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# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 9.

SEPTEMBER, 1872.

Vol. XI.

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## SAVIOUR OF MANKIND.

Saviour of mankind, Emmanuel ;  
 Who, sinless, died for sin; who vanquished hell,  
 The first-fruits of the grave ; whose life did give  
 Light to our darkness; in whose death we live;  
 O, strengthen Thou my faith, correct my will,  
 That mine may Thine obey, correct me still,  
 So that the latter death may not devour  
 My soul, sealed with thy seal; so in the hour  
 When Thou whose body sanctified Thy tomb,  
 Unjustly judged, a glorious judge, shalt come  
 To judge the world with justice, by that sign,  
 I may be known and entertained for Thine.

—*Drummond of Hawthornden.*

## LAY DEVOTION.

A layman, in the modern sense of the term, is one who has laid himself, or has been laid under no special vows of devotion to the service of God. He is, however, a Christian and a church member, bound to glorify his God and serve Him with all that he has and is. In many churches of the Reformation, rich laymen have taken a prominent part, and have materially contributed to the spread of the Gospel, and the maintenance of spiritual life within the communities in which their lot has been cast. The Elder and Deacon, although officers of the Church, and not lay in the strict sense of the term, are generally designated by this name, in order to distinguish

them from the Pastors and Ministers of the church. In the Church Courts of the Presbyterian communities in many lands, a place of the highest influence has been given to and occupied by representative Elders or lay commissioners, and their counsels have had much to do with the decisions arrived at by the assembled wisdom of Synod and Assembly. Such men upheld the hands of Luther, Calvin, Knox, and other reformers. They bore the brunt of persecution in the dark days of French and Scottish protestantism, and when the day came to sheath the sword, they still maintained the good fight with pen, and purse, and active effort of a peaceful kind.

There is something worthy of admiration in devotion, pure and simple, of esteem in that which has a right object before it, of reverence in that which is joined to the sacred name of religion. We honour the men of old, superstitious and wrong-minded as they were, who sought in monkish seclusion to mortify the flesh that the spirit might be wholly given to God; or those who gave up all to follow the red cross flag to Palestine; or the Jesuits earnestly seeking for the martyr's crown among savage hordes farther away from home. Nay more, we look to old Emperors who performed for the man whom they deemed Christ's Vicar, menial offices before assembled multitudes, and say the heart is right although the head is far wrong. If the motto "I serve," be a noble one, most noble must its application to the service of the Church be—that Church which is Christ's body—the fulness of Him that filleth all in all.

We have Ministers who serve the Church, who put the great yoke often upon feeble necks, and drag a load beyond their power, till, falling in harness, they find in the next world the reward that never met them here. A few devoted laymen also are found willing to labour and endure misrepresentation, and contradiction for the sake of the Church's Head; but the majority of the lay workers presume to patronize the Church, to take it under their wing, to give it a share of their attention, to call too often for devotion from it, rather than to render to it that devotion. There is little regard for Jerusalem, unless he who regards can be king or prince in it. Exaltation in her palaces, and not the city itself, is esteemed beyond the chiefest joy of him who, under the pretext of seeking the good of Zion, fights for his own way in her assemblies great and small. What right have the orthodox of to-day, who display such unamiable characteristics, to sneer at wrong heads of the past, that misled hearts more loyal and true, more patient and self-denying than the very best of them? Our light is better, but our fire is very much lower than that which blazed with a fierce, smoky heat in the days of old, particularly as found among our laymen. Let Church Courts tell the tale; let missionary meetings and schemes disclose the names of their speakers and founders; let miserable stipends point out a contributor who has denied himself for the Gospel's sake. Men make the Church a plaything, a Sunday amusement, to be kept in order, by an occasional exertion on other days, an object of devotion inferior to business and recreation, family and friends. The Minister says that the Church is Christ in the world, and that all heart, and soul, and mind, and strength should be united in devotion to Him, but the majority prefer attempting to serve Christ in some other way than through the Church.

Devotion is found in most men, I had almost said in all. Now comes the question for each man and woman in the Church, "What is the object of my devotion?" For what am I willing to brave dangers, endure scorn, deny myself? It lies between the Church and the world. The former en-

dures forever—the latter perishes. Let Elders, Deacons, lay workers in every sphere, private members, examine themselves and weigh their little labours in the impartial scales, and see if that which prompts them is worthy the name of devotion.

### Missionary Intelligence.

#### LETTER FROM REV. JAMES NISBET.

We are in receipt of a letter from Mr. Nisbet of date July 8th.

After some paragraphs of a more private and less important nature he says:—

I have not yet heard if Mr. Vincent or any other is on the way. In whatever case I believe I must leave with my family not later than the close of next month, if Mrs. N. shall be well enough to travel, and if one is not here to take my place the Presbytery of Manitoba must send one of its ministers to remain till my return.

We have been occupying our little church for the last three Sabbaths. The walls were put up just before seedtime, and now we have only some plastering to do to it, unless we could get boards prepared to weather board it outside; but, even without that, it has a very respectable appearance. It is a neat comfortable building, with open belfry-shaft and vane. It contains 120 sittings, and more may be provided when required. The people have given a good deal of voluntary help; but the greater part, by far, of the work has been done by ourselves, considerably to the neglect of my garden.

Of late there have been more deaths among our Indians than ever since our coming among them, chiefly from a kind of bilious fever. I am not without hope that good will flow therefrom. One old man (not yet persuaded to be a christian) thus addressed his dying son. "You know, my son, the white man tells us that the Great God is merciful, that He sent His Son into the world to die for us and to save us, and that He will take us to heaven when we die. You believe *that*, my son. God will be merciful to you; you are going to leave us, but Jesus will take you to heaven, and I will do the best I can to follow you to that place." The father of that boy has a good deal of knowledge of our religion, having often attended our services.

When the spring camp broke up, an aged couple were left near the Mission. They had never manifested any particular desire to become christians; but after their friends had left, first the old woman began to attend our evening worship, and then the old man also made his appearance, and much to our surprise, he *knelt* at prayer, (a sure token among the Indians that one is turning to the christian religion). One evening he returned from gathering eggs in the swamps, and complained of being sick, and asked for medicine, which he got. In a day or two it became evident that he had erysipelas of a very bad kind; we did what we could for him, but the disease made rapid progress. As the disease advanced he said to Mr. McKay that he had long intended to become a christian, and now that he knew that he would not live long, he wished to be baptized. I went to talk with him, but he was too weak, and his mind wandering too, often to have sufficient conversation with him to warrant the administration of the ordinance.

In his last sensible moments he asked Mr. McKay to tell his sons and his friends that with his dying breath he charged them to attend to *religion*, to give themselves to Christ and not to delay about it, to make all haste therein ; that he was sure that the white man's religion is the *true* one, and they must follow it.

The *Eagle* (as the old man was called) was a much respected old Indian, always friendly with white men, and had a good deal of influence among his people. It remains to be seen what effect his dying message will have on his sons and the other Indians.

There have been a good many other deaths among the Indians, and I sincerely pray that the visitation may lead to thought, and ultimately to the conversion of many.

I hope the messenger who takes up this letter will bring back intelligence of a Missionary being on the way, and that I may be able to leave with some measure of satisfaction, that the work will be properly attended to in my absence. Should I be spared to meet with you and the committee I hope we shall be able and have time to make proper arrangements for the future conducting of the Mission.

With Christian regards to all,

Yours most truly,  
JAMES NISBET.

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### FREE CHURCH MISSIONS.

INDIA.—The following extracts from the last report of the Committee in India, under whose immediate superintendence the Missions in Bengal are, give gratifying information as to the results of the Missions.

#### FRUITS.

“It has often been remarked that former pupils of the Free Church Institution are found, over the whole of Northern India, often discharging important duties and discharging them well. The Rev. John Fordyce, of Sinla, who has lately had occasion to travel extensively in India, mentions that he has been much struck by something analogous in the case of former pupils of our Female Institution. He has found, between Calcutta and Multan, not a few women, once pupils in our school, now faithfully performing their part in life as wives and mothers ; and, in some cases at least, giving every evidence that the lessons here faithfully given have been fully laid to heart.”

#### DR. DUFF'S HINDU GIRLS' SCHOOL.

“The work of the year has gone on as usual in this very interesting school.

“It is, however, sad to tell that we have lost the whole of our most advanced class, for the reason that all the little creatures have been married. According to Hindu etiquette, it is not fitting, that, after betrothal, the Bengalee lady should be seen without the walls of the zenana ; we therefore invariably lose our pupils just as they arrive at an age when we may expect them to make satisfactory progress. This is a sore drawback to all Hindu day schools.

“What they have learned, however, is not lost. Thanks to the zenana system of education, the studies are often carried on after the pupils' marriage, by a lady teacher in her own home. I am glad to say that this is the case with several of our late scholars.

"Notwithstanding the loss of our first class, it is satisfactory to be able to say that our numbers have not decreased; the roll, all the year, has borne upwards of 60 names. The attendance is very good, and indeed I believe is larger now than it has ever been before in the history of the schools."

#### ALL HELPING.

"As heretofore, a large amount of work has been performed in vernacular preaching. We think we may say that nearly all our educated Christians—and the far larger portion of them are so—feel the solemn duty that rests on them of making the gospel of Christ known to their countrymen as far as in them lies. Of course, men that are hard-worked in government and other offices have not much time to devote to evangelistic labor; but still our Christian brethren have done what they could."

#### STATE OF RELIGIOUS OPINION.

"In Calcutta, at present, the ratio of baptisms among educated men is smaller than it has often been. Many causes may contribute to this issue. For one thing, the tone of religious belief in Europe powerfully influences that of educated Hindus. We all know that, for some years past, lax views in regard to Revelation, and the supernatural generally, have been obtaining currency in Europe; and that an opposition between science and Scripture has been strongly asserted to exist. All this tells powerfully on our work in India. There seems to be a pretty general belief among educated Hindus that missionaries proclaim an antiquated form of Christianity which enlightened men in Europe are forsaking. They wait, therefore, to see what form religion will assume in Europe before they make up their minds as to their own belief. We do not see that Comtism, properly so called, has made much progress around us. We do not see much of a harsh infidelity; but we do see much of unsettlement, of perplexity, almost a chaos of belief."

**JEWISH MISSIONS.**—The last number of the Free Church Record contains interesting letters from Amsterdam and from Perth. At the latter place on the 20th of May, a daughter of Israel and her infant child were received into the church. The father and husband had been previously brought to a knowledge of the truth as it is in Christ. Rev. Mr. Kœtrig, who writes, states that many are making inquiry.

### • MISSIONS OF UNITED PRESBYTERIAN CHURCH.

**OLD CALABAR.**—An interesting event has just taken place in connection with the mission at Creek Town, viz., the licensing and ordination of a native, Rev. Esien Ukpabio. He was the first convert, the first native missionary agent, and is now the first native minister, solemnly ordained to the work of the ministry. The interest of the event brought together a large number of people from Duke Town in addition to those connected with the station itself. He has been under training for years, and great hopes are entertained as to the success of his ministry. It is intended that he carry the gospel to some of the tribes in the regions beyond. Mr. Goldie, the missionary, mentions another encouraging event,—the conversion of Eppe Idibi, whose mind had been first impressed with the truth of Christianity a good many years ago.

The King of Duke Town, Archibong II., has received a finely bound copy of the Efk Bible, sent out by friends in the congregation of St. James' Place, Edinburgh. He sends a cautious and characteristic letter of thanks, promising to try and learn what the Bible says, and to do what it requires little by little.

### MISSIONS OF THE ENGLISH PRESBYTERIAN CHURCH.

The Missionaries of the English Presbyterian Church in the island of Formosa, gave encouraging intelligence of progress and success. They mention the arrival of our own missionary, Mr. McKay, whom they most cordially welcome. The prospects of the gospel amongst the Jekhran tribes in the northern parts of Formosa are most encouraging. These are not Chinese but belong to the original Malayan people who first possessed the island. We subjoin a few extracts.

#### THE CHURCH AT POAHBE.

This was the first station at which I remained for a few days. Our helper is truly an earnest and trustworthy man, and on the Sabbath a congregation of about ninety listened with great attention to his preaching. He asked me if it would not be well for him to visit Kutau and Tolokuh, many of the people having repeatedly expressed a desire to know something of the doctrine of Jesus. The former is nine and the latter nearly twenty miles from Poahbe, but this in no way prevents small companies of these people from paying an occasional visit to the chapel. Four or five of them were now present, and were anxious to know what answer would be made to their request. The consequence was that Tihia started with them immediately for Kutau, intending afterwards to go on to Tolokuh and return in time for his duties at Poahbe on the following Sabbath. A fortnight after this, at Kongana, one of the brethren told me the result of this visit. Our assistant preached to large and attentive audiences, and enjoyed frequent opportunities of speaking with many in private about the things that belong to their peace. He is quite convinced that a few at least are earnest seekers after truth, and that Tolokuh particularly would make another most desirable centre for carrying on our work.

#### VISITS TO KONGANA AND BARSA

were equally interesting and profitable. The people at the latter place are engaged in the erection of their new chapel—a neat and substantial building. The same rule holds here as at home, where in every good work the ladies of our congregations are always found to occupy a leading place. I would testify to the self-denying zeal with which the women of Baksa have helped to carry on the present work. Their contributions to the new chapel consisted in the manufacture of nearly all the four thousand bricks for the building.

#### IN TAIWANFOO.

At our last Friday evening prayer-meeting I observed a stranger present—a very gentlemanly and intelligent-looking Chinaman. There was a thoughtfulness and a refinement about the man which one fails to meet with in many of the Chinese of the better sort, and I could not but be interested in the earnest, respectful attention with which he listened to Bun's expository remarks.

At our Sabbath services the same person might have been seen, not standing amongst the passing strangers in the outer division of the chapel, but sitting forward on one of the seats usually occupied by the members and candidates for baptism. There was the same sad, serious expression of face, and if possible even greater earnestness in listening to the preacher's words. Through Lengkanghia, my teacher, I came to know something of the man on Monday, although we are yet in ignorance of the means by which he was induced to come amongst us. He is a member of the Chinese literati body, and holds his diploma of having passed the first degree. He relinquished

his literary studies some years ago, and is now the principal partner in a large silversmith's business in the city. I had occasion to pass his shop yesterday, when I heard the busy hammers of his workmen preparing the silver for that beautiful filigree work for which Taiwanfoo is so justly celebrated.

I make tolerable progress in the language, although at present it keeps me working almost from "hand to mouth" to prepare the Chinese hymns and chapters for morning and evening worship.

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### General Religious Intelligence.

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**BISMARCK AND THE ULTRAMONTANES.**—The conflict between Bismarck and the Ultramontanes becomes fiercer. A decree for the expulsion of the Jesuits from Germany has been issued in the following terms:—

"We, William, by the grace of God, German Emperor, &c., do ordain in the name of the German Empire, with the consent of the Federal Council, and of the Imperial Parliament, as follows:—

1. The Order of the Society of Jesus, and the orders akin to it, and congregations of the nature of orders are excluded from the territory of the German Empire.

"The establishment of settlements of the same is prohibited. Such settlements as now exist are to be dissolved within a period to be decided upon by the Federal Council, and which may not exceed six months.

"2. The members of the Order of the Society of Jesus, and of orders akin to the same, and of congregations of the nature of orders, may, if they are foreigners, be expelled from the Federal territory; if they are natives, their location in special districts or places may be prohibited or appointed."

**STATISTICS OF IRISH PRESBYTERIAN CHURCH.**—The correspondent of *The Presbyterian* gives the following particulars with reference to the statistics of the Irish Presbyterian Church:—

"The summary of this year's returns presents a view of matters, which is, on the whole, encouraging. In numbers of our people, indeed, there seems to be a falling off. The families are less by 1,000 this year, the communicants by 3,606, and the stipend-payers by 628. But the Committee believe that this deficiency is apparent rather than real, and arises from the careful revision of numbers which took place in many congregations, to decide the minimum qualification upon which they would be required to pay to the Sustentation Fund. The money columns, in almost every case, point to a considerable increase. The second year of the Sustentation Fund was more dreaded by many than the first. Enthusiasm, they said, would have evaporated, the spirit of generosity which had been suddenly stirred up, would die away, and many who had given for the first year would refuse to renew their contributions for the second. The very opposite has proved to be the case. The returns show a total of £22,768 7s. 1½d., or £756 12s. 6d. more than those of last year. Not has the continued success of this fund dwarfed the Church's efforts on any other side. There is a slight falling off in the missionary collections, to the amount of £286 15s. 11½d.; but this is partly balanced by an increase of £77 9s. 8½d. in the missionary efforts of our Sabbath-schools. The stipend of our ministers has not suffered. The seat-rents have risen £548 8s. 7½d., and the supplementary contributions £269 10s. 10¾d., the total sum of the one being £39,481 18s. 6½d., and of the other, £1,551 11s. 4¾d. The Sabbath collections have increased as much as the Sustentation Fund,



They amount to £14,334 4s. 9½d., or £773 10s. 9d. more than last year. Nine new manses have been built, and almost as many more are in progress. Efforts to pay off debt, and to meet the expenses of new buildings have been in no wise hindered, for the sum raised for such purposes has been £17,986 13s. 6d., showing an increase of £1,243 10s. 8d. And the sympathy of the people with our orphan societies and other charities continues to increase. £578 10s. 1d. have been contributed more than last year to these objects, giving a sum total in this column of £9,626 15s. 6d. The whole amount raised for religious and charitable purposes in our church, during the twelve months, amounts, according to these returns, to £117,206 2s. 2½d., or 3,937 17s. 2½d. above the total of the previous year.

When we go back six or seven years, we find the comparison still more encouraging. In 1866, our families were returned as over 83,000; our communicants over 126,000, and our stipend payers over 69,000, while the sum raised for all objects was little over £80,000. In 1868 it had risen to £94,218. It made a sudden leap of £10,000 in 1871, the first year of the new Sustentation Fund, the total amount in that year being over £113,000; and now, in 1872, it has risen to more than £117,000. Without any increase of membership, almost one-half has been added to the income of the Church during the past six years.

**THE GOSPEL IN SPAIN.**—The work of evangelization proceeds successfully in Spain. A recent report says:—Mr. Lawrence, of Barcelona, who has been for some time engaged in distributing the scriptures in Spain, writes that the demand is only limited by the supply. Some hundreds of thousands of copies of the Bible have been sold by him. He meets with occasional opposition from the priests, but generally the Mayors of cities and other officials give their aid and sympathy to him and the other evangelists.

The Rev. Mr. Somerville, who has done much for Spain, gives, also, most encouraging accounts of the doors open for the Word of God.

**CHILI.**—Even in Chili, hitherto so much under the power of popery, the chains are being withdrawn. Provision is now made for the interment of persons outside the pale of popery; civil marriages are to be legalized; and the "Privileges of the Clergy," are to be abolished. There is no doubt another door will be open for the Word of God.

**WESLEYAN CONFERENCE IN ENGLAND.**—The 129th annual Conference of the Wesleyan Methodists began on 27th July. The reports were encouraging. For sustaining dependent circuits, there had been expended £13,441; for sustaining Missionaries in the army and navy, £10,707; on chapels, schools, organs, and ministers' houses, £28,346; new chapels, to the number of 123 had been built; 143 new Sabbath schools had been established, with 12,736 scholars. The increase in the number of members in the Home Missionary Stations was 477. The Rev. Luke H. Wiseman, M. A., was elected President; and the Rev. G. T. Perks, M. A., Secretary.

**AMERICAN PRESBYTERIAN CHURCH.**—In connection with the American Presbyterian Church, there are Synods, 35; Presbyteries, 166; Ministers, 4441; Churches, 4,730; Communicants, 468,164; Sunday-School Scholars, 485,762. There was raised for Home Missions, the sum of \$410,383; Foreign Missions, \$345,870, Education, \$176,962; Publication, \$48,454; Church erections, \$178,696; for Ministers' salaries, \$2,597,342; for congregational purposes, \$5,012,907; the grand total, including several objects which we have omitted, being \$10,086,526.

**PRESBYTERIAN CHURCH SOUTH.**—The American Presbyterian Church South contains, Synods, 11; Presbyteries, 56; Ministers and Licentiates.

912; Churches, 1,545; Communicants, 91,203; Children in Sabbath-Schools and Bible-Classes, 55,943. The money raised was, for Domestic Missions, &c., \$51,899; Foreign Missions, 41,004; Education, \$47,532; Publication, \$10,479; Pastors' salaries, \$432,050; congregational purposes, \$415,955; miscellaneous, \$76,362.

## Home Ecclesiastical Intelligence.

### CALLS, &c.

The Rev. James Stewart has received a call from the Congregation of *Flamborough*. Rev. Dr. Inglis, who recently received the degree of D. D. for *G'ivet College and University, Michigan*, has received a call from the Congregation of the *Church on the Heights, Brooklyn*. The Congregation is connected with the Reformed Church.

**GUELPH KNOX'S CHURCH.**—On Sabbath 18th, Knox's Church was reopened after having been enlarged by the erection of a gallery. The services were conducted by Rev. Dr. Topp of Toronto, the Rev. A. D. McDonald of Elora, and the Pastor, Rev. W. S. Bell. The services were impressive and appropriate, and the Congregation were large.

**BALTIMORE CHURCH OPENING.**—On Sabbath, Oct. 4th, the new Church, erected by the Congregation, of which the Rev. J. L. Murray is Pastor, was opened for Divine service. The Rev. J. Smith of Bowmanville preached in the morning and evening, and Prof. Gregg, of Toronto, in the afternoon. The weather was very favorable, and the audiences that assembled at the various services were large. Not only was all the available room in the pews, aisles, lobbies and entry required to furnish standing or setting room, but hundreds who could not find admittance assembled outside by the open windows where sitting accomodation was prepared. The discourses at the three services were very able and interesting, and furnished the variety of rousing appeals of oratory, and keen logical discussion of doctrine, which the occasion and mixed nature of the audiences required. On Monday evening following the Rev. J. Smith delivered his able lecture on "Church Song," to a crowded house in his usually eloquent and animated style. The collections amounted to over \$220.00.

The Church edifice was built by Mr. John Thomson, Contractor, Cobourg—the late Mr. Burnet of Grafton being architect and overseer. It is 65x40 feet, with a vestry 30x20 feet in the rear, is built of white brick in the Gothic style, with a tower and steeple 130 feet high and is one of the most elegant village Churches in the Province. Total cost, \$6,000.00.

There are already several applicants for pews who cannot be accommodated which makes a gallery an immediate necessity. There is but little debt on the building which will be wiped off without delay.

May the glory of the Lord fill His house.

**MONO CENTRE AND MONO WEST.**—In the late financial statement, issued by the Committee on Statistics, the figures which are opposite Mono West, in the Presbytery of Toronto, ought to have been opposite Mono Centre, and the following items, which from some cause or other were not reported in due time, should be placed opposite Mono West:—Stipend promised from all sources \$225, paid by congregation alone, \$116 50, arrears

due, \$35 9. Expended on Church or Manse, \$5. All other contributions, \$1 50. Total for congregational purposes, \$123. College Fund, \$1 40. Home Mission Fund, \$24 7. Foreign Mission Fund, \$1 22. Widows' Fund, \$0 74. Assembly Fund, \$1 83. French Evangelization, \$1 45. Kankakee Mission, \$1 38. Total for Schemes of the Church, 32 9. Other benevolent objects, \$0 65. Total contributions for congregational purposes, schemes of the Church, and benevolent objects, \$155 74.

WIDDER AND RAVENSWOOD.—We are glad to hear of the progress at Widder, where the Rev. John McAlpine has recently settled, and of the encouragement which is accorded to the pastor.

MINUTES OF ASSEMBLY.—The Minutes of Assembly are now issued. Single copies have been sent to the various Ministers, and parcels for the Sessions have been sent to the Clerks of the several Presbyteries. Causes entirely beyond the control of the Assembly Clerks, have delayed the publication of the Minutes. Parties requiring additional copies will please communicate with the Rev. W. Reid, Toronto. Copies will be supplied at fifteen cents, including postage.

#### COLLECTION FOR THE MINISTERS' WIDOWS' AND ORPHANS' FUND, AND FUND FOR AGED AND INFIRM MINISTERS.

The collection for the Ministers' Widows' Fund, and for the Fund for Aged and Infirm Ministers is appointed to be made in all our congregations on the third Sabbath of September. The objects of this collection are most important and interesting, especially in view of the very small salaries, which are, as a general rule, paid to Ministers. The collection, we may state is equally divided between the two objects—the Widows' Fund, and the Fund for Aged and infirm Ministers. In connection with the former object, there are now twenty-one widows as annuitants, besides several children. The state of the Funds will be seen from the accounts of the Church published in the July Record. In connection with the Widows' Fund, there is a considerable amount invested, although it is desirable still further to increase this amount. For the Aged and Infirm Ministers' Fund, there is very little accumulated, while the number of annuitants may be expected to increase very rapidly. Both to Widows and to Aged and Infirm Ministers, it is desirable to increase the present annuities, as it is felt that they are quite insufficient.

The Committee in behalf of the Aged and Infirm Ministers' Fund wish to call the attention of each member of the Church to Deut. xii. 19, where it is written "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." The Levite began his apprenticeship at 25 years of age, entered fairly on his work at 30, and retired from the weightier duties of his calling at 50. The Lord was his inheritance; of the portion of this world's goods which God claimed, and was to be set apart for His worship, he was to live in age as well as in youth. To-day, also, they who preach the Gospel should live by the Gospel. These, in many instances have only a bare subsistence, and few of them are able to make any provision for declining years, nor should this be necessary. If they, when in their vigour, have sowed to the Church spiritual things, she should see to it that they in their weakness reap her carnal things. We need Ministers; we are taught to ask God to send forth labourers into His harvest, but how can anyone do this, or ask God to bless their labours, if he does little to provide for them when fit for duty, and leaves them in poverty, if not cast off altogether when old age overtakes them. The Committee, for the Min-

isters' own sake, and for the good of the Church, and for the Lord's glory, wish to make the last days of those worn-out servants of God, as comfortable as possible, and as their number is yearly increasing, and living is becoming constantly more expensive, they hope the Church will afford them a liberal collection.

W. ALEXANDER,

*Convener of Committee on Widows' Fund.*

JOHN MACTAVISH,

*Convener of Committee on Fund for Aged and Infirm Ministers.*

Woodstock, August 17th, 1872.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting within Bank Street Church, Ottawa, on the 6th and 7th August. The attendance was smaller than usual, there being only ten ministers present. The following are the principal items of business that were transacted. The name of Mr. Aitken was removed from the Roll, he having received a Presbyterian certificate and left the bounds. Mr. Vincent's name was also dropped, in accordance with the order of Assembly, that it be transferred to the Presbytery of Manitoba. The Commissioners to the General Assembly reported their diligence in attending its various diets.

Mr. Melville, a member of the Presbytery of Brockville, being present, was invited to sit with the Presbytery as a corresponding member.

A Committee, consisting of Mr. McLaren, Minister, and Messrs. Mutchmor and Stewart, Elders, was appointed to organize the mission station of Hull into a congregation.

Mr. James Whyte was appointed corresponding member of the Foreign Mission Committee. Mr. McLaren was appointed to moderate in a call in Nepean, and Mr. Carswell in Pakenham, at an early day. Mr. A. M. Tait tendered his resignation of the congregation of Bristol, it being his intention to go to New Zealand in order to obtain a milder climate. An adjourned meeting of Presbytery was appointed to be held at Carleton Place, on Thursday, the 29th inst., at 2 o'clock p. m., to consider this resignation and all other business requiring urgent attention, and Mr. Bremner was appointed to preach in Bristol on Sabbath the 18th inst., and cite the session and congregation to appear at this meeting for their interests.

Mr. Crombie read the Home Mission Report, which gave a very satisfactory account of the work done during the past quarter, though several new stations had been opened up, the whole field had been occupied, and the reports received from the various stations showed that all the missionaries within the bounds were labouring with great acceptance.

Messrs. J. Stewart and R. Whillans, Students of Theology, in accordance with the leave granted by the General Assembly, were taken on trial for License. After hearing their discourses and examining them upon the prescribed subjects. The Presbytery, on taking a conjunct view of the whole exercises sustained the same with approbation, and licensed them to preach the gospel as Probationers of the Church. In accordance with the permission of the Assembly, Mr. George Turnbull, formerly a minister of the Church of England, was received as a minister of the C. P. Church. The list of supplemented congregations and mission stations was revised and the amount of aid to be asked from the Home Mission Fund during the present year decided upon.

The Record and Communion Roll of the congregation of Admaston were examined and the former attested in the usual form. The next quarterly meeting of Presbyteries was appointed to be held in the same place on the first Tuesday of November, at 2 o'clock p.m. The first Sederunt is to be occupied with the transaction of general business, and in the evening a conference is to be held to which the Elders and Sabbath School Teachers, within the bounds, are invited, to consider the question of the spiritual instruction, and specially the conversion of the children and youth of our Church.

JAMES CARSWELL, CLERK.

**PRESBYTERY OF STRATFORD.**—This Presbytery met at Stratford on the 9th July, the Rev. J. W. Mitchell, Moderator. Messrs. Hartley and Panton, Students, delivered discourses, which were sustained. A number of Session Records were examined and attested, as also was the Treasurer's Book. Certain congregations having failed to contribute to the Presbytery Fund were ordered to be reminded of their duty. Commissioners to the General Assembly reported their diligence. Mr. James Boyd, Crosshill, was appointed corresponding member of the Foreign Mission Committee for the year. Mr. Mitchell, on behalf of the Committee on Statistics, presented a lengthened report, and thanks was tendered to them and specially to the Convener. The further consideration of this report was postponed to September meeting. The conference on "Difficulties in Ministerial Work" was also postponed. A letter from Mr. Allan, North Easthope, was read, stating his inability, from affliction, to perform ministerial work, and asking supply and leave of absence for eight or ten weeks. His request was granted.

Mr. Drummond gave notice that at next meeting he would move that the usual hour of meeting be changed from two o'clock p. m. to eleven a. m. The Presbytery adjourned to meet at St. Mary's at two p. m. on the 24th Sept.

JOHN FOTHERINGHAM, CLERK.

**PRESBYTERY OF HURON.**—This Presbytery held a regular meeting in Goderich, on the 9th and 10th days of July.

Mr. Ferguson was elected Moderator for the ensuing six months.

The Commissioners to the General Assembly gave a report of their attendance at the Supreme Court.

Mr. Gracey reported that the Committee appointed to organize a Mission Station in Stephen, organized a Station in that place. Mr. Gracey was appointed to dispense the Sacrament of the Lord's Supper at Stephen, and to take the usual steps to have Elders ordained there.

The following minute was drafted anent the removal by death of Mr. Alex. Smith, Elder of Knox Church, Goderich, engrossed in the records, and a copy thereof to be sent to the widow, viz.:—"The Presbytery mark with deep regret the removal by death, since their last regular meeting of Mr. Alex. Smith, for some months prior to his decease an Elder of Knox Church, Goderich, and for nearly forty years an Elder in the first Presbyterian Church, London, Ontario.

"The Presbytery desire to place on record their sense of Mr. Smith's many excellent qualities as a man and a Christian, and of the zeal and fidelity with which he discharged the duties of his office.

"During nearly the entire period of his Eldership, Mr. Smith was almost uniformly a member of the higher courts of the Church, in which his presence and counsel were always highly valued by his brethren. The Presbytery instruct the Clerk to send a copy of this minute to the widow of Mr. Smith, with the assurance of their deep sympathy with her and her family under this sore bereavement."

Mr. Ure was appointed to dispense the Sacrament of the Lord's Supper at Dungannon and Port Albert, on the first Sabbath of September, and to take steps for the election and ordination of Elders at the latter place.

A unanimous call was sustained from the congregations of Bayfield and Berne, in favour of Mr. John Abraham.

On application from Culross, Mr. Stewart was appointed to moderate in a call there on the 23rd inst.

Mr. Duncan Cameron having accepted the call addressed to him by the congregation of Lucknow, his induction was appointed to take place on the 24th inst.—Mr. Pritchard to preach, Mr. Leask to preside, Mr. Anderson to address the minister, and Mr. Stewart the people.

Messrs. McDonald, Gallagher, and Smith, students, read discourses before the Presbytery, and the Clerk was instructed to certify them to the Board of Examiners of Knox College.

Mr. Ure was appointed corresponding member of the Foreign Mission Committee from this Presbytery.

On the revision of mission stations, it was agreed to put Cranbrook and Ethel and Dungannon, &c., on the list of vacant charges, and to put Bethany on the list of mission stations.

Extracts of minutes of Assembly, anent the formation of the new Presbytery of Bruce were read. It was agreed to apportion to said new Presbytery, out of the fund of this Presbytery, the sum of \$100.

The Presbytery deferred consideration of Statistical and Financial Returns till the next regular meeting.

There was taken up a case of arrears alleged to be due Mr. John Stewart by the congregations of Manchester and Hullett, but as all the documents necessary were not on hand, the case was delayed till next meeting.

The next meeting of Presbytery is to be held at Seaforth, on the 2nd Tuesday of October.  
A. McLEAN, *Pres. Clerk.*

**PRESBYTERY OF OWEN SOUND.**—This Presbytery held its regular quarterly meeting at Owen Sound, on the 9th and 10th of July. Eight ministers and four elders were present. The Rev. C. C. Stewart, of Owen Sound, was elected Moderator for the next twelve months.

Rev. Professor Caven, Rev. W. M. Christie, and Rev. J. R. Scott; and Messrs. T. W. Taylor, J. C. Gilchrist, and A. McLeod, Elders, being present, were invited to sit as corresponding members.

Latona congregation applied for a moderation in a call, but the documents being informal, and it appearing the congregation was not yet ready for a moderation, the Presbytery agreed not to grant the application.

The Presbytery called for the draft minute of committee formerly appointed, anent the resignation of Mr. Gauld, when the following was read, adopted, and ordered to be put on the Presbytery record:—In parting with our brother, Mr. Gauld, the Presbytery would place on record its sincere regret that he should have felt it necessary to resign his charge. It would also bear testimony to the high esteem in which he was held by all his brethren, as a courteous and accommodating co-Presbyter, an able and earnest preacher of the gospel, and a laborious pastor. It is the earnest desire of the Presbytery that he may soon find another sphere of labour in which to exercise his gifts for the glory of his Master and the conversion of souls.

The following minute was also read and adopted in regard to the resignation of Mr. Frazer:—The Presbytery, in accepting Mr. Frazer's resignation of the pastoral charge of Port Elgin, desires to record its sincere regret at parting with a brother so beloved. It would bear testimony to his diligence and faithfulness as a minister of the gospel; his unwearied and unremitting attendance upon his duties, not only as a member, but also as Clerk of this Presbytery; his fraternal and kindly deportment to his brethren, and warm devotion to the cause of his Divine Master. It would heartily and prayerfully commend him to the Grace of God, and trust that he may be more and more blessed in winning souls to Christ wherever he may be called to labour.

An extract minute of the Synod of Toronto, in the Protest and Appeal case of the disputed church property in Union Street, Owen Sound, was read, setting forth the action of that court in the matter as far as entered upon, which was ordered to be filed. Also an extract minute of the General Assembly was read, anent the erection of a new Presbytery, to be named the Presbytery of Bruce. In reference to the latter extract the following resolution was adopted. It was moved by Mr. Cameron, duly seconded and agreed to: That, in view of the indefinite manner in which the northern boundary is described in the act constituting the new Presbytery of Bruce, a Committee of this Presbytery be appointed to confer with the Presbytery of Bruce, or with a Committee appointed by them, in order to agree upon a boundary line to be submitted to the General Assembly for its approval. The Committee to consist of Messrs. Stewart and McInnes;

and to report at a future meeting of Presbytery. Subjects were then given to Students labouring within the bounds to prepare discourses to be delivered at the next ordinary meeting of Presbytery. Mr. Stewart handed in and read the Home Mission Report, which was received and adopted. Mr. Stewart asked and obtained leave of absence for two months, stating at the same time that he had made private arrangement for the supply of his pulpit.

The evening Sederunt was spent in holding a conference on the state of religion, which had been postponed from the last meeting through pressure of business. After devotional exercises, in which Professor Caven led in prayer, Mr. Straith introduced the subject, followed by Professor Caven, Messrs. Christie and Scott, and several members of court, when the following deliverance was adopted and ordered to be entered on the minutes:—Convinced of the great utility of converse with one another on the state, aspects and progress of religion, it is resolved to draw special attention to it more and more every year; and, in order to have a discussion on it, to create an interest in it, and to aid in carrying on the object contemplated by it, it is further resolved that themes embracing the varied phases thereof be assigned to members of court from time to time; and that there be now assigned to some one the theme—What are the best means of reaching the careless and awakening such from their death sleep? According to the terms of the foregoing resolution, Mr. Dewar was appointed to write an essay on the above subject; which is to be read before the Presbytery at its meeting in January.

According to representations made a deputation, consisting of Messrs. Cameron, Brown, and McLennan, was appointed to visit, at an early day, the congregations, of South Keppel, Allenford, &c.; Keady, &c., to ascertain if the stations composing these congregations could be differently arranged, so that the field embraced by them might be more efficiently worked, and report at next meeting.

There was laid on the table a call from Woodville congregation, in the Presbytery of Ontario, and addressed to the Rev. James Cameron, of Chatsworth. After the reading of papers and the hearing of parties, the following deliverance was adopted:—

“While the Presbytery deeply sympathizes with the Woodville congregation in the circumstances in which they are placed, and earnestly prays that the Great Head of the Church would give them a pastor in due time who shall be blessed and owned in his labours among them; yet, in view of Mr. Cameron’s declinature of the call, the transition state of the Chatsworth congregation, and indeed of the whole field under our charge, declines to agree to the translation and resolves to retain Mr. Cameron in his present charge.”

The Committee appointed at last meeting to examine the Treasurer’s books, reported that they had done so, and found the accounts carefully and correctly kept, the balance in the Treasurer’s hands being \$27.43. The report was received and adopted.

Mr. McInnes tendered his resignation of the office of Treasurer of the Presbytery, his resignation was accepted, and Mr. McLennan appointed Treasurer.

The next regular meeting will be held at Owen Sound, on Tuesday, the 17th of September, at 2 p.m.

D. J. MCINNES, PRES. CLERK.

**PRESBYTERY OF DURHAM.** This Presbytery held their ordinary quarterly meeting at Durham, on 23rd July.

Mr. Blain was appointed Moderator for next year; Mr. Moffat, in Mr. Blain’s absence was appointed Moderator, p. t.

A petition having been presented from Chesley, praying for the moderation of a call, Mr. Duff was appointed to perform that duty on such a day as he might arrange with the Congregation, due notice being given.

Parties were heard in the matter of a dispute between Durham Road, &c. congregation, and Toronto Line Station, formerly part of said congregation, regard-

ing the payment by the latter or a share of their former Minister's House rent for the time they were under his charge, when it was resolved that whilst there is no legal obligation resting on Toronto Line to contribute to the object in question, yet that the matter be commended to their christian consideration and kindness.

Conference was held on the subject of the Eldership. It was agreed that at next meeting the great need of the work of the Lord being revised throughout all our congregations be the subject of conference.

Next meeting at Durham, on 17th September, at 11 o'clock, a. m.

WM. PARK, *Pres. Clerk.*

ROCKBURN AND GORE.—We have communications from Rockburn and Gore, referring to the progress of the congregation and the healthy state of financial matters. We trust that this state of things may continue.

INNISFIL.—The following amounts were received from the Congregations of LeRoy, and Central Church, Innisfil, per Mr. Boyes, in March last, for the schemes of the Church, viz. :—Knox College, \$30 00; Home Mission, \$30 00; Foreign Mission, \$15 30; Widows' Fund, \$3 00; French Evangelization, \$12.50; Kankakee Mission, \$12 50; Assembly Fund, \$3 00; discount on American silver, &c; in all, \$116 98.

### MONEYS RECEIVED UP TO 25th AUGUST, 1872.

ASSEMBLY FUND.			
Trenton .....	\$4 00	Almonte .....	\$15 00
Doxboro' and Finch .....	5 00	Warrensville, &c.....	11 25
Woodville .....	8 00	W. Winchester.....	7 15
{ Boston .....	9 50	Walkerton .....	6 00
{ Milton .....	4 50	St. Mary's .....	25 00
Brant, N. & W. ....	6 00	N. Gower & Gloucester .....	6 00
Nairn Church .....	4 37	{ Pt. Burwell .....	1 29
Watford, Main Road .....	1 50	{ Vienna .....	71
Cookstown .....	1 75	Lakeshore.....	4 66
{ Lobo .....	4 94	Chippawa .....	3 00
{ N. Carradoc.....	2 97	Guelph, Chalmers' .....	16 00
Dorchester .....	4 00	Waddington .....	19 00
Amherst Island .....	2 00	{ Vaughan .....	9 76
Williamsburgh .....	3 75	{ Albion .....	5 00
Kenyon.....	7 00	Ayr, Knox's.....	18 68
St. Ann's.....	2 45	Ashburn & Utica.....	7 00
Sydenham, Knox's.....	2 00	Tilbury, East .....	4 00
Owen Sound, Div. St. ....	10 00	Oneida .....	7 00
Asenbank.....	4 00	Kingston, Chalmers' .....	12 00
Vankleekhill .....	6 86	{ Wroxeter .....	7 41
Vurlam & Bobcaygeon. ....	5 00	{ Lisadel .....	3 33
Moore, Burn's Ch. ....	10 00	Brucefield.....	14 25
Smith's Falls .....	10 00	English River, &c. ....	10 00
Eden Mills .....	3 25	Bradford & 2nd W. Gwillinbury	6 00
Toronto, Bay Street .....	15 00	Manchester .....	6 00
Watford .....	2 65	Brantford, Wellington St. ....	6 50
{ Carlisle .....	4 00	{ Teeswater .....	6 32
{ Ailsa Craig .....	5 45	{ Eadies' .....	3 93
{ Nairn .....	3 00	{ Storrington .....	4 50
Milverton, N. Mornington.....	8 00	{ Pittsburg .....	3 50
Moore, Bear Creek .....	6 00	Inverness .....	4 61
Galedon, 3rd Line .....	3 15	Proof Line.....	7 00
		Westwood.....	4 60



