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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 8.

JUNE, 1862.

VOL. I.

THE CALVINISTIC SYSTEM OF DOCTRINE—MISREPRESENTATIONS
EXPOSED.—No. 2.

At the close of an article in our last number, we adverted to misrepresentations of Calvinism by a recent writer in the organ of Canadian Wesleyanism. Those which we then exposed he repeats in a variety of forms, and with the assurance of one who was giving an unquestionably correct account of the views of Calvinists. To point out merely, without further remark, everything that is erroneous or objectionable in his statements, would be a formidable task as well as a fruitless one, and would require much more space than we purpose to devote to the whole subject; and it would be an absurd and uncalled for proceeding to expose minutely, and at length, everything advanced by one so reckless in his statements, and who deals so largely in mere assertion without indicating the grounds on which his assertions are based. He writes with professions of candour, and with an air of authority as if he were master of his subject; but what can any one possessing the least acquaintance with the matter think of the intelligence or candour of a writer who deals in such assertions, as that Calvinism "separates the will of God from His counsel," "refuses to recognize His moral attributes as controlling His will and His acts," and "reduces His moral government to a government of mere power;" that it "makes His will not a holy will," and "all the moral law of God to be a mere system of *positive precepts*, which we are to obey, not because they are right and agreeable to the nature of God, but *only* because it is His will!"

Assertions like these, and others which this writer makes in regard to Calvinism, are plainly contradicted by our Standards. For example, our Confession declares that "such as truly believe in the Lord Jesus and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed;" and that "this certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith;" whereas according to this writer, "Calvinists make conversion a matter of great uncertainty," so that "no one can be absolutely certain of the genuineness of his conversion!" It is very evident on the other hand that, on Arminian or Methodist principles, there can be no such thing as an assurance of salvation, and

that Paul never could have said, as he did, "Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. iv. 8. According to Arminians, Paul, notwithstanding of all his high attainments in grace, might still have fallen away and perished, and they that love the appearing of the Lord Jesus may fall away finally and for ever, and so may never receive the crown of righteousness, but on the contrary be consigned to everlasting misery and shame.

Were it worth while, we should have a good deal to say in reference to this writer's account of the origin and history of Calvinism, of the views of Calvinists on the subject of grace, and of their way of reasoning in support of it. We merely state that, though we have read many Calvinistic writers, we never read in any of them that Calvinists so thought and reasoned; and that it could be said with a great deal of truth of Arminianism that it is founded on assumption and on false metaphysics, in opposition to plain statements of the word of God. Mr. Wesley tells us in one of his sermons (and these have the unqualified sanction of Methodist Conferences), that "he verily believed that the real heresy of Pelagius was neither more nor less than this: the holding that Christians may by the grace of God go on to perfection;" and that "he (Mr. Wesley) would not affirm that the arch heretic of the fifth century (Pelagius) was not one of the holiest men of that age;" and thus we are the more glad to find the Wesleyan organ saying of Pelagius that he taught dangerous errors. According to it, the truth of God had never been fully exhibited from the days of the apostles till last century, when Wesley arose—a period of 1700 years!—a proof surely that what was peculiar in his doctrines has not been so very plainly revealed as his followers would have us believe.

It has been common with Arminian controversialists to magnify modifications of sentiment among Calvinists, so as to create the impression that there are great differences among them; and also to hold up prominently a view of the order of the divine decrees which has been held by very few, but against which it is easiest to awaken strong prejudice. Arminius, in treating of the subject of predestination in one of his works, is guilty of the gross unfairness of devoting about four-fifths of his space to those who carried furthest the view referred to, and only the remainder to an exposition of the views of other Calvinists and of his own. It would be easy to shew that there is a greater variety of sentiment among Arminians than among Calvinists; on the subject of election, for instance, some holding that the choice of God is based on a foreseen faith and obedience, others, that the choice is one of nations and communities to outward privileges, other saying that it is a choice of individuals to such privileges, and others again, if we remember right, that all are chosen to a salvable state. The description which the *Christian Guardian* gives of the three classes into which he divides Calvinists is so far from correct, that from it no one ignorant of the subject could possibly learn the truth. He states, for example, that the first class hold that God has foreordained whatsoever comes to pass—leaving it to be inferred that this belief is peculiar to them, whereas all Calvinists hold this; and he proceeds further to state that

this first class hold that God has foreordained the sins of the wicked in the sense (as appears from a subsequent statement) of being the efficient cause of their sins, whereas all classes of Calvinists utterly abhor such a sentiment, and hold that, while God is the author of all good, His decree with reference to sin is permissive merely, and that He neither is, nor can be the author or approver of sin. Thus, in the Shorter Catechism, it is said that "our first parents, being left to the freedom of their own will," (so that the decrees of God did not interfere in any way with that freedom) "fell from the estate wherein they were created;" and the Confession says, "this their sin God was pleased according to His wise and holy counsel to permit, having proposed to order it to His own glory." No one, we may state, ever held that God had anything more to do with subsequent sins than He had with the first; though Arminians talk about necessitated damnation, as if Calvinists held that the decree of God interfered with the free agency of men, and laid them under a necessity of sinning. We might point out other equally gross misrepresentations on the same subject by this writer; but our readers will infer *his* pretensions to be considered competent to deal with such questions from the fact that, if his accounts were true, the late Dr. Chalmers, than whom few indeed have ever been honoured to render more distinguished services to the interests of religion, and who is known the world over as a great man of the deepest piety, held that God is the efficient cause or author of sin, and never made a free offer of salvation to sinners!

This writer says that "many Calvinists deny the foreknowledge of God, by asserting that He can know the future only because, and only so far as He has foreordained it." With how much justice he makes the charge, is evident from the fact that not a single Calvinistic writer can be found in any age who does not maintain the omniscience and foreknowledge of God; while, on the other hand, there are Arminian writers who have denied these attributes, and others have shewn that they would gladly enough have done so, could they have seen any likely way of evading the Scripture evidence on the subject. Calvinistic divines have on Scriptural grounds ascribed to God the knowledge of all possible things, of all things that His almighty power could effect, whether these should ever be brought into existence or not; and His foreknowledge of all things that should actually come to pass they have represented as being based on His eternal decree to effect or permit these things. His eternal foreknowledge, for example, of the existence of the world was based on His purpose to create the world; and His foreknowledge of the fallen state of man was based on His purpose to permit the fall, when He knew that man in the circumstances in which he was placed would fall into sin. Because they have done so, this writer represents them as denying the foreknowledge of God! Would any Arminian say that the foreknowledge of God that the world should exist, was irrespective of His purpose to create it? On the other hand, Dr. Adam Clarke, the Methodist commentator, was driven to deny the essential omniscience of God in order to escape from the peculiarities of Calvinism. Porter in his *Compend of Methodism* (which is used in the Methodist church in the United States as a text book in the training of local preachers), when he answers the question, "did not God foreknow who would reject the gospel and be lost,"

uses only the hesitating language, "we presume He did." Episcopius, whom the *Christian Guardian* praises, (according to Owen in his display of Arminianism) calls the foreknowledge of God a troublesome question, and writes as if it were a debateable subject whether there were any such thing or not; while Vorstius says that "God in His own manner sometimes fears, that is, with reason suspects, and prudently conjectures, that this or that evil may arise!"

The writer in the *Guardian* of course charges against Calvinism that it involves millions of infants in damnation; we say of course, because this is one of the staple charges advanced by Methodists which they are never weary of repeating. The charge was made by Wesley in language of the lowest ribaldry, when he said that according to Calvinism "God causes infants of a span long to pass through the fire of hell;" it occurs in an address to the devil of most revolting blasphemy; and Wesley's charge and language have to this day the sanction of Methodist conferences, for no better reason, so far as we can discover, than that *he* said so! There is no such doctrine contained in our Standards, nor, so far as we know, has it been advanced by any Calvinistic writer. The truth is that on this subject, as on many others, Calvinism, as a system, is silent, and leaves men to form their own conclusions. The use of creeds and confessions, as every one knows who is at all acquainted with the history of the Christian Church, is to repudiate error, the existence of which alone has rendered them necessary; and had the Westminster Assembly of Divines, by whom our standards were compiled, reckoned the universal salvation of infants dying in infancy a doctrine inconsistent with Calvinism, the principle on which they were acting would have required them to insert a condemnation of that doctrine in these Standards. In the absence of such condemnation, the allegation that the doctrine of the damnation of infants is necessarily involved in Calvinism can only be deemed one of the countless slanders of Arminians, which they persist in circulating with the view of injuring the Presbyterian Church.

A passage in the 10th chapter of the Confession of Faith has, we believe, been sometimes pleaded in support of this charge. The chapter relates to the subject of effectual calling; and after the calling of those who have come to years of understanding has been described as occurring in connection with the ministration of the word, the question naturally arises, can infants, who are incapable of being called in the same way, still be renewed and saved? This is answered, as follows, in the next section: "elect infants, dying in infancy, are regenerated and saved by Christ, though the Spirit, who worketh when, where, and how He pleaseth." From this passage some of our opponents have argued thus: infants dying in infancy are described as elect; therefore others dying in infancy are not so. In this way of reasoning, when John in his second Epistle, addressing the elect lady, speaks of her "elect sister," it would follow that she must have had a sister who was not elect! We need hardly say that the word elect, when used in Scripture with reference to salvation, means chosen, not from a particular family or class, but out of the whole mass of human beings, and, therefore, the expression "elect infants" in the Confession of Faith can only mean infants chosen, not from their own class, but out of the human family, and the passage fairly admits of the interpreta-

tion that all infants who die in infancy are saved. The Westminster Divines, in compiling our Standards, were careful to insert nothing for which an explicit warrant could not be cited from Scripture. Finding that the word of God clearly sets forth the salvation of some who die in infancy, they express themselves accordingly; and in so doing they use language which, if we arrive at the conclusion that all infants dying in infancy are saved, will quite naturally admit of this interpretation.

While *Calvinism as a system* is thus silent on the subject of the universal salvation of infants (as it is on many other subjects), except so far as to hold that this is not inconsistent with its principles, and while there is no warrant for the slanderous charge put forth by Wesley, and still sanctioned and circulated by his followers, we may cite a few facts which shew what views are, and have been, actually propounded by *Calvinists* on this subject. The largest body of sound Calvinists in the world is the Old School Presbyterian church in the United States; and in a tract by Dr. Fairchild, issued by their Publication Board, and entitled "What Presbyterians believe," it is explicitly stated that they believe that all dying in infancy are elect unto salvation. This is conclusive as to the view of that church on the subject. Unless our memory be at fault, we have seen a similar statement in a tract issued under the authority of the New School Presbyterian church in the States; but we have not the tract to refer to. Dr. Candlish of Edinburgh, now the greatest man in the Free Church of Scotland, in his work on the atonement, argues that the death of infants is a fruit of the atonement, and a proof of their election to everlasting life. The Rev. Thomas Scott, whose commentary on the Scriptures is in general use among Calvinists both on this continent and in Britain, in his exposition of Matthew xix. 14, says, "Infants are as capable of regeneration as grown persons, and there is ground to conclude, that all those who have not lived to commit actual transgressions, though they share in the effects of the first Adam's offence, will also share in the blessings of the second Adam's gracious covenant; without their personal faith and obedience, but not without the regenerating influence of the Spirit of Christ." Toplady, who was an uncompromising opponent of Wesley's doctrinal views about a century ago, declared again and again his firm belief that the souls of all departed infants are with God in glory; and we have seen a quotation from Fletcher, the coadjutor of Wesley, who says in his fourth check to Antinomianism, published 90 years ago, "Calvinists are now ashamed of consigning infants to the torments of hell"—an admission that Wesley's charge was slanderous, at the time when it was originally made. Yet Methodists have never ceased to endorse the original slander by Wesley. We shall merely state further, that Dr. Hodge of Princeton, a man of great learning, says that the leading Calvinistic divines of all ages have held that all infants dying in infancy are saved through the blood and Spirit of Christ. The doctrine that all infants dying in infancy are elect and saved, is utterly inconsistent with Arminian allegations about impartial grace, and about election being to outward privileges merely, or being based on the foresight of faith and good works. According to that doctrine, a large portion of the human family are, it is plain, unconditionally elected to everlasting life.

We hope in our next paper to consider the views of Wesley and of Methodists on the subject of infant damnation.

THE DUTY OF CONGREGATIONS TO THEIR MINISTERS.

The solemn responsibility resting upon pastors, in relation to those committed to their spiritual oversight, is confessedly great. They are solemnly set apart for the discharge of sacred duties; they have engaged as in the sight of God to watch over the flock of Christ; they have to give themselves to the work of the ministry, and to be instant in season, out of season warning, exhorting and entreating, seeking earnestly, if by God's blessing they may save some. But it is not on ministers alone that responsibility rests. The responsibility is mutual. There are relative duties, duties devolving upon the people, duties which they must be held as having solemnly undertaken to discharge. It is their duty to cooperate with the pastor in his works of faith and labours of love, not claiming exemption from active service on behalf of Christ, but seeking to aid the pastor in the sabbath school, or in visiting and in seeking generally to exert an influence for good on those around. It is their duty to wait on his ministrations, and to seek to induce and encourage others to do so likewise. It is their duty to sustain with their prayers the labors of their pastor, for cheerless and fruitless will his labors be, if the prayers of his people are not freely given. It is their duty, moreover, to support with a cheerful liberality the ordinances of religion amongst themselves, and to aid in extending the kingdom of our Lord Jesus Christ.

We intend to say a very few words with reference to this last mentioned duty. It is necessary that it should be stated and enforced from time to time. Paul in the course of his epistles again and again sets it forth prominently. Nevertheless it is a duty which is sometimes performed with some degree of remissness. It is one, too, which many ministers do not feel at great liberty in enforcing. They can indeed plead with earnestness and with effect for the exercise of an enlarged liberality in the cause of missions abroad, but they cannot, or at least they do not, with equal earnestness plead for the exercise of liberality with reference to their own support. We are satisfied that for the real success of the gospel ministry very much depends on the liberal, prompt and cheerful support given to the pastor. In point of fact we believe it will be found that where ministers leave their charges, or where mutual dissatisfaction and unhappiness exist, the cause is generally to be found in some lack on the part of the congregation to carry out the solemn responsibility resting upon them with reference to the support of the ministry.

We do not consider it necessary to enter at any length on a statement of the arguments from scripture on this subject. Both from the old Testament and from the new it might be shown that it is the rule of Christ's house, the appointment of the great Head of the Church, that they who serve at the altar should live of the altar, and that they who receive spiritual benefits from the labors of ministers should contribute of their carnal things. "Let him that is taught in the word communicate to him that teacheth in all good things." We do not believe that people really deny the truth of the principles here stated; but they do not allow them to have their full force. Many give for the support of the ministry as if it were a mere charity or gratuity, which they

may withhold or not, or as if it were a mere favor to the particular individual. But it is an act of justice. The minister is entitled to his support. "The workman is worthy of his hire." It is true he looks for his reward hereafter. His stipend is not an equivalent for his labors. But he has a right to look for the cheerful and liberal support of his flock. If this is withheld, it is scarcely to be wondered at if harassing cares check his energies, and even if the effect is felt in the diminished power of his ministrations.

One great evil which we have often seen, and which we fear is not uncommon, is that the members of a congregation take little interest in the matter of the minister's support, and think that they have done all that is required when they have paid their own contribution. Now we believe that more than this is required. No member of a congregation should consider that he is free from obligation while there is any shortcoming. The minister cannot deal with individuals on the matter of stipend. The obligation lies on the congregation as such, and as long as there is any deficiency each should feel the responsibility resting upon him. There may be various methods of raising the necessary funds. There may be the weekly offering, which has many advantages to recommend it; or there may be an annual subscription payable quarterly or half-yearly, or there may be pew rents, although the principle of pew rents we consider wrong and in many respects injurious. There may be deacons set apart for attending to the temporal interests of the congregation; or there may be managers selected from year to year by the members of the congregation. But whatever system is in operation, every member of the congregation should take an interest in the matter, and should feel himself responsible so far as his influence or ability may go, for the full implementing of the engagement of the congregation.

Every member too should do what is in his power to set forth the true standard and measure of liberality, by giving "as God hath prospered him." We have known instances of individuals making yearly additions to their means, advancing from comparative poverty to wealth, while still their annual contributions for religious objects remained the same. We have known individuals, who, when at the head of large establishments, gave no more than when they were young men in the employment of others. No doubt in such cases it may be said that there could have been no religious influence acting upon the individual. But it is also true that even christians fail to recognise, or to act upon the true principle that should regulate their giving. God in his word hath set forth the measure of christian liberality. We are to give as God hath prospered us. "Freely ye have received, freely give." Were members of churches generally to recognise their obligations in the light of such directions, they would not only feel the blessedness arising from the exercise of an enlarged liberality, but would influence others to come up to the same standard. And thus there would be no lack of means for the maintenance of ordinances, and for the extension of the gospel to the regions beyond. At the present day we find many churches taking up the subject of systematic benevolence, and adopting special means to direct the attention of the people to the matter. This is a movement from which, we doubt not, good results would flow.

Home Ecclesiastical Intelligence.

EDEN MILLS AND ROCKWOOD.—The Rev. J. Thom, B. A., has been inducted as pastor of the congregation at Eden Mills and Rockwood.

THORNBURY, &c.—The Rev. John Gould has been inducted as Pastor of the united congregations of Thornbury and the other stations associated with it.

ACTION.—The Rev. J. Fraser, of Thamesford, has received a call from the congregation of Action.

NORTH AND CENTRE BRUCE.—The Rev. W. Matheson was, on the 1st May, ordained, and inducted into the pastoral charge of the united congregations of North and Centre Bruce. The Rev. A. McKay presided and preached an appropriate sermon, from Isaiah, lii. 7. In the absence of the Rev. W. Inglis, the Rev. A. Fraser addressed the minister, and the Rev. J. Stewart the people.

BRANTFORD, ZION CHURCH.—The Rev. W. Cochran has been inducted into the pastoral charge of Zion Church, Brantford. Mr. Cochran enters on his duties with encouraging prospects of success.

RIVER STREET CHURCH, PARIS.—The Rev James Robertson has accepted the call presented to him by the River Street congregation, Paris.

VERULAM, CAMBRAY AND BOBCAYGEON.—During the financial year now terminating, these new congregations have raised, chiefly by collections and subscriptions, the sum of \$126, as follows: Verulam, for Home Missions \$26, for Foreign Missions \$18, for Widows' Fund \$30; Cambray, for Home Missions \$14, Widows' Fund \$13; Bobcaygeon, for Home Missions \$4, for Foreign Missions \$6, Widows' Fund \$17. This has been done in addition to other extra efforts in connection with the support and extension of the cause of Christ.

REV. J. NISBET—DESIGNATION AS MISSIONARY.—On the evening of Thursday, 7th ult., the Rev. James Nisbet, formerly of Oakville, was designated as a missionary to the Red River country. The services, which were very impressive and interesting, were conducted in Bay-street Church, Toronto. Prayer having been offered by the Rev. W. Reid, addresses were delivered by Rev. Mr. McTavish and the Rev. Dr. Burns. The designation prayer was offered by Rev. W. Gregg. A few appropriate remarks were made by Principal Willis, in presenting to Mr. Nisbet, in the name of the Foreign Mission Committee, a copy of the Holy Scriptures. Mr. Nisbet soon leaves for his mission field in the Northwest. We trust he may be conducted thither in safety, and that he may carry with him a rich blessing.

BRITISH COLUMBIA.—Although no letter has been received directly from Mr. Jamieson since his arrival in British Columbia, it is ascertained by letters from parties in Columbia that he has arrived safely. One of Mr. Jamieson's former letters went to Britain and back, before it reached the hands of the Convener of the Committee, and it is possible that this may have been the case again. We hope, however, soon to hear from him directly.

BUXTON MISSION.

The 11th anniversary of the Buxton Sabbath School was held at the Church there on the 25th February last.

The proceedings were opened with prayer by the Rev. William King, who also took the chair. The Report was then read by Mr. Ezekiel Cooper, from which it appeared that the operations of the school had been regularly carried on during the year, two visitations of the entire settlement having been made by the teachers, and the monthly meetings having been punctually held at the house of Mr. King. The average attendance of scholars did not appear quite equal to some previous years, this being partially attributed to the absence of our valuable and esteemed Superintendent, Mr. Thomson, who has been for more than twelve months laid aside by sickness, and is we fear at this moment stretched upon the bed of death.

The amount raised in the school during the year for Foreign Missions was stated to be \$8, which by the vote of the children was appropriated as in former years to the "Old Calabar Mission."

After the reading of the Report interesting and instructive speeches were delivered by Rev. William King, Rev. Mr. White (officiating in Tilbury), and Messrs. Thomas Stringer, William Scott, and Ezekiel Cooper, of Buxton.

During the proceedings an excellent and bountiful repast, provided by the settlers, was served to the scholars, of whom there were about 100 present, and also to the parents and friends, who were assembled in large numbers—the church being quite filled—their pleased and happy faces and cheerful voices testifying how thoroughly that part of the entertainment was appreciated.

One of the most attractive features of the day was the performance of a variety of beautiful sacred pieces by the choir, which has been for some months under the training of Mr. E. Cooper, a young man belonging to the settlement who is receiving his education at the Mission School with a view to entering the ministry. The selection and execution of the pieces did great credit to the taste of the leader and the diligence of the members of the choir.

The meeting broke up at about 4 p. m., all concurring to testify that the day had been most pleasantly and profitably spent.—*Communicated.*

NEW CHURCH AT INVERNESS, C. E.

The new church at Inverness, Megantic, was opened for public worship on the 13th of March, when a sermon was preached by the Rev. W. B. Clark, Quebec, from 1 Kings viii. 27—*But will God indeed dwell on the earth?* &c. The Rev. D. McVicar, Montreal, followed with a sermon from Romans viii. 32, *He that spared not His own Son,* &c. The church was well filled with an audience amounting to upwards of 400, who manifested unflinching attention throughout the long service.

In the afternoon there was a capital banquet served up in the Court House, and it affords us much pleasure to say that the handsome sum of \$167 80 was realized from the collection in the Church and entertainment in the Court House together.

After the comfortable refreshments had been partaken of the people adjourned to the church, when the audience was much larger than in the morning, there being then from five to six hundred present.

The evening meeting was opened with prayer by the Rev. Mr. Tisan, of the Wesleyan Church. Interesting addresses were then delivered by the Rev. Mr. Brown, Leeds, on Christian Union; by the Rev. Mr. McVicar on the elements of power in the church, by the Rev. D. Marsh, Quebec, on church prosperity; and by the Rev. William Scott, St. Sylvester, on Irish Revivals. Addresses were delivered also by the Rev. J. McConechy, Leeds, the Rev. W. T. Truesdale, Kingsey Falls, and others.

These were by far the largest and most interesting meetings ever held in Inverness, and what adds to their value and importance, they were thoroughly catholic in their spirit—Presbyterians, Methodists, Baptists, and Independents all meeting cordially and fraternally together. Whilst the area of the church was densely crowded, there were present on the platform not fewer than ten ministers.

The church is a handsome Gothic edifice, after a plan by Mr. Andrew Peebles of Quebec, and reflects great credit on the congregation of Inverness.

We may add that pieces of music were tastefully sung by the young people of the congregation, both in English and Gaelic, in the intervals between the speeches.

After having stated thus much it can hardly be necessary to add, that the people separated well pleased with the intellectual treat which they had received.

General Religious Intelligence.

PROGRESS OF RELIGION IN BRITAIN.—The various religious periodicals report many interesting symptoms of the progress of religion in Britain. In London various special means are still employed for the spiritual improvement of all classes, the highest as well as the lowest. The special missionaries employed for the benefit of the cabmen have not laboured in vain. Many of them now attend divine worship on the Lord's day, as well as Bible classes. A Library has been established, and several societies with a view to the cultivation of economy, temperance, &c. About 2000 cabmen are now members of these clubs, and not a few both among cabmen and cab proprietors are decided followers of the Saviour. Preaching to the aristocracy has been resumed by Captain Trotter, Mr. Blackwood and others, who give addresses in Willis's Rooms every Saturday at half-past three in the afternoon. There is good reason to believe that these efforts have not been fruitless.

In various parts of England, as in the West Riding of Yorkshire, religious revival is also advancing.

Special preparations have been made for having suitable services for foreigners and strangers in London during the season of the great exhibition. An association has been formed for the distribution of Bibles and Tracts, of which the Bishop of Winchester is president. The Bishop of London, Sir Culling E. Eardley, Hon. A. Kinnaird and others have taken a prominent part in promoting these important objects.

THE BICENTENARY CELEBRATION.—The Bicentenary of the ejection of Non-conformist ministers of 1662 still occupies general attention. Proposals are made suggesting that the Presbyterian churches should take up the matter at their meetings of assemblies and Synods. We regret to observe that some unpleasantness has been occasioned by certain charges of dishonesty in regard to the use of the fornicularies of the Church of England which have been made by some of the non-episcopal ministers. In consequence of this, Canon Miller of Birmingham has publicly intimated his withdrawal from the Bible Society. Other evangelical clergymen, who take a more comprehensive view of matters, have intimated that they do not intend to withdraw from coöperation with their non-episcopal brethren.

THE EDUCATIONAL QUESTION IN SCOTLAND.—The Lord Advocate's Educational Bill has called forth a large amount of discussion. The bill proposes, first, to appoint an Educational Commission, consisting of twenty members, four officials from each of the Universities and four to be nominated by the Crown, who are to be charged with the carrying out of the details of the Bill. The Bill contemplates three classes of schools, viz: First, Rural schools, which are to be supplementary to the Parish schools; second, District schools, in populous villages and districts, not being Royal Burghs; and third, Burgh schools.

Many objections have been taken to the proposed plan. It is opposed by the Established Church, chiefly on the ground that it makes no provision for religious instruction. Many Presbyteries of the Free and United Presbyterian Churches are opposed to the Bill, partly on the ground of the increased patronage which would be given to the heritors and parish ministers in regard to the rural schools, and still more because the Episcopalians and Roman Catholics are exempted from the provisions of the Bill and allowed permanent grants for schools of their own. Some modifications may be made by the Lord Advocate, and it is desirable that the Bill should be made such as to command the general approval of the people of Scotland.

LABOURS OF GAVAZZI IN ITALY.—Gavazzi continues his energetic efforts for the advancement of religion in Italy. He has organized an Evangelical church in Florence, and hopes soon to organize one in Naples. The future ministers for both churches are now studying at the Theological Seminary lately established at Geneva.

MEETING OF UNITED PRESBYTERIAN SYNOD.—We have received intelligence of the meeting of the Synod of the United Presbyterian Church, and of the first two days proceedings. The Rev. D. Smith, of Biggar, was elected Moderator. Several topics of interest were to engage the attention of the court. One of the principal of these was the proposal to extend the session of the Divinity Hall and set apart the Professors exclusively for the duties of their chairs. We shall notice the proceedings more fully in a future number.

AMERICAN RELIGIOUS ANNIVERSARIES.—The May anniversaries, fail this year (as they did last) to awaken that all-absorbing interest with which they were expected and attended before the outbreak of the rebellion. Still they record again, on the whole, the proceedings of a prosperous year. The Societies, in general, have suffered less from the war than was expected, and some are even able to report an increased income.

Princeton Seminary, which celebrated, last week, its 50th anniversary, is one of the best endowed and most flourishing schools in America. It has five endowed professorships, together with nearly forty foundations or scholarships for students whose means do not enable them to sustain themselves. The library building, the gift of a New York gentleman, is an ornament to the State of New Jersey; and while the anniversary exercises were going on, two other New York gentlemen presented to the trustees fifty thousand dollars, as a free gift for the purposes of the institution. The gentlemen referred to were the Messrs. Stewart of New York.

Another of the theological seminaries of the Old School Presbyterian Church, that of Danville, Kentucky, will probably be the subject of an animated discussion at the approaching General Assembly. Dr. Breckinridge, who is one of the professors, has announced his intention to resign, on the ground that he has been charged by Rev. Dr. Robinson, of Louisville, with having perverted the influence of his office, and the funds by which it was endowed, by his advocacy of loyalty. Both Dr. Breckinridge and Dr. Robinson are delegates to the General Assembly.—*The Methodist*.

MURDER OF AN AMERICAN MISSIONARY.—The Rev. J. Coffing, an American missionary stationed at Adana in Syria, was lately murdered by two ruffians while on the way to Antioch. His servant has also died from injuries received, and a Turk who accompanied him remains in a very dangerous condition.

AMERICAN TRACT SOCIETY.—This Society, which formerly maintained absolute silence on the subject of slavery, is now speaking out, and has published several works of a decidedly anti-slavery character. It is proposed again to effect a union between the Boston Society and that in New York.

AMERICAN BIBLE SOCIETY.—The receipts of the American Bible Society during the year have been \$378,131 81, and the issues 1,099,483. Not less than 650,000 books have been distributed during the year in the army and navy of the United States.

Communications.

OUR HOME MISSION WORK.—No. 2.

(To the Editor of the Canada Presbyterian Record.)

Sir,—It is very desirable, when speaking of any plan or proposal, fully to understand what is meant, for, otherwise, of course we may be thinking of one thing, and others of something very different. I rather fear that, with regard to the CENTRAL FUND, there has been a good deal of this misapprehension. I may be wrong; but it is my impression that some of the brethren think that in establishing such a fund, there would be something like interference with the liberty of congregations, and that all connected with the denomination would be *obliged*, or at any rate enjoined, to forward *all* their missionary contributions to the Synod's Treasurer, and Presbyteries be instructed to deal with defaulters "according to law."

If any have such an impression, I cannot wonder at their determined opposition to such a Fund. If, however, they would only consider the matter a little they would see that such is not and cannot be the idea of those who are earnestly solicitous for the establishment of such a central synodical scheme. I greatly mistake, if there is a single member of Synod, who would wish to use the slightest coercion in the case, or trench in the smallest degree on the full liberty of individuals and congregations. All that is proposed, as far as I understand the matter, is, that congregations be invited and encouraged to send in what contributions they may think proper, to the Synod's Treasurer, in order to form a Synodical Home Mission Fund, entirely analogous to the Foreign one, or that for the French Canadian Society; that the Fund thus formed be administered by a Committee appointed by Synod, not independently of Presbyteries, but through means of them. and that, far from its being intended, or calculated to interfere with Presbyterian action, or the full development of local activities, it is expected, as it is most earnestly desired, to second and sustain the one, and bring out more completely and satisfactorily, the full vigour of the other.

In the absence of any such *fund*, many would find great difficulty in discovering a way, by which they might help in evangelizing the country; or, at any rate, help them who stood most in need of other assistance. Some congregations, no doubt, might, from the suggestion either of the ministers or of some of the members who knew the facts of the case, take one or more struggling causes under their special care, and foster them, as far as pecuniary help at any rate, was concerned, for a few years. This has often been done, and in general not much to the satisfaction of either party. Better *that*, than nothing; but better, in most cases, something else, if possible. At the very best, it is an irregular, incomprehensive way of going to work, and if universally acted upon, might allow just those particular causes, which required sympathy and assistance most, to languish and disappear. There may, of course, be congregations that know so well the circumstances of others, that they feel constrained to assist them. Well, be it so—they can do so with perfect propriety, and assist a general Fund at the same time. Or, the proceedings of a particular Presbytery may, to some neighbouring congregations, appear so interesting and important, that they feel constrained to help them *directly*; well, in such a case, also, no one would have any reason to object, except that they were acting so far, in ignorance of the whole field. But, while there may be such isolated cases, there will be an ever increasing number, where any desire is to do the greatest amount of good with their contributions, and who having no particular regard for one place more than another, wish simply, that their abundance should most efficiently supply some other lack. For *such*, a central Fund, is just the very thing; and the Committee of Synod are simply their administra-

tors not dictating to Presbyteries, what they shall do, or how they shall do it, but distributing to each according to the work done, and the necessity made manifest. It is for *Presbyteries*, not the Committee, to see that people of each locality do their duty, and that the preacher sent among them does his; it is for the *Presbytery* to determine what course of evangelistic effort shall be pursued, and to what extent they shall proceed; the Committee having merely power to say that considering the Fund placed at its disposal, and the reasonable demand of other parts of the field, only so much help can be extended. On the very face of it, all this looks simple and reasonable enough. What, then, is so objectionable in it as to lead to so much opposition? I believe that the one cause of so much opposition is a strong, and, to a certain extent, wholesome jealousy of Synodical Committees. Altogether, it has been found by painful experience, that the "best of men are but men at the best," and that the more extended the sphere in which any committee is called to act, so much the more difficult to apply efficient checks either to its partiality, or its dictatorialness, or occasionally, to its red-tape obstructiveness.

Now, I am not prepared to say that Synodical Committees have not, in any case, done all this. I believe they have, and caused heart-burnings, and most painful jealousies thereby; but I am just as fully convinced that these heart-burnings have been as frequently caused by such Committees fearlessly and conscientiously doing the work which the Synod appointed them to do, and by those with whom they had to transact business, from their very ignorance of all but their own locality, cherishing most exaggerated ideas, and making most unreasonable demands. At the same time, it surely ought to be possible for the Synod to frame such regulations, and to give the Committee such a constitution as would reduce the danger to a *minimum*.

I am certainly, not prepared to endorse a statement, made in the Synod last year, to the effect, that the working of the central Fund in connection with the late U. P. Synod was nearly "perfect." I believe, on the contrary, that heart-burnings *did* arise sometimes from its working, and not *always* without reason; that there was a tendency towards its falling permanently into the hands of a few; and that sometimes, *not from its working*, but from its very constitution, it rather hindered than otherwise, very promising Evangelistic efforts. We all know the old adage *De mortuis, &c.*, but I am not speaking of individuals, but of a thing, an organization, a mode of action, and I *do* say that in some respects, it stood in need of amendment. For instance, by its making no provision for evangelistic effort in localities where there was no organized congregation, it tempted Presbyteries to congregate stations prematurely, in order they might be regarded as vacancies, and get a proportionate increase of supply on that account; while it cramped the energies at once of preachers and ministers, by having no power to recognize Sabbath services except in connection with regular congregations, or, at least *quasi regular*, so that a Presbytery appointing a missionary to a promising locality where there was no church organization, could look for no assistance from the central fund, for meeting the necessary expenses.

I am quite aware, indeed, that special difficulties surround *this* matter, inasmuch as one Presbytery might carve out as much mission work, as would absorb all the general funds and leave the regular stations unprovided for; but, at the same time, I always felt it as an imperfection in the U. P. plan, that *no* provision whatever was made for strictly missionary work, till it reached a certain stage, and, that in order to bring it up to that, it was felt necessary to have, *in addition*, a local Presbyterial Missionary Fund to supplement and supply the lack of service of the *general*. Some may say that this was *no* imperfection, and, Mr. Editor, I am not prepared to assert that a local and general fund are necessarily antagonistic. I should not like the idea, in all cases, of Presbyteries coming, cap in hand, to any committee explaining, how they had fields *so* inviting, and *so* extensive, and asking for help, if they could, by funds raised within their own borders, meet all their demands; and, therefore, upon the whole, I

rather incline to the suggestion of the London Presbytery—that *there should be both*. With the one, however, *as a Synod*, we have nothing to do. It is for each Presbytery, or rather each congregation, to act according to its sense of duty in that respect. But with the other, in some form or other, and with all desirable regulations, I believe we not only have to do, but that to it, if we are to be faithful to our cause and to our country, we shall assuredly find ourselves shut up. I have left myself no room to remark upon Mr. Kemp's plan, and it is not necessary. It recognizes the necessity of a central fund, and the question with him is simply one of degree. I may be wrong, but the more I think it over, the more it appears cumbrous and unworkable, with the difficulties of both the special and general plan, attached to it, and having others, in addition, peculiarly its own.

In a very short time, our supreme court will be called upon to decide on this, and some other important matters; let the prayer of all well-wishers to "our Zion" be, that the spirit of wisdom and understanding may guide in all the deliberations; and that the decisions be such as in the highest degree to contribute to the consolidation and advancement of the Canada Presbyterian Church, and thereby, as we fully believe, to the securing the best interests, for time and eternity, of multitudes, in this wide and fair land.

I am, yours, &c.,

X. Y. Z.

THE LIBRARY AND MUSEUM.

KNOX COLLEGE, March 21, 1862.

DEAR MR. EDITOR—Will you allow me a word or two on the above topics ere we close our Sessional labours. I regret to say that very few of our wanderers from the shelves have as yet returned. They have "kept lent" long beyond the fair canonical season; and the forbearance of the authorities is in imminent danger of being overstretched. Will a "*verbum sapienti*" do, or must recourse be had to stronger measures?

Among our kind donors for last year I notice as follows: The benevolent friend who has for years helped us on by his liberality has not forsaken us. To that gentleman we owe a pretty complete set of valuable periodicals—*Witnes*, *Guardian*, &c., from 1843 downwards; a large supply of cheapened text books for the students; the binding of many volumes; and several new publications of merit. To the Rev. Mr. Sanson of Trinity Church, and to George Beardmore, Esq., merchant in this city, we owe a number of valuable volumes. One of our students in Theology, Mr. J. H. Thom, A. B., of University College, has presented us with an ancient collection of all the symbolical books of the Lutheran church in Germany, with a striking engraving of the Diet of Augsburg in its sittings in 1530; also, Hone's "Apocryphal New Testament" and one or two pamphlets. To another student, Mr. James Malcolm, we are indebted for a copy of the Welsh New Testament. These are examples worthy of imitation.

To the Rev. Thomas Lowry, formerly of Whitby and now of Mornington, C.W., we owe a small collection of sermons by perhaps the earliest Presbyterian missionary in Canada West, the Rev. Robert Macdowall. Mr. L. has appended to the volume the following notices: "This pamphlet is presented to Knox College, Toronto, by Jacob Shibley, Esq., of Portland, near Kingston. It contains seven discourses on the distinguishing doctrines of Calvinism preached by the late Rev. Robert Macdowall of Fredericksburg on the Bay of Quinté. Mr. Macdowall came from the neighbourhood of Saratoga in the State of New York, about the year 1805. He frequently spoke of having studied under a Mr. Lennie, who is supposed to have been the Principal of a College. Mr. M. brought a certificate with him in which it was stated that he was one of the earliest students in the College at which he studied. These sermons were preached a little before 1809, as in that year Mr. Shibley obtained the

copy from the author. Mr. M. itinerated very much, seldom preaching two consecutive Sabbaths in the same place, for many years after he came to Canada. Mr. Shibley heard him preach his first sermon in the Province." I may refer for some additional particulars of this venerable "pioneer in the forest" to the introductory remarks in the Rev. Mr Kemp's volume on the acts and doings of the Presbyterian Church in these lands.

To Mr. Crawford Glen of Montreal, we owe a beautiful duodecimo MS. of the Westminster Confession of Faith, neatly bound, with this inscription in gold letters on the back: "This book, written by Mr. Hugh Mackail, was presented to Knox College, Toronto, by Crawford Glen, Montreal, 1861." The handwriting is distinct and beautiful, and as it is pretty large, the work extends to 410 pages. At the end of it appears the following note by another hand, but without date. "The whole of this book, together with the index, was written by Mr. Mackail's own hand, and given to me by my Aunt Mackail. E. Heriot." I wish I could say that the presumption is in favour of this being a real relic of the youthful martyr of the olden time. That this Mr. M. is a descendant of the family I doubt not, and the insertion of this notice may lead to some interesting discoveries.

Meanwhile, Mr. Editor, faithfully yours,

R. B.

Missionary Intelligence.

FRENCH CANADIAN MISSIONARY SOCIETY—APPEAL FOR FUNDS.

It is deemed necessary that the friends of this Society should be aware that the Committee have felt much difficulty during the past twelve months in obtaining the funds necessary to carry on the important work of the mission.

The sources from which our income is usually derived, both on this continent and in Europe, have to a large extent failed us this year. Adverse circumstances of trade, commerce and agriculture, have operated everywhere to limit our receipts.

The Treasurer has, with his usual liberality, advanced upwards of one thousand dollars to meet immediate claims, and a further sum must, it is feared, be borrowed to carry us through the remaining months of the summer. Not until the fall of the year can we expect our ordinary income to come in to any extent.

What, then, in these circumstances, can the Committee do? Shall they, under the pressure of necessity, close the schools at Point aux Trembles, and recall the Missionaries and Colporteurs from their deeply interesting fields of labor? Surely such a painful course as this will not be forced upon them. They have already reduced their operations to the minimum. The greater part of the boys attending the mission schools will be sent home for the summer, and only a limited number of the girls will remain; only such missionaries and colporteurs have been sent out as are deemed necessary to retain the old ground occupied by the Society. The Committee, considering the present state of the finances, have not felt warranted to enter upon any new fields of labor, however inviting they might appear.

This state of the funds is more to be regretted when it is considered that at no time in the previous history of the Society have the various departments of their work been in a more promising and pleasing condition. The schools at Pointe aux Trembles have been manifestly visited by the Spirit of God. The teachers there assure us that a most happy influence is working gradually and powerfully upon the minds of the pupils generally, but especially upon the girls. Interesting cases of spiritual awakening have come under the observation. A spirit of prayer has spontaneously manifested itself among even the youngest of the scholars. Four young persons have been received by profession into the fellowship of the church, who have given decided evidences of a change of heart.

Others are inquiring the way Zion-ward,—seeking, by sincere repentance of sin and faith in Christ, to obtain peace with God. Can anything be more encouraging than these fruits of our labors?

The Colporteurs and Missionaries report, besides, that wherever they go they find a growing desire among the people for the Word of Life, a general spirit of inquiry, and increased facilities for carrying on their evangelistic labors.

A work more encouraging than this, can scarcely be presented to the Churches and people of Christ, in Canada. The French-Canadians are, it ought to be remembered, our neighbours and friends; that they have special claims upon Christian sympathy. Our welfare is inseparably bound up with theirs. Shall we, then, leave them under the delusions of Popery, and to all the consequences, both spiritual and temporal, which that system of error entails upon its people? Surely the Protestant Churches of Canada will not be guilty of so grave a dereliction of duty! To aid in this great work, we ask for your contributions and your prayers. The spontaneous offerings of your affection for Christ and his cause, are urgently required, so that we may be able to carry on, to still greater results, the work in which, for twenty years, the Society has been engaged; and to which we are, in the providence of God, so manifestly invited.

Contributions will be gratefully received and acknowledged by the Society's Treasurer, Mr. James Court, Montreal.

ALEX. F. KEMP, *Corresponding Secretary.*

Montreal, May, 1862.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The May number of the *Missionary Herald* contains a letter from Rev. R. Montgomery, who writes from Borsud. There are several encouraging statements in the letter. He refers to the willingness of the people in several localities to hear the word, their anxiety for the education of their children, and their desire to see among them the teacher and missionary. In some places it is true the gospel is rejected, and the missionaries treated with rude contempt. But even amidst such discouragements there is comfort and support for the servant of the Lord.

In the town of Anana, Mr. Montgomery writes that the reception given to the word was such as to fill him with thankfulness and hope. A meeting was attempted in a house, but it was found that no house in the place was large enough to hold all who wished to be present, and the meeting was accordingly held in the open air. The people heard the word gladly, and expressed an earnest request that a school might be established for the education of their children and that evangelist might be sent to instruct them in the doctrines and precepts of christianity. The missionary afterwards met eight of the most earnest of the people for conversation and prayer. In this visit he was accompanied and aided by two native members of the church at Borsud. The people are generally of low caste but prosperous and comfortable in a worldly point of view.

Mr. Montgomery refers to the case of a man of high caste who has had repeated interviews with the missionaries and christian brethren. He seems deeply impressed and the hope is entertained that soon he may be enabled to confess Christ boldly. He too pleads for the establishment of a mission in his native town. From many a quarter the cry is thus heard, "come over and help us."

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

JAMAICA.—The missionaries in Jamaica give many encouraging accounts of the progress of religion and of the effects of the late revival. Mr. Hannah refers to one case in Victoria town, where a man who formerly kept a rum shop near the church and was living in open sin, has now closed his shop, renounced his sin, and has joined the catechumen's class. The Rev. W. Forbes gives an

account of the death of two of the female members of the church. One was a young woman, one of the fruits of the revival, who died full of faith in the blood of Jesus, and in the hope of ever being with Him. He says regarding her—"Death was indeed in her case robbed of its terrors; her Bible has been, from her conversion, her study and delight; and her attendance at Sabbath School, prayer meetings, and the house of God has been regular and steady. Her love to Jesus was from the first very ardent and her sense of what He had done for her seemed to be deep and transforming. She was one of those I could not but regard with feelings of delight, as a precious trophy of redeeming grace; and I felt her death as that of a sister, one of Africa's elected children." The other was a married member of the church who had afforded the missionary for a long time much comfort, and had been for years a credit to her profession. She also died full of hope and joy.

OLD CALABAR.—The Rev. Mr. Thomson, writing from Ikunetu, mentions the gradual decline of some of the heathen prejudices of the people. He says, however—"It is not a thing to be expected that men grown up in heathen habits of thought, besotted with heathen vices, should suddenly be enlightened and reformed. The revolution that must be effected in the Calabar man's mind is no ordinary one. Truly the case with grown up Calabar men is almost hopeless; and if God in mercy convert some of them so much the greater will the glory of His grace appear." The main hope is in regard to the children.

The Rev. Mr. Baillie, at Ikorofong, in his medical practice, has many precious opportunities of casting in the good seed.

CHINA.

It would appear that the Rev. Mr. Roberts, the missionary who has for a considerable length of time lived among the rebels, seeking opportunities of converting and directing the leaders of the movement, has now left them. The following statement from Mr. Roberts we copy from an exchange paper:—

"From having been the religious teacher of Hang Sow-chuen in 1847, and hoping that good—religious, commercial, and political—would result to the nation from his elevation, I have hitherto been a friend to his revolutionary movement, sustaining it by word and deed, as far as a missionary consistently could, without vitating his higher character as an ambassador of Christ. But after living among them fifteen months, and closely observing their proceedings—political, commercial, and religious,—I have turned over entirely a new leaf, and am now as much opposed to them, for good reasons, I think, as ever I was in favour of them. Not that I have aught personally against Hang Sow-chuen; he has been exceedingly kind to me. But I believe him to be a crazy man; entirely unfit to rule without any organized government. He is violent in his temper, and lets his wrath fall heavily upon his people, making a man or woman 'an offender for a word,' and ordering such instantly to be murdered, without 'judge or jury.' He is opposed to commerce, having had more than a dozen of his own people murdered since I have been here, for no other crime than trading in the city, and has promptly repelled every foreign effort to establish lawful commerce here among them, whether inside of the city or not. He told me soon after I arrived that if I did not believe in him I should perish, as the Jews did for not believing in the Saviour. But little did I then think that I should ever come so near it by the sword of one of his own miscreants, in his own capital, as I did the other day. Kan Wang, moved by his Coolie elder brother (literally a Coolie at Hong Kong) and the devil, without fear of God before his eyes, did, on Monday the 13th instant, come into the house in which I was living, and then and there most wilfully, maliciously, and with malice aforethought, murder one of my servants with a large sword in his own hand, in my

presence, without a moment's warning or any just cause. And not only so, but he insulted me myself in every possible way he could think of. He stormed at me, seized the bench on which I sat with the violence of a madman; threw the dregs of a cup of tea in my face; seized hold of me personally, and shook me violently; struck me on my right cheek with his open hand. Then, according to the instruction of my king, for whom I am an ambassador, I turned the other, and he struck me quite a sounding blow on my left cheek with his right hand, making my ear ring again; and then, perceiving that he could not provoke me to offend him in word or deed, he seemed to get the more outrageous, and stormed at me like a dog to be gone out of his presence. 'If they will do these things in a green tree, what will they do in the dry?'—if to a favourite of Teen Wang's, who can trust himself among them, either as a missionary or a merchant? I then despaired of missionary success among them, or any good coming out of the movement—religious, commercial, or political—and determined to leave them, which I did on Monday, January 20, 1862. I. J. R."

THE REV. P. O'FLAHERTY IN CONSTANTINOPLE.

The Rev. P. O'Flaherty labours single handed in Constantinople, and evidently is making a deep and lasting impression in the Turkish mind. We quote a few extracts from a report lately sent by him to the secretary for the Mission.

"It has pleased God to open up a door of usefulness which becomes wider daily, and which, I trust, will be wide enough to admit our Church's entry and occupation. During the last five months, I have, besides many others, discussed gospel truth and proclaimed the way of salvation to an average of one hundred and twenty souls per month, *who have invited me for that purpose*; and while that number is increasing, and part of the old inquirers seek other means to learn the truth more fully, those numbers are for the most part different every month.

"But you will ask me, What is the result of all this? I cannot tell you. All that I wish to say is, that four individuals desire baptism, four wish to place themselves under instruction, in order to be employed at a future time as native agents, and there are many who request me to establish a Scriptural class and devotional exercises in some central position, so that I might direct their studies and encourage and give an impulse to their devotional feelings.

"There is one aspect of this month's labour which is worth mentioning. A number of anxious and hopeful inquirers, ten in all, have come to me and have spent many hours in asking questions and in searching the Scriptures. Some have stayed till evening, others have stayed till late at night, others all night and next day, in order to learn more. Some of them have come twice, thrice, or oftener, so that I have done as much this month as formerly in the way of strengthening former impressions and clearing away objections, and have been thus able to realize the promise, 'When I am weak then am I strong.'

"The son of the head physician of Turkey has requested me to give him lessons in English. The young man is a major in the army, and son-in-law of the richest pasha in Turkey—the late commander-in-chief. He has studied in France and Germany; has been in London, to which place he also intends to go to see the Exhibition. I have had many an interesting conversation with him on the impossibility of the Koran being the Word of God, &c. One day this month he came to me requesting me to give him lessons in English three times a week. I consented. The lessons are to be in his own house. When I went to give the third lesson, there was a very learned mufti there, who requested me to allow him to join the first pupil. I agreed. The mufti are those higher order of clerico-legal gentlemen from whom the Sheik-ul-Islam is taken. In Rome they call them cardinals, from whom the Pope is chosen.

This mufti has studied the philosophy of the East very deeply ; and besides, he has studied science five years in Paris ; so that he is altogether a clever and interesting man. I procured the necessary class-books, and they have furnished themselves with copies of the Scriptures in Turkish, Arabic, Persian, and English. Another has joined, and ten more now wish to join.

"After having conversed as to the necessity and benefit of the English language in the present state of Turkish affairs, there was a proposal from the mufti, seconded by N. Effendi, the physician's son, that I should be proposed as a member of their literary society, which was formed a short time ago. Although they said it was strictly for Osmanlis, yet 'to one who knows the Turkish language as he does, and who knows and sympathises with our habits of thinking, and who, moreover, is a native of that country which leads the world in all learning and fame, and which is our staunch friend, we do not see why we should not request him to become a member of our society.' I was then requested by the gentlemen present to become a member. It was necessary to procure the consent of the society at their next meeting. But they consulted the leading members, who expressed their cordial willingness.

"You will at once see the importance of this, as bringing me in contact with Turkish minds and Osmanli literature. Some of these gentlemen despise the Koran, and think it is the great weight which presses down their country and its genius. They say, 'We must never flinch from the task of declaring that God's word and works cannot be at variance.' The only thing which keeps me back from this important offer is feeble health. But enough of this for the present"

Miscellaneous.

A MORNING HYMN.

To Thee, O Lord, with dawning light,
 My thankful voice I'll raise,
 Thy mighty power to celebrate,
 Thy holy name to praise:
 For thou in helpless hour of night,
 Hast compassed my bed,
 And now, refreshed with peaceful sleep,
 Thou liftest up my head.

Grant me, O Lord, thy quickening grace
 Through this and every day ;
 That guided and upheld by thee,
 My feet may never stray.
 Increase my faith, increase my hope,
 Increase my zeal and love ;
 And fix my heart's affections all
 On Christ and things above.

And when, life's labors o'er, I sink
 To slumber in the grave,
 In death's dark vale be thou my trust,
 To succor and to save ;
 That so through him who bled and died,
 And rose again for me,
 "The grave, and gate of death" may prove
 A passage home to thee.

BISHOP HEBER.

HEROES OF ENGLISH NON-CONFORMITY.

BY REV. JAMES HAMILTON, D.D., OF LONDON.

Who were these ministers whom the Church of England thus cast forth from her bosom, and who, for the next six-and-twenty years, were treated, by a profligate court and a haughty hierarchy, as the troublers of the realm, and the off-scouring of all things? They included such men as Goodwin and Owen—the two names of renown in Congregational annals, and each of them still standing up gigantic as we look back along the centuries. They included Matthew Poole, that mighty biblical scholar, who, in his five enormous folios, has given the essence of all previous commentators. They included men of massive thought, like Thomas Manton and Joseph Caryl; men of fruitful fancy and entertaining information, like Bridge and Brooks, and Nehemiah Rogers and Fenner, and Adam and Burgess, whose voluminous writings rise from the field of our religious literature like a twin mountain-range—the one set, in their very disintegration, supplying the rich alluvium which covers the vale with corn, and makes it smile—the other, rolling down those golden nuggets which have made the fortune of explorers from every sect and region. They included such men as Howe, whose lofty intellect and luminous insight give us new conceptions of the majesty of mind, and whose walk with God, so lowly and so loving, reminds us of the seraphim, attracted towards the Light of lights, but veiling their faces as they approach the overwhelming vision;—such men as Flavel, the rapture of whose spirit would have made him touch the earth but lightly, had not his holy benevolence drawn him down into the abodes of his brethren; such men as Alleine, of whom it has been said that, “in fidelity and tenderness, in toils for the salvation of men, in frequent converse with eternal things, he was scarcely inferior to Paul himself, the first of human teachers, the inspired prince of mankind;” such men as Baxter, whose “call to the unconverted,” and “Everlasting Rest,” still waken echoes in men’s hearts, and are still a living presence in the world.

These, and such as these, were the men whom Charles in his perfidy, and the bishops in their bigotry cast forth from the Church of England. These, and such as these, were the men, who, yea being yea, and nay being nay, knew nothing of subscription in a sense non-natural, and who, rather than accept a mess of pottage poisoned by falsehood or embittered by self-contempt, threw away their earthly all, and cast themselves on Providence.

The prospect was abundantly dark. Few of them were in the position of Philip Henry and Dr. Owen, who, when deprived of their preferment, had personal resources on which to fall back. Many of them were like Mr. Lawrence of Basechurch, when urged that he had eleven good reasons for conforming—in his wife and ten children—replied, “There is one reason which outweighs the whole: ‘Whoso loveth wife or children more than me, is not worthy of me.’ We must learn to live on the sixth of Matthew: ‘Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on.’” And many of them had to gird up their minds with considerations like those with which Baxter encouraged himself in the Lord:

“Must I be driven from my books? From house, and goods, and dearest friends? One of Thy sweet and gracious looks For more than this will make amends.	“Heaven is my roof, earth is my floor, Thy love can keep me dry and warm; Christ and Thy bounty are my store; Thy angels guard me from all harm.
“My Lord hath taught me how to want A place wherein to put my head; While He is mine, I’ll be content To beg or lack my daily bread.	“As for my friends, they are not lost; The several vessels of Thy fleet, Though parted now, by tempests toss’d, Shall safely in the haven meet.”

Proceedings of Presbyteries, &c.

PRESBYTERY OF GUELPH.

An adjourned meeting of this Presbytery was held at Guelph on the 29th of April, Mr. Barrie, moderator. Thirteen ministers and five elders were present, and Messrs. R. Rodgers and James Thom were associates.

The Presbytery, after hearing a deputy from the Minto congregation, cancelled their previous appointment of a moderation, allowing the petition to lie on the table in the meantime.

Mr. Thomson of Erin was appointed to moderate in a call from the Acton congregation, on the 11th of May.

A call to Mr. James Thom from the congregation of Eden and Rockwood was laid on the table and sustained. Mr. Thom, having accepted of the call, his induction was appointed to take place on the 15th of May—Mr. M. Mackenzie to preach and preside, and Messrs. Macaulay and Andrew McLean to address the minister and the people.

Mr. James Baikie, head master of the Galt Central School, laid an application before the Presbytery to be examined with a view to his being admitted to Knox College as a student of divinity without passing through the usual preliminary course of study. Dr. Thomson and Messrs. Torrance and Ball were appointed a committee to examine Mr. Baikie, and report at the meeting at Eden on the 15th of May, the Presbytery unanimously determining that in the event of a satisfactory report, Mr. Baikie be allowed to begin next session the study of Theology in Knox College with a view to the ministry.

Mr. Stewart, student of divinity, appeared with a view to be taken on trials for license, and the Presbytery resolved to hear his private trials at Rothsay on the 21st of May.

The formula to be signed by office-bearers and probationers was agreed to unanimously in the terms submitted to Presbyteries by the Synod.

All the questions proposed to be put to ministers at ordination were agreed to unanimously with the exception of the fourth, which was agreed to by a majority.

All the questions proposed to be put to probationers, elders and deacons were agreed to unanimously.

In reference to the proposed act relative to the admission of ministers and probationers of other churches, it was unanimously agreed that ministers and probationers of the Free Church of Scotland, the United Presbyterian Church, the Presbyterian Church of England, the Presbyterian Church of Ireland, and of the sister churches of the Lower Provinces, should be admitted at once by any Presbytery of the church, if expressly designated thereto by the churches to which they belong, or if called by a congregation. In all other cases it was unanimously agreed that no minister or probationer of any church should be admitted or employed unless after the sanction of Synod obtained, after recommendation of the Presbytery to whom application may be made.

The Presbytery unanimously agreed to an overture to the Synod to the effect that the expenses of members of Synodical committees should be paid from the funds at their disposal.

Mr. Ball's notice of an overture to the Synod regarding the salaries of the officers of the Synod was withdrawn by consent of the Presbytery.

A committee, consisting of Messrs. Torrance, Ball, Emslie, and James Armstrong, was appointed to prepare a schedule with a view to the presenting of quarterly financial reports by the congregations within the bounds.

PRESBYTERY OF GUELPH.

A meeting of this Presbytery was held at Eden on the 15th of May—ten ministers being present and four elders.

The edict of Mr. James Thom's induction having been returned duly attested, Mr. Mackenzie of Doon and Hespeler, who was appointed to preside, preached from 2 Cor. iv. 5., and put the usual questions to Mr. Thom. The minister and the congregation were addressed by Messrs. Macaulay and Andrew McLean.

A letter from Mr. Robert Rodgers, intimating his desire to withdraw his acceptance of the call from the Rothsay congregation, was read. After due consideration of all the circumstances of the case, the Presbytery agreed to Mr. Rodgers' request and cancelled their appointment of the day of his induction. A deputation, consisting of the Clerk and Messrs. McMechan and Cuthbertson, was appointed to visit the congregation.

A call to Mr. John Fraser of Thamesford, from the Acton congregation, was laid on the table and sustained, and Messrs. Ball and Alex. McLean were appointed to prosecute Mr. Fraser's translation before the Presbytery of London.

Answers to Mr. Hodgkin's Reasons of Complaint against the decision of the 31st December last were presented by the committee appointed to prepare them, and adopted. The Clerk was appointed to defend the Presbytery's decision at the bar of the Synod.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Montreal on the 14th instant—Rev. D. Black, Moderator. There was a good attendance of ministers.

Mr. Bald was appointed in the meantime to officiate at Laquerre; Mr. Mitchell was appointed to Alexandria till the last Sabbath of May, and from the first Sabbath of June to Mille Isle, Mr. Cameron, Mr. McQueen, Mr. Anderson, Mr. Greenfield, Mr. Gordon, and Mr. Currie, were appointed to give each an evening service in rotation at Alexandria, beginning with the first Sabbath of June.

The Presbytery nominated Dr. Burns as Moderator of the next Synod, and Mr. Paterson as a member of the Business Committee.

The Formula was considered, and various verbal alterations proposed and adopted.

The Standing Orders were agreed to with one emendation regarding the Convener of the Business Committee.

The Act for the admission of ministers from other churches was unanimously adopted, as also the Barrier Act.

The Act regarding the representation of ministerial charges in the Synod and Presbyteries was adopted with an emendation regarding colleagues and successors.

Mr. McVicar requested leave of absence for three months, which was granted.

Several circular letters were read, and objection was taken to the admission of Mr. Stuart into the church.

The Presbytery adjourned, to meet for ordinary business on the second Tuesday of August next.

ALEX. F. KEMP,

Presbytery Clerk.

PRESBYTERY OF OTTAWA.

This Presbytery met at Smith's Falls on the evening of the 6th May. There were present ten ministers and three elders. The opening sermon was preached by Mr. McKinnon.

The whole of the evening sederunt was taken up with devotional exercises and hearing from Mr. McEwen a statement of the origin, character and progress of the awakening in Cumberland. Mr. Wardrope also spoke on this work. As I believe that this subject will engage the interest of the church, I transcribe in full the minute of Presbytery relative thereto:—

“Mr. McEwen, on the call of the Moderator, and with the unanimous concurrence of the Presbytery, gave a full and detailed account of a very manifest and general revival of religious interest in his congregation that has recently taken place and that still, so far as can be judged, even continues to exist and extend itself throughout that neighbourhood. Very ample and satisfactory answers were given by Mr. McEwen to various questions put by several of the Brethren relative to the commencement of this awakening, the manner in which the meetings for prayer and reading of the Scriptures were conducted, the means adopted with inquirers, and the effect generally of this increased attention to spiritual matters, as well upon the community at large as upon the church and congregation itself.

"The Presbytery, while expressing the deep interest with which they have listened to the statement made by Mr. McEwen, and the earnest hope that the interest that has of late been evinced by the people of his charge in the things that belong to their salvation, may grow deeper and spread more widely, would especially (while not omitting to indicate approval of the discretion and good judgment displayed by the Pastor in directing meetings in connection with this work) record their gratitude to God whose marked and most gracious intervention they herein recognize, praying that He would be pleased to vouchsafe, in His own time and way, such a measure of His Holy Spirit's influence as is needful to accomplish His own wise and merciful ends in regard to all the congregations within the bounds of the Presbytery."

Mr. McEwen gave in his resignation of the part of his charge called Lochaber, retaining Cumberland. The necessary notices were ordered.

Mr. Scott also resigned his charge of Pakenham, &c, subject to the action of Presbytery.

The overture anent celebration of the Lord's Supper at all meetings of Synod was unanimously ordered to be transmitted.

The Remits of Synod created considerable discussion, and occupied much time. I give the results only:—

1. *Distribution of Preachers, &c.*—Clauses 1, 2, 4, 5, 7, 8, were agreed to. On the 3rd four motions or amendments were brought forward. Finally, the clause as it stands was carried by 6 to 4—Mr. Gourlay dissenting. The 6th clause was agreed to with the proviso, "that such labourers, if appointed by the Synod, shall be under the control of the Presbytery within whose bounds they reside."

2. *Regulations on the distribution of Missionaries*—On the 1st clause the Presbytery agreed to modify the present reading by inserting the words, "that character and efficiency and not time be the standard for determining this matter." The 2nd and 3rd were agreed to with the change rendered necessary by the foregoing modification. The rest agreed to.

3. *M. Fund.*—The 1st, 3rd and 5th clauses agreed to. The 2nd clause was disapproved of by a vote of 6 to 4. The 4th clause was agreed to by 5 to 4, Mr. Gourlay entering his dissent.

Formula.—The formula was unanimously agreed to after substituting "not" for "never."

Questions 1, 2, 3, 5, 7, 8, and those to Probationers, &c., were agreed to. The 4th was agreed to with the change of "never" into "not." The 5th was agreed to with change of "greater" into "great" and "functions" into "office."

Admission of Ministers, &c., from other Churches.—1. Agreed to with a clause restricting the application to the "Free Church of Scotland, the United Presbyterian Church of Scotland, the Presbyterian Church of Ireland, the English Presbyterian Church, and the Presbyterian Churches of the Lower Provinces, New Brunswick and Victoria."

2. Agreed to with the substitution of the words, "that in all cases in which the applicant does not come from the above named churches" for "in the manner provided above but with Presbyterial or private certificates only."

4. Agreed to.

Dissent.—It was agreed, in amendment of the present reading, "that reasons given in at the next sederunt be also recorded if desired."

The Barrier Act was sanctioned.

Act for Licensing Students.—All the clauses were agreed to with the simple change, "and shall sign the Formula," omitting the rest of the clause.

The Missionary arrangements were—Mr. Walter Scott to Dalhousie till next ordinary meeting, Mr. Mackey to Cumberland, to assist Mr. McEwen, till the meeting of Synod, and Mr. Grant for a like term to Fitzroy Harbour and Tarbolton.

Dr. Burns was nominated as Moderator of Synod.

Mr. Aitken was appointed representative of the "Business Committee"

Mr. Wardrope of Ottawa was chosen Moderator of Presbytery for the next year.

Next ordinary meeting is to be held in Ottawa on the first Tuesday in August, at 7.30 p. m.

S. C. FRASER,
Presbytery Clerk.

Children's Corner.

LAST WORDS OF A NEW ZEALAND CHIEF.

A dying chief lay on his death-bed. Calling his family around him he said: "You well know that I have, from time to time, brought you much riches. I used to bring you muskets, hatchets, and blankets; but I afterwards heard of the new riches called faith. I sought it; I went a long and dangerous journey, for we were surrounded by enemies. I saw some natives who had heard of it, but they could not satisfy me. I sought further, but in vain. I then heard of a white man, at Kapiti, and that with him was the spring where I could fill my empty and dry calabash. I travelled to his place, but he was gone, gone away ill. I returned to you, my children, dark-minded. Many days passed by. The snows fell, they melted, they went away; the tree-buds came, and the paths of our forests were again passable to our feet. We heard of another white man, who was going about over mountains and through forests and swamps, giving drink from his calabash to the poor natives, to the remnant of the tribes of the mighty, and the renowned of former days, now dwelling by twos and threes among the roots of the trees of the ancient forests, and among the brooks in the villages. Yes, we heard of that white man; we heard of his going over the snowy mountains, and up the east coast, and all over the rocks. I sent four of my children to meet him. They saw his face; yes, you talked with him. You brought me a drop of water from his calabash. You told me he would come to this far off spot to see me. I rejoiced. I disbelieved his coming, but I said, "He may." I built the chapel, we waited expecting. You slept at night; I did not. He came; he came forth from the long forest; he stood upon our ground; I saw him; I shook hands with him. Yes, I saw a missionary's face; I sat in his cloth house; I tasted his new food; I heard him talk in our tongue. My heart bounded within me; I listened; I ate his words. You slept at night, I did not. Yes, I listened; and he told me about God, and His Son Jesus Christ, and of peace and pardon, and of a father's home beyond the stars. And now I, too, drank from his calabash, and was refreshed. He gave me a book, too, as well as words. I laid hold of the new riches for you and me; and we have it now."—*Child's Companion.*

VERSES FOR A VERY LITTLE CHILD.

I am a happy little boy:
 Who is it makes me so?
 Jesus, who lives above the sky,
 Who taught the little birds to fly,
 And makes the daisies grow.

The little birds can fly and sing,
 The flowers are sweet and fair,
 But yet they cannot learn of God,
 Or thank him for his care;
 But I can learn about his love,
 And thank him in my prayer.

Mamma will teach me more and more
 About his love to me,
 And I will try, through all the day,
 Happy and good to be;
 For when I am a naughty child,
 The God in heaven can see.

MONEYS RECEIVED UP TO 22ND MAY.

COLLEGE.	
Kingston, Brock street.....	\$10 00
Paisley.....	1 00
Harpurhay.....	5 00
St. Andrews.....	4 00
Dalhousie Mills.....	8 25
Renfrew.....	3 00
St. Mary's.....	14 67
S. Cavan.....	6 33
Ramsay.....	25 00
Peterboro', adl.....	30 00
Ashburn and Utica.....	12 00
Innisfil.....	7 39
Barrie.....	3 86
Keene.....	2 00
Prescott, adl.....	10 00
Glenmorris.....	10 00
Belleville.....	135 00
Winterbourne.....	10 00
Guelph (Knox's).....	20 00
E. Puslinch.....	25 00
Lochiel, adl.....	6 75
Montreal, Côté street, adl.....	25 00
Bristol.....	14 00
Toronto, Knox's Church, adl.....	36 28
Nairn Church.....	5 00
Essa Town Line.....	2 05
Cooke's Church, adl.....	30 00
Richmondhill.....	12 00
Thornhill.....	4 00
St. Catherines.....	26 00
Aylmer.....	8 00
Harrington.....	8 00
Mrs. Dr. Briggs, St. Andrews, per W. H. Burns, Esq.....	4 86
Sarnia.....	54 00
Buxton.....	4 00
McNab.....	4 00
Sullivan and Glenelg.....	3 50
Kemptville.....	2 00
Kincairdine (Knox's).....	15 00
Woodstock (Knox's).....	27 25
SYNOD FUND.	
Hamilton, McNab street.....	20 00
Ramsay.....	6 05
Peterboro'.....	24 00
Owen Sound (Rev. Mr. Stevenson).....	6 45
N. Easthope.....	12 00
Ingersoll, Erskine Church.....	4 00
Gananoque.....	8 00
Woodstock (Knox's).....	7 00
FRENCH CANADIAN MISSION.	
S. Cavan.....	24 67
Ramsay.....	14 50
N. Easthope.....	66 00
Warrensville.....	8 00
Owen Sound (Rev. T. Stevenson).....	10 00

Orillia, Female Bible Class.....	3 87
" Male.....	2 37
" S. S. Girls.....	0 92
" " Boys.....	0 78
Gananoque.....	6 00
Kincairdine (Knox's).....	8 00
Woodstock (Knox's).....	8 63
Uespeler.....	7 00

KNOX COLLEGE LIBRARY.

Per Rev. Principal Willis—Morse's (Rev. A.) Essay on Historical and Geological Traces of Northmen in America;—read before the New England Historical Society, Boston, 1861.

FOREIGN MISSIONS.

Brockville.....	\$12 06
Fairfield.....	4 00
McNab street, Hamilton.....	24 00
St. Mary's.....	21 53
Ramsay.....	10 00
Zorra.....	14 80
Mandaumin, &c.....	4 70
Lancaster.....	2 36
Dalhousie Mills.....	2 54
Mornington.....	1 68
Gamble's Settlement.....	1 82
Owen Sound (Rev. Mr. Stevenson).....	15 00
Glenmorris.....	10 00
Storrington.....	2 25
Brewer's Mills.....	0 75
Black River.....	3 25
Martintown.....	6 00
St. Catherines.....	10 00
St. Catherines S. S.....	12 00
Orillia.....	2 00
Oakville.....	6 00
Dundas.....	2 05
Union and Norval.....	10 38
R. Christie, Esq., bal. in hand.....	860 00
N. Easthope.....	15 40
Harrington.....	5 50
McNab.....	4 00
Percy.....	4 00
English River, &c.....	6 00
Essa.....	35 00
Cumberland.....	10 19
Kincairdine (Knox's).....	12 00
Woodstock (Knox's).....	14 37
WIDOWS' FUND.	
Verulam, &c.....	\$60 00
McNab street, Hamilton.....	35 00
Renfrew.....	2 50
Ramsay.....	16 20
Bradford.....	2 80
S. Settlement.....	5 67
Montreal, Côté street.....	80 00

Mornington	1 68	Vaughan and Albion.....	12 00
Gamble's Settlement.....	1 82	Wardsville	4 35
Oakville.....	6 00	Woodstock, Knox's.....	6 25
Brantford, 1st instalment	40 00		
N. Easthope	7 40	COLLEGE BUILDING.	
Hamilton, Central Church	120 00	Cartwright	\$17 50
Vaughan and Albion	60 00	Pictou	13 00
Brucefield	11 25	Friend.....	5 00
Perth.....	5 00	Brantford, Wellington St.....	21 00
Woodstock, Knox's.....	11 97	Lochiel, additional.....	3 25
With rates from Rev. J. Patterson, Rev. W. Lohead, jun., Rev. D. H. McVicar, Rev. J. Straus, Rev. J. Ewing, Rev. R. Scott, Rev. W. Inglis, Kincairdine, Rev. R. Hume, Rev. J. Corbett, Rev. W. Macalister, Rev. A. A. Drummond, Rev. W. M. Christie, Rev. J. Watson, Rev. A. Kennedy.		Ottawa	88 00
		Aylmer, &c.....	12 00
		Elora (Chalmers').....	10 00
		J. Masson, Baltimore	4 00
		Kincairdine, Knox's.....	11 63
		Woodstock, Knox's.....	80 00
		DUNSTON MISSION.	
		West Puslinch	\$5 00
		South Cavan.....	6 33
		Ramsay	6 05
		MISSIONS OF FREE CHURCH.	
		Peterboro', for Jews.....	51 65
		Kincairdine (Knox's) do.	6 00
		PRESBYTERY OF HAMILTON—HOME MISSION FUND.	
		Dundas	\$15 00
		Hamilton, McNab street.....	32 00
		" from J. Watson.....	100 00
		" Central Church.....	110 00
		" Knox's Church.....	20 00
		Ancaster Village	3 07
		" West.....	4 75
		" East.....	3 37
		Caledonia	9 00
		" Allan Settlement.....	7 00
		Beverly	7 00
			D. McLELLAN, Treasurer.

CONTRIBUTIONS TO THE HOME MISSIONARY FUND, LONDON PRESBYTERY

From 1st July, 1861, to 14th April, 1862.

	Special Collections.	Missionary Meetings.	Total
Zorra	\$52 84	\$11 32	\$64 16
London, St. Andrew's Church	44 00	11 42	55 42
Proof Line and English Settlement.....	55 11	.....	55 11
Mosa	34 80	16 00	50 80
Westminster.....	42 50	7 50	50 00
Ekfrid	34 66	10 84	45 50
Chatham, including Caledonia and Dover, .....	.....	41 14	44 14
Ridgetown .....	.....	40 25	40 25
Port Sarnia—A. Vidal, Esq., \$10.....	.....	24 00	34 00
Detroit congregation.....	30 00	.....	30 00
Chalmers Church, Dunwich.....	7 55	25 00	32 55
Moore, Bear Creek Station and Corunna,	17 59	11 16	28 75
Thamesford.....	20 00	7 10	27 10
Plympton, North and South .....	.....	25 39	25 39

	Special Collections.	Missionary Meetings.	Total.
Yarmouth	\$8 00	\$9 93	\$17 93
Belmont	13 00	4 92	17 92
Wardsville and Bend		15 13	15 13
Wallacetown and Duff's Church		15 00	15 00
Amherstburgh		15 00	15 00
East and West Tilbury		13 60	13 60
Windsor		12 12	12 12
Harwich		12 00	12 00
St. Thomas		11 72	11 72
Widder		11 26	11 26
Adelaide and Warwick		10 91	10 91
Fingal		10 31	10 31
Bothwell		10 00	10 00
Aldborough		7 45	7 45
Wallaceburgh		7 25	7 25
Buxton		7 00	7 00
Frampton North and Dorchester		7 02	7 02
Carlisle		5 25	5 25
Lobo and Carradoc		5 20	5 20
Mandaumin		5 20	5 20
Delaware		2 38	2 38
Mersca		2 35	2 35
	<u>\$370 05</u>	<u>\$435 12</u>	<u>\$805 17</u>

W. CLARK, *Treasurer.*

Book Notices.

LETTERS TO AFFLICTED FRIENDS—By the late Rev. John Jameson, Methven; 18mo. pp. 118. Edinburgh: Andrew Elliot, 1862.

One can hardly bestow higher praise on these letters than by saying that they are remarkably characteristic of their author. Few men were better known or more admired in the circle to which he belonged. Beyond that circle he was little noticed; for he wrote sparingly, and his preaching was very irregular—wholly dependent on the mood of his mind at the time, and, as is the case with many men of genius, his mind was singularly delicate, sensitive, and mobile. The Rev. George Gilfillan justly says of him, that in intellect he was a man, in simplicity a child, and in affection a woman. He had his own share of affliction, and few were better qualified to soothe the sorrows of others in trouble. He views everything through the medium of piety, ingeniously turns attention to alleviating circumstances, dwells on the bright side of the case, encourages hope, and never fails to urge a right improvement of what was meant as salutary discipline. In the letters also, especially those to his son Alexander, a lad who had gone from home to be employed in a mercantile house, he displays an amount of genuine worldly wisdom combined with the purest piety, which renders the little volume quite a valuable present from any parent to a son similarly situated. It is for the afflicted, however, that the letters are chiefly intended; and for that class, alas, a numerous one, we know few books we can more cordially recommend. It was evidently written with-

out the remotest view to publication. and the style is remarkably easy and familiar, with a Scotch expression here and there intermixed. But all this gives it a charm, especially to the natives of "Caledonia, stern and wild."

THE LIFE OF ARTHUR VANDELEUR, Major, Royal Artillery By the author of "Memorials of Captain Hedley Vicars," "English Hearts and English Hands." New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The excellent writer of this memoir is already well known to the christian community not merely as a writer, but as a worker, one who has done much to exert a beneficial and christian influence on large classes otherwise too much neglected. This new work from her pen will still farther extend her influence. The memoir itself is full of interest, showing, as it does, how a gallant soldier may be a most devoted christian—may lead a holy life and die full of faith, and joy and peace. Major Vandeleur was one of the heroes of Sebastopol, although, owing to ill health, he had to leave before the fall of that stronghold. He afterwards held several appointments, but suffered from delicate health which ultimately brought him to the grave. But both during his life and in the prospect of death he left many satisfactory evidences that all was well.

BROAD SHADOWS ON LIFE'S PATHWAY—By the author of "Doing and Suffering," &c. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

The object of this book is to exhibit and illustrate the real nature of true religion, and the motive power which is supplied by its existence in the heart. The scenes chosen to illustrate the subjects discussed lie partly in India, and partly in London, the great metropolis of wealth and trade. There are many very graphic descriptions of scenes in India during the period of the great rebellion. The object aimed at is most praiseworthy, and the manner in which it is sought to be carried out is interesting and attractive. It is altogether a work that will be read with interest, and that cannot fail to exert an influence for good.

LOUISE JULIANNE, ELECTRESS PALATINE, AND HER TRIALS—New York: R. Carter & Bros. Sold by D. McLellan, Hamilton.

In this volume we have, pleasantly told, the life of an excellent woman, who, in addition to high birth and rank, had many estimable qualities adorning her character. She filled a prominent place in society in her day, and passed through many and severe trials, endured with great patience and meekness. The book is one which will be read with interest and profit, and we have pleasure in bearing testimony to its excellence.

BOOKS RECEIVED FOR NOTICE.

TONY STARR'S LEGACY; DAY BREAK; THE LITTLE BROWN BIBLE; BERTHIE LEE.