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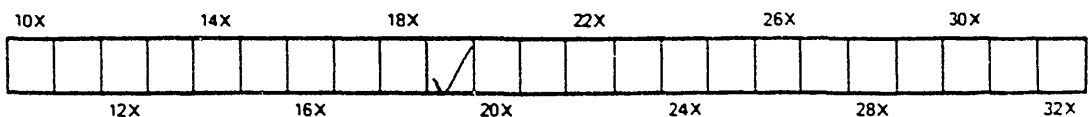
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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 9.

SEPTEMBER, 1873.

Vol. XII.

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THE CHURCH'S IDENTITY.

A great argument with the two apostate Churches and the one reformed Church, which pride themselves upon their episcopacy, by which they seek to make sure their position, and overthrow the foundations of the true reformation Churches, is that of the Church's continuity. "We," says the Romanist "were once a church of Christ; you don't deny that; you accept Augustine and Ambrose, the martyrs of the many persecutions, the pious refugees in the silent Catacombs, Clement and Hermas and Paul's many disciples as members of the true Church. This Church over which Pius IX rules is the same Church, and you must consequently accept it." It is this same illogical reasoning that led the Church of England, while other Churches universally swept their houses clean, to leave untouched the figure that successive ordination from the apostles is necessary to the existence of a Church of Christ. It is this same idea carried out to legitimate consequences that is leading hundreds in the Church of England to look upon the Church of Rome as the true Church, and thus prepares the way for a larger apostacy than any we have yet seen. If the idea of apostolical succession be true, this is no apostacy but a proper recognition of the apostolic Church.

There is not a word in the Bible about the continuity of the Church in any line of succession save that of the Holy Spirit. As a voucher for the opposite we have the history of God's ancient people the Jews, cast off, superseded by the Gentiles. Thus Rome has been cast off for her sins, while nations that at the time of her orthodoxy were barbarian and pagan,

rejoice in the light of truth and in the favor of God. The Jews are yet to be restored. So we trust that Rome may be at no distant day. Meanwhile neither Jew nor Romanist, spite of all their national and ecclesiastical succession, by blood and by ordination, form part of the true Church of Christ. They are apostate. The true Church is not that which consists in any outward succession from Peter and his fellow disciples, but in the preservation in their purity of the word of God and the sacraments, being composed as our confession says, of all those throughout the world that profess the true religion, together with their children. This is the Church visible. As for the Church invisible, it is found in the inward succession of divine grace that comes by the operation of the Holy Spirit throughout the ages, the means of this operation being the word of God. It is thus in any case the continuity of truth, of the word of God that makes a Church and not of any act or form ecclesiastical.

A popular and transparent illustration of the fallacy of the argument to prove succession, is the following. A worthy schoolmaster was dilating to his pupils on the subject of personal identity, which, according to him, lay in form, not in matter, so that the body, although it changes continually is still the same body. He took for his illustration a penknife of which he supposed the small and large blades, the two sides of the handle and the springs to have been successively lost and replaced, "still," he said, "it is the same knife." A clever youth in the class appeared to doubt and at last ventured to ask the question: "Suppose that some one were to find the different pieces of the knife, which had been successively lost, and were to put them together again, what knife would that be?" It is not recorded that the master succeeded in making the class see the trifling nature of this objection, or that the views of his scholars on the subject of personal identity became clearer.

Rome is the knife. In the first century it was whole and sound, but in the second one of the blades called the spiritual nature of the sacraments became loose, soon fell out and was lost. In the third century, the side of the handle nearest this blade called the true gospel ministry began to shake, and at last was superseded by episcopacy and sacerdotalism. The spring at the back of the missing blade, which was the truth concerning the kingdom of the meek and lowly Jesus, dropped away in the fourth century, and in its place came the rise of temporal power and the spirit of persecution, which was strengthened every year. The fifth and sixth centuries were the grave of the other side of the handle, called the simplicity and universality of worship, which gave place to a gorgeous ceremonial and vicarious religion. This led to weakness in the spring adjoining. Before the eighth century it fell and was superseded by one called will-worship, carved all over with figures of the virgin and angels, saints and relics. The name of the original spring was the first commandment, but all the other nine hang by it. The great blade had been loose for a long time and at last it fell into the dust. It was the word of God. Tradition took its place. Rome was a new knife the work of which in the world seemed to be the wounding of God's saints and severing every tie between earth and heaven. Yet she pretended to be the same that God had sent into the world to cut the bands of the captive and the yoke of Satan.

The reformers, Luther and Zwingle, Calvin and Knox, with Wickliffe and Huss before them, found the old pieces which Rome had rejected, fastened them firmly together as they had been sound of old, before the corroding influences of evil had eaten away the pins that secured them, and showed to the world the same knife that had achieved victories in the days

of the apostles and their successors. It is the same knife. If a beggar in the street had found it, still would it be the same. In every case, however, it was priests of Rome that found it when the light became brighter and clearer, the wisest and most learned among Rome's best priests were those who learned that the knife they had carried so long was a blunt instrument for good, though sharp as a razor for evil, and longed to bear one that should do God's work on earth. By that work and not by any foolish theories of weak minds let the personal identity of the Church of Christ be tested.

Missionary Intelligence.

LETTER FROM REV. G. L. MCKAY.

Tamsui, Formosa, China, June 5, 1873.

MY DEAR SIR,—I have just returned after visiting the Sek-hoan in Sin-Kang and the savages in the woods. This is my second tour into the interior since I wrote last. About the end of March, Mr. Campbell came up from Tai-wan-foo and remained two Sabbaths with me. It was refreshing to have so much time together after being a year in the north shut out from Christian fellowship. In the beginning of April we started for the south, and in three days arrived at Sin-Kang where I remained five days whilst Mr. Campbell proceeded to Lai-sia. Three of these were days of trial but not of fear. On the former occasion the people were friendly; now, with the exception of two or three, all were hostile and indignant. Two hundred Sek-hoan from Po-li-sia on their way to the eastern coast, came and slandered the brethren in the south, told falsehoods and blasphemed the God of heaven. In the large plain they abandoned there are three chapels, and the people are happy and prosperous. The 200 did not embrace the gospel, but became jealous, discontented and covetous. Thus they went about trying to hinder the cause of Jesus, and provoke discontent amongst their kinsmen. At the time they were passing through Sin-Kang the Chapel was finished, and that night an earthquake destroyed the walls. The people cried out "The gods are provoked and do not wish us to worship the foreigner's god." After Mr. Campbell's departure preparations were made for worshipping their ancestors. Different articles of food were bought. Fathers and sons returned home from the new settlement. Once every year they present offerings to the departed. This is done for three days in succession. As the Chinese are not allowed to enter the gates during that time, my presence was a source of much anxiety. Putting all together, it was not difficult to perceive the cause of their hostility. The chief of one of the villages sent an order for me to remain in the house three days. I had no desire to irritate the minds of the people, but as I regarded such an order similar to what any idolater might issue, I replied that I intended to preach every day in the street near the chapel. The first day I addressed 20 or 30. Towards evening the villagers were greatly excited. Some were walking round the chapel, some standing, others sitting in groups. They threatened to punish the "Foreign Devil" and burn the chapel. Relying upon "Jehovah our Refuge and our Strength" I stood near the chapel every day until at last the excitement passed away. And as they thought I dared not leave the house, they were now very much

terrified. Some went back to the new settlement and sent a letter to me in which they stated that the savages were enraged and did not wish me to cross the hills, and they themselves certainly did not. I immediately ordered men to rebuild the chapel in three days, and then started for the new settlement. Towards evening I was again in their midst. The savages were overjoyed, the Sek-hoan alarmed and vexed. Still twenty-four of the former and fifteen of the latter attended service every eve. On my return to Sin Kang the people were more favorably disposed to hear the gospel, so that the only evening I remained, 80 assembled in the new chapel which was again complete.

Thursday, 22nd ult., I left Tamsui in order to visit them again, and passed through Siaw-li, a region of country lying along the base of the mountain ranges. The Cantonese there seemed anxious to embrace the gospel. One came here some time ago, and on his return home brought several copies of the Scripture with him. Then went from house to house telling people about the work. I spent the night with him and addressed 40 in the evening through an interpreter as they could not understand the Amoy dialect.

Arriving at Sin-Kang I found the people hospitable and had many hearers every day, and was told that some were ashamed to attend on account of their conduct before. One tall, strong man, whose loud voice could be heard all over the village at that time, was now the most devoted man in the place. The heart that desired my destruction was now full of sympathy and affection, and the hand that was ready to level the chapel to the ground was used to assist in every possible way. "This is the Lord's doing; it is marvellous in our eyes." Again I visited the new settlement, and was met by a band of savages who fired a volley in token of rejoicing. Upwards of 20 Sek-hoan were exceedingly zealous and began to build a chapel before I left. Men may mock and devils rage, but the Lord most high will establish His cause in these ends of the earth.—At Go-kok-khin, the Chinese village up the river, above 100 attended every Lord's day, and here in Tamsui from 80 to 150.—I rejoice also in being able to state that there is now in Tamsui what I longed to see, viz.: an hospital for the natives of northern Formosa. Dr. Kinger, from London, arrived here in spring to be in the employ of the foreign residents. Having expressed a desire to assist me in this work, I immediately rented a house which answers the purpose remarkably well. There is a large waiting-room—an operating-room, a dispensary and an apartment for sick patients who may have to remain a few days or a few weeks, upwards of 20 could be accommodated. The British and other residents subscribed \$272, which will be sufficient for carrying on the work until the close of this year, without making any demands on the Church in Canada. We opened the hospital exactly a month to-day, and during that time upwards of 130 have been treated for various diseases. I believe the Lord of the harvest will bless this work for the advancement of His own cause here. When going inland I invariably take medicines with me and in this way can gain access to the hearts of the people more readily. During this last trip, a mother in Tek-chham brought her little daughter, 5 or 6 years of age, to see if I could cure her. I left medicine with her, and when I returned from Sin-kang she was well. In the eve, the room was crowded with rich and poor and I had a good opportunity to tell them of the Great Physician of souls. Although the Lord has enabled us to establish an hospital here, I trust it will not prevent the Church from sending a doctor from Canada. I trust also the liberality of the community here will only serve to stimulate every member of our Church to greater exertions. Yea, to labor and give as

the Lord will enable him, and plead night and day for the outpouring of the Spirit of the Living God. Then indeed we may look for the blessing from on high.

Ever yours sincerely,

G. L. MCKAY.

P. S.—I only pay \$12.50 a month for the house I am in, which answers as chapel—for a small house opposite where the young men I am training sleep and study, and for the Hospital, *i. e.*, \$12.50 in all. Last year I paid \$15 a month for one house.

I have no desire to build this year in Tamsui. This house will do for the present, therefore I have assisted building the new chapels inland.

Kindest regards to all who love the Lord Jesus in Toronto. That God may bless you in your labors for the cause of Jesus in my dear native land, is the prayer of yours ever sincerely,

G. L. MCKAY.

MISSIONS OF FREE CHURCH.

ABSTRACT OF FREE CHURCH MISSIONS.—The Free Church of Scotland has central and branch stations: in India 51; in South Africa 33; total 84. At these there are 24 ordained European Missionaries, *viz.*, 18 in India and 6 in Africa, while there are in the former country 10 licensed or ordained native missionaries. There are many teachers and assistants of various grades. Total number of Christian agents being, in India 172, and in Africa 68, in all 240. Of Communicants in the native Churches there are in India 731, and in Africa 1,248; of baptized adherents there are in India 815, of whom 309 are adults, and in Africa 1,050. The total number admitted on profession of faith since the commencement of the mission in India is 1,254, and in Africa the number is about 2,600, in all 3,854. During the past year there have been admitted in India on profession of faith 62, and in Africa 59. There are under instructions in the schools in India 8,135, of whom 1,901 are females. In Africa there are 1,883, the total number under instruction being 10,018.

JEWISH MISSIONS.—A gentleman who has been visiting the Holy Land writes as follows about Jerusalem:—The population of Jerusalem is about thirty thousand, and is composed of two classes—the pilgrims, and those who prey upon pilgrims. There is no permanency to it. They have no interest in the city as a home. The bishops, clergy, and monks of the Greek, Armenian, Coptic, and Latin Churches, who number thousands, and the Jewish population, which is largely increasing, are foreigners, and live on the charities of foreign countries. Very few of the inhabitants of the city own any property in it. A large proportion of the houses are owned, wholly or partly, by the mosques or by some of the Christian Churches. This property held in mortmain, is literally held by a dead hand. The gripe of death is on the whole. No change or improvement can take place. It is very common in moslem countries for the pious to leave a certain annual sum, to be paid from their property, to the mosque for pious purposes. This gives the mosque a hold on the estate, which they never relinquish. It is tied up from sale or improvement by the family. This evil is felt all over Palestine and Syria. All these causes contribute to make the regular population of Jerusalem a wretched class of people. No missionary operations have ever succeeded in Jerusalem. It is said that the Jews are fast gaining in numbers, and will soon be the most numerous class. Their great vocation seems to be to wail by the great stones at the foundation of Solomon's Temple.

One class of them are called Pharisees to this day. They are known by one curl hanging by each ear, and by fur worn on their cap. Their faces are very pale; but the cruel, deceitful, crafty look of the old Pharisees is stamped on every countenance. I can well imagine them crying out, "Away with him! Crucify him! crucify him!"

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

INDIA.—DEOLEE.—The Rev. W. Bonnar, Missionary at Deolee, gives some interesting and encouraging information as to the Regars of Kekree. These people are numbered among the lower order of society, their occupation being either that of tilling the ground or tanning skins. A gooroo or religious teacher among them had some years ago been led to see the sinfulness of idol worship and the folly of many Hindoo religious observances. He composed a book from which he continued to teach his followers. Some of them adopted his views and renounced idolatry. They were afterwards brought into contract with christian missionaries, who visited them repeatedly. A native teacher was sent, who, however, did not meet with much encouragement. But the movement is being anxiously watched by the missionaries who are hoping and praying that the good work began among their people may yet bear rich fruit.

JAPAN.—The following interesting information is given by a missionary of the Reformed Church: "I am delighted to learn that the Board of Missions of the United Presbyterian Church in Scotland 'have resolved to take immediate steps for the establishment of a mission in Japan.' There is room enough for many more laborers here; and if there be true Christian union among those who undertake the work of evangelizing this nation, there need be no clashing of interests,—indeed there can be none, for there is no antagonism in unadulterated Christianity. At present there are seven ports open to the missionary, viz. Hakodete, in Yezo; Niigata, on the west coast of Nippon; Yedo, and Yokohama, on the east coast; Osaka and Hiogo, or Kobe, on the southern coast; and Nagasaki, at the south-west extremity of Kiusiu. There are missionaries at all but two of these places, viz. Hakodete and Niigata, and good men are scattered here and there as teachers of schools in various other places in the interior. The most populous of the open ports are Yedo (now called Tokiyo), Yokohama, Osaka, and Nagasaki. Niigata is difficult of access, for want of a harbor. But for this drawback, I regard it as a very desirable place for the establishment of a mission. There is a population of some 30,000 in the town, and the province of Echigo, in which it stands, is very populous and productive.

A large majority of the Protestant missionaries now in Japan, chiefly Presbyterians, Reformed Church missionaries, and American Congregationalists, are of one mind in respect to the great desirability of keeping denominational distinctions out of the country, and are endeavoring to form one church here as catholic as the Church of Jesus Christ. We regard it as a great evil to introduce into this country the divisions that mar the semblance of the Church in Christendom, and long to see one Church in Japan possessing the characteristic unity that Jesus prayed for in behalf of his followers. The first and only native Church is at Yokohama, and now numbers 44 in all. It is Presbyterian, in that it is under the government of elders and deacons. The native Christians have gone to the Bible for the constitution of their Church organization, and this is the result. May God prosper them in building up churches here that shall be *one* in Christ! If your missionaries come here to build up Christ's Church, they will be welcomed most cordially.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—FORMOSA.—The Rev. W. Campbell gives an account of a missionary tour to the northern part of Formosa, performed partly in company with our own missionary, Rev. G. L. McKay. We give a few extracts, showing the varied experience of the missionary, while pursuing his self-denying course.

VILLAGE PREACHING.

On the Sabbath after my arrival he and I rowed to a village eleven miles up the river, where it was my privilege to proclaim the truth to a Chinese congregation of about a hundred people. At this village of Bongkoki Mr. M. has had a neat little chapel erected, and in it every Sabbath one of the young converts preaches the Gospel to all who are willing to hear. The day following we visited Bangka, a large city, where dear Dr. Douglas preached in 1850, which was the first occasion since the Dutch occupation that a Christian missionary had the privilege of preaching the Gospel in Formosa. During our visit there was a less favorable opportunity for speaking to the people. The entrance of two English foreigners awakened curiosity and suspicion. The huge, ill-favored dogs, which abound in every Chinese city, kept barking after us; and many of the people ran before crying that two "red-bearded foreigners" were coming. We made a stand at one place with the view of addressing them on the doctrines of Christianity, but the prevailing feeling was unfriendly, and we left.

GAINS IN FORMOSA.

Walking a few miles further on we reached a considerable village, beautifully situated on a branch of the Tamsui river. We had been traveling several hours rather badly protected against the fierce glare of this Eastern sun, and felt faint and hungry, so that grateful feelings rose upon our being directed to the house of one of the most influential residents, who came to a knowledge of the Gospel during his stay on the mainland, and who treated us with all the simplicity and kindness of an earnest-hearted Christian. I believe that Achhiang is one of God's hidden ones. He daily preserves a pure, consistent life, before his heathen neighbors, and even his enemies regard him with genuine respect. We came afterwards to know that an important work for the missionary cause in China is now being prepared at one of the cities on the mainland entirely at his expense. Oh, that God would speedily raise up hundreds and hundreds of men like him! for there can be no doubt that it must be chiefly through their instrumentality that this stupendous and compacted mass of heathenism is to be broken up, and the kingdom of our glorious Redeemer established in its place. Pray for the coming of that day. It is sure to come. The first streaks of light can now be seen. The full reviving flood of glory shall soon flow and eternally dispel the gloom and death of this poor benighted land.

FRIENDLY RECEPTION BY STRANGERS.

Parting from our generous friends with expressions of regard, we pressed forward to reach our halting-place for the night, before dark. But we had gone only a few miles when another large village, from five to six thousand inhabitants, lay before us. A few stragglers passed, and soon we were surrounded by a party from the village, who good-naturedly commenced to criticise our dress and to speculate on the probable object of our visit. The greater number seemed pleased to think that such outlandish-looking persons should know something of their language. Some invited us to rest before proceeding further. The opportunity was good, and we thought we

could not do better than requite their kindly treatment of us by staying an hour to tell them something of the true God and Jesus Christ whom He hath sent. It was a quiet pleasant evening, about sun-set, and most of the villagers seemed to have concluded the work and bustle of another day.

Upwards of a hundred came together when Mr. McKay and myself took our stand upon a slightly elevated ground near the village temple. We commenced by singing one of our beautiful Chinese hymns, and then we set before those poor idolators the momentous doctrine of revealed religion. A few laughed, but the greater portion remained orderly and attentive till the close. We distributed a quantity of printed sheets, and two or three of the villagers accompanied us as far as Bongkokki, where they expressed a warm desire that we should visit them soon again. The whole region in that direction is still in darkness, and an outpost (so to speak) in Chhiuchug would prepare the way for effecting an entrance into that densely-peopled city through which we passed in the early part of the day.

IN TAMSUI.

We returned to this city on Tuesday afternoon, and during the following days continued our study of the language. I preached to the foreign community on the forenoon of my second Sabbath with Mr. McKay, and to the native brethren in the afternoon. The latter have not yet succeeded in having a chapel erected at Tamsui. Mr. McKay has, however, recently rented a house which may serve the purpose till the end of the present year, when his hands will be strengthened by the arrival of a medical missionary, with whom he will immediately consult about the erection of a native hospital and suitable mission-buildings. It is the day of small things with our sister mission in Formosa—small, however (let us thankfully acknowledge), not in the sense of remaining very long in that condition. The acorn planted in good ground and properly cared for soon outgrows itself, and so we hope and believe it will be with this mission of the Presbyterian Church of Canada.

ANOTHER STATION.

Mr. McKay has opened a third place of worship at Sinkang, where the Gospel is regularly preached on Sabbath by a young man from one of the older stations in the south. It is at the head of a fertile valley, about three days' journey south from Tamsui, and eighteen miles north of the village from which my letter is dated. The people belong to the powerful tribe of the Sekhoans, so that it is likely that the work of Laisai has opened the way for the commencement of this gracious movement. Be this as it may, the worshippers at Sinkang have just completed the building of a neat little chapel for the services of the living God. At present some thirty attend on the Sabbath.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

SUMMARY OF FOREIGN MISSION WORK—INDIA.—Principal Stations 5; Branch Stations 4; ordained European Missionaries 7; Native Catechists, Teachers, &c., 21; Communicants 138; Baptized but not communicants 279; Total number in Native Church 589; Higher Schools 2 with 319 Scholars; Vernacular Schools 16, with 880 Scholars.

The report for last year states that the Missionaries have not labored in vain, but by the blessing of God have founded a Native Church, to which we may look for the evangelization of the entire Province of Gujarat.

General Religious Intelligence.

The Romanizing tendencies in certain quarters of the English Church, especially the introduction of the confessional, continue to attract attention and draw forth remonstrances. An influential meeting was recently held in Exeter Hall, to protest against the effort now made to undo the work of the Reformation and to bring the Church of England into union with that of Rome. Lord Shaftesbury presided. In the course of his remarks he declared that if the confessional were introduced, much as those present liked the Church of England, they would say, "Let her go and all the Bishops with her." The tone of the other speakers was equally decided.

Another meeting was lately held in London, at which both evangelical Episcopalians and Dissenters took part. It was held on the invitation of the Hon. and Rev. E. V. Blyth, Rector of Birling, and Rev. Dr. Donald Fraser. Earl Shaftesbury presided also at this meeting. Much unity of feeling prevailed. Resolutions were passed in favor of a judicious revision of the formularies of the Church, which would "promote more friendly relations between the Church itself and those non-Episcopal bodies which hold the great leading doctrines of the Reformation." A "Vigilance" committee was appointed.

DEATH OF REV. DR. MORGAN, BELFAST.—We learn with deep regret of the death of Dr. Morgan, a well known and highly esteemed minister of the Irish Presbyterian Church. He died in his 74th year, having suffered for some time from disease of the heart. He resigned the more laborious duties of the charge in 1869, when Rev. H. M. Williamson, of Aberdeen, was appointed assistant and successor. Dr. Morgan was a most devoted minister whose influence has been very extensive and most beneficial. His death is regretted by christians of all denominations.

MEETING OF THE EVANGELICAL ALLIANCE IN NEW YORK.—Active preparations are being made for the great meeting of the Evangelical Alliance in New York in the beginning of October. It is expected that there will be a reception by the President at Washington. It is proposed also to give all delegates free tickets from New York to Niagara and back. Papers will be read and addresses delivered on important subjects by leading ministers and laymen from Europe as well as America; and it is expected that important results in the interests of religion and of peace will flow from this conference.

DEATH OF REV. DR. G. SPRING.—We notice the death of the Rev. Dr. Gardner Spring. He died at a very advanced age, and had long maintained a prominent position in the Presbyterian Church in New York. He was the author of many publications.

SYNOD OF THE PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.—The Synod of this Sister Church met at Truro, in the end of June. The *Home and Foreign Record* of that Church make the following remarks with reference to the meeting:—

"The meeting of Synod at Truro was largely attended especially by ministers. The discussions which are inevitable in such assemblies, were conducted in a very becoming and brotherly spirit. One subject, the marriage question, occupied two days with the exception of one session. This necessitated short speeches and great condensation in dealing with the other very important subjects. It is especially to be regretted that the "Report on the State of Religion" was crowded into the very last sederunt.

Arrangements had been made for addresses on several subjects, but these were precluded by lack of time.

The matters determined on by the Synod and requiring prompt action by the Church may be briefly summed up as follows:

1. The Educational Fund fell short last year about \$800. This balance is to be made up and sufficient sent in if possible to raise the salaries of the Professors to a respectable amount, say \$1500. The congregations which made no collection last year will please bear in mind that a double share of responsibility falls on them for the present year. The keynote has already been struck. Fort Massey opens the list by sending in a half year's contribution of \$160. St. Mary's sends \$77.77. Who comes next?

2. The Supplementary Fund must be kept constantly in view. Our weak congregations—weak in numbers or very weak in the grace of giving, must be aided, that they may live and flourish and be able to aid others.

3. Union has been approved of by the Synod with remarkable unanimity. The path has been made plain. Duty calls. The Great King and Head of the Church is pointing out the way. It is now for Presbyteries and Sessions to deal with the question according to their light and their sense of responsibility. The question, we need not say, is one of immense practical importance.

4. The Home Mission, the Foreign Mission, the Acadian Mission, all claim our increased attention and interest. There is no time for halting, much less for falling back, in any department of our work as a Church. God has given us a noble field to cultivate, let us ask for grace to be faithful to our high calling.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. R. D. Fraser, M. A., has been called by the congregations of *Cookstown, Ivy and Essa Townline*; Rev. A. Urquhart has been called by the congregation of *North Bruce*.

ST. JOHN, N.B.—The members of the congregation of St. David's, in the city of St. John, N.B., intend, we understand, to give a call to the Rev. Dr. Waters, of St. Marys.

Rev. A. Young has been inducted as Pastor of the congregations of *St. Louis de Gonzague and Valleyfield*. Rev. Messrs. Watson, Gibson, McKeracher and Thornton took part in the induction services. Mr. Young's address is now *Valleyfield, Q.*; Rev. D. J. McInnes has been inducted as Pastor of the congregation of *Thornbury, &c.*; Rev. D. McNaughton has been inducted as Pastor of the congregations of *Big Bay and Sarawak*; Rev. P. Currie has been inducted as Pastor of the congregation of *Culross*; Rev. D. G. McKay has been inducted as Pastor of the congregation at *Port Elgin*; Rev. J. Halley has declined the call of the congregation of *Sinclair*; Rev. J. Scrimger, M. A., has been ordained and inducted as Pastor of the congregation of *St. Joseph Street, Montreal*; Rev. Gustavus Munro has been ordained and inducted as Pastor of *Knox Church, Embro*.

DEATH OF A MINISTER.—It is with deep sorrow and regret that we announce the death of the Rev. Peter Glassford, of Vaughan and Albion. He died on the 29th ult., in the 70th year of his age.

REV. PROFESSOR McLAREN.—The Rev. Professor McLaren, on leaving his former charge, received several valuable tokens of the attachment and affection of his friends in Ottawa. His departure was deeply regretted by all denominations; and he enters on his new duties with the best wishes of many friends.

REV. DR. R. F. BURNS.—Dr. R. F. Burns has received a call from the congregation of Free St. George's, Glasgow.

RIVIERE DE LOUP.—Rev. Principal McVicar organized a congregation at Riviere de Loup, and on the 17th ult. dispensed the sacrament of the Lord's Supper. The prospects at this place are encouraging. Funds are being raised for the erection of a place of worship, to be called "Rintoul Church" in memory of the Rev. W. Rintoul, who died at Trois Pistoles, while proceeding on a missionary tour to Metis, and whose body rests in the English Church burying ground at Riviere de Loup,—the only Protestant burying ground between Metis and Quebec.

QUEBEC.—The Rev. W. B. Clark, who after several years labor in connection with Chalmer's Church, Quebec, has resigned the charge, received a token of respect from the people of his late charge, in the form of a gold watch and a purse of \$1000. Mr. Clark contemplates spending the coming winter in the south of Europe.

OPENING OF COLLEGES.—The Session of 1873-4 begins on the first Wednesday of October, both at Knox College, Toronto, and the Presbyterian College, Montreal. Information as to the studies, &c., may be obtained from the Principals of the respective Colleges, Principal Caven, Toronto; or Principal McVicar, Montreal.

KNOX COLLEGE—NEW BUILDINGS.—The subscription list for the new College Building is still being extended, while a large section of the Church has still to be canvassed. The plans have been finally approved of, and tenders for the execution of the work have been advertised for. It is believed that a good beginning will be made this fall, and that the new College Buildings will be ready for occupation by the beginning of the Session of 1874-5.

MINUTES OF ASSEMBLY.—After considerable delay, for which the Clerks of the Assembly are not responsible, the minutes, with the reports of the Standing Committees, have been issued from the press. A copy will be sent to the address of each Minister, and parcels for the several congregations will be sent to Presbytery Clerks. It is hoped that these will be distributed as soon as possible.

THE DEPUTATION TO MANITOBA.—The brethren who were deputed to proceed to Manitoba, Messrs. Cochrane and Ure, and who have diligently fulfilled the duties devolving upon them, and visited the various congregations and Mission Stations connected with our Church in Manitoba, have just returned. No doubt their visit will prove encouraging and beneficial in its results.

NORTH LUTHER.—We have received a communication with reference to the loss sustained by the congregation of North Luther in the destruction of their Church, owing to the prevalence of bush fires. Although not large, it had cost a considerable effort on the part of the people, and the loss of it puts them to great inconvenience, and occasions no little discouragement. The Presbytery of Guelph has encouraged the congregation by recommending collections in all the congregations in the bounds. The congregation of South Luther (Rev. D. D. McLennan's) has already contributed \$16,00, other sums will be thankfully received.

CORRECTIONS.—We have received a note from an office-bearer of Bay-Street congregation, Toronto, calling attention to the fact that the amount raised for congregational purposes should have been given as \$2,240.91 instead of \$1,493, the grand total being \$2,981.91.

The amount from Fenelon Falls should be for Home Missions, not \$4.00 but \$40.00.

DELAY.—Owing to the absence of the Editor during part of the month of August, the September number of the RECORD has been a few days later in being issued.

HOME MISSION COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee, will be held within Knox College, on Monday Evening, September 29th, at half past 7 p. m.

CLAIMS from Mission Stations and supplemented congregations due 1st October, should be sent to the Convener, not later than the 22nd day of September.

At this meeting, the grants to Stations and supplemented congregations will be revised for the year.

A full and punctual attendance of members is requested.

WM. COCHRANE, *Convener.*

Brantford, August, 1873.

KNOX COLLEGE.

The examinations of University Students competing for the Scholarships offered by the Board of Examiners, will take place in Knox College, on Monday, September 29th, at 9 o'clock.

Students intending to compete for them are requested to intimate their purpose to the Rev. J. M. King, Toronto, before the 8th of September.

The examination of Students entering on the Preparatory Course, Knox College, will take place on Thursday October 2nd., at 9 o'clock.

All Students offering themselves for examination are requested to present a Certificate from the Presbytery of their bounds.

In accordance with the decision of the last General Assembly, Students will be admitted to the *Theological* Course on presenting Certificates of having completed the Preparatory Course, at Knox College, or on shewing that they have obtained the degree of B.A. or M.A., from the University of Toronto, or from one of the Colleges recognized by the Church.

The examination for the Bayne Scholarship (for proficiency in Hebrew), and for the Gillies Scholarship (for general proficiency), will take place on Thursday at 10 o'clock.

JOHN M. KING,

Chairman of Board of Examiners.

THE LATE REV. ANDREW McLEAN.

The following is the minute *in extenso* adopted by the Presbytery of Guelph at their meeting in July on the death of Mr. McLean, West Puslinch, and copies of which were forwarded to the widow and congregation of the deceased:—

“The Presbytery while receiving with sorrow the tidings of the decease of the Rev. Andrew McLean would at the same time humbly recognize the

hand of God in this afflictive dispensation, remembering that, even when His dealings seem mysterious, He doth all things well.

"They would remember with gratitude to Him who is the Giver of every good and perfect gift the faithfulness and perseverance with which he was enabled to discharge the duties of his ministry, and entertain the hope that, besides the results of his labor which he was permitted to see, the good seed sown by him may yet spring up unto an abundant harvest to the praise and glory of God's grace.

"They would cherish the assurance that their departed brother having ceased from his labors sleeps in Jesus until the day of God shall dawn and the shadows flee away.

"They would place on record an expression of their sympathy with his flock thus deprived of a pastor, and of their hope that a faithful Minister may soon be sent by the Great Head of the Church to fill the place of him who has been taken away.

"And they would sympathize, also, with his bereaved widow and children deprived now of his presence and protection, commending them, as well as the congregation to God and to the word of His grace which is able to build them up and give them an inheritance among all them that are sanctified."

Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting at White Lake, on the 5th and 6th of August, *inter alia*. The Committee appointed to prepare a suitable minute anent Mr. McLaren's removal from the bounds gave in the following which was adopted. In dissolving the pastoral tie between the congregation of Knox Church Ottawa and their pastor Rev. William McLaren, according to the instructions of the General Assembly, the Presbytery desire to express their deep sympathy with the congregation. The removal of one whose ministry, though short, has been characterized by power and usefulness, would, under any circumstances, be regarded as a serious loss. How much more keenly must that removal be felt by his people when striving, with some difficulty, to build a large and beautiful church in which they expected their pastor to labor among them and to be over them in the Lord. We would, therefore, while sympathizing with them affectionately, commend them to the Lord of the Harvest that he may send them speedily one whose labors he will largely own and bless.

In releasing Mr. McLaren from his charge and transferring him to the care of the Presbytery of Toronto, the Presbytery of Ottawa would heartily congratulate their brother, that he has been called by our Church to occupy such an honorable position as that of Professor of Systematic Theology in Knox College, and desire to express their conviction that he is eminently fitted for the duties thus devolving on him, and their hope that all the expectations of the Church with regard to him may be more than realized. The Presbytery, however, cannot part with Mr. McLaren without recording their sense of the loss sustained by them, and expressing the high estimation in which he has been held by all his co-presbyters as one whose experience, good judgment, and other sterling qualities, have rendered him a most highly valued member of Presbytery both in counsel and labors. With a fervent prayer to God that he may be abundantly blessed in the discharge of his important and onerous duties, the Presbytery would bid their beloved brother an affectionate good-by.

The evening sederunt of the first day was occupied with a conference upon the subject "The relation of the children of believers to the Church, and the practical questions arising therefrom."

The list of supplemented congregations and mission stations was revised and the amount of aid to be asked for each for the current year fixed.

Mr. Burns was appointed to moderate in a call in Dalhousie and South Sherbrooke before next meeting should he see matters ripe for it.

One of the appointed Presbyterian visitations was held, the affairs of the congregation of McNab were thoroughly examined into and the following deliverance recorded.

The Presbytery having entered upon a visitation of the congregation of McNab, under the pastoral charge of the Rev. G. Bremner, and elicited enquiries into the present state of said congregation hereby express their entire satisfaction with its improved financial and spiritual condition, and the very gratifying progress that has been made during the two years of Mr. Bremner's pastorate amongst them. They rejoice in the manifest tokens of the Divine presence which have resulted from the labors of the pastor, and the gratifying number of souls that have been added to the Church of such as shall be saved, and the increased interest evinced in spiritual things by both young and old throughout the congregation. The Presbytery would suggest, however, the desirableness of all the office-bearers heartily co-operating with their pastor in all Church work, more especially in the management of the Sabbath School. With an expression of fervent gratitude to God for what has already been done, they would affectionately urge upon the congregation to go forward to higher attainments in the Divine life, and further, the Presbytery would now commend Minister and people to God and to the word of His grace, which is able to build them up and to give them an inheritance among them that are sanctified.

Mr. William Bluett appeared before the Presbytery and requested to be received and examined with the view of entering College next session. On the report of the Committee appointed to confer with him, the Presbytery agreed to receive him into the fellowship of the Church, and certify him to the board of examiners as a student of the second year.

An adjourned meeting was appointed to be held in Pembroke, on Tuesday, September 2nd, at 2 p.m., when the examination will be conducted and the trial discourses heard of Mr. Mark Turnbull, and should these prove satisfactory the Presbytery will proceed at half-past seven with his ordination as missionary for the Upper Ottawa.

J. CARSWELL, Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery held an adjourned meeting at Thornbury, on the 12th inst. Mr. Dewar, Moderator, reported that he had moderated in a call at Meaford as instructed, and accordingly laid on the table a call from that congregation unanimously signed in favor of Rev. D. B. Whimster, probationer. Mr. Dewar's conduct in the matter was sustained and the thanks of the court tendered him. The call was sustained as a regular gospel call, and the clerk instructed to transmit it to Mr. Whimster. Salary promised \$650.

Mr. Stewart also reported that he had moderated in a call at Big Bay and Sarawak according to instruction, and that the call came out unanimously in favor of Rev. D. McNaughton, probationer. Mr. Stewart's conduct in the matter was approved of, and the call was sustained as a regular gospel call. Mr. McNaughton signified his acceptance of the same, and the Presbytery ordered his induction to take place on the 27th inst., at 2 p.m., at Bell's Corners. Mr. Cameron was appointed to preach; Mr. McLennan to address the Minister, and Mr. Dewar, Moderator, the people.

The Presbytery then proceeded to induct the Rev. D. J. McLunes into the pastoral charge of the congregation of Thornbury, &c. After the Moderator had detailed the steps usually taken in such a case, Mr. C. C. Stewart entered the pulpit and preached an appropriate and excellent discourse from Isaiah iv., 3-6. This part of the service over, the Moderator put the usual questions of the formula, to which the customary assent was given, and solemnly set apart by prayer Mr. McLunes to the pastoral charge of the congregation. Both Minister and people were then addressed in suitable terms on their relative duties by Messrs. McLennan and Dewar. At the close of the services a most cordial welcome was accorded to the newly installed pastor by the people.

PRESBYTERY OF MANITOBA.—This Presbytery met at Kildonan on the 16th and 17th days of July.

In the absence of the Moderator, the Rev. J. Black was appointed Moderator *pro ten.* Rev. Messrs. Ure & Cochrane, Commissioners from the General Assembly, being present, were asked to sit and correspond. Mr. Mathieson reported that he had dispensed the communion at the Portage, and that elders had been elected. Messrs. Morrison and Cunningham, Elders, of Headingley, were associated with Mr. Mathieson as a Session, *ad interim*, for the ordaining and inducting of these elders. Reports were received from the different stations, as to the amounts they could raise this year for the support of ordinances among themselves. Arrangements were made for the dispensation of the Lord's Supper at Springfield, Park's Creek and Rockwood. Mr. McNabb was instructed to dispense the same ordinance at White Mud River at his convenience. A petition was received and read from Springfield, praying to be recognized as a supplemented congregation in connection with certain parties in Kildonan, with the right to choose their own minister. A paper was read, signed by certain parties in Kildonan, concurring in the above petition from Springfield, both papers were accompanied with a subscription list and delegates. There was also read a petition from part of the people of the Springfield Settlement, praying for a missionary to be settled among them. After consideration it was moved by Mr. Frazer, seconded by Mr. Harper, and agreed to, that the petitions from Springfield and Sunnyside lie on the table till next meeting, and that a Committee of Presbytery be appointed to confer with all the parties interested, and report at next meeting; further, that the petitioners purporting to be connected with the Kildonan Church be informed that any such petition asking a change in their present ecclesiastical relations must be formally transmitted by the Kirk Session of said congregation to the Presbytery. Messrs. Bryce, Donaldson, Frazer, and Sutherland were appointed as the deputation to carry out the above resolution, Mr. Frazer, Convener. The Rev. James Nisbet, of the Prince Albert Mission, was authorized to ordain elders in connection with that Mission. An extract minute of the General Assembly was read, granting our request to receive Mr. P. H. Moodie as a third year Theological Student, to complete his studies under the care of the Presbytery. Prof. Bryce reported as to the petition sent down to the Home Mission Committee, asking leave to open classes at Winnipeg, in connection with Manitoba College, that, in the General Assembly, the matter had not been taken up in the form in which the petition had passed through the Presbytery, but as to the transference of the College from Kildonan to Winnipeg, and that the Rev. Messrs. Ure, of Goderich, and Cochrane, of Brantford, had been appointed Commissioners to inquire into the matter on the spot. These Commissioners being present held a conference with the Presbytery on the matter. It was agreed to apply to the Home Mission Committee for a grant to Prof. Hart of \$100 for past services in the Mission field and \$200 for the present year. Prof. Bryce, on behalf of the Committee, appointed to prepare a minute expressive of the sympathies of the Presbytery with the Rev. John Black in his late bereavement, read a minute, which was adopted, ordered to be engrossed, and a copy given to Mr. Black. The next meeting of Presbytery was appointed to be held at Winnipeg and within the Church there, on the 10th day of September, at 11 o'clock a.m.

ALEX. FRAZER, *Pres. Clerk.*

PRESBYTERY OF SIMCOE.—The ordinary meeting of this Presbytery was held at Barrie on Tuesday, August 5th, at 11 a.m. All the Ministers and five Elders being present.

Mr. John Gray was elected Moderator for the following year, and the undersigned, who at last meeting was chosen Clerk in consequence of Mr. Gray's resignation of the office, assumed the duties of the Clerkship.

A minute was adopted expressing the thanks of the Court for Mr. Gray's services as Clerk for the past five years, and acknowledging his eminent qualifications for the office, his careful and satisfactory discharge of its duties, and his

courteous treatment of all with whom his official position has brought him into contact.

The resignation by Mr. M. Fraser of the Convener'ship of Presbytery's Home Mission Committee was accepted, and hearty thanks were tendered to Mr. Fraser for his efficient services and for his successful management of the Presbytery's Missions for five years.

Mr. D. B. Cameron was appointed Convener of the Committee instead of Mr. Fraser.

Mr. R. Knowles was appointed to organize the Mission Station of Adjala into a Congregation to be united to First and Second Congregations of Tecumseth as one pastoral charge.

The engagement of Mr. J. Marples as Missionary in Muskoka by the Home Mission Committee for a year was approved of. Mr. Marples was instructed to organize Congregations as there may be occasion, and invited to sit as corresponding member of Presbytery while in its employment.

A petition from the Congregations of Duntroon and Nottawa that they should be organized into one Congregation with a view to having the services of a settled pastor was granted. Mr. Rodgers was appointed to organize them and to be Moderator of the Session.

A unanimous call signed by 105 members and 102 adherents in favor of Mr. R. D. Fraser, preacher of the Gospel, was presented from Congregations of Cookstown, Townline and Ivy—and sustained. The stipend promised is seven hundred dollars. Mr. Fraser having intimated by a telegram his acceptance of the call. The Presbytery resolved to meet at Cookstown on Monday, the 29th Sept., at 10 a. m., for trials and examination of Mr. Fraser, and thereafter, should these be sustained, his ordination.

Mr. Gray, Moderator, to preside at the ordination services. Mr. R. Moodie to preach; Mr. W. McConnell to address the Minister, and Mr. R. Fairbairn the people.

The Treasurer was instructed to levy upon the Congregations as much as will be necessary to meet the Presbytery's indebtedness for share of expenses of General Assembly.

A medical certificate was presented as excuse for non-fulfilment of appointment, given to a student by the Home Mission Committee in the bounds of this Presbytery; and accepted as satisfactory.

The Presbytery resolved to hold a Sabbath School Conference at Collingwood on Tuesday, Sept. 16th, at two p. m. Mr. Rodgers was instructed to make all necessary arrangements.

Dr. J. B. Fraser, a student in theology within the bounds, compared and read a discourse, the delivery of which the Clerk was directed to certify.

The Presbytery meets at Cookstown, Monday, Sept. 29th, for general business as well as for the trials and ordination of Mr. R. D. Fraser.

ROBT. MOODIE, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—The Presbytery of Bruce held its quarterly meeting at Tiverton, on the 29th and 30th July. There were nine Ministers and seven Elders present.

The Rev. A. Tolmie was appointed Moderator for the ensuing twelve months. A call from North Bruce in favor of the Rev. Alex. Urquhart was sustained and transmitted to that brother. The Congregation promise a salary of \$600 per annum and a Manse. A communication having been read from the Rev. Peter Currie intimating his acceptance of the call extended to him by the Culross Congregation; it was resolved to hold a special meeting of Presbytery at Teeswater, on the 14th inst., at eleven o'clock, for Mr. Currie's induction. Mr. Ferguson to preach; Mr. Cameron to preside and address the Minister, and Mr. Davidson to address the people. Mr. Cameron was appointed to preach and read the edict on the 3rd inst.

Leave was granted to Mr. Cameron to moderate in a call at Huron before the

next ordinary meeting of the Presbytery should the Congregation be prepared for it.

The Commissioners to the General Assembly gave in their report which was received and their diligence commended.

An extract minute of the General Assembly was read setting forth that agreeable to the prayer of this Presbytery's memorial it has been attached to the Synod of Hamilton.

Resolutions from the Congregation of Tiverton anent an extract minute of this Presbytery were read, setting forth that they were now in a position to support ordinances without the aid of the Underwood Section of the Congregation and praying for morning services every Sabbath. After hearing Commissioners it was resolved to grant the prayer of the Tiverton Congregation, and appoint a Committee consisting of the Moderator, Mr. Straith and Alex. McKinnon, Elder, to meet with the Underwood section of the Congregation on Monday, 11th inst. at 11 o'clock to acquaint them with the decision of Presbytery and to make arrangements with them for their future supply of ordinances.

Messrs. Brown and McLean, Commissioners from Centre Bruce, asked leave, owing to the altered circumstances of their Congregation to withdraw their petition which had been laid on the table of Presbytery at its last meeting. Leave was granted.

The Rev. D. G. McKay having delivered his trials for ordination and these having been cordially sustained, the Presbytery resolved to hold an unjoined meeting at Port Elgin on the 13th inst. at 11 o'clock for his ordination and induction. The Moderator to preside and address the people, Mr. Anderson to preach and address the Minister.

An extract minute of a Congregational meeting of Salem Church, Elderslie, was read expressing a desire to be united to Chesley and asking the Presbytery to take the necessary steps in order to affect said union. It was resolved that this Presbytery cannot do anything towards effecting a union between Salem Church, Elderslie, and Chesley, until the latter Congregation be transferred to us by the Presbytery of Durham.

A. G. FORBES, *Pres. Clerk.*

THE PRESBYTERY OF HAMILTON.—The Presbytery met pursuant to adjournment, in Knox Church, Hamilton, on July 23rd, at 11 o'clock a.m., the Rev. Thomas Wilson, Moderator, in the chair. There were nine Ministers and four Elders present.

The report of the Committee appointed to visit Kilbride for the purpose of ascertaining if there were any prospects of connecting a neighboring station with the congregation at that place, was called for. Mr. Murray, Convener, reported that no further information than that which was laid before the Presbytery at its late ordinary meeting could be obtained. It was to the effect that no such connection could be formed at the present time. The Presbytery therefore proceeded to consider the resignation of the charge of the Kilbride congregation by Mr. W. H. Simpson. Parties were heard, and the resignation was accepted. Mr. Porteous was appointed to preach and declare the Church vacant on the 2nd Sabbath of August, and also to moderate in the Session during the vacancy. A Committee was appointed to prepare a suitable minute, and to report at next ordinary meeting.

The resignation of Mr. Milne, of Waterdown and Wellington Square, was next considered. Parties were heard. Mr. Milne pressed the acceptance of his resignation on the ground of ill health. The Presbytery, on motion, agreed to accept the resignation, and resolved that the pastoral tie be dissolved on the 1st of August next. Mr. Fletcher was appointed Moderator of the Session of the congregation, and the Probationer, who supplies, was appointed to declare the Churches vacant. A Committee was also appointed to prepare a proper minute, and to report at next ordinary meeting.

After some conversation it was, on the motion of Mr. Fraser, seconded by Mr. McCall, and unanimously resolved to appoint the following Home Mission

Committee, namely, Mr. McCall, Convener, Mr. Fletcher, Mr. Porteous, Mr. Fraser, and Mr. Black, Ministers; and Messrs. Robt. Lawrie, John Scott and Alexander, Elders.

On motion of Mr. Fraser, seconded by Mr. McCall, it was unanimously resolved as follows:—That in view of the facts, that the Presbyterian congregations of Waterdown and Nelson, of the Church of Scotland, and Waterdown and Wellington Square, of the Canada Presbyterian Church, are now without stated pastors, and that there is a near prospect of a union between the Churches represented by them, it is highly desirable that measures be adopted to effect a union of these congregations, in anticipation of the general union: resolved, therefore, that the Presbytery appoint a deputation to wait on the Presbytery of Hamilton, in connection with the Church of Scotland, to bring the proposal under their notice, and solicit their co-operation to give it effect. The deputation consists of Mr. McCall, Convener, Mr. Fletcher and Mr. Fraser, and these are instructed to report to the Presbytery at its next ordinary meeting.

Mr. Fenton, of Vittoria, was appointed assessor to the Kirk Session of Simcoe congregation.

The Presbytery of Montreal informed the Presbytery that Mr. Halley, of St. Eustache had declined the call of the Simcoe congregation. Mr. Cragie, Moderator of the Session, was re-empowered to moderate in a call, when the Congregation is prepared to proceed.

The Presbytery adjourned to meet in Central Church, on the 2nd Tuesday of October, at 11 a.m.

Kirkwall, August 13, 1873.

JOHN PORTEOUS, *Clerk.*

Reports of Assembly.

REPORT OF THE FOREIGN MISSION COMMITTEE FOR THE YEAR 1872-3.

Your Committee have more than ordinary pleasure in presenting to the General Assembly the usual annual Report of the Foreign Mission work of the Church. They are confident that the statement they have to submit will prove satisfactory to the Church at large, and tend to awaken a deeper and more hopeful interest in the evangelization of the heathen. The work which they have to report as accomplished is not extensive, but it is of such a cheering character as gives promise of greater things soon to be realized.

The decisive step, long desired by this Committee, taken by last Assembly, of placing the work in British Columbia under the care of another Committee, and confining the attention and energies of this Committee exclusively to the evangelization of the heathen, has evidently been accepted by the Church as a fresh pledge of determination on the part of the General Assembly to prosecute the work of spreading the gospel among the heathen. It is, they believe, in no small degree owing to this, that, while influences have been at work which might have temporarily diverted the liberality of the Church into other channels, the ordinary revenue of the Committee has without any special effort continued to rise. It is also to be noted that the year which was inaugurated by the Assembly by the manifestation of a deeper interest in this great work, was, ere its close, marked by the Great Head o' the Church with tokens of His favor, which may well make us take courage.

The transfer of British Columbia by last Assembly to the care of the Home Mission Committee, left your Committee little to do with that field beyond closing the accounts and bearing one-half of the expense for the past year. As a portion of the year had run its course before the transfer was made, rather more than one-half of the expense of the British Columbia work devolved upon the Foreign Mission Fund. In taking leave of this field, on which, during the past twelve years, not less than \$25,000 of Foreign Mission

money has been expended, your Committee cannot but express the hope that when, under the fostering influences of Confederation, the great natural resources of the country are developed by a more ample population, results will be realized by the Church more commensurate with the expenditure than have hitherto been seen, and that there, as elsewhere, it may be found that in due season we shall reap if we faint not.

The Saskatchewan Mission has, during the year, been reinforced by the addition of Rev. Edward Vincent, who, along with his wife, left Ontario in July and reached Prince Albert on the 6th September. His arrival, however, can scarcely be said in the meantime to have increased the effective force of the Mission. For in a few days after he reached the field, Rev. James Nisbet was under the necessity of returning to Ontario upon leave of absence. In the absence of the senior missionary, Mr. Vincent has assumed the general oversight and management of the mission. He does what he can to reach the Indians through an interpreter, and is giving himself with energy to the acquisition of the Cree language.

At the last Assembly it was resolved: "That the Foreign Mission Committee have power to send a deputy to visit the Prince Albert Mission, encourage the Missionaries in their work, inquire into the method of its operations, and make any suggestions which may be deemed advisable."

A very strong desire having been expressed by the members of Assembly that this resolution should be acted upon at once, your Committee took immediate steps to secure the services of a gentleman qualified for the work, and willing to undergo the fatigue which it involved. Inquiries were at once made, and they deemed themselves more than ordinarily fortunate when they learned that Rev. William Moore, of Ottawa, was willing to undertake the mission. He was duly appointed on the 3rd July, and left on the 15th of that month for the Saskatchewan. At the Red River he was joined by Rev. Edward Vincent and his wife, and they travelled across the plains in company. Of the thorough and judicious manner in which Mr. Moore discharged his duties, it is unnecessary to speak. It has met the approbation of all who are competent to form an opinion. His valuable report has been printed for future reference, and a copy of it sent to each member of the last Assembly. A copy of it is also submitted to the Assembly along with this report. It contains a large amount of information, which your Committee have already found useful.

Certain changes in the mode of conducting the work which have been for some time in contemplation by your Committee have been resolved upon, since the reception of Mr. Moore's Report. The opinion of one, who had visited the field and studied the work on the spot, gave confidence to the Committee in arriving at conclusions which seemed previously reasonable. These changes it is hoped, will tend to increase the efficiency of the Mission, and lessen the expenses. It has been resolved to bring the farming operations to a close with the present season. The valuable property which has been secured will be retained, but it is not proposed any longer to have any farming done for the Mission. When the Mission commenced a farm was an absolute necessity. The missionaries were then almost 500 miles from any settlement from which they could obtain supplies of food. Matters have, however, greatly changed since that time. A very considerable settlement and one which is likely to increase rapidly, has sprung up around the Mission, and what was once a necessity which the missionary for the sake of the work had to endure, is now a burden which they require no longer to carry. It is hoped that by autumn the change will be introduced. It is proposed also to abolish all the allowances which have heretofore been, after the manner of the Hudson Bay Company given to the employees of the Mission, and to pay them entirely by fixed salaries. Before resolving on these modifications of existing arrangements it should be mentioned that your Committee have had the benefit of full conference with Rev. James Nisbet.

In reference to the spiritual results of the Mission, we gather from Mr. Moore's Report that there were in August, 1872, a total of 33 communicants.

of these there were 6 whites, 15 half-breeds, and 12 Indians. Of these 1 white, 4 half-breeds and 6 Indians were received on examination. The six Indians are converts from heathenism. In addition to these the Report gives the names of sixteen who are what may be termed "inquirers." In the School, there are 41 pupils, of whom 18 are Indians, 22 half-breeds and 1 white.

It is less necessary, on the present occasion, to enter into lengthened details in reference to the operations of the Mission, as Rev. Mr. Moore is a member of the Assembly, and will be prepared, doubtless, to supplement verbally whatever may be deficient. The presence also on this occasion of Rev. James Nisbet who justly holds such a high place in the esteem of the Church, and who from his lengthened experience is so well able to give information, renders a more ample report superfluous. His visits to different sections of the country have, your Committee believe, tended not a little to excite a wider and deeper interest in the great work to which he has devoted himself. The Assembly will, no doubt, desire to hear something from his own lips respecting the work.

In accordance with the instructions of last Assembly your Committee encouraged the two young women who volunteered to engage in the work of Christ among the heathen, to complete their preparati on for foreign service by spending a year at the Ottawa Ladies' College. Pecuniary aid to the extent found necessary has been given to sustain them while prosecuting these preparatory studies. It is fully expected that they will be ready to proceed to the foreign field in the course of the present summer.

Your Committee have not been able to come to any final decision as to the field of labor to which they should be sent. Enquiries have been made in various quarters, with the view of ascertaining the most promising openings for such laborers; and they trust sufficient information will soon be in their possession to enable them to make a satisfactory decision.

It is with more than ordinary pleasure that your Committee report on the state and prospects of the work in the Island of Formosa. The fields are evidently white to the harvest, and this beautiful gem of the ocean promises at no very distant day to form a jewel in the diadem of Christ. Both among the Chinese Colonists and the civilized aborigines there appears to be a remarkable readiness to receive the message of salvation. Every letter from your Missionary makes it more evident that the Church has been wisely guided to the selection of this field of labor.

Mr. Mackay sailed from San Francisco on the 1st November, 1871, and reached Formosa early in December. After spending a few months in the south of the Island with the brethren of the English Presbyterian Mission, in learning the language and in observing their modes of working, he proceeded to Tamsui, a treaty port in the north-western part of the Island, where he found a large field entirely unoccupied. Here he fixed his residence and resumed the study of the language. In less than five months from his arrival in China, he had begun to make known Christ to the people around him in their own tongue, and in ten months from that time he was permitted to gather in the first fruits of what promises to be an abundant harvest. It is impossible to give a better idea of the actual state of matters in Formosa than by an extract from the last letter received from Mr. Mackay. It is dated the 5th of March, 1873. He writes, "Since April, 1872, I have been endeavoring to make known the only way of salvation through a crucified Redeemer. Last month, I found there were upwards of 20 enquirers, all of whom reside in this town. They not only observed the Sabbath; but also attended regularly twice a day throughout the week. As no one can be admitted into the Church who is unable to give evidence of being 'born again,' I have, in the meantime rejected all, except five. And although these have been almost daily in my presence, still, I spent a day examining them as to their spiritual state, and was thankful to the Lord for the evidence they gave of having been brought from darkness to light by the Spirit of the living God. We can do no more than judge by the gospel standard and leave the results to Him who knows the inmost thoughts of the heart and cannot be deceived.

"On Sabbath 9th ult., (February) "I baptized the five in the presence of 100 idolaters, before whom they confessed faith in the one living and true God, and Jesus Christ the only Redeemer of perishing sinners. The following Sabbath was appointed for the commemoration of the sufferings and death of our Lord. A large number assembled so that many were unable to enter the house. When preaching on Matt. 27, 42, "He saved others, himself he cannot save," one of the five fell on his knees and cried aloud, "God save me, a miserable sinner, I am unworthy to commemorate the dying love of such a Saviour." With the other four and the man I brought from the South, I partook of the broken bread and poured out wine, according to our blessed Lord's command; and thus His dying love was commemorated for the first time in northern Formosa. It was an occasion of deep solemnity to my own soul. Around me were worshippers of wood and stone, and, in their midst, a little band gathered out of their number, with one on his knees imploring forgiveness, and fearing to take the cup in his trembling hand. Notwithstanding the natural indifference of the Chinese mind, there were not a few in tears.

"Last Sabbath H. M. S. 'Dwarf' was lying at anchor in the harbor. Her commander came ashore with the marines and after speaking to them about the Judgment to come, I started for Go-kok-kin, the village referred to before. You will remember that when I wrote last, a chapel was in course of erection. It was finished two weeks ago, so I went to open it. When within half a mile of the place, 50 or 60 persons met me, and on entering the chapel, I observed 100 more on their seats. Thus I had the privilege of preaching the gospel in the first chapel in northern Formosa. In the evening the attendance was large, and on Monday the chapel was quite filled. It is a country place, but there are numerous villages all around. If any one should feel disposed to say, why not go into the city, at once, and attack the stronghold? I have only to state in reply, that the Lord of the harvest prepared the way for entering this field, and I considered it my duty to follow the guidance of providence. I left a young man there to teach the people to read the Bible in the Romanised Colloquial, and to preach on Sabbath. He has been in the house since I came to Tamsui. A year ago he was a worshipper of tablets and idols. Now he is an earnest follower of Jesus. He can read and write the Romanised Colloquial very well.

From Go-kok-kin, I went on Monday evening to a large village with 3000 inhabitants, about two miles distant. I preached in the street near the market. Eight hundred assembled and listened attentively. At dark, I left, and the people were still standing in the street. This is the Lord's work and he is blessing feeble, feeble efforts, and whatever has been done he alone has accomplished it. To the Lord alone be the praise, honour and glory forever. "Yea, let everything that hath breath praise the Lord. Praise ye the Lord."

In the last Report of the Foreign Mission Committee, it is said, "It will be some months before Mr. Mackay can master the language, so as to address the natives effectively in their own tongue. He must be content to wait patiently until he has mastered the initial work of conquering a new and difficult language."

The Church's patience has had but brief trial. At the time that Report was given in, Mr. Mackay had been for nearly two months engaged in making known to the heathen, in their tongue, the unsearchable riches of Christ. And in the very next Report that your Committee has to give they are privileged to tell of five converts from heathenism baptized, the Lord's Supper administered to a little band called by grace from darkness to light; of numerous inquirers, of a little chapel built by the natives, opened for public worship, and of your Missionary addressing audiences frequently counted by hundreds who listen with attention to the message of salvation. This is the Lord's doing and it is marvellous in our eyes.

Mr. Mackay pleads earnestly that a second missionary may be sent to his aid. He is anxious that a medical missionary should be obtained if possible; and the experience of the English Presbyterian Mission testifies emphatically to the value of medical laborers who are imbued with a thoroughly evangelistic spirit.

Your Committee think that the success which has already attended the commencement of the work in Formosa is a loud call to go forward. They do not hesitate to express the conviction that the Church will not be faithful to its privileges and responsibilities at this juncture, if a cordial response is not made to this appeal from your missionary. They are of opinion that immediate steps should be taken to secure another missionary, a medical one, if possible, but in any case, a second missionary to co-operate with Mr. Mackay.

Your Committee are happy to say that the Finances are in a favorable position, as the following statement of receipts and expenditure for the year will show :

1872-73.	
Balance from last year.....	\$1,902 69
Received during the year	10,522 38
	\$12,425 07
EXPENDITURE.	
On account of British Columbia.....	\$ 722 50
" China.....	1,132 01
" Saskatchewan.....	4,804 50
" Misses Rodger and Fairweather	161 41
" Expenses of Com. and Con.....	104 09
Proportion of General Expenses.	\$180
" Agent's Salary	200
	380 00
Balance on hand.	5,120 56
	\$12,425 07

Last year the total receipts reported from all sources were \$11,212.32, while this year they are only \$10,522.38, or \$689.94 less. This decrease, however is only apparent. In the receipts of 1871-72 there is included a legacy, and special contributions for Mr. Mackay's outfit &c., amounting in all to \$1168. The ordinary revenue reported last year was \$10,043.83, and this year it is \$10,522.38, or an increase of \$478.55. This advance in the contributions is the more satisfactory as no special efforts were made during the year to increase the Foreign fund, while very energetic efforts were made to direct the liberality of the Church more largely into other channels. The previous year similar efforts were made by the Foreign Mission Committee which resulted in an augmentation of the ordinary fund to the extent of \$4,000.00. This year your Committee have to report that the ground gained financially, the previous year has been held and a step in advance made. It may be well to mention that the very satisfactory balance of \$5,120.50, on hand, is in no respect greater than will be absolutely necessary in view of the work which your Committee trust will be undertaken during the year. The contributions for the Foreign Mission Fund usually come in towards the close of the ecclesiastical year, and unless there is a considerable sum on hand, at the time of the meeting of the General Assembly the Committee is compelled, in order to carry on its work to borrow, long before the new contributions replenish the treasury.

In conclusion your Committee beg to offer to the General Assembly the following recommendations which we trust will meet with approval, viz:—

1. That the Foreign Mission Committee be instructed to select and send out to China, a second Missionary.
2. That the Foreign Mission Committee be directed when they have obtained sufficient information for their guidance, to select a field of labor for the young women at present studying in Ottawa, and to make such arrangements as they may deem expedient for their employment in the foreign field, and that the instructions of last Assembly, in reference to the securing of female co-operation in support of this department of the work be continued.

3. That the present mode of selecting the Foreign Mission Committee be so far modified, that all its members shall be chosen by the General Assembly, that it shall consist of fifteen persons, and that the expenses of all the members shall be paid from the fund.

All which is respectfully submitted by

WM. McLAREN, *Convener*.

OTTAWA, June 2nd, 1873.

REPORT OF THE COMMITTEE ON THE STATE OF RELIGION, JUNE, 1873

By the State of Religion, your Committee understands the condition of life in relation to the Lord Jesus Christ, and to the Father through Him. That this may be sound, healthy and progressive is the purpose for which the Church was organized and the Ministry appointed. It ought therefore ever to be regarded as the centre object of all the Church's operations, not only of the labors of the respective pastors, but also of the deliberations and divisions of the several Courts. The collecting and presenting of information on this important subject is considered to be the duty intrusted to this Committee. But as a life of vital religion is to a great degree a hidden life, and the kingdom to which it belongs one that cometh not with observation, its state cannot with full certainty be ascertained by human enquiry. Yet as life in religion, as in everything else, discovers both its existence and character by action, and as our Lord has taught us to regard the conduct of the life as evidence of the state of the soul, observation on this subject is a duty, and a means of obtaining information for practical guidance. Barnabas, in seeing the Grace of God in its outward effects at Antioch, was made glad; and to the wise and observant it is promised that they shall understand the loving-kindness of the Lord. Careful observation should therefore be made by those who are called to be co-workers with God, that they may know both the special subjects which ought to occupy their minds as a throne of grace, and the manner in which they should act in their labors among men.

Your Committee regret that the information it has to present, from its limited nature, cannot be regarded as evidence of the state of religion in the Church at large.

Owing to a misunderstanding as to who had been appointed convener of the Committee, no steps were taken for obtaining information on the state of religion till about two months ago. As it was then too late to make the ordinary application to Presbyteries, the Committee agreed to apply to Synods for such statements as they might be able to give on the subject; and at the same time to issue a circular to Sessions requesting them to forward information to the clerks of their respective Synods. The circular asked information on the three following particulars: 1, Circumstances which might be regarded as favorable evidence of vital religion; 2, Things which might be regarded as special hindrances to the spread of vital religion; and 3, Means, the employment of which might be considered important for the promotion of vital religion. A response in some form was received from each of the Synods. The Synod of Montreal forwarded two papers, one being a report on the state of religion within its bounds presented by its own Committee on that subject; the other a statement of evangelistic services held at Vankleek Hill. The Synod of Toronto had held its meeting before the application from the Assembly's Committee was made, but the clerk of that Synod sent a report drawn up with some care. The Synod of Hamilton sent a very brief and general statement accompanied by seventeen replies of Sessions to the circular referred to; and the Synod of London simply put into the hands of your Committee twelve of the same replies. All the Synods except that of London had previously taken steps to ascertain the state of religion within their bounds by requiring reports on the subject either from Presbyteries or Sessions. In that of Montreal, the Presbytery of Ottawa seems to have given the greatest amount of attention to the

subject. Conferences having been held at three of its regular meetings, and addresses given to public and interested audiences, and the Presbytery of Brockville, the only one in which the subject was never taken up, and from the Sessions of which no reports were received. In that of Toronto two Presbyteries, Simcoe and Cobourg sent reports, and those of Toronto, Ontario, and Owen Sound neglected to do so. Whether any conferences were held by the Presbyteries of this Synod, the report does not say. In the Synod of Hamilton the result of the injunction to Presbyteries was similar. Paris and Durham complied with it, while Hamilton and Guelph made no reports, neither is there anything said of conferences held by Presbyteries. The Synod of London, as already intimated, had not requested any information on the subject, either from Presbyteries or Sessions. This Synod however had at its last meeting under consideration several intimately connected with the state of religion, such as the subject of Sabbath School instruction; the best means of interesting Congregations in the general work of the Church; and the best method of managing Congregations in order to secure their general prosperity.

So far as the evidence furnished to your Committee goes, only 68 of all the Congregations belonging to the Church responded to the request for information on the state of religion among them. This may be partly accounted for from the late period at which the Assembly's Committee sent its circular. But where Presbyteries had previously asked information, the silence of Sessions cannot be thus explained, and must we fear be regarded as evidencing a want of interest in the subject. Of the 68 reporting, there are in the Synod of Montreal 23; in the Synod of Toronto 16; in the Synod of Hamilton 17; and in the Synod of London 12. It is stated that the number in the Synod of Montreal is greater than in the previous year.

Many of the statements are very brief, too much so, to be of value in indicating the state of religion, but others are full and of such a nature as to imply an interest in the subject and a desire that increased attention should be given to it. The information sent is mostly of a favorable kind. There are mentioned as evidences of a healthy state of religion such particulars as a steady, and in many instances, an increasing attendance on Sabbath services; additions to the membership by profession of faith in the Saviour for the first time; which, in several congregations, are said to have been larger during the past year than usual; in some cases a manifestation of decided interest in religion, shown by a readiness to converse and make inquiries on the subject and by a fuller attendance at congregational and district prayer meetings; activity on the part of members in works of benevolence and piety; a marked change in regard to the subject of temperance by an abandoning of the drinking usages of society, and a greatly increased liberality towards the mission schemes of the Church. One Session belonging to the Synod of Hamilton reports "prayer meetings among children;" and another "a manifested longing for an outpouring of the Holy Spirit." The report from the Synod in Toronto states that in some congregations "there has been what may be regarded as an awakening.

As already stated the Synod of Montreal has given much attention to the state of religion within its bounds, and employed means for obtaining its revival. Through a Committee to which the matter was intrusted, arrangements were made for holding special services in several localities. In some instances unfavorable circumstances prevented the arrangements from being carried out; and in others, where the services were held, discouragements were met with at the commencement. But generally where the intended meetings were conducted, decided profit was experienced both by Ministers and people, prejudices were removed, an interest awakened, Christians refreshed, non-professors seriously impressed, and several—so far as human judgment could determine—brought into a state of salvation through faith in the Lord Jesus Christ. Respecting the season of continuous preaching held at Madoc, the report states that, "the attendance grew, the solemn feeling deepened, and in two or three cases evidence was subsequently given of a saving change." Of the meetings

held at Gloucester it is stated, "on Sabbath especially, the interest was very marked. At the communion which followed these services, ten persons were received as members of the Church, and others were prevented from joining the Church at that time only by the inclemency of the weather and distance. The deputation left with the feeling that that place had been to many the house of God and the gate of heaven. Respecting the services conducted at Storrington the report remarks: "From the first evening some appeared to be arrested; the number in attendance nightly increased, and the attention became more and more devout. Evidences of religious concern were afterwards seen among the young. The services were highly prized by God's people as a means of quickening; and since the services were held the spirit of prayer seems to have been largely given." Respecting the season of special services held at Vankleek Hill a very full report is given, both of the manner in which the meetings were conducted and of their results. The preaching was continued for ten successive days. The time of each meeting was limited to an hour and a half. Generally, three addresses were given, and by previous consultation and arrangement, were closely connected in the train of thought presented, being generally founded on the same portion of Scripture, and bringing out the truth in its different relations and applications so as fully to state and explain the Gospel plan of salvation. They were almost entirely void of appeals to the feelings; dealing chiefly with the understanding and the conscience. The members of the deputation met a short time for prayer and consultation both before and after the evening's work. The person reporting says, "After prayer by one or more of us we went straight to the meeting; immediately on our return we sought the Divine blessing on our work; and then with our whole exercises fresh in mind, considered which of the topics discussed needed a fuller illustration, at which point we had left our hearers; and whole new topics would now be suggested to their minds. We could not resist the conviction that much of the power and profitableness of our public services depended on this conference, and prayer among ourselves. As we went on, our work became in a very high degree interesting to ourselves, and we found ourselves able to declare the truth of God with a power and freedom much beyond ordinary, securing an increasing attention day by day." As to results, it is stated, "At the close of our visit, there were all the signs of an extensive awakening. On the last night sixty or seventy persons waited behind in an anxious state of mind. Seven of the young people professed openly to have found peace in believing, and twice as many more were in a condition of deep spiritual anxiety. Many of God's people have been greatly refreshed. They have found it a time rich in salvation. The dew of their youth has returned to some of them.

Your Committee in reporting on the state of religion felt, called on to make a distinct reference to these evangelical services reported by the Synod of Montreal. There may have been circumstances of similar interest in other sections of the Church, but if so, your Committee has not been put in possession of information respecting them.

One part of the inquiry made by the Committee in its circular was respecting the *hindrances* to vital religion. On this point, the replies mention the things commonly found to be obstacles in the way of the spread of the Saviour's kingdom—Intemperance is generally mentioned first, though, as already noticed, a happy decrease of the sin is reported from several places. The highly prosperous state of the country leading to increased eagerness for wealth; and an undue devotion to business pursuits, and a desire to advance in worldly position and appearance, is spoken of as turning away the attention from things unseen and eternal—and as closely connected with this, alarm is expressed at the consequences arising from a prevalent desire for amusements and the connection which these are often made to assume with the name of religion. The prevalence of Sabbath-breaking and profane swearing are deplored, and the increase of these in some localities where railways have recently been built is referred to. In two reports from sessions connected with the Synod of Hamilton, there is mentioned, with expressed regret, a very noticeable want of harmony

and brotherly feeling among those professing and belonging to the same section of the Church of Christ. Infidel opinions, while mentioned by some reports as not existing, are referred to by others as prevailing; Universalism being named as a common form of them. In two reports special notice is taken of the injury done by sects of a fanatical and proselytising character. Plymouth Brethren and a party taking the name of Baptists are mentioned. A Session in the Synod of Hamilton reports: "They are thankful to be able to say that so far as the number of proselytes made by either party is concerned, their success has been very small; but we feel quite certain that the efforts of the Baptists put a stop to the further progress of a most promising state of things four years ago—and we deplore the extensive prevalence of a disposition to confound the doings of these parties with all attempts to awaken out of their lethargy the multitudes who have a form of godliness and nothing more. The other report which is from a Session in the Synod of London, says: "During the past six months there has been in our Church, and indeed in all the Churches in the town and neighborhood a great deal of excitement and interest manifested in relation to religious questions. This took its rise from the appearance and labors here and in the townships adjacent of two evangelists or Plymouth Brethren. Their errors traverse the entire field of Divine truth. On "Prayer," "Assurance," "Pardon of sin," "Faith," "The relation of the believer to the Moral Law," "Baptism," and the New Testament Ministry they hold and teach dangerous and deadly heresy. This report proceeds to say: "We are so impressed with a conviction of the formidable character of the danger that threatens our Church from this quarter, that we cannot help feeling and expressing a strong desire that the Supreme Court of our Church would appoint a Committee to draw up in pamphlet form, and put in general circulation throughout all our congregations an exposure of the doctrinal errors of the Plymouth Brethren. This would be a great benefit to our people, and, we are satisfied, of no little service to many of our Ministers who, otherwise may have to contend with these false teachers at a great disadvantage."

In regard to the means which ought to be used for quickening and extending vital religion, the majority of the replies express the opinion that nothing aside from the ordinary means ought to be resorted to; and as ordinary means, there are mentioned the faithful and earnest preaching of the whole truth—much united and direct prayer for the Holy Ghost—attention to the instruction of the young in Sabbath-Schools—family catechising and an enforcing of parental government and family religion—the judicious and faithful exercise of discipline—attention on the part of the elders to the visitation of the sick and the conducting of district prayer-meetings—endeavors to engage members in some form of christian work—the cultivation of religious converse after the example of the faithful of old, of whom it is said that "They who feared the Lord spake often one to another"—and the maintaining in spirit and conduct a distinction between the Church and the world, that the declaration of the Saviour may be exemplified, "I have chosen you out of the world." But in several of the replies there is recommended (which may be regarded as unusual means) occasional continuous preaching, or what are commonly termed evangelistic services.

From the limited evidence of which your Committee has been put in possession, while there appears to be much indifference, worldliness and prevalent sin in various forms, which call for deep humility and confession before God, there is evidence also of much faithful preaching, and earnest working, and hopeful fruitfulness, which ought to draw forth thanks and praise to God, and stimulate to increased diligence and hopefulness.

All of which is respectfully submitted.

JOHN SCOTT, *Convener.*

ACCOUNTS OF THE CHURCH.

From 1st May, 1872, to 30th April, 1873, as Audited for presentation to Synod.

KNOX COLLEGE—1872-73.

RECEIPTS.

	\$	cts.	\$	cts.
Amount received from all Sources.....	9,226	90		
Balance at Dr.....		80	94	
	<hr/>		9,307	84

EXPENDITURE.

Balance Balance from last year.....		172	97	
Paid on account for Salaries.....	7,455	36		
“ for Teaching Elocution, &c.....		194	42	
“ to Mr. Gunn—Fuel, Light, and Attendance.....		350	00	
“ Accounts for Repairs, &c.....		213	69	
“ for Library.....		167	81	
“ Printing, Advertising, &c.....		58	25	
“ Insurance.....		63	80	
“ Interest on Mortgage on Building.....		151	41	
“ “ for advances for ordinary Expenditure.....		75	00	
“ City improvement Rate.....		30	13	
“ Proportion of charges common to all the Schemes of the Church.....		150	00	
“ Proportion of salary of agent.....		225	00	
	<hr/>		9,307	84

Amount at Dr. as above.....		80	94	
On 1st May, 1872, debt was.....		365	42	
	<hr/>		284	48

KNOX COLLEGE ENDOWMENT FUND.

1872

RECEIPTS.

May 1st. By Amount in Hand.....	5,192	10		
“ Interest.....		363	44	
	<hr/>		5,555	54

EXPENDITURE.

Knox College ordinary Fund—Interest.....		363	44	
Balance at Interest.....	5,192	10		
	<hr/>		5,555	54

BURSARY AND SCHOLARSHIP FUND.

RECEIPTS.

Balance in hand.....		569	64	
Received Donations, Interest, &c.....		1,199	70	
Investments repaid.....		1,300	00	
	<hr/>		3,069	34

EXPENDITURE.

Bursaries and Scholarships paid.....	1,186	00		
Invested.....	1,750	00		
Printing, Stationery, &c.....		42	89	
Balance.....		90	45	
	<hr/>		3,069	34

COLLEGE BUILDING FUND.

Amount due on Mortgage as before ..	2,163	62		
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ASSEMBLY FUND.

RECEIPTS.

Amount received.....	2,479	91		
Balance due.....		935	10	
	<hr/>		3,415	

EXPENDITURE.

Balance at beginning of year.....	415 62
Paid expenses connected with Assembly meeting at Hamilton..	25 00
“ accounts for Printing, including Synod Minutes.....	1,137 10
“ Rev. W. Fraser, salary	150 00
“ “ Postage account	3 58
“ Rev. Dr. Waters, Convener of Committee on Statistics....	75 00
“ Expenses of Deputations, Commissions, &c.....	223 82
Rev. John Laing.....	837 00
Interest for money advanced.....	30 00
Proportion of general expenses.....	67 89
“ Salary of General Agent	450 00
	<hr/> 3,415 01

FOREIGN MISSIONS.

RECEIPTS.

Balance at beginning of year	1,902 69
Received from all sources.....	10,522 38
	<hr/> 12,425 07

EXPENDITURE.

Paid on account of Mission to British Columbia.....	722 50
“ “ “ Saskatchewan, (including Mr. Vincent's travelling expenses, \$503 78, and all ex- penses connected with Rev. W. Moore's visit, \$584 84) ..	4,804 50
“ “ “ China Mission.....	1,132 01
“ “ expenses in connection with Misses Rodgers and Fairweather.....	161 41
“ on account of expenses of Committee	104 09
“ Proportion of general expenses	180 00
“ Salary of General Agent	200 00
Balance	5,120 56
	<hr/> 12,425 07

HOME MISSION.

RECEIPTS.

Receipts from all sources	19,019 63
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EXPENDITURE.

Presbytery of Montreal, Mis. Stat. \$645 60	Sup. \$1,136 66	1,782 26
“ Brockville “ 166 50	“ 33 00	199 50
“ Ottawa “ 476 98	“ 225 00	701 98
“ Kingston “ 536 50	“ 500 00	1,036 50
“ Cobourg “ 272 15	“ 629 50	901 65
“ Ontario “ 291 00	“ 605 00	896 00
“ Toronto “ 679 60	“ 303 00	982 60
“ Simcoe “ 559 10	“ 100 00	659 10
“ Owen Sound “ 134 00	“ 133 00	267 00
“ Hamilton “ 262 00	“ 437 50	699 50
“ Durham “ 100 00	“ 182 50	282 50
“ Paris “ 78 00	“	78 00
“ Guelph “ 150 85	“ 62 50	213 35
“ Bruce “ 85 00	“ 100 00	185 00
“ London “ 667 00	“ 540 00	1,207 00
“ Stratford “ 177 00	“ 175 00	352 00
“ Chatham “ 287 40	“ 250 00	537 40
“ Huron “ 221 00	“	221 00
“ Manitoba “ 4,598 33	“	4,598 33
Services at Fort William		157 50
On account of British Columbia		572 50
Rev. J. Laing.....		750 00

Rev. R. Moodie.....	8 00
Expenses of Committee, also of Committee of Distribution and Deputations, &c.	618 45
Balance to Dr. at beginning of year.....	209 66
Proportion of General Expenses	180 00
“ Salary of Agent.....	260 00
Interest	133 64
Balance	329 21
	19,019 63

FRENCH EVANGELIZATION.

RECEIPTS.

Balance at beginning of year	113 91
Received during the year from all sources	2,792 18
	2,906 09

EXPENDITURE.

Remitted to Montreal.....	2,300 00
Paid proportion of General Expenses.....	82 25
“ “ Salary of General Agent	100 00
Balance.....	423 84
	2,906 09

WIDOWS' FUND.

RECEIPTS.

Balance from last year	3,133 14
Congregational collections and donations	3,480 60
Ministers' rates	1,576 00
Interest	4,162 01
Investments falling due and paid	4,709 68
	17,061 41

EXPENDITURE.

Annuities paid to Widows and Children of Ministers	2,770 00
Rates repaid	176 00
Invested	10,795 88
Amount placed to credit of Fund for Aged & Infirm Ministers	1,740 30
Proportion of General Expenses, Printing, &c.....	200 00
“ Salary of Agent	465 00
Sundry charges—Legal Services, &c.....	27 13
Balance.....	887 10
	17,061 41

The following is the present state of the Fund :

Invested in Debentures	43,400 00
“ Mortgages	29,379 41
Cash.....	887 10
	73,666 51

FOR AGED AND INFIRM MINISTERS.

RECEIPTS.

Balance at beginning of year	2,076 73
Receipts during year from congregations, donations, &c.	2,178 74
Principal repaid.....	800 00
Interest	254 00
	5,309 47

EXPENDITURE.

Annuities to Ministers paid	1,472 50
Proportion for Printing and General Expenses.....	60 00
“ “ Salary of Agent	125 00

Invested	2,000 00
Balance	1,651 97
	5,309 47
N. B.—Amount invested in all.....	4,000 00

HOME AND FOREIGN RECORD.

RECEIPTS.

Balance at beginning of year	7 14
Received from Subscriptions and Advertisements	2,815 70
	2,822 84

EXPENDITURE.

Printing	1,085 48
Buntin Bros. & Co., on account of Paper.....	1,057 65
Postage and Express Charges, &c.	369 96
Distribution in City	25 00
Proportion of Salary of Agent and Assistant Editor	275 00
Balance	9 75
	2,822 75

KANKAKEE MISSION.

RECEIPTS.

Receipts from all sources.....	3,289 96
Balance at Dr.	291 65
	3,581 61

EXPENDITURE.

Balance at the beginning of year	482 13
Paid Rev. C. Chiniquy, on account of salary	831 40
“ Rev. C. Lafontaine.....	500 04
“ for other Teachers	554 88
“ Expenses of Members of Committee, &c.	81 70
“ Proportion of General Expenses, Salary, &c.	160 00
“ Special Contributions for College.....	106 89
Rev. C. Chiniquy, for Law Expenses.....	834 57
“ Interest	30 00
	3,581 61

[MISSIONS OF FREE CHURCH.

Amount received	35 61
“ remitted	35 61

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

Amount received	24 50
“ remitted	24 50

MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Amount received	95 00
“ remitted	95 00

MUSKOKA.

Amount received	23 50
“ Paid	23 50

FUND FOR REV. J. G. CARRUTHERS.

Amount in hand	354 00	
Interest.....	24 78	
		378 78
Amount paid Mr. C.	14 39	
Balance in hand	364 39	
		378 78

MONTREAL COLLEGE.

Amount received in Toronto.....	168 69
Paid to W. King, Esq., Montreal.....	168 69

MANITOBA COLLEGE.

Balance in hand	2,734 00
Amount received.....	156 15
Interest.....	210 00
	3,100 15
By amount credited to Home Missions.....	210 00
Balance.....	2,890 15
	3,100 15

The above accounts have been examined, Vouchers and Balances compared and found correct.

(Signed) J. McMURRICH,
(Signed) JOHN SHAW.

RECEIVED BY WARDEN KING, MONTREAL.

MONTREAL COLLEGE BUILDING FUND.			
		A. McCuaig	Lochiel..... \$2 00
		J. McLennan	" 2 00
Finlay McSweyn, Kenyon.....	\$2 00	Miss K. McMillan	" 1 00
J. McGilvray	" 1 00	Sundries.....	1 95
Mrs. McKinnon	" 1 00	A. McKerracher, Indian Lands...	20 00
J. McSweyn	" 4 00	D. D. Cameron	" 2 00
A. McLeod	" 2 00	J. Bennett	" 4 00
J. J. McChaug	" 2 00	J. Aird	" 1 00
Miss M. McGillivray	" 2 00	D. McTavish	" 1 00
Sundries	1 50	R. Stewart	" 1 00
A. McLeod, Lochiel.....	1 00	H. Munro	" 1 00
Mrs. D. McCrimmon	" 2 00	J. McRae	" 2 00
Mrs. Buchanan	" 1 00	A. C. Munro	" 1 00
Mrs. D. McLennan	" 4 00	D. McNaughton	" 5 00
George Ross	" 1 00	Mrs. Campbell	" 1 00
A. McMillan	" 2 00	Mrs. M. Fisher	" 1 00
J. McMillan	" 1 00	Mrs. P. McNaughton	" 10 00
D. Fraser	" 2 00	Sundries	1 00
Robert Ross	" 2 00	A. Ferguson, Montreal.....	20 00
R. McRae	" 1 00	A. Swan	" 25 00
D. McMillan	" 2 00	J. H. Mooney	" 50 00
D. Bethune	" 2 00	T. W. Higgins	" 35 00
A. Cameron	" 1 00	Rev. W. B. Clark	" 50 00
T. Fraser	" 1 00	W. S. Evans	" 25 00
W. Fraser	" 1 00	John Holmes	" 50 00
W. Ross	" 1 00	Hugh McKay	" 250 00
W. McCrimmon	" 1 00	James McKay	" 250 00
Mrs. McSweyn,	" 1 00	P. Nicholson	" 100 00
S. Fraser	" 2 00		
A. Cameron	" 2 00		
F. W. Ross	" 1 00		
J. Stewart	" 5 00		
		ORDINARY REVENUE.	
		Lochiel.....	\$10 00

MONEYS RECEIVED UP TO 22rd AUGUST.

ASSEMBLY FUND.			
West Gwillimbury, 1st.....	\$7 34	Katie McLean, do.	\$1 00
do. do. 2nd.....	3 00	John Laidlaw, Guelph.....	20 00
Bradford	3 00	John Shortreed, do.	5 00
Metis	5 27	Walkerton	30 00
Markham, Brown's Corners... ..	3 43	FOREIGN MISSION.	
Smith's Falls	10 00	West Gwillimbury 2nd	\$15 00
Owen Sound, Division Street....	8 00	Pickering, Erskine Church	4 00
Fitzroy Harbor and Tarbolton ...	6 00	Walkerton S. S., China.. ..	6 00
Rockwood.....	1 50	Campbellsville.....	10 00
Ayr, Knox Church	11 23	Nassagaweya.....	5 00
Guelph 1st.....	10 12	Blyth S. S., Saskatchewan.....	6 65
Almonte, Saint Johns	15 00	John Gordon, China	5 00
Dundas.....	10 00	Alex. Gordon, do.	5 00
Port Dalhousie	4 00	KNOX COLLEGE ORDINARY FUND.	
Eden Mills	3 00	McKillop	\$16 00
Brucefield	17 00	Campbellsville	12 00
Campbellsville.....	3 75	Nassagaweya.....	5 00
Nassagaweya	8 75	Bothwell	18 00
East Gloucester	4 61	Tilbury West and Mersea	8 27
Russell	3 00	Dover and Wallaceburgh	5 75
Moore, Burns Church	8 00	Amherstburgh.....	2 50
		Sombra.....	11 00
{HOME MISSION.		FOR SCHEMES OF CHURCH.	
Cannington	\$20 00	Westwood	\$4 65
Campbellsville.....	14 00	KANKAKEE MISSION.	
Nassagaweya.....	10 00	Owen Sound, Division Street....	\$3 60
East Gloucester	2 00	English River and Howick	24 00
		Campbellsville.....	2 00
NEW KNOX COLLEGE.		Nassagaweya	2 00
David Cowan, Toronto, on		FRENCH EVANGELIZATION.	
account	\$250 00	Latona	\$4 00
Messrs. Thomson & Burns, do.	333 33	Owen Sound, Division Street ...	28 00
Robert Carrie, do.	66 66	Tilbury East	5 50
John Robertson, Son & Co., do.	66 66	WIDOWS' FUND.	
William Alexander, do.	166 66	Admaston, Douglas & Grattan... ..	\$5 50
W. Kent, London	40 00	Owen Sound, Division Street....	9 00
G. Gow, Orillia	5 00	Campbellsville.....	2 00
Mrs. Douglas, do.	1 00	Nassagaweya	2 00
Thomas Shortreed, Barrie	25 00	Florence and Dawn.....	6 50
R. Nelson, do.	5 00	With rates from Rev. Mathew Barr ;	
W. Vair, do.	2 00	Rev. J. Douglas.	
James Johnston, do.	2 00		
A. Sand, do.	10 50		
Mrs. Anderson, do.	2 00		

RECEIPTS FOR RECORD UP TO 23rd AUGUST.

M. C. L., Galt, A. B., Gladstone, G. S., Latona, Mrs. R. S., Toronto, J. McC., Tavistock, \$2 80 ; A. C., N. B., Belmont, D. McL., St. Thomas, A. McL., Avon, D. McD., Ballinafad, J. McL., Blackheath, J. B., Grimsby, \$3.30 ; T. O., Kimble, \$3.60 ; J. McB., Stayner, J. W., Belrock, J. W. Newbury, Mrs. N. R. S., Camden East, D. C. Campbellville, R. J., T. L'Amable, T. C., Kimberley, \$3 ; J. W., Melbourne, Rev. G. G., Colborne, J. G. Gormley's Corners, \$2.25 ; J. P. Brampton, \$4.50 ; D. McK., P. McK., Athol, Mrs. H. Forest, J. D., Chatsworth, J. T., B. N., Belmont, D. C., Nevis, \$6.25 ; A. G., Senior, J. A., Yorkmills, R. G., Point Abino, W. M., Lachute, \$1.35 ; D. C., Clifford, \$4.95 ; D. C., St. Thomas, Rev. R. H. W., Bothwell, \$10.73 ; T. McC., Gilford, \$2.40 ; Dr. McG., Enniskillen, \$1.10 ; Rev. J. McE., Pembroke, \$9 ; W. C., Milford, J. B., North Georgetown, W. G., Fleurant, Rev. W. C., Gananoque, J. McL., Norwood, W. C., Scarboro', \$24.75.