Presbyterian Church of the Lower Provinces of British North America, and The United Presbyterian Church of North America. The Act was then approved of, with this exception, that in the latter sentence of the second paragraph, after "whole case" the following words be inserted, "that two thirds of the members of Presbytery present be satisfied."

The "Standing Orders" were approved of. The Rev. John Logie was appointed as a member of Synod's Committee on Bills and Overtures. The Rev. Dr. Burns was nominated as next Moderator of Synod.

The "Barrier Act" was approved of simpliciter, but the clauses added were separated from it as not belonging properly to it, and were approved of separately. The Act anent licensing students was read and approved, excepting that the "Thesis" be read in English instead of Latin. The overture anent Ministers' Stipends was read and agreed to. And all the congregation within the bounds of this Presbytery were required to send in a full return of their statistical and financial condition to the clerk by the middle of May.

A petition was read from the congregation of Ashfield, praying for the dispensation of sacraments, and that the Rev. D. McMillan be sent among them so soon as convenient; also asking for a moderator of Kirk Session. The Rev. J. Stewart was appointed Moderator of Kirk Session, and he was instructed to dispense the Lord's supper there in July, to be assisted by the Rev. A. McKay.

Mr. Geo. Jamieson was examined for license. The Presbytery taking a conjunct view of the whole examination agreed to sustain, and proceeded to license Mr. Jamieson to preach the gospel in the usual way.

The Rev. Wm. Mathieson was examined for ordination. His examination was sustained, and his ordination was appointed to take place on Thursday, the 1st of May, the Rev. A. McKay to preach and preside, Mr. Stewart to address the people, Mr. Inglis the Minister.

The Rev. Wm. C. Young requested the advice of the Presbytery anent his field, it being so extensive that he could not attend to it. The Presbytery, after hearing the statements of Mr. Young, agreed to the desirability of dividing that field into two separate charges, but after further consideration thought it better to leave matters as they are in the meantime. A petition from Wingham was read, praying for the dispensation of the Lord's Supper and to be organized. The Rev. Wm. C. Young was appointed to dispense the sacraments and to organize the congregation at his earliest convenience.

A petition was read from Kinloss, praying for the dispensation of the Lord's Supper. The Rev. A. McKay was appointed to dispense the sacrament there at his earliest convenience, and the clerk was instructed to write to the Rev. John Fraser, at the request of the people of Kinloss, to solicit his assistance on that occasion.

A letter was read anent application for assistance from the Central Fund. It was unanimously agreed to, that this Presbytery make no application for assistance this time. A special collection was appointed to be taken up in all the congregations within the bounds of this Presbytery to meet the necessary expenses thereof.

The Rev. Mr. Barr was appointed Moderator of Kirk Session of Goderich. Rev. A. D. McDonald, Moderator of Kirk Session of Blythe.

The Rev. Geo. Jamieson was appointed to St. Helens till further notice. J. B. Taylor to Blythe till 26th, then to Wingham till end of May. Rev. Mr. Matherson to Riversdale till time of ordination

A. D. McDONALD, *Pres. Clerk*

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### PRESBYTERY OF ONTARIO.

The above Presbytery met according to appointment at Prince Albert on the 18th ult. There was a good attendance and a large amount of business was transacted. It would neither be interesting nor profitable to report routine business, nor detail cases issuing in protests and appeals. But to all heal-hearted members of the Canada Presbyterian Church, it will be interesting to hear from time to time of her "cords been lengthened and her stakes strengthened."

Since the Presbytery of Ontario was constituted, very encouraging progress has been exhibited in the bounds. At the late meeting, the Presbytery had a report of the organization of a new congregation at Leaskdale, in the Township of Scott, which it is expected will by and by be supplied in conjunction with that lately formed in the village of Uxbridge.

The Presbytery was long and most agreeably occupied with the consideration of its Mission field, and hearing accounts of its progress and prosperity; and in devising measures for its more efficient supply.

An interesting and well-digested report of six weeks missionary labours, was read by the Rev. Robert Rodgers, who received thanks of the Presbytery for the zeal and devotedness to the cause which he had manifested, and for the judicious suggestions made in regard to the carrying on of the work in the numerous, destitute, and important localities he had visited.

Some of the abler congregations are evincing their sense of obligation in a very commendable way, by giving the Presbytery material aid in carrying on the Mission work. The congregations of Newton and Newcastle, for example, united under the ministry of Rev. George Riddell, have forwarded for the Presbytery's Mission Fund \$187.

The Presbytery is to meet again at Prince Albert on Tuesday, 16th May, and then to enter, as the first business, upon the consideration of the state of religion. Dr. Burns was nominated as Moderator of Synod.

R. H. THORNTON,  
*Presbytery Clerk.*

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### PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held on Friday, the 25th of March.

A letter from the Rev. Robert Rodgers, intimating his acceptance of the call from the Rothsay congregation, was read; and the Presbytery agreed to meet for his induction on Wednesday, the 21st of May.

A petition from the Minor congregation, praying for a moderation, was presented, and Messrs. Middlemiss and And. McLean were appointed to moderate in a call on the 20th of May.

A petition from the Kirk Session of the Acton congregation, praying for a moderation, was laid before the Court; and a statement was made on behalf of the Kirk Session, to the effect that the congregation generally concurred in the prayer of the petition. Several members of the Presbytery were disposed to appoint a moderation; but it was determined by a majority that a due regard to the rights and interests of congregations required that no such step should be taken, without satisfactory documentary evidence that a petition for a moderation was the result of the action of the congregation.

A petition from the Second Congregation of Galt, praying for a moderation, was presented, and, the Presbytery being given to understand that the call would be in

favour of a gentleman who is just concluding his studies, the same was ordered to lie on the table. The congregation were also allowed, on petition to that effect, to make arrangements, in the meantime, for their own supplies.

A petition from Eden and Rockwood for a moderation, was laid on the table. On a division the petition was granted, and Mr. Barrie was appointed to moderate in a call at Eden, on the 9th of April.

Mr. Hodgskin's "Reasons" of complaint against the decision of the Presbytery in reference to his claim upon the congregation of Doon and Hespeler, were given in; and the Clerk and Messrs. Smellie and Duff were appointed a Committee to draft answers to the same.

An application from Mr. Hodgskin for a certificate, with a view, as stated by him, of demitting his ministry, was laid before the Presbytery. Consideration of the application was delayed till his complaint to the Synod shall have been disposed of.

The Presbytery, after a full consideration of the Regulations in reference to Home Missions, &c., agreed to recommend their adoption with the following amendments;

They recommend a *semi-annual* distribution of the central fund, the rejection of the clause relating to the employment of Ordained Missionaries, the employment of such students only as have finished the second year of their Theological course, and the giving of a salary of \$300 instead of \$250 to Student Missionaries.

Mr. Ball gave notice that he would, at next meeting, move the transmission to the Synod of two overtures—the one having reference to the payment of the expenses incurred by members of Synodical Committees in attending the meetings, and the other recommending the consideration of the subject of the salaries of the officers of the Synod, with a view to their reduction.

Mr. Ball also gave notice that he would, at the next meeting, move that the congregations within the Presbytery be required to give in Quarterly Financial Returns. Messrs. Ball, Torrance, and Emslie, were appointed a Committee on psalmody.

#### PRESBYTERY OF HAMILTON.

This Presbytery met in Hamilton on the 8th and 9th days of April. Drs. Irvine and Ormiston, and Mr. Craigie, obtained leave of absence for a few months each, during the coming summer.

On the Records of the Kirk Sessions being presented for inspection, Mr. Inglis moved that they be examined from their last attestation by the Presbyteries which had the respective oversight of them.

Dr. Ormiston moved in amendment, that they be examined only from the date of the Union in last June. On the amendment being carried, Mr. Inglis protested, and appealed to the Synod.

Mr. Black's resignation of his charge of the Oneida congregation was accepted, and also that of Mr. Cheyne, of the congregation of Eastern Seneca, and the proper steps were taken to unite the two congregations in Oneida, and then form this united church with the congregations of Indiana and Eastern Seneca into one pastoral charge.

The vacant congregation in Caledonia was also erected into a distinct pastoral charge, and a moderation in a call granted.

Favourable reports were made concerning Port Colborne and Welland as Missionary fields, and the Presbytery agreed to give them supply of sermon for the next three months.

A memorial was laid on the Presbytery's table and read from parties in the Jarvis congregation, expressing dissatisfaction with the 7th clause of the "Act respecting the union of certain Presbyterian Churches therein named," and requesting the Presbytery to take such steps as may lead to an amendment of said clause in a way indicated in the memorial. The Presbytery agreed to refer the matter simpliciter to the Synod.

The Presbytery also agreed to adopt and transmit to Synod the following overture, namely:—That inasmuch as there appears to be a great diversity of sentiment and practice in the church as to the constitution of the Session or Sessions, in those pastoral charges where there are more than one place of worship; and whereas uniformity of practice is not only highly desirable, but actually indispensable to the harmonious working of the church: the Presbytery of Hamilton resolve to overture the Synod of the Canada Presbyterian Church, at its next meeting in Toronto on

the First Tuesday in June next, and they are hereby respectfully overtured to take the subject referred to into their serious consideration, and give forth a clear and distinct deliverance in the premises.

The Presbytery next considered the subjects sent down from Synod, and took up the Formula to be signed by ministers, &c., and agreed to insert the words, "while a member of the church," before "in my practice" in the twelfth line.

It was proposed to alter "Questions for the licensing of Probations," to "Questions for the licensing of Students."

The Presbytery approved of having one Central Fund for the contributions made for Missionary purposes.

JOHN PORTKOUS,

*Presbytery Clerk.*

### PRESBYTERY OF GREY.

The Presbytery of Grey held its ordinary Quarterly Meeting at Durham, on the 8th and 9th days of April.

Mr. Stevenson having tendered his resignation as Moderator, which was accepted Mr. Young, as next senior Minister on the roll, was appointed to the chair.

Mr. Grant reported that as appointed he had moderated in a call to Griersville, Williamstown, and Thorabury, and the Clerk laid on the table a call numerously signed in favor of Mr. Gauld. The call was sustained, and the Clerk having stated that he was authorised by Mr. Gauld to intimate his acceptance thereof, the induction was appointed to take place at Williamstown, on Wednesday, May 21st, at 12 o'clock. Mr. Grant to preach and preside, Mr. Dewar to address the Minister, and Mr. J. Cameron the people.

A Circular Letter on the table from the Presbytery of Cobourg, intimating their intention to propose that Mr. A. C. Stewart, formerly in connection with the late U. P. Church, more recently with the Presbyterian Church of Canada in connection with the Established Church of Scotland, be admitted by the Synod at its next meeting, a Minister of the Canada Presbyterian Church, having been taken up, it was moved by Mr. Stevenson, seconded by Mr. Moffat and agreed to, that the Presbytery would strongly express their sense of the desirableness of a previous investigation on the part of the Synod, into the procedure of Mr. Stewart at the time of his leaving the late U. P. Church, ere deciding whether it be for the good of the Canada Presbyterian Church to accept the offer of Mr. Stewart's services.

A document was received from Osprey and Nottawasaga Stations, the one being within the bounds of this Presbytery, the other within the bounds of the Presbytery of Toronto,—proposing union. It was moved by Mr. J. Cameron and agreed to that the Clerk be instructed to write to the Presbytery of Toronto to ask them to place Nottawasaga under the care of this Presbytery, so that the desire of the people may be attended to.

Mr. McLean having called the attention of the Presbytery to the Bruce Mines district, as an important field of labour, that seems naturally to fall under the care of this Presbytery, and to the desirableness of a visit being made to this district in the course of the ensuing summer, the Clerk was instructed to correspond with Mr. Reid, offering the man for such a visit if the Home Mission Committee will meet the expense, the Presbytery thinking it probable that at least part of the expense will be repaid.

Mr. McLean requested leave of absence for some months, that he might visit the Old Country for the benefit of his health, stating also that he had secured the services of a student in his congregation during his proposed absence, and thanking the Presbytery for having supplied his pulpit every alternate Sabbath for some time past. The request was unanimously granted, the Presbytery at the same time expressing their deep sympathy with Mr. McLean in his affliction, and their earnest hope that he may be enabled to return in restored health to resume his labours among them.

Reasons of protest and appeal against the decision of the Presbytery, at its recent meeting in Southampton in granting the prayer of the petition from 1st Congregation, Southampton and West Arran Stations, for the moderation of a call were read, and answers to said reasons were given in by the committee appointed for the purpose, and approved of

The Report of the Home Mission Committee was given in by Mr. J. Cameron, and sustained. *Inter alia* it was agreed that a supply of a month, that of May, be given to West Arran every day, and to Tara and Southampton alternately, Mr. Davidson being appointed for that purpose.

Mr. Topp, Toronto, was nominated as Moderator of next Synod. Mr. J. Cameron was appointed a member of the Synod's Committee on business and bills.

The forms of process were agreed to without alteration; also the regulations regarding preachers, and on Home Missions, with two or three alterations. In regard to Home Missions, it was resolved that the Presbytery regard it as a matter of the utmost importance that there should be a Central Fund, being convinced of the impossibility of working their large mission field on any other plan.

WM. PARK, *Pres. Clerk.*

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### PRESBYTERY OF STRATFORD.

A *pro re nata* meeting of the Presbytery of Stratford was held at St. Mary's on the 18th February last, "to consider the state of the congregations there, with a view to their union; and, if desirable, to consummate such union."

Papers were laid upon the table from Chalmers' Church, and from Widder Street Church, containing the arrangements made in connection with their financial affairs.

A letter was also laid upon the table by the Rev. David Beattie, preferring a claim upon the congregation of Chalmers' Church (in the event of their uniting with Widder Street Church), to the amount of \$331.95; and asking that said claim be recognised in the articles and basis of union.

The representatives from both congregations having intimated their desire that this claim should be disposed of before entering upon the other matters connected with the proposed union, the Presbytery agreed to acquiesce in this request; and steps were then taken to issue the case at the next ordinary meeting.

The Presbytery met for the transaction of ordinary business at Stratford, on the 25th and 26th March last.

The greater part of the time of the court was occupied with the claim preferred by Mr. Beattie against Chalmers' Church, St. Mary's.

After hearing parties and witnesses, the Presbytery, by a majority, agreed, that from the evidence had, it does not appear that the condition upon which Mr. Beattie founded his claim, was included in the arrangement which he made with the Committee; and that he has no claim upon the congregation founded upon said condition, that they do not regard Mr. Beattie's integrity as impaired by any part of his action in this matter; but that both parties failed to use due means to prevent misunderstandings. (The above is a very brief report of the Presbytery's deliverance.)

Mr. Beattie protested, and appealed to the Synod; and Messrs. Thos. M. Pherson, Wm. Meldrum, and James Boyd, dissented, and protested for leave to complain.

The Presbytery, on motion of Mr. Caven, unanimously agreed to nominate the Rev. Dr. Burns as Moderator, next Synod.

WILLIAM DOAK, *Pres. Clerk.*

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### PRESBYTERY OF LONDON.

This Presbytery held its regular meeting at London, on the 8th and 9th April.

Mr. Deas obtained leave of absence for six months, to enable him to try what effect a trip to Britain may have upon his health. Mr. Goodfellow was appointed Moderator of Sessions of Warwick and Adelaide, during Mr. Deas' absence.

The consideration of Mr. Ferguson's resignation was resumed. It was accepted; and Mr. Arch. Currie appointed to declare the Church of Lobo vacant.

It was agreed to forward to the Synod's Home Mission Committee a statement of the expenses incurred by the Buxton Mission, recommending their payment.

Financial returns were read from the majority of the congregations. Treasurers were urged to be regular in making these returns.

Sanction was given to the First Congregation of London to sell certain lots to defray the expense of their new erection.

Mr. Proudfoot was appointed member of the Committee of Bills and Overtures from this Presbytery; and Mr. Ure, of Streetsville, nominated as Moderator of next Synod.

Considerable time was spent on the remits of Synod.

The Act, "on the Distribution of Preachers and on Home Missions," being considered, and certain changes were approved, especially section 3, which was corrected to read thus:—"That the contributions raised by the respective Presbyteries be employed in the cultivation of the mission fields within their bounds; and that the surplus contributions from the Presbyteries, that have little or no mission field, form a central fund to be distributed annually by the Synod's Home Mission Committee in aid of those Presbyteries whose means are not equal to the mission field within their bounds." Section 4, it was agreed, should stand thus, "That the salary of Probationers shall be at the rate of \$426 per annum; and that they pay their own travelling expenses."

The Formula to be signed by Ministers, &c., was agreed to as it stands; and the Questions, with some alterations.

Section 1, of the "Act for the admission of Ministers," was adopted, substituting the following clause for that which goes before the words, "who shall come in the way of orderly translation,"—"That Ministers and Licentiates of those Churches with which this Church is in more intimate fellowship, viz., the Free Church of Scotland, the United Presbyterian Church in Scotland, the Irish Presbyterian Church, and the Presbyterian Church of the Lower Provinces."

The following appointments were made to vacant congregations and stations within our bounds:—

Amherstburg to be supplied by Mr. Bennett on April 13 and May 4; by Mr. Wm. Walker, on April 27; by Mr. Albert Simpson, on May 18 and three following Sabbaths; by Mr. McColl, Chatham, on June 23.

Tilbury, by Mr. A. Simpson, April 20 and three following Sabbaths; by Mr. King, on May 18; by Mr. Waddell, on May 25; by Mr. Kennedy, on June 22 and three following Sabbaths.

Florence and Bothwell, by Mr. Duff, on April 13 and three following Sabbaths; May 25 and two following Sabbaths; on June 29 and two following Sabbaths; by Mr. Clark, on June 15.

Albora, by Mr. McKay, on April 13 and 25; by Mr. Fraser, Catechist, on May 4 and 11; by Mr. Sutherland, on May 18; by Mr. Clark, on May 25; by Mr. McLennan, on June 22 and three following Sabbaths.

Mosa, by Mr. McLennan, on April 13 and 20; by Mr. McKay, on April 27 and two following Sabbaths; by Mr. Fraser, Catechist, on May 18 and June 1; by Mr. Duncan McMillan, on June 15; by Mr. Clark, on June 22 and 29.

Chalmer's Church, Dunwich, by Mr. McLennan, on April 27 and four following Sabbaths, also on June 15; by Mr. McColl, Catechist, on June 22; Messrs. John McMillan and N. McKinnon to dispense the Lord's Supper, on July 6.

Delaware and Lambeth, by Mr. Kennedy, on April 20 and two following Sabbaths; by Mr. Fletcher, on May 18; by Mr. Renwick, on May 25 and June 1; by Mr. Tait' on June 15 and 22; by Mr. Duff, on July 6 and 13.

Westminster, by Mr. Howie, on April 13; by Mr. Montgomery, on April 20 and 27; by Mr. Forrest, Catechist, on May 4; by Mr. Duff, on May 11 and 18; by Mr. Proudfoot, on the afternoon of June 1; by Mr. Fraser, Catechist, on June 15; by Mr. Scott, on the afternoon of June 22.

Frampton, by Mr. Forrest, Catechist, on April 13; by Mr. Gauld, on April 20 and three following Sabbaths; by Mr. Clark, on May 18; by Mr. Kennedy, on June 1, 8, and 15—dispensing the Lord's Supper on June 8; by Mr. Fraser, Catechist, on June 29 and July 6.

St. Thomas, by Mr. Hume, on April 13; Mr. Currie, on April 27, evening; by Mr. McDiarmid, on May 4; by Mr. Kennedy, on May 11 and two following Sabbaths; by Mr. John Fraser, July 6.

Vienna and Port Burwell, by Mr. Renwick, on April 20 and 27; by Mr. Skinner, on May 11; by Mr. Forest, Ridgetown, on May 18; by Mr. Duff, June 15 and 22.

Moore, by Mr. Renwick, on May 4 and two following Sabbaths; by Mr. Balmer, on June 1; by Mr. A. Simpson, on June 15 and four following Sabbaths.

Oilsprings, by Mr. Troup, on May 4; by Mr. D. Walker, on May 11; by Mr. Chesnut, on May 18; by Mr. Goodfellow, on May 25; by Mr. George Simpson, on June 15 and three following Sabbaths.

Warwick and Adelaide, by Mr. Tait, for three months.

Brooke, by Mr. Clark, on May 4 and 11; by Mr. Fraser, Catechist, on May 25; by Mr. McLennan, on June 8 and 15; by Mr. McColl, Catechist, on June 29 and July 6.

D. WALKER, *Pres. Clerk.*



## PRESBYTERY OF KINGSTON.

The Presbytery of Kingston held its stated Meeting at Belleville on Tuesday, 1st April, 1862.

After hearing representations from Mr. Forrester, Commissioner from the congregations at Melrose and Lonsdale, and from members of the Court, the Presbytery resolved:—

1. In terms of report of Committee appointed to visit Melrose and Roslin, to detach the congregation of Roslin from the united charge of Melrose and Roslin, and to erect Melrose with the adjoining station at Lonsdale into a pastoral charge, under the name of Melrose and Lonsdale:—

2. That Mr. Scott be appointed to moderate in a call to a Minister at the Church in Melrose on Wednesday, 23rd April, inst.

3. That, in event of the call being sustained, and of the effort made by the people to help themselves proving satisfactory, the Presbytery agree to aid the congregation for a term, by supplementing the Minister's stipend to an amount of not more than \$100 per annum, for a period not longer than three years.

On application from Ballynahinch and Harrowsmith, Mr. Gray was appointed to moderate in a call to a Minister for that charge when requested,

3. The Presbytery resumed the consideration of Mr. Scott's resignation of a portion of his charge. All parties having been represented and heard, it was moved, seconded, and carried,—That Mr. Scott's demission of the pastoral charge of Bath, Fredericksburgh and Ernest-town, be accepted, that he be released from this date from those portions of his charge, and that in the future his labors be confined to Napanee and its vicinity.

4. Messrs. William and Edward Reeves presented themselves for examination as enjoined. Messrs. Wishart and Muir having been appointed to meet with the applicants, afterwards reported that they had examined them in Latin and Greek, and expressed their satisfaction with the appearance and attainments of both so far as trials, necessarily brief, permitted them to form an opinion. The Presbytery received the report, and directed Messrs. Reeves to appear again at the stated meeting, to be holden six months hence, for examination in the studies prescribed for students in the second year's literary course.

5. Rev. Nat. Paterson presented a Presbyterial Certificate from the Presbytery of Brockville, and requested to be received meanwhile as Missionary within the bounds. To this the Presbytery agreed, and resolved to recommend Mr. Paterson to the Home Miss. Com. of Synod.

6. An interesting report of the Home Mission business of the Presbytery, was given in by Mr. Wilson, Convener of Com. It appeared from the report that all the Mission Stations, Lansdown in an especial degree, were more or less deficient in the contributions expected from them for the payment of the Missionaries.

The Report was received and adopted, with thanks to the Convener; and in accordance with its recommendation, the Convener was instructed to apply to the Synod's Home Miss. Com. for five Missionaries to labor within the bounds during the ensuing summer.

P. GRAY, *Clerk.*

## MEETING OF HOME MISSION COMMITTEE.

The Home Mission Committee met on the 2nd April. The work of the Committee consisted chiefly in distributing the missionaries for the summer months. The following distribution was made, viz:—

To Presbytery of Montreal—Rev. T. Fenwick, and Messrs. Davidson, Bald, Mitchell, and Thom, students.

To Presbytery of Ottawa—Rev. W. Scott, Messrs. Mackey and G. Grant.

“ “ of Brockville—Rev. Mr. Turnbull, Messrs. McNaughton and Hubbert.

“ “ of Kingston—Rev. N. Paterson, Rev. J. Irvine, and Mr. Kellough.

“ “ of Cobourg—Rev. W. Clark, Rev. Mr. Simpson, for a few weeks;

Messrs. Thompson and Gracey.

To Presbytery of Ontario—Rev. R. D. McKay, Messrs. A. Grant and J. Malcolm.

“ “ of Toronto—Rev. J. Scott; Rev. T. Wilson, after three months,

Messrs. Lundy and Burton; Mr. W. Richardson for three months.

To Presbytery of Guelph—Rev. Messrs. Leask, Thom, Forbes, and McDowell.

“ “ of Hamilton—Rev. G. Murray; Rev. T. Wilson for three months,

Rev. Mr. Fayette after three months; A. C. Gillies.

- To Presbytery of Paris—Rev. J. Howie, Mr. W. Caven.  
 “ of London—Rev. G. Kennedy; Rev. J. Tait; Rev. Mr. Renwick, for three months; Rev. J. Robertson after three months, D. Duff, G. McLennan; W. Richardson and Rev. W. Fayette, after three months; Mr. J. K. Hislop, after three months.  
 To Presbytery of Stratford—Rev. Mr. Renwick, after three months; Mr. J. K. Hislop, for three months.  
 To Presbytery of Huron—Rev. Mr. Hay, Mr. John Morrison.  
 “ “ Grey—Rev. J. Hume, W. J. Ferguson.

Some applications for aid from the Central Fund were disposed of, and a committee was appointed to receive and dispose of any others to be presented.

An application from Bruce Mines was referred to a small committee, with the view of their obtaining a minister or missionary to visit that region.

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## Children's Corner.

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### IN JESUS.

At a boys' prayer-meeting, which I conducted some time ago, I requested that all who felt that they were really happy should hold up their hands. One hand only was held up. The owner of that hand was a stout, strong lad, about seventeen, dressed in coarse clothes, and blackened from head to foot by the effects of his daily toil, like a chimney sweep; his appearance told rather of hard work and privation, than of happiness; yet when I made my request, without a moment's hesitation, and with a bright confident smile on his face, up went his hand.

“What makes you happy?” I said.

The answer was given in a deep, steady voice, expressive of a mind entirely and satisfactorily convinced of the truth of its conclusions—“CHRIST!”

This poor uneducated lad had discovered experimentally the solution of that important problem, which has puzzled so many wiser heads since the creation of the world, “Where is happiness to be found?” He had found it in the only place in the universe where it can be found—in “Christ!”

I have watched the lad closely, and believe his assertion to be true. He is happy, and it is his child-like faith in Christ that makes him so. He can say—

“Christ is my light, my life, my care,  
 My blessed hope, my heavenly prize;  
 Dearer than all possessions are,  
 Chief of ten thousand in my eyes.”

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### MORNING THOUGHTS FOR A LITTLE CHILD.

Night is over; light is streaming—  
 Through my window-pane 'tis come;  
 And the sun's bright rays are beaming  
 On my own dear happy home.  
 God has watched me through the night;  
 God it is who sends us light.  
 Night is over; some poor children  
 Have been homeless, sleepless, ill;  
 God has let me rest so sweetly  
 In my chamber, warm and still.  
 Lord, I thank thee for thy love;  
 Raise my morning thoughts above.  
 Night is over; Heavenly Father,  
 I would bend my knees and pray;  
 Help my weakness, guide me safely,  
 Watch and keep me all the day.  
 Take away my love of sin;  
 Let thy Spirit rule within.

## Book Notices.

**NICHOL'S STANDARD DIVINES—THE WORKS OF THOMAS ADAMS, WITH MEMOIR—**  
By Joseph Angus, D.D. Edinburgh: J. Nichol. Montreal: B. Dawson & Son. Toronto: W. C. Chewett & Co.

These volumes belong to "Nichol's Series of Standard Divines." Like their predecessors, they are carefully edited, and well got up. Those who enjoyed the solid style of Goodwin will find here a great transition. Still they cannot but relish the fancy and learning of the new author here introduced. Adams has been called the Shakespeare of the Puritans, on account of his great knowledge of human nature, and his rich and exuberant fancy. The publication of the works of these old Puritan writers, in all their purity and vigour, cannot but be conducive to the spiritual good of the church in the present day. We trust the undertaking will meet with extensive encouragement. Names of subscribers may be sent to Mr. Dawson, Montreal, or W. C. Chewett & Co., Toronto.

**THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1862—**By Joseph M. Wilson.  
Volume IV. Philadelphia: J. M. Wilson.

We have received the fourth volume of this very interesting and useful publication. It is, we believe, not merely equal to the volumes already issued, but larger and more complete. It contains a summary of the proceedings of Presbyterian Churches throughout the world, with portraits of Moderators, engravings of churches, historical sketches of Presbyterian churches, lists and post office addresses of Presbyterian Ministers in the United States, the British Provinces, and Great Britain. The volume contains a very good portrait of our excellent Moderator, Dr. Taylor. It is earnestly to be hoped that some adequate encouragement will be given to the enterprising publisher. He has brought out the volume in the face of great discouragements, from the state of things in the Union at the present time, and this makes it more necessary that the friends of the church should strive to sustain so laudable an undertaking. The volume costs \$1 50 per copy, and may be obtained through D. McLellan, Hamilton, or Rollo & Adam, or J. Bain, Toronto.

**THE EXILES OF MADEIRA—**By the Rev. W. M. Blackburn. Philadelphia: Presbyterian Board of Publication.

The Gospel made from 1838 to 1850 such remarkable progress in Madeira, that the work has been called "the greatest fact of modern missions." The history of the church in Madeira at that period shows what Popery can do, and what the followers of the Lord Jesus can endure. The narrative contained in this volume details the interesting events which took place in Madeira, ending in the exile of many Portuguese, who sought a refuge on this side of the Atlantic.

**PIONEERS OF FUEGIA—**Compiled by Sarah A. Myers. Philadelphia: Presbyterian Board of Publication.

This interesting volume contains an account of the life of Captain Allen Gardiner, and of his missionary labours, especially in connexion with the mis-



Dundas .....	13 64
Detroit .....	20 00
Columbus and Brooklin .....	9 00
Alliston, &c. ....	2 25
Buxton .....	2 70
Shakespeare and Grant's Corners. ....	45 00
Flos and Medonte .....	4 00
Guelph (Rev. R. Torrance's) ..	30 00
Saltfleet, additional. ....	1 00
Laguerre .....	6 00
Emily .....	8 00
Woodville S. S. ....	13 65
(For British Columbia.)	
N. Pelham .....	8 00
Osgoode .....	6 00
Farmersville .....	3 20
Grafton .....	8 00

## SYNOD FUND.

Detroit .....	\$12 00
Lachute (McMackie's) .....	3 50
Perth .....	12 00
Farmersville, &c. ....	8 50
Grafton .....	4 00

## FRENCH CANADIAN MISSIONARY SOCIETY.

Knox's Church, Toronto S. S. ....	\$13 55
Port Dover .....	1 50
Grafton, \$8; Vernonville, \$3 50. ....	11 50

## WIDOW'S FUND.

East Puslinch .....	\$10 00
Lachute (Rev. Mr. Mackie's) .....	40 00
Beverly .....	59 50
St. Louis de Gonzague .....	6 00
Farmersville, &c. ....	2 10
Grafton .....	12 00

With rates from following Ministers:—  
 Rev. W. Park, Rev. Dr. Irvine, Rev. D. Inglis, Rev. W. McLaren, Rev. J. McMechan, Rev. P. Greig, Rev. J. Porteous, Rev. Dr. Ormiston, Rev. J. Mackie, Rev. P. Duncan, Rev. D. McLean.

## COLLEGE BUILDING.

Lyn .....	\$3 00
Lochiel .....	14 62
Mount Forest, \$9 50; Gaelic Station, \$11; Egremont, \$4 50 ..	25 00
Woodville .....	50 00
Brewer's Mills, additional .....	1 00
London, per Mr. W. Clark .....	200 00
Guelph, Knox's Church .....	26 00
Binbrook, \$18 25; Seneca, \$7 12; Saltfleet, \$10 37. ....	33 74
Orillia, \$12 50; East Oro, \$12 50; Mara, \$2 50 .....	27 50
J. Court, Esq., Montreal .....	25 00
Belleville, additional .....	4 00
Hamilton, McNab Church, additional, viz.: P. Dewar, \$20; J. Walsin, \$20 .....	40 00

## JEWISH MISSIONARY FREE CHURCH.

Perth .....	20 00
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## BUXTON MISSION.

Knox's Church, Toronto S. S. ....	13 55
Perth .....	5 50

## HOME MISSION.

Oshawa and Whitby .....	17 00
Caledon .....	7 00
Prince Albert .....	17 00
S. J. D., Napaneo .....	5 00
Columbus and Brooklin .....	20 00
Woodville .....	4 94

## MISSION TO AMERICAN INDIANS.

A Friend .....	5 00
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## PRESBYTERY OF TORONTO'S HOME MISSION FUND.

2nd Concession Tecumseth .....	23 50
Fisherville, additional .....	1 00
Craighurst .....	6 00
York Mills .....	3 25
Alliston, on account .....	31 25
Fisherville, per supply .....	43 00

J. DICK, *Treasurer.*

## STUDENTS' MISSIONARY SOCIETY.

From Mrs. Principal Willis .....	\$10 00
Per John Ferguson, Student, From Bowmore, \$21 75; Not- tawa, \$5; Collingwood, \$4 78	31 53
Per Stephen Young, Student, From Tarbolton .....	5 00
Per Rev. John McEwen, From Cumberland, \$4 00; from Bearbrook, \$2 .....	6 00
Toronto, April 4th, 1861.	
Per Henry Gracy, Student, From Buxton and Tilbury, \$7; from Chatham, \$5 .....	12 00
Per John Morrison, Student, From P-oton, \$10 12; from Mr. Hislop, Puslinch, \$1 .....	11 12

JOHN FERGUSON,  
*Treasurer.*