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MISSIONARY ANNIVERSARIES AS MEANS OF GRACE.

(Communicated to Watchman.)

The annual circuit missionary meetings begin about the end of this month. They form an integral part of our Church system, without which Wesleyan Methodism would be incomplete. By these we carry out to the best of our ability the comprehensive views of our founder whose motto was, "The world is my parish." Considering that there are several thousand Methodist churches in Great Britain and Ireland, to say nothing of the 6,200 churches and preaching places connected with the missions and affiliated Conferences, and that in each of them, with few exceptions, missionary meetings are held annually, the importance of these gatherings as opportunities for usefulness, cannot be too highly estimated. Valuable as they are as a means of obtaining money towards the support of missions, they ought to be yet more so as means of grace. Speakers and hearers on these occasions ought to be spiritually benefited, otherwise golden opportunities are lost, and the effect is perceptible in the feeling of indifference towards the cause of missions, which reacts more or less unfavourably upon all the enterprises of the Church at home, as well as those of the Church abroad. The question, "How to make missionary meetings profitable?" is obviously one of great moment, and deserves our serious attention.

Missionary meetings are religious gatherings, the object of which is to stimulate religious people to discharge a duty incumbent upon them as Christians entrusted with the Gospel; "to deliver" therefore to the heathen, and to send them the great truth of the love of Christ to the world. The arrangements and proceedings of such meetings should be of a reverent and serious character. If in the public Sabbath services we guard against anything unseemly or unbecoming the dignity of the occasion, so also ought we to be careful in the ordering of our missionary meetings. Unbecoming freedoms, which would not be tolerated in the pulpit, ought to find no quarter on the platform. All ought to be serious and yet cheerful and informal. They should begin at the time fixed. The opening prayer should be short and to the point. Here we touch on delicate ground, but we believe we express the conviction of thousands of our thoughtful friends. In most cases a confession of our guilt in this, that through the occupation of our thoughts on other things we have not felt for the heathen world, and have been equally remiss in our care for souls within our reach at home, would be most suitable. In all cases a petition that the Lord the spirit would "lift up our hearts" to feel the greatness and dignity of the work in which we are engaged, and to realise our personal responsibility, would be highly relevant. A mere routine prayer, such as we sometimes hear, in which expression is given to an overflowing zeal for missions and missionaries, though no doubt sincere at the time, is felt to be such a contrast to the general indifference of the majority present during the whole past year, that the incongruity is painful to all who regard prayer as not a decent form merely, but as a genuine expression of feeling. Such a prayer becomes more suitable at the conclusion of a meeting, when the conscience of the hearers has been awakened and their zeal roused. The report should be short, and read with such distinctness that it can be understood. The resolutions should be pertinent. The whole field of missionary labour should be briefly exhibited, but details should be left to the speakers. And it may in some places be desirable to fix the attention on one particular mission. It would be well sometimes to remind the meeting that after all the report is most important as a statement of work done for Christ. The speakers should keep to their text, "missions." The hearers do not meet to hear disquisitions on irrelevant subjects; they want to know what is doing in the mission field—what success? how are missions worked? what are the difficulties peculiar to each mission? &c., &c. The less said about missionary hardships and personal sacrifices the better. We have never heard missionaries themselves parade their trials in the loss of bread-and-butter comforts, dangers of the seas, or perils in the wilderness, &c. The real trials of mission life are of too deep and sacred a character to find any relief except in the heart's communion with God. We may also remark that small missionary meetings in villages, &c., ought to be conducted with the same reverence regard to propriety as it held in the most important places. Some of our smallest societies have produced for us our greatest men; besides, in spiritual engagements nothing ought to be done negligently. We must not forget that the few or three have the promise of the presence of Christ.

Missionary meetings should be characterised by intelligence. We meet to advocate the claims of the unconverted world upon the sacrificial zeal of professed Christians. We wish to enlighten and stimulate the religious conscience to action on behalf of those who are in danger of being lost because "without God in the world." A theme so grand must not be lightly handled. Speakers should prepare that they may have something to say which will be worth hearing; people do not like to have to listen to jokes and quibbles, and complaints and excuses, especially by those who take up ten to forty-five minutes in saying they have nothing to say. What would be thought of a preacher who from the pulpit should declare that he had nothing to enforce or explain? Congregations at missionary meetings must be treated as respectfully as the same congregations in the regular Sabbath services. For a man accustomed to speak to be without suitable matter for a missionary speech is strange! The Report and the Notices, if read with ordinary care, abound in facts which require presenting and re-presenting to our people. It is a mistake to imagine that our hearers have read and remember what the Notices contain, and if this were true, the bringing fresh mind to bear upon old facts clothes them with novelty and power. One of the best speeches we ever heard was by a good brother who had taken pains to master the working of the Fiji mission. Another, perhaps one of the very best, was by the Rev. S. R. Hall, his text being the

first number of the "Missionary Notices" as in other matters, not capriciously. The moment we bring ourselves, with his help, where he can, he does for us what he will do—saves us from our sins." "Yes, I know enough about him, blind and stupid as I am, to know that he'll help me to get there, that's the trouble. I'm lost in the dark and at my wit's end, with feeble hands and helpless, groping blindly in the darkness. Mr. Lorenne finished the quotation: "You'll surely touch God's right hand in that darkness and be lifted up and strengthened." Jesus is "Way, the Truth, and the Life." There it is—all you need. You are groping about to find him—and he seeking you. Do you know he's right here, now, listening to us poor little children?"

This was said in such earnestness that the priest was startled, more than ever one was in the handling of the wafer. "Your case seems desperate. Put it into his hands. He'll manage it for you. There's not the least risk. You've given up all hope of help from anybody else, haven't you?" "Yes; for there is no salvation in any other. There is none other name, under heaven, given among men, whereby we must be saved." "You are sure he wants to save you?" "Yes; he willeth not the death of any that dieth."

Now is the accepted time—now is the day of salvation. "You bring yourself to his terms the best you know how? The word is, 'Submit yourselves therefore to God.' Do you surrender your will?" "I don't think I ever did to a human being. It nearly cost me my life once to hold out against—but I may not tell that. I'm afraid I don't submit to God. Tell me how, and I'll try."

"I'd rather you'd say, 'I will.' "Well, then, I'll say, 'I will, if it kills me.' I may better die than go back into the dungeon of doubt." "God has a will about everything you do. You've always said, 'I prefer to do this.' 'I'd rather do that.' 'I won't do the other.' From this hour, no matter at what cost, in view of any possible future, you are to ask what will please God."

"A hard thing," said Treherne. "I know; but there's no use saying another word about this matter until you bring yourself to this unconditional surrender. 'Thy will be done' comes before 'Forgive us our trespasses.' " "Yes, it's right," Treherne got up, and walked back and forth across the floor, as he had a fashion of doing when specially exercised upon any matter. "I mustn't be afraid of him, as though he could ask unreasonable things. If I don't have confidence enough in him to let him lead me and govern me, I don't see how he can save me." Stopping before Lorenne, the muscles of his face almost rigid from the intensity of the mental struggle, he said humbly: "I do yield—I do! I could die easier than give up—but I do. I submit my will to God. He may do what he likes with me. Oh! I've been so proud! I've tried to make myself strong enough to go on without him. I've resisted him steadily all these years. Can he forgive me? Can he work in me this miracle of regeneration?"

"This is coming to him," said Lorenne, with intense earnestness; "coming to his terms. He said, 'Him that cometh to me I will in no wise cast out.' You are to make yourself believe 'Since I come to him he'll take me.' He doesn't cast me out, because he said he wouldn't. If he gets you in hand once, it'll not be long till the work is done that he so desires to do." "I think—I see—it—dimly," said Treherne, looking at his friend as if he were looking beyond him at something else, and speaking slowly, as if every word staggered with meaning. "The Lord Jesus Christ—loves me—beyond measure. I—submit—to—him. The Holy Spirit—helps me. He—does—not—cast me—out. He—will—give—me—this—mysterious—regeneration. He—must—catching his breath sharply, as he threw all his soul into the heavily whispered, "He—does—now!"

"Let us pray!" said Lorenne, dropping upon his knees, while tears of joy flowed over his face. "There is happiness unutterable in the home when the little new voice breaks upon the stillness—the voice that has been waited for through such weariness and peril, with such tears and prayer; but there is infinitely greater joy when the first words of praise are uttered by a soul newly born into the family of Christ—a soul born of the anguish of the Son of God."

Treherne knelt hesitatingly. "I—think—I don't—need—priestly—intercession," he said. "I have a sure Mediator." Then recollecting the words of Paul, "Pray one for another." "Yes, brother," he said, "pray for me."

His own prayer was a quiet blending of sentences from the Roman ritual, with child like utterances of need and trust. When they arose from their knees, and grasped each other's hand, his face shone with the "joy unutterable and full of glory."—The Methodist.

THE FALL OF ROMANISM IN EUROPE. The anti-papal movement in Europe goes on steadily and irresistibly. It moves like a deep river, not with the noise of the "babbling brook."

It now appears that one of the articles of agreement between Austria and Prussia, at Salzburg, binds the two governments to co-operate in repressing the Ultramontanists, or, at least, their hostile treatment of the Anti-Infallibilists. This is all important news. It is indeed, a decisive omen. The Bavarian Government has recently made cabinet changes which show that its policy will be concurrent with that of Bismarck and Neust. But perhaps the most important news on the subject is that of the statement made last week in the Bavarian Parliament, by the cabinet. It declared that the doctrine of Infallibility is dangerous to the State, and that those who do not accept it

should be protected and regarded as Roman Catholics. It also declared that the King and Council of State favored a complete separation of the religious and political branches of the government. With such political odds as these, the cause of the Vatican would seem to be finally lost in Europe.

Both Catholic parties have held their great conventions—the Ultramontanists at Mayence, where the city Archbishop and other partisans behaved very arrogantly, and committed themselves to such extreme ideas and measures as must severely react against them in the popular mind, especially in Parliament, where the violent Archbishop is expected to be foolishly rampant. The Reformers, after several successful preliminary gatherings in Switzerland and elsewhere, have met in Munich, where Dollinger has become chief of the University. Eight thousand enthusiastic adherents crowded the hall.

The celebrated canon-law scholar of Prague, Vatsch, presided; Dollinger made an important speech. Delegations were there from Austria, Prussia, Switzerland, etc. Pere Hyacinthe, Professor Ossinini, of St. Petersburg, the Spanish agent, Signor d'Albro, and many other notabilities, were prominent. The famous prelate, Strassmayr, sent a letter of address, which produced a sensation.

We think there can be no doubt of the colossal importance of this Catholic disaffection. It threatens to strike away the chief foundations of Popery among the Teutonic peoples. Meanwhile they are sliding away from beneath the system, among Latin nations. In Italy, hierarchical Popery seems to be fairly well established. The Pope is powerless and self-imprisoned in the Eternal City, and the people there have just celebrated their recovered possession of the city with an enthusiasm which leaves no doubt that the change is thoroughly a popular one. In Spain, the son of Victor Emmanuel sits upon the throne. The Church party are with his Carlist opponents, and his policy must necessarily be like his father's—anti-papal. In France the Church party has received a significant defeat, in the liberal results of the late elections.

Then men, who, whether in Church or State, bind themselves to the dead past, must die with it. In attempting to restore the past, the Church, in the late Roman Council, committed suicide.

"THE SHELL OF MORALITY." Some years ago a clergyman in a neighboring city had in his congregation a gentleman of rare moral worth and intellectual culture, with an urbanity of manner that was irresistible. Day after day he sat under the ministry of the word; always in his seat, polite, affable, intermingled, but immovable in the fastness of a morality that could not be impeached.

In the providence of God the pastor was called to the care of another church in the same city. What was his surprise to find that his friend had taken a few years. He had become so much attached to his pastor that he could not and would not leave him. Still he was a weight on that pastor's heart; friendly visits, religious conversation, and the most pointed appeals glanced and rebounded; the man was always there, it made no difference what kind of weather, the same affable, gentlemanly manner, but unmoved, and immovable as adamant.

When addressed personally, he was always ready to admit the necessity of Christian teaching, the beauty of a Christian life. He also admitted the depravity of the natural heart; but in his own individual case the regenerating influence of the Holy Spirit was unthought of.

At length the pastor, wearied with unavailing effort, turned reluctantly away. He made no more pastoral calls, no more pointed appeals. "He is joined to his idols, let him alone." This state of things continued for seven years, and the pastor felt that his friend was given over to hardness of heart, that his shell of morality would never be broken by the gospel.

One Saturday, when the pastor was in his study, Mr. — called at the door with a request to see him. The good man's time had been broken with unavoidable calls during the week. It was Saturday, and he was not prepared for the Sabbath. He had given orders not to be disturbed. Still Mr. — was there. "If your business is not very urgent," said the pastor, "could you as well put it off till Monday? I am very busy to-day. I shall have plenty of leisure then."

"Yes," said the gentleman, "I can wait." Still, he hesitated, while there was that in his countenance which betrayed anxiety. At length the pastor, seeing the distressed, hesitating look, said, "If your business is very urgent, Mr. — come in."

"I may be pardoned," replied the gentleman, "for intruding upon your time" and throwing himself into a chair he burst into tears. "What is the matter? What has happened?" cried the pastor. "Has misfortune overtaken you; any disaster happened to your beautiful family?"

"Nothing of that," responded the gentleman, trying to stay his tears and speaking brokenly: "I have come to see that what you have so often told me is true. I am a helpless, wretched, undone sinner. I want you should pray with me."

The pastor was nearly as much overcome as his friend, and sinking on his knees, he bore on the strong arms of faith the case of his friend up to the mercy-seat.

"Never before," said the pastor, as he related the scene, "did I witness such a perfect breaking up of all the old feelings; such a perfect, such prostration. The walls of his old morality swept completely away; the love of God rushing in and over him like the swelling of a great sea."

When he left the pastor's study he was a new man. No longer trusting in his own works, but in the precious blood of Christ; rejoicing in salvation as a free gift, not because of his morality, but because Christ died.

All these years he had been trying to lead a pure and spotless life. He had not committed open sin. He was constant in his observances of the sanctuary. His example was good, what more did he need? He needed just what you

and I need: he needed a new heart; a heart to love Christ; a heart to abhor for Christ. The blood-shedding of Jesus is the propitiation for our sins. This is the good news: "God commendeth his love towards us in that while we were yet sinners, Christ died for us." You must have forgiveness or perish forever. Why not have it now? God pardons freely and at once. All the preparation that you need is to feel the want. "I will confess our sins, and be cleansed as from all unrighteousness." The blood of Jesus Christ, His Son, cleanse us from all sin. All that you have to do is to accept what God, for Christ's sake, so freely gives.

THE LAMP WITHOUT OIL. While spending a few weeks lately in the society of a great number of faithful pastors from the Canton of Vaud, one of them at a public meeting, related to us the recent conversion of a lady in his parish. She was one of those who lived only for this world; the thoughts of her sins had never crossed her unconscious; she was careful and troubled about many things, but neglected the one thing needful. One night while alone in her room, she saw the lamp which was lighted suddenly go out. Although she was alone, she said aloud, (thinking only of the accident which left her in the dark) "There's no oil in the lamp! The words thus spoken echoed in the room and sounded in her ears, but with a new sense. She recalled the parable of the five foolish virgins who had no oil, and whose lamps had gone out at the coming of the bridegroom; and from that moment, day and night, that word of God, remained in her soul, as an arrow remains in the side of a stag who flies away from the hunter. It returned to her constantly: "No, I have no oil in my lamp! My God! what will become of me? I have not thy grace in my heart!"

She was filled with fear; then she began to pray, and continued in prayer until God through the Holy Spirit, and gave her his peace and full of zeal. Like Enoch, she walks with God; and we trust that, like him, she will continue to do so until the end.—L. GATSENER.

ANNIVERSARY SERVICES. OF THE WESLEYAN MISSIONARY SOCIETY OF CANADA. Anniversary sermons were preached in St. Catharines, on Sabbath, the 8th inst., on behalf of the Wesleyan Missionary Society. The President of the Conference preached in the morning in St. Paul's Street Church. The edifice was crowded to its utmost extent; and the sermon was distinguished by unusual impressiveness and power. The Rev. G. R. Sanderson, of Kingston, preached in the same place to a large congregation in the evening. In the New Welland Avenue Church, Rev. Dr. Green preached in the morning, and the Rev. George Cochran, of Toronto, in the evening. The collections throughout the day were liberal; the exact amount we have not learned.

THE ANNIVERSARY MEETING. The anniversary meeting was held in the St. Paul St. Church on Tuesday evening. Notwithstanding that rain was falling fast, a large congregation was present. The hymn commencing, "The heavens declare Thy glory, Lord," was sung by the congregation, after which the Rev. Dr. Rice led in prayer.

The Hon. J. C. Atkins, on taking the chair, expressed his gratification at being called to preside over such a meeting, assembled for so noble and important a purpose. Missions in this country are a necessity. The energy and enterprise of our people in forming new colonies, and finding out new homes, render it necessary that the Church follow them up, and give them the word of life. Among them, the land and distant settlements, the Gospel has won its signal triumph. The small beginnings of this Society have grown into large dimensions. The past is full of inspiration for the future. Looking at that future, and remembering that we are laying the foundation of nationhood, we must realize our obligation. But, if we would be powerful and effective in the future, as in the past, we must not forget the old land marks. "We must walk by the same rule, and mind the same things." The blessings we enjoy are the result of the missionary zeal of other days. Even our temporal and political advantages are the result of the knowledge of Scriptural truth. Our foreign missions have, through the attention of the dominion, become domestic missions, and we are now contemplating a foreign mission. He thought we could not hope to retain the position we had gained, unless we find some outlet for the missionary zeal of the Church. He rejoiced at the large increase in the income of the Society, and hoped that still greater progress would distinguish the coming time. He called upon the Rev. Dr. Wood to read the Report. The Report was encouraging, and called special attention to the openings for new labourers in different parts of the vast field, now occupied by the agents of the Society. From this excellent Report, we make the following extracts:—

SASKATCHEWAN DISTRICT. The Report says, "The year has been a very eventful one; war has existed between some of the different Indian Tribes on the Plains, which has not only interfered with the plans and labors of the Missionaries, but their lives and their families have been frequently in peril yet the passions of the heathen have been kept in subjection by an invisible arm, so that none have fallen by the rifle or the tomahawk, although facts have come to be known of their intention on the Mission premises with the full belief of robbery and murder, without the least suspicion of danger by those who were innocently engaged with social duties in the house, and in the field with manual labour."

The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long. Deut. xxxiii. 12. "Another source of long continued trial has been endured by the devastations occasioned by a sweeping and pestilential disease. Small-pox has literally slain its thousands of Indians, whose bones are scattered over the surface of

this grand country on the spot where they have fallen, like those of the buffalo and the elk. It is a melancholy and afflicting truth that most of them perished without the light and consolation of the Gospel. During this afflictive visitation at Victoria, two of the much beloved daughters of the Rev. G. M. Douglass fell victims to the malady. Their early death was accompanied by blessed manifestations of saving grace, shown in their triumphant departure to the better home above.

"These marvellous visitations of afflictive Providences, have awakened in the minds of Pagan Indians an anxious enquiry about their present and future interests. Subdued tempers have led to a desire for reconciliation; isolated camps to serious questions about a final home; the hatred of races has melted in the common pestilence, which has dealt its withering effects and powers upon all within its reach; and now the whole of the tribes on the eastern parts of the Rocky Mountains are bound in agreements of peace, furnishing to our missionaries ample scope for their zeal and efforts to bring them to the knowledge of Christ."

Undismayed by the calamities of the past the Missionaries gathered in district council in the spring of the present year, and arranged for future plans of operations in carrying out the work to which they are appointed. The day and Sabbath schools are large and prosperous. Of the members of the Church in the Saskatchewan District, the Chairman says "there are not less than 450."

RED RIVER DISTRICT. During the stay of the whole military force here, Mr. Young had about 80 of the first battalion attending his services, as adherents, often frequently coming in the evening, and ten persons thrown against these men, Mr. Young maintains. On the whole, they are a credit to our country. The Committee acknowledge with gratitude their indebtedness to their Presbyterian friends for the use of their Church on Sabbath evenings, our own accommodation being too limited to receive the numbers desirous of attending. The finishing of the new Wesleyan Church will give greater scope to the missionary's usefulness. The disbanding of the troops would of course diminish the congregations, but immigrants are rapidly making their way to this new and promising colony, so that the place of the soldier would soon be filled up by the civilian. A very earnest request is made for an additional missionary to be sent to Winnipeg on Dominion day Mr. Young writes,—"New settlements, some 20, 30 and 40 miles off, are springing up, and I am anxious to be the first to visit and preach to them. If no help is sent I shall feel greatly embarrassed. As yet I have no news of that official visit to these far-off missions which we all deem so important. Surely you will not fail this year. I am thankful to state our prospects are brightening."

Additional efforts have been made by Mr. Robinson for the erection of places of worship, encouraged by the adhesion of the people, and their own struggles and sacrifices for the accomplishment of this laudable object. Mr. Robinson also pleaded earnestly for an additional laborer.

If the Canada Wesleyan Missionary Society is to maintain the prestige she has acquired for following the settler into the bush, and seeking the Indian in his native forests, the attention of the Church must be directed to the wants of Manitoba, where, in addition to the voice of the stranger calling for ministerial care, many souls and daughters of her own family will be found seeking new homes, whose spiritual claims must not be forgotten.

Of Rossville, New York, Mr. E. R. Young says, "I think this is the best mission in the world; I love it dearly. It will be twice as large in another year. Trapping will soon cease, and the Indians must look to the land for their support. Over thirty little new farms have been marked out, and the work is going on. But it requires patience and hope with the Indians; and some help must be given to the poor creatures."

Notwithstanding the destruction of the frame of a new Church by a violent hurricane, the Report from Oxford House speaks of renewed efforts to erect a more commodious sanctuary, and earnestly pleads for help to complete it. The return of "100 members, at the village, besides about as many scattered over their hunting-grounds, with a number of persons who attend here, and at the other places," furnishes the result of the year's expenditure of labor and money, and but for these the community might still have been Pagan, superstitious, and materially and morally wretched, or manipulated by the agents of a system which in other places in the territory exhibits a refined and improved heathenism.

The membership of the District is reported to be 413.

BRITISH COLUMBIA DISTRICT. Encouraging success has attended the work of the Society's Agents, among the Indians especially, in this district. Extra services have resulted in the conversion of a goodly number, some of whom show the reality of the change effected within them, not only by different habits of life, but by earnest endeavors to rescue the fallen race around them still in pagan darkness, from their danger and misery.

The President's visit to the Colony was timely and valuable. Mr. White's continued affliction rendered it necessary that some alteration should be made to conduct the work with vigor, and the brethren themselves needed the moral support and cheering inspirations which one so gifted and experienced could plentifully supply. In this district there are now seven accredited missionaries, one of whom having acquired a knowledge of the Indian language, is set apart to this special work; he will be assisted by two native brethren in his visits to the scattered Indian Tribes, one of whom the President speaks of as possessing very promising abilities for the ministry; the other well endowed for usefulness, but more advanced in life, and both are really pious and devoted to God and His work. The Committee look forward to progress and conquest for the cause of Christ among these outcasts and wanderers; and notwithstanding

the constant changes taking place in communities drawn together for mining enterprises, or dependent, in a great measure, upon their success by those engaged in commercial pursuits, the good already effected, and the stability exemplified at the stations already established, constitute some remuneration for the labor and expense bestowed upon the Mission for the past eleven years. Being now incorporated as a part of the Dominion of Canada, should the anticipations cherished of the benefits following this measure be realized, the churches will share in the enlargement of population and the increase of material power to do good, whilst to the Committee, as the founders of this Mission, the satisfaction is cherished of having established places of the Colony accessible to immigrants, who may come from any part of the world where Methodism is known, and at once feel "at home" when joining in the worship of the God of their fathers, and constituting a powerful force for good with other religious organizations throughout the Colony that will aid in the suppression of vice and the maintenance of virtue.

The Indian Missions in general have shown satisfactory evidences of improvement and success; conversions, restoration of wanderers, establishment in the faith of Christ, and happy deaths, are subjects reported to the Committee by the missionaries laboring among Indian Bands. In this department there have been added to the church one hundred members, after filling up vacancies by deaths and disciplinary action. Some changes for the better are going on among them in the working of their lands, whilst a deeper and more reverential attachment to the House of the Lord has shown itself by the erection of suitable and expressive edifices, in which they gather for worship, leaving their Council houses to be employed for secular business. New churches have been dedicated at Rice Lake and Alwinick, and two are in process of completion at Muncey and St. Clair; both are commodious and neat; that at St. Clair being framed, enclosed, lathed, and floor laid, (its present state) entirely by Indian mechanics. The numerous bands on the North shore of Lake Superior, and between Fort William and Red River, should command the Society's attention.

The mission to the Germans in the Pembrick District, and to the French at Roxton, have been prosperous; but the work in other places, in both languages, has been rather stationary, and aggressive. An increased and more efficient agency now in the field, encourage the hope of greater success in the future.

DOMESTIC MISSIONS. Of the Domestic Missions no satisfactory report can be made by comparing the past year with the present, in consequence of some missions assuming the position of circuits, and the more desirable portions of the work often exceeding the number which are thus transferred. A correct opinion can only be formed of the importance and value of this branch of the Society's labors, from the general enlargement of the whole church in Ontario and Quebec. From Gaspé and Metis to Parry Sound and Sault Ste. Marie, the representatives of this Society are to be found, establishing the ordinances of religion in places of destitution as they are engaged in the cities and towns of the Dominion of Canada. The Reports from each mission will show how industrious, self-denying, laborious and successful, are the estimable and devoted brethren who are doing the pioneering work, which provide the elements of future ecclesiastical and national strength. This is illustrated by the more advanced districts of the Conference. Toronto has only 2 Domestic Missions, but contributes \$5,000 to the general fund. Hamilton has none, giving \$6,000. Brantford 3, sending \$599. London 3, contributing \$1,250. Whistler 2, generally forwarding \$4,228; and Carleton 2, remitting \$3,160. These are noble displays of the conscientious principle—the strong supporting the weak.

SUMMARY. The Society is now maintaining: 6 Missions to the Settlers of British Columbia, Red River, and 8 Missions to the Indians of the Saskatchewan, Hudson Bay Territory, British Columbia, and the Provinces of Ontario and Quebec, and 23 Domestic Missions in the Provinces of Ontario and Quebec, and 159 4 Missions to the French, and 4 to the Germans, and 6 With these are associated 4 Assistants. 184 Missions, and 196 Missionaries

On the Indian Missions there are 17 Interpreters; 19 Day-schools supplied by 17 Teachers; and 6 Local Assistants to Missionaries, making a total paid Agency of 242; to these must be added candidates for the Ministry, and others, acting under the direction of Chairmen of Districts.

The Members in connection with the Church at different Mission Stations are as follows: Settlers in British Columbia and Red River, 307 Indians in the Saskatchewan, Hudson Bay Territory, British Columbia, and the Provinces of Ontario and Quebec, 2112 On the Domestic Missions in the Provinces of Ontario and Quebec, 14,679 On the French and German Missions, 270

The following financial statement was then read by the Rev. Dr. Taylor:—Income: legacies, \$134; subscriptions and collections, \$67, 398.67; juvenile offerings, \$12,333.18; miscellaneous \$3,694.18. Total, \$83,619.03. Expenditure: appropriations, \$36,199.15; supplementary appropriations, \$31,839.57; unappropriated minister's fund, \$2,655; contingent charges account, \$328.28; travelling expenses account, \$750.12; circuit expenses account, \$1,740.46; district expenses account, \$351.84; publication account, \$1,526.03; salaries, \$2,800; annuities account, \$507; discount on silver account \$82.06; office charges account, \$450.06; interest account, \$1,039.58; the balance being an excess of income over the expenditure for the year, \$3,330. Total, \$83,619.04.