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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 10.

OCTOBER, 1874.

Vol. XIII.

THE QUESTION AND ANSWER.

THE QUESTION.

My spirit longeth for Thee
To dwell within my breast,
Although I am not worthy
Of so divine a guest.

Of so divine a guest,
Unworthy though I be,
Yet hath my heart no rest
Until it come to Thee.

Until it come to Thee,
In vain I look around ;
In all that I can see,
No rest is to be found.

No rest is to be found
But in Thy bleeding love;
Oh, let my wish be crowned,
And send it from above !

THE ANSWER.

Cheer up, desponding soul !
Thy longing, pleased I see ;
'Tis part of that great whole
Wherewith I longed for thee !—

Wherewith I longed for thee ;
And left my Father's throne,
From death to set thee free,
And claim thee for my own !

To claim thee for my own,
I suffered on the cross ;
Oh, were my love but known,
All else would be as dross !

All else would be as dross :
And souls, through grace divine,
Would count their gains but loss,
To live for ever mine.

HOME MISSION FUND.

STATEMENT BY THE CONVENER OF THE COMMITTEE.

As the time draws near when congregations hold their annual missionary meetings, and money collected during the year are apportioned to the different schemes of the Church, it is deemed fitting to present the special claims of the Home Mission Fund before the members and adherents of our Church.

In many points of view, save the small increase in the contributions of last year, the returns made by the different Presbyteries and far off fields of missionary operations to last Assembly, were most encouraging. From the report then presented the following statistics are taken: Mission stations under the care of the committee, 101, or, including those in Manitoba, 115; supplemented congregations, 67; probationers employed under the direction of the committee, 47; missionaries, students and catechists, 116. Amount contributed to the fund by congregations, \$19,737.12; by Sabbath schools, \$844.15; making a total of \$20,581.27, or an increase of \$1,558.64 over the year 1872-73. After all the last year's claims had been met, there remained a balance *against the fund* of \$149.52!

Since the meeting of Assembly this indebtedness has been very largely increased. The salaries of our missionaries in British Columbia, Manitoba, and the Lake Superior district, and special grants made to the missionaries in the Ottawa and Muskoka regions, have to be made by the committee *at once*. If to these are added the half-yearly payments due mission stations and supplemented congregations on the 1st October, the amount will reach *at least* \$10,000, a large proportion of which must be borrowed, before any returns are made by the congregations of the Church!

It should be borne in mind that the field of Home Mission operation is no longer restricted to the Provinces of Ontario and Quebec. British Columbia now forms part of our territory; and it is very evident that if as a Church we are to take permanent hold of that distant Province, our staff of labourers must be very materially strengthened, and that at no distant date. The Presbytery of Manitoba has made application for three new missionaries to overtake the new settlements of Presbyterians that have formed during the year in that Province. Since last meeting of Assembly Messrs. McKellar and Currie have joined the brethren there, and are labouring in distant sections of the country. The stations on Lake Superior, for the first time in our history as a Church, have been supplied with permanent missionaries, Messrs. McKerracher, Kay and Caswell having accepted appointments and entered vigorously upon the work. A very large proportion of the stipends promised these missionaries for the present year must be borne by the Home Mission Fund. The same remark applies to Manitoba. The grasshopper plague has fallen most heavily upon the western part of the Province, where some of our most promising stations are planted, and congregations that promised considerable amounts to secure settled pastors are now unable to do anything for the support of gospel ordinances. In view of such facts, the claims of the Home Mission Fund upon the liberality of our people are peculiarly strong.

While the committee have no desire to press the claims of this scheme unduly, they feel warranted in asking the members of the Church to give to this (as well as to all the other schemes), *in proportion to the necessities of the case*. Not less than \$30,000 should be raised this year to meet all liabilities. Surely this amount is not too much to expect from a Church numbering 49,000 members. Without including the contributions of

adherents at all, sixty-five cents per member would more than make up the amount required.

The annual receipts of the fund might also be very largely augmented by enlisting our Sabbath schools in the work. A beginning has been made in this direction, as shown by last year's report. Ministers and superintendents of schools, as well as individual teachers, can do much to awaken an interest in home missions, and those thus early trained to give to the cause of Christ are sure to grow up large hearted and liberal givers in riper years.

The committee cannot close this appeal without mentioning the increasing interest that is being taken in the Home Mission work of the Canada Presbyterian Church by the sister Churches of Great Britain and Ireland. The claims of Canada upon the students and younger ministers of the churches at home are now recognized more than ever, and many excellent young men have in recent years come to our help, and are now occupying positions of great usefulness in our Church. Substantial aid is also promised to help us in overtaking the more distant fields. In the last report of the Colonial Committee of the Irish Church, special prominence was given to our work, and since that date a grant of Five Hundred Dollars has been sent us from the Mission Board in Belfast. As the convener of that committee well remarks, "The work (of Home Missions) is difficult, arduous everywhere, specially so among a class of men intelligent and acute, eagerly bent on this world's gain, and oftentimes sorely beset by this world's disappointments. The case is urgent. The fallowed ground of a vast field is being broken up, and if through inability on the one hand, or apathy on the other, good seed is not sown, the enemy will not be slow to scatter tares. Men are wanted, and it will not do to put mere novices to this work—to suppose 'that anything is good enough for the colonies,' that those who have failed in the Old may succeed in the New World. But they must be able ministers of the New Testament, pious, self-denying, with popular gifts as preachers, and tact in the daily intercourse of life."

In name of the Home Mission Committee,

WILLIAM COCHRANE, *Convener.*

Brantford, 1st October, 1874.

May I ask the ministers of our Church to present, at least, the substance of this statement to their congregations at an early date?—W. C.

Missionary Intelligence.

RECENT INTELLIGENCE FROM FORMOSA.

TAMSUI, July 4th, 1874.

MY DEAR MR. REID,—I have again drawn on H. Matheson, London, for £103 3s. 6d., one hundred and three pounds three shillings and six pence—half being salary and half mission expenses. I know the F. M. C. will have large demands to meet this year, but one of two things must be done, viz. : draw for the necessary amount to meet expenses, or allow the work to suffer. I am sure the Church in my beloved Canada will not see the cause suffering for lack of funds.

The town of Tamsui stands on the north bank of the river here, and opposite, on the south side, is a plain about six miles in length and four in breadth, bounded on the east by a high hill, on the south by an extensive

table-land, on the west by the sea, and on the north by the river. The inhabitants are farmers and fishermen. From 6 to 20 attended service here since I began to preach until a few months ago. They said that it was very difficult to come here every Sabbath, because they could not always get a boat to cross the harbour, and on that account would like to build a chapel for themselves. The difficulty I knew well from experience, as I had to stand many a time two hours under a burning sun or torrents of rain waiting for a boat. I told them to build a chapel themselves, and thus show what their motives were. In two months they built a splendid chapel in the centre of the plain, and on the 22nd March I opened it, and preached to a crowded house. The building was not plastered, however, until last week. The enemy thus seeing the work steadily advancing, resolved on an attack. Accordingly, last Saturday, a sorcerer, pretending to be under the influence of a spirit, led an idolatrous procession in front of the chapel, cut the tip of his tongue with a knife, performed numerous superstitious rites, made an attempt to destroy the wall in front of the chapel, then left in rage. All these doings did not move a single hearer of the Gospel. Blessed be Jehovah of Hosts! When there my attention was directed to a large stone on the side of the hill, which the people began to worship this year. I wanted to see it, but it is evident the blind devotees would rather see me in the bottom of the sea. I set out, however, and was followed by an immense crowd, who seemed displeased. Arriving at the stone, they gathered around as if ready to protect the poor god, for they said he was afraid of "Western Barbarians." This a god, but not a graven image, for the chisel and hammer were never used to give it any definite shape. Hard, solid, dead and lifeless, there it stands. Surely their ten thousand gods failed them when they call upon this rock to help them. One poor deluded idolater came and worshipped when I was there. He called upon the rock in piteous tones to help himself and family, as they were in great want.

Poor Formosa! groaning under gross ignorance and superstition. The Lord remember us in mercy—the Lord send help from above.

About the end of last month I went down to Sin-Kang, and on account of the great heat my burden-bearer and helper had great difficulty in making the end of our journey. As the sun was nearly direct above our heads, and as there was not a breath of wind, I have no doubt it was trying to the flesh. Occasionally we travelled over beds of sand, which seemed to try the flesh still more, but what of that? One look towards Calvary is always sufficient to make us ashamed of our unfaithfulness, and make us shout aloud for joy. Arriving at Tek-chham a greater number than I noticed on any former occasion filled the place where we intended to halt for the night. I had not half enough medicines with me. One of the richest men in the city came with a sedan chair, and invited me to leave such a miserable halting place and go with him, as he had good accommodation. His kind invitation, however, I could not accept, because the poor people would not go to his house, and I could not therefore be amongst them. Another rich man, of the literary class, pleaded that I should go with him, as he wished to give me something for having cured three of his family. I told him what I did was without money and without price, and if he wished to show his gratitude, to do so to the possessor of all things above and below—to fall on his knees and call upon the true God to forgive his sins.

Every time I pass through this city the rush is so great that, from the time I arrive until I depart, I scarcely get time to eat. I trust, with Jehovah's blessing, Dr. Fraser will be the means of bringing many souls in

this city to Jesus. The work at our six stations is taking deeper root. To Jehovah be all the praise and joy for ever. Salute all who look for the coming of our Lord. The God of Heaven be with you this day and forever. I am, ever yours sincerely,
G. L. MCKAY.

LAKE SUPERIOR MISSIONS.

SILVER ISLET.—The Rev. D. J. Caswell gives the following statistics of his mission field: Members, 13;—Adherents who are heads of families, 30;—and adherents unmarried, 18. All the above, with their children, form a population of about 130. Of the latter class of adherents, there are no doubt many more, who have been brought up as Presbyterians, but the associations of a mining village are such that many grow careless and are perhaps unwilling to avow what they are. There is always a good attentive class of young men at Sabbath services, and indeed I have been surprised at their attendance at the Tuesday evening prayer meeting. Of the first named class of adherents, most of them are staunch Presbyterians as far as the name is concerned, but having lived on the North Shore many years and away from Church organization, have united with no other Church, and have only occasionally heard the voice of one of their own ministers or missionaries. Those that are members have mostly belonged in other places to our own Church, or to the Kirk or Congregationalist body. After many delays, owing to the busy occupation here during the summer months, we succeeded in getting together a good meeting on 21st July, and elected seven managers, two auditors and two elders. Of the two elders chosen, only one gave his consent.

SAULT STE. MARIE.—The Rev W. Kay writes to the Convener of the Home Mission Committee, giving an account of his labours at the Sault and at Korah, an adjoining township, where he preaches once every Sabbath. The congregations are small, while the attendance, considering the number of families, is good. At the Sault the people have subscribed \$1700 for the erection of a church. Mr. Kay finds it necessary to preach three times each Sabbath, once at Korah and twice at Sault Ste. Marie. The work is all the more severe in consequence of the very bad state of the roads.

MISSIONS OF FREE CHURCH OF SCOTLAND.

The accounts from the mission fields in India and Africa are more than usually interesting and encouraging. Movements of an extensive and deep character are taking place in various places—in Calcutta, Madras and Lovedale. We give some extracts:—

INDIA—REVIVAL IN MADRAS.—Rev. P. Rajahgopaul, writing to Dr. Murray, Mitchell, says:—"For some years past our Christian people in Madras have been in a very dead, depressed state, and nothing was more apparent than that we needed a powerful quickening from on high." He then proceeds to give particulars of the commencement and progress of the work at Madras, which was connected with the labours of Mr. W. Taylor, an evangelist from California. Singing enters largely into the exercises. After singing some hymns, he reads a portion of Scripture, and gives an address in connection with it. There are three points which always preponderate in his addresses. First, he makes a full and free offer of salvation; secondly, he sets forth Christ as a real person, full of sympathy, love and compassion; thirdly, he urges the people to accept Christ now;

not an hour later, not to-morrow, but *now*. As to the results, Mr. Rajahgopaul says :—

1. Wherever he goes large crowds follow to hear him ; they walk great distances ; they go and hear him regularly night after night. Though they attend from 6 to 10 p.m. the interest never flags. This in itself is a marvellous fruit.

2. A very large section of the Christian community has been affected by the preaching, chiefly from the middle-class Europeans, East Indians, and a few native Christians. A very large portion of these are young people.

3. The prayers of some of these new converts are remarkable. In spite of broken sentences and disjointed petitions, earnestness shines in every one of them. They pray to be kept in the faith ; they pray for their relatives and friends ; they pray that others may be awakened, like them, and find Christ their all-satisfying portion. I can never forget the prayer of a middle-aged European. It was evident he was not an educated man, at any rate, not accustomed to pray. Perhaps it was his first public prayer after his conversion. He gave thanks to God that since he began to attend these meetings he found Christ ; his wife and two daughters had also found him ; then he prayed most earnestly that his only unconverted son, now on his bended knees seeking Christ, might be saved. His simple utterances produced a profound impression on all present. I believe there was not one in the hall who did not from the depth of his heart say "Amen" to the petition. Another very striking case of conversion was that of a well-made, tall artillery-man and his wife. At one of the subsequent meetings he stood up before the people, and said before they came to these meetings he was a tiger, his wife was a tigress ; they did nothing but drink, and fight, and quarrel—their very children were afraid to come near them. But since their conversion they have become like lambs ; they now sit together and converse, and peaceably enjoy their meals ; their children now come to them, and they all are happy. Mr. Taylor reckons upwards of three hundred converts and adherents since his arrival in Madras, and the good work is still going forward. In how many of these the real work of grace has begun, how many will really stand the searching temptations of the world, and how many will shine in our Redeemer's crown when he makes up his jewels, is known to God alone. But there can be no question that there has been a true work of grace among us, that souls have been born into the kingdom of God's dear Son, and that many others have been awakened to realize the precious interest of their souls. I feel stirred in my inmost soul to give thanks to God that he dwells among us of a truth, and that the preaching of Christ and him crucified is still a savour of life unto life unto souls.

Mr. Rajahgopaul, however, goes on to express regret that Mr. Taylor did not follow the example of Messrs. Moody and Sankey, by heartily co-operating with ministers. He believes that the work, in that case, would have been still more largely blessed.

CALCUTTA.—Rev. J. Robertson, writing to Dr. Murray, Mitchell, gives the following interesting account of a work of revival in Calcutta :—"You will be very glad to hear of our united services. The week before last we had a meeting every evening at 7.30—three evenings in the Free Church, and the remaining three in St. Andrew's (Scotch Kirk). The Free Church could not hold all that came, even though the passages were filled with chairs and forms ; and Union Chapel had to be opened. St. Andrew's was almost filled, the average attendance being about seven hundred. Many

had doubts as to whether matters were ripe for moving ; but their doubts were happily and gloriously disappointed. All felt it to be a very precious season ; and many were, I believe, led to seek the Saviour. Unfortunately, the pastors (who were the managers) could not come to any definite arrangement as to how the meetings should be conducted, which was all the more to be regretted because no proper provision was made for conversing with persons in anxiety. One or two evenings, however, this was successfully carried out, and we found many stricken and wounded ones, some of whom we had the joy of seeing profess to find rest and peace.

Last week the united services were discontinued—unwisely, as I thought ; but similar services were kept up in Union Chapel, Hasting's Chapel, and Sudder Street. I am happy to say they have been very successful. I saw most of Union Chapel. The meetings seemed to grow better and better every night ; and an ever increasing number of inquirers was the result. They were spoken to by persons of approved religious character,—ladies in the school-room behind the chapel, and the other sex in the chapel. You may judge of the work when I tell you that last evening we had a meeting, to which only anxious or converted persons were invited, and upwards of one hundred came. Most of them we had spoken to previously. This week the work goes on in Circular Road and Lall Bazaar. I am afraid I shall not be able to do so much this week. I feel quite worn out, and have got a bad throat. I hope, however, a day or two of quiet will put me all right. It is a time that makes one willing to spend and be spent ; and the joy of seeing souls coming in such numbers to hear the word is enough to make us forget any pain.

You will be glad to hear, also, that we are to have a series of united services in Bengali. I don't know the programme ; we meet to-night to settle it ; but I trust we shall see as much fruit among them.

In the Union Chapel meeting last night, I found four Hindu inquirers, one of whom had been trained partly in our school department. Let the people of God in Scotland pray much for us, and we shall have still greater joy."

AFRICA.—REVIVAL AT LOVEDALE INSTITUTION.—In last month's *Record* some particulars were given as to the revival at Lovedale. The work still continues and advances ; services were continued for several weeks. The exercises have consisted more in praise and prayer than in speaking, although usually there were three short addresses at each meeting. The various ministers within reach, and some of the more advanced students of the institution, have been the principal workers. Inquiry meetings were held after the services, and were found to be very useful.

As to the results, the following statement is given :—"On such as already were Christians the effects have been great and good. They are warmer in love, wider in sympathy, more full of faith, more studious of the Bible. They have been lifted up into a sunnier region, nearer the land where Christ is the unsetting sun. Christ is dearer to them. Eternal things are more real. The value of souls and the glory of their salvation is brought more closely home.

And some, we have said many, have passed from darkness to light, from Satan to God. We have watched them do it. And very earnestly did we wish that many who will only read these words could have done so too, and seen how sorrow and anxiety gave place to joy and peace. One evening we were ready almost to weep for gladness over four young faces—they were so changed. Night after night the tear had trembled in their eyes, and with

sad, quiet voice they had said that still all was darkness—there was no light. But, one by one, a sense of Christ's pardoning love had come to them, and that evening they sat together talking, we fancy of the gracious Saviour and his love to *them*, with the calm and the light of heaven on their faces. And these were only four out of many. The exact number we think it better to reserve for the present, till the fruits be apparent; but a large number, both European and native, profess to have given themselves to God. Of course there is anxiety for them. We know too well the human heart, and the devices of Satan, and the temptations of this land, not to be anxious. But we remember two verses one of themselves quoted in an inquiry meeting, John x. 28, 29. We give ourselves unto prayer, and we know that the Saviour is also the keeper of Israel.

In many ways the work of awakening here is similar to the work in Scotland and England:

1. It has been in connection with a forgetting of denominational differences and a hearty co-operation of all parties.

2. It is quite as much a reaping as a sowing. It is the gathering in of the fruits of the labours of missionaries and ministers through months and years. We could easily give individual examples but forbear. Sowers and reapers, we rejoice together.

3. As yet, that is, at first, those brought in already belong more or less to the Church of Christ. They are church-goers, children of professedly Christian parents, Sabbath scholars and such. We know of movings among the heathen, however, too, and hope soon to see many of them, both red and white, seeking the things that are above.

4. There has not been any excitement. The Spirit of God has been dealing with exceeding great gentleness. "*It is easy to be saved just now.*" There has been deep anxiety, but only once have we heard in the midst of any general exercise the sound of sobbing. The earnest, often pale and anxious face, has told of the deep desire within, but visible motion has been singularly absent. We know some will think lightly of the work for this reason. But this is almost the universal experience; and sincerity is not to be measured by display, nor depth by noise.

5. It has been a time of much prayer, and much answer to prayer. If any one were to say to us that prayer was a mere fancied good, answer to prayer only a misreading of the course of nature, we would look at him with no little pity and tell him, "*We know better.*" Not unfrequently a request for one evening has been followed on the next by a request for thanks to be given for the answer already received.

6. The blessing has been mostly experienced by young people. Some of the older people have accepted the Saviour, but the vast majority of the awakened have been young men and women, boys and girls.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

INDIA.—MEDICAL MISSION, BEAWN.—Dr. Somerville writes encouragingly as to his visit at Beawr. The cases he had recently dealt with were 1228. His statements give a vivid and interesting view of the value of medicine as an auxiliary to mission work. Of the patients treated eleven per cent. were Mahommedans. He says:—

"During the period of which I write, many opportunities have been afforded us of visiting at the houses of all classes, and of carrying the gospel message (with our medicine) to many who otherwise would probably never have heard it. Amongst the bany class this has to be done cau-

tiously sometimes, lest opposition should be excited and our object thus frustrated. A banker of our bazaar, upon whose wife a small operation had been performed, and who has brought me several patients, called here one day to see the child of one of his servants, whom I found suffering from tetanus, and apparently moribund. After pointing out the dangerous nature of the disease, and reproving the friends for being so long in applying for a remedy, I directed them to send some medicine, entertaining but small hopes of the boy's recovery.

As I was passing out by the gate of the outer yard, I drew attention to a stone slab placed against the wall, on which was cut a figure of the god Ganesh, whose protection and blessing are invoked at the beginning of every undertaking. This divinity, as you know, is represented as a man with an elephant's head and trunk, and four arms, sitting cross-legged, or rather in the peculiar fashion in which the natives of this country like to sit, with the knees turned outwards and the legs bent inwards, each foot resting on the opposite thigh,—rather a difficult posture for a European, one not accustomed to it, to assume,—and attended by a rat—not an attractive figure by any means. To my question whether this stone, which they called a god, could pay any attention to their requests, seeing that it had been framed by some man's hand, with eyes and ears, and hands and feet, but incapable of seeing or hearing or moving from the spot, even though some injury were done him, the bystanders answered, 'No.' But as I had, to enforce my statement, suited the action to the word, and laid my walking-stick gently, you may be sure, over the trunk, I was startled by a sharp cry coming, not from the insulted idol truly, but from the top of a house close by; and on looking up, saw a priest in a state of great excitement, gesticulating half-deprecatingly, half-threateningly, and heard him cry to me not to touch his god. I waited till he came down from his elevation, and tried to get him pacified; but he kept saying, very rapidly and angrily, that I must not touch his god—that was what he worshipped, and he would not have it slighted. He gradually became quiet, however, and, pale with anger, and trembling from head to foot, listened very impatiently while I spoke of the difference between his god—a piece of lifeless stone, which could not possibly bring him any advantage—and the living eternal Jehovah, who must be worshipped in spirit and in truth through Christ, by whom He has manifested Himself as the Saviour of all men, of whatever rank or nation. He said such doctrine might be suitable enough for Christians, or for such as chose to believe it, but that he worshipped God as manifested in Ganesh. As he urged my departure, I made my 'salam,' and left him in a somewhat excited mood. When I called next day, I found that my patient had died, and saw my friend seated on his carpet, engaged in instructing some of his disciples,—a blind leader of the blind, truly. He scowled on me when he saw me, and still avoids me when I meet him in the street.

In the dispensary we are very little disturbed by controversy, the majority of those who might be disposed to call our statements in question seem not to care to do so in such circumstances,—listening impatiently sometimes, however, and interrupting the speaker with a request to have their case attended to. Sometimes a polemical Brahmin of the priest class, or a Mussulman thinking himself sharper than his fellows, may urge objections; but such an event is not of very common occurrence, and we are usually allowed to continue the address undisturbed to the end, except by such explanations as, 'Very true,' 'Quite right,' 'Alas, alas!' The truths taught are new and strange to most of those who make up our

audiences; and as those are of a very shifting character necessarily, the impression made on the mind is but evanescent in many cases, I fear. Returning morning by morning, however, in not a few instances the patients and their friends hear afresh a statement of what God the Lord has done for man's salvation, and have the truth presented to their minds in a variety of ways.

Rati Ram and myself now regularly take the address in the dispensary on alternate mornings; and as my acquaintance with the language increases, I become more able to take part in bazaar preaching, as twice a week our small bands of preachers distribute themselves in twos and threes over different quarters of the town. Not unfrequently, on these occasions, the sick are brought to be prescribed for, and such as cannot go to the dispensary have medicines sent to their own homes.

OLD CALABAR.—DUKE TOWN.—Prince Eyamba is, if spared, likely to be the king of Duke Town at some future day. He is, in the meantime, Secretary or Prime Minister to King Archibong III. Mr. Anderson entertains a very favourable opinion of this young man. The following letter in English, beautifully written, was lately sent by Prince Eyamba to Mr. Anderson:—

MY DEAR SIR:—I have received the Paragraph Bible which you were so kind as to send me, and also your letter to me regarding the stoppage of marketing on the Sabbath day. In reply, I have the honour to inform you that I am exceedingly obliged to you for the Bible, for it is the very kind I long wished to have; the prefaces to the different books, and the explanation given, make it quite pleasant for me to read the Bible with great attention, and I hope it will be a great blessing to me.

About the stopping of the Sabbath market, yes, it is true that I did what little I could to prevail on our king to make that law; but if there had not been a general feeling in the town in favour of the measure, I alone could not have got such a law made. I hope also that you find King Archibong III. to be a very good king, and that under his reign the entire nation of Old Calabar will be more civilised and enlightened. You are by far the oldest white man among us, and you know that we Africans respect old men, especially when they are good men; and we were all glad to see you so well pleased with the abolition of the Sabbath market. But I think I can say truly for King Archibong and myself, and I think for some other of the gentlemen, that we stop Sabbath market from a wish to do what pleases God; and I hope that we shall go on to do still better things for the future in Duke Town than we have done yet, which will cause the good people in Scotland to rejoice that it was not in vain they sent the mission among us; and so that before you die you can see all the work you have done for us, and the little seeds you have sown among us for the last twenty-four years, becoming a green bay-tree, under whose shadows our children's children shall repose, and call you blessed.—I am, my dear sir, your friend and old scholar,

E. EYAMBA, *Secretary to King Archibong III.*

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

INDIA.—The intelligence from India is encouraging. Rev. Mr. Montgomery, whose health had failed, had recovered. Rev. Mr. Gillespie had baptized three converts, two of these being Brahmins. The experience of these converts which Mr. Gillespie gives is very interesting. Gopal Dutt was a Brahmin by caste, and is about 22 years of age. He was naturally of

a thoughtful turn of mind, and in his search for rest for his mind tried various expedients, undertaking pilgrimages to various shrines. At Ahmedabad he was brought into contact with an orphan boy acting as a colporteur, and by him was brought to the missionaries. Through their instructions he was brought to a knowledge of the truth, and is now a consistent follower of the Saviour. Nathoo Hari was also a Brahmin by caste, aged 21 years. He was a pupil in the Rajkote mission school under Mr. McKee. He advanced in his studies, and was able to perform the duties of assistant. With the other teachers he went to the missionaries three times a week for religious instruction. About three and a-half years ago he had a severe illness, which, in God's providence, proved to be the turning point in his history. He was subjected to great persecution on the part of his relations, but he stood the trial, and although by an unjust decision he was prevented from communicating with the missionaries for two years and had all his books destroyed, he remained faithful. Sometimes he met with a catechist at the midnight hour in his desire for Christian instruction and communion. He was baptized in the presence of a large congregation. Govind, the third convert, is a Mahratta by caste, about 20 years of age. The following is the story of this convert, as told by the catechist:—"A native Christian, who generally resides in Rajokte, comes occasionally to Kattiawar and Cutch, for the purpose of publishing the Gospel of Christ, the priceless Saviour, and as he goes he makes known to the people the way of salvation. Those who know not the mercy of God consider that the work we are doing is all to no purpose, but who can understand the will of the Lord?

"In the beginning of 1874 a native teacher went to tour in the province of Cutch, and, in the course of his journey, came to a town called Anjar, and put up in the *dharmasala*, where many Bavas had also put up. About 10 p.m. the teacher began to discuss with one of them, whereupon all the hearers became excited and bitter. The Christian brother not looking to their madness, but keeping confidence in God, told them this word, viz. : That Christ, who is the Son of the living Father, and who by reason of the sins of men gave His own life, did so in order that those who were in *their* poor estate might obtain reformation and salvation—that salvation is not by our own works, and that Christ alone is the true atonement for sin, and that in Him is salvation.

"The people were very much opposed, and when I had spoken a little more, praying God that He would cause to grow the seed which His poor servant, trusting in Him, had sown according to his ability, I lay down to sleep.

SOWING AND REAPING.

"Now, who would have thought that the seed had fallen on good ground and was about to grow? because the place where I had sown appeared in man's sight *exceedingly* hard. But where man thinks not of, there the Lord causes to grow. In the morning the teacher got ready to go to another village. At that time one of the Bavas, who, considering that it would be for (conducive to) salvation, had gone to Dwarka, and having had his arm branded, was returning home, at once stood before him. The teacher told him that what he had said the previous night was for his life and reformation, and that, therefore, if you come along with me, and believe in the beloved Christ, you will be saved. Hearing this, Govind went with the teacher. Afterwards we instructed him, and the Lord soon caused the seed to grow in his heart, and he began to say, 'What must I now do? I will do

'what you tell me.' Then the teacher replied, 'If, confessing yourself sinful and wretched, you only enter Christ, the boat of mercy, all your sins will be taken far away from you, and you will be saved from hell, the punishment due to sin.' This teaching he accepted, and the bonds of the world—i. e., the sacred cord and *mala*—he at once cast aside, and put on the Lord Christ, and now for three months he has continued steadfast in the Lord; he increases in faith and from day to day in piety also. He was baptized on the 19th April, 1874, and he has shown himself to be such that, without the least doubt, we are able to speak of him with perfect confidence."

JEWISH MISSION.—Mr. Wright reports the opening of a new station and another school in a village half way between Damascus and Palmyra. He gives a graphic description of Arab life—its dangers, robberies and cruelties, which should excite the interest of Christians, and move them to seek the speedy advent of the day when the gospel will arrest, subdue, and bless even the wandering children of the desert.

MISSIONARY WORK IN ANEITYUM.

LETTER FROM REV. J. INGLIS.

Aneityum, New Hebrides, February 7, 1874.

I am thankful to say that we are both well. My wife is standing this summer better than she did the previous one. The other mission family on this island are also well. We are holding on the even tenor of our way. Since I wrote you I have finished the examination of all my schools, twenty-eight in number, comprising the entire population of 750 persons as scholars, infants excepted. I spent a Sabbath at each of my three out-stations, and afterwards dispensed the communion here at the central station. The weather was fine, and there was a very good attendance. The number of communicants on the roll is 330, besides five who are under suspension.

In a former letter I mentioned that this last year I had discontinued giving a present of clothing to the teachers. I wished the natives to make a collection for them; but the teachers came to me and said that they would prefer having plantations of taro, etc. made for them, the produce of which they could sell, and buy clothing with the price they might receive for it. To this I assented; but the plantations were coming slowly into existence; and hence, at the time of the communion, when most of the natives are here, I brought the matter again fully before them, and eight days thereafter it was arranged that a deputation, consisting of the principal chiefs and other influential men, should visit every district and talk to the people on this subject. This was done. The deputation commenced on Monday at the one end of the district, and finished off their labours on Friday at the other. They were very well received, and the scheme for raising a sustentation fund for the teachers has been favourably inaugurated. I did not accompany the deputation; I left it all to themselves. My object in all such matters is to instruct them in the principles, and leave them to work them out themselves. To do for them what they themselves cannot do, and then leave them to do the rest as they best may.

We have had three moderately severe hurricanes this year, and one very heavy thunderstorm. The first hurricane especially did considerable damage; it blew down cocoa-nut trees, injured the bread-fruit crop, and destroyed bananas and other kinds of food; but in comparison of last year's one, the damage is not worth mentioning. The first was the earliest in the

season that that venerable personage—the oldest inhabitant of Aneityum—ever saw. It occurred ten days sooner than the last year's one, on the 25th of December, the day commonly called *Christmas* by Romanists, Prelatists, pseudo-Presbyterians, and others who are not satisfied with Scripture as the sole authority for their religious observances. By the Aneityumese, who are innocently, perhaps blissfully ignorant of mediæval and patristic theology, who know nothing on such subjects beyond the statements of the Bible and the teaching of the Shorter Catechism—and that too in an age in which dogma and system in theology are so loudly cried down, while dogma and system in science and everything else are so loudly cried up—by them, the sanctity and honours claimed for this day are wholly unknown. They know of no holy day but the Sabbath. Remember Christmas, to keep it holy, as it is not in the decalogue, so it is not in their calendar. The 25th of December will be remembered by them for some time to come as the date of this earliest hurricane, but for nothing more memorable and for nothing more sacred.

I have been occupying all my spare time with the translation of the Bible. For the last five months I have been tasking myself, special occasions excepted, to about two pages of my Hebrew Bible, or one of my English one, about thirty verses, a day. So that my motto is not *Nihil dies sine versu*, but *Nulla dies sine capite*—it is not a verse, but a chapter a day. I am now at the twentieth chapter of Ezekiel. So that, if spared in life and health till the middle of next month, I hope to see the translation of the Bible into Aneityumese finished. There is, of course, a great amount of revision to be done after that, but still the most formidable part of the work will then be accomplished.

I hope you have secured our successors for this station. You know my views about a vacancy. May the Lord send missionaries according to His own heart. With our very kind regards, and best wishes to you and the committee, I remain, yours very sincerely,
JOHN INGLIS.

JAPAN.

The following recent communications from the American missionaries in Japan will be read with interest, and give occasion for thanksgiving and hope.

Dr. Berry writes:—"I wish you knew, and could enjoy with us, all the encouraging features of the work in this (Shikama) Ken. The response of the people to my questions as to their willingness and ability to provide and support charity hospitals for their own poor, is, as far as I know, unequalled in the history of mission enterprise; and the interest in the study of the Bible at Himeji, Kakagawa, and Adashi (especially the last two places), is as marked as I have seen in Japan, which, as you know from former reports, is saying much. Our labours in this populous and interesting field promise grand results.

Dr. Taylor has been requested to reside at Himeji, by the residents there. He regards the place as a very favourable centre for missionary work. It is about forty-two miles from Kobe, with a fine road between the two places. They tell me they will secure a permit for a clerical missionary to reside there, if he will have a small school for the poor and fatherless children of the place. Mr. Atkinson was thought of as going, but we have some hope of his getting to Kioto."

Mr. Greene wrote from Kobe April 15:—"We are hoping to organize our first church next Sunday. The work has developed wonderfully during

the past six weeks, both here and in Osaka. In the two churches we hope there will be gathered not less than twenty members, and besides these there will be a good many whom we hope to see in the church before many months. The young men are taking hold of preaching with great interest and zeal, and have already done good service, though not yet baptized.

One of our Episcopal brethren in Osaka has got discouraged, and has gone to Shanghai to preach in the American chapel there, but how any work could look more encouraging than ours now does I can hardly conceive. It seems to me that we cannot expect too much."

The church was organized at Kobe April 19, and Mr. Greene wrote April 24 :—" We hope to have fifteen candidates for baptism at our next communion season, June 1st, in Kobe, to swell the church to twenty-six. At Osaka about ten will be received at first."

Mr. Davis wrote, May 18 :—" Our mission is an interesting and, to human eyes, precarious position. The work is opening everywhere, and all phases of it are pressing upon us to lay the foundations.

The first church formed here April 19 ; another to be formed in Osaka the 24th instant ; all the questions connected with these organizations and their pastorates ; a dozen young men eager to preach the Gospel anywhere, and eager to be prepared for that life-work ; the country opening, so that we are planning to occupy one or two new points ; all this region open to the truth, so that our native helpers can go anywhere among the millions of people and find willing listeners ; the creation and wise circulation of a native literature ; the founding of a girls' boarding-school ; the wise combination of temperaments and forces to make up our stations ;— all these matters press upon us to be dealt with, and yet we are just saying good-bye to Mr. Greene, for translation work in Yokohama (on the expediency of whose removal the mission are unanimous).

Mr. Gulick is absent, to return with his hands somewhat tied, with the care which providence has thrust upon him. Dr. Gordon is laid aside, though so far better that he is available for counsel to some extent. Dr. Berry is overworked with his medical labours, having now the care of five hospitals in as many different towns, which are entirely supported by the natives.

We have four new men who are coming into the harness soon, but we are in a condition to feel our weakness, and look entirely to God for guidance."

BURMAH.

The 60th annual report of the American Baptist Missionary Union states that the baptisms have been, in Burmah, 1081 ; among the Telugus, 1026 ; in Assam, 103 ; in China, 100 ; in Japan, 1. In Burmah there is a very marked improvement in the spirit of the Burmans toward the Gospel, and the sowings of sixty years seem to be approaching their harvest. The mission among the Karen tribes has prospered. In Assam the mission has been sorely hindered by the death and return of missionaries.

NEW ZEALAND.

A third missionary ship for the Melanesian mission was launched at Auckland on March 21st. It bears the same name as its predecessors—the Southern Cross—but has what they had not, auxiliary steam power.

PATAGONIA.

The Patagonians, who inhabit a tract of country 800 miles long by 200 broad—the southern extremity of the continent of South America—are *physically* one of the finest races of men in the world. Their average stature exceeds the average stature of Englishmen by four or five inches—a very singular fact, seeing they live under most unfavourable circumstances as regards climate, food, and general habits. They belong to the same Red Indian race as do the other aboriginal inhabitants of South America, but are great contrasts to their neighbours the Fuegians, or inhabitants of Terra del Fuego, who are short, badly shaped, and ugly, and who abhor wine and spirits, while the Patagonians have an inordinate craving for both. They are on the same low level as regards civilization and capacity for improvement. Bourne, who was for three months captive among one of their tribes, says that they seem to possess no religious ideas whatever. But a Frenchman, who was long in captivity among the Northern tribes, along the banks of the Rio Negro, saw some religious ceremonies and feasts in the spring and autumn in honour of the spirits of good and evil. No missionary of the Cross has ever lived and laboured among these wild tribes of the mainland, the so-called “Patagonian Mission” of Captain Gardiner never having attempted anything save on the island of Terra del Fuego. The work is still prosecuted *there*, as our reports of the South American Missionary Society prove. And it is to be hoped that ere long that society will see its way to opening a station somewhere in Patagonia itself. Its people, it is true, seem like the rest of Red Indians, a race destined to pass away before superior races, but out of *every* nation and kindred and people and tongue are to be gathered some trophies of the triumph of the second Adam.

 General Religious Intelligence.

DEATH OF PRINCIPAL FAIRBAIRN.

Many of our readers will read with feelings of sorrow and surprise of the death of Dr. Patrick Fairbairn, the Principal of the Free Church College in Glasgow. His death was extremely and most affectingly sudden. He had spent the day of his death in his usual manner, diligently pursuing the round of duties which it was his custom to allot, in a most precise and methodical way, for every hour. Throughout he neither made complaint of illness nor exhibited any symptom of it. At night, after conducting family worship, he retired to rest. Mrs. Fairbairn, on following a very short time after, found him in bed—a corpse. His decease must have been almost instantaneous, without struggle or pain, even without premonition. All was composure and placidity in his aspect, his attitude, and his surroundings. “He was not, for God had translated him,” as in a moment. It is believed there had been a recurrence of a heart affection from which he suffered in April last, after addressing the Christian Convention at the Crystal Palace which was presided over by Mr. Moody.

Dr. Fairbairn was the son of a farmer, and a native of Greenlaw, in Berwickshire, where he was born in 1805. He received his early education in the parish school, under a teacher who trained several men of eminence—among others Dr. George Smeaton, of the Edinburgh Free College; and Dr. James Taylor, Secretary to the Scottish Education Board. Dr. Fairbairn subsequently studied at Edinburgh. His university course was a distin-

guished one. Soon after receiving license as a preacher, he was presented by the Crown, in 1830, to the Parliamentary Church of North Ronaldshay, an island of the Orkney group. In this remote sphere he distinguished himself not only by his pastoral fidelity and success, but by the assiduity with which he continued his linguistic and theological studies. After seven years' service in Orkney, he was called to Bridgetown—a suburb of Glasgow—to the Church erected there by the Church Building Society. During his stay in Bridgetown, Mr. Fairbairn earned the character of a diligent and faithful minister, and a preacher of considerable ability, gathering around him a large and attached congregation. At this time it was the custom of the city clergymen to deliver public lectures during the winter months on subjects of a more or less Scriptural character, and in these Mr. Fairbairn took part. This particular form of instruction was much less common in the first half of the century than in these more highly favoured days, and the lectures, which attracted considerable attention, were generally issued in printed form. Thence in three years time he was again moved to Saltoun, where in proximity to his native place, and with the fine library which is a permanent possession of the manse, he must have felt himself in a very congenial sphere. While here, he published his first contribution to religious literature, its title being, "Typical Theology." But the testing time of the Disruption came; and he did not flinch. After a few years' service as Free Church minister he was called to Aberdeen, where, first alone as successor to Dr. MacLagan, formerly of Kinkinnans, and then in conjunction with Professor Smeaton, he had charge of the students who took their theological course there. On the establishment and organization of the Glasgow Free College in 1856, he was appointed Principal, his first colleagues being the late Drs. Hetherington and Gibson, and Dr. Douglas, who still occupies the Hebrew chair. While Principal he at the same time taught the classes of Systematic Divinity and New Testament Exegesis.

He was a man who would have done honour to any college. He combined the highest qualities of a thoroughly trained and accomplished exegete with those of the well-found systematic divine. He was rich in recondit learning, unwearied in research, and very successful in communicating the results of his inquiries and reflections. Able to trace out, and penetrate to the exact meaning of Scriptural statements as they stand, he was able also to rear upon this basis of exact interpretation a select superstructure of doctrine to vindicate the plan of theology as a science, and to exhibit it in its manifold relations to philosophic truth. While holding loyally to the old orthodox faith, he stood out as one of the few men in Scotland who have a comprehensive acquaintance with modern speculations, whether of home or foreign growth (he was personally acquainted with many of the most famous German theologians), and who redeem Scottish learning in this department from the reproach of being jejune and barren. His principal works are "The Typology of Scripture," "Ezekiel and the Book of his Prophecy," the third series of the Cunningham Lectures, on Law and Theology, and a recent volume on the Pastoral Epistles of St. Paul. All of these have been widely circulated and greatly prized; and they well illustrate his qualities of mind and faith. He was also a frequent contributor to periodical literature.

In 1864 he received the highest honours of his Church, being chosen Moderator of the Assembly for that year. His extremely noble and imposing presence enabled him to fill the chair with unusual dignity. Soon afterwards he visited America as a deputy from the Free Church. He was one of the Old Testament revisers who periodically meet at Westminster, and

took great interest in that labour. The last public duty in which Principal Fairbairn engaged was in ordaining, four or five weeks since, two students who had received license from the Presbytery with honours, and who had been appointed missionaries to China by the English Presbyterian Church, in which he ever took a lively interest. One of these was Mr. John Gibson, son of Principal Fairbairn's late esteemed colleague, Dr. Gibson. He got through an immense deal of work without being ever hurried—a thing he attributed to that steadiness and method which he was accustomed to impress upon his students as of essential value. With them, as with his colleagues and his fellow-presbyters, his intercourse was also most pleasing and friendly; and in many trying conjunctures the benignant influence of a man so good, and at the same time so unquestionably able, was most beneficially felt. He interested himself in all the religious movements of the city, in the promotion of which his influence and testimony were alike readily procurable. He was twice married, and leaves a family by his first wife.—*Weekly Review.*

MEETING OF BRITISH ASSOCIATION.—The meeting of the British Association was held this year in Belfast, and was largely attended. The address of Professor Tyndall, President of the Association, in which the Bible was ignored and materialism virtually avowed, gave rise to much discussion, outside the Association, at any rate. While the Association was still in session, various references were made in sermons and addresses to the views expressed by Prof. Tyndall.

ABOLITION OF PATRONAGE IN SCOTLAND.—The Commissions of both Assemblies—Established and Free—have met since the Patronage Bill has become law. In both the bill was the main subject of consideration. In the Established Church Commission the leading members expressed themselves in terms of *unmixed gratitude to the Government, and of hopefulness* in regard to the future of the Church. In the Free Church Commission the subject was spoken of in different terms. Dr. Rainy saw in the passing of such an Act an injury to other churches, and an incitement to clerical agents to attempt to win or drive back non-conformists to the Established fold. Dr. Begg, from his point of view, spoke of the Patronage Abolition Bill as really the glory of the Government, and a cause for lasting gratitude. Whether any who left the Establishment in 1843 will find their way back remains to be seen.

DEATH OF BISHOP SUMNER.—The Rev. Dr. Sumner, formerly Bishop of Winchester for about 40 years, lately died. He was extensively known and very highly respected for his maintenance of Gospel truth, his Christian liberality of spirit, his genial and kindly manners, and his unaffected but genuine piety. Some years ago he resigned the position which he had so long occupied, having been succeeded by the late Dr. Wilberforce.

WESLEYAN CONFERENCE.—The Annual Conference of the Wesleyan Church was held in Truro, the Rev. W. M. Punshon having been elected President. Forty-seven young men were ordained to the work of the ministry. The total number of members reported was 351,645, the net increase being 3,065.

RESIGNATION OF FATHER HYACINTHE.—Father Hyacinthe has at last resigned his position as Cure of Geneva, having discovered that “the spirit prevalent in the Catholic liberal movement in Geneva is neither liberal in politics nor Catholic in religion.”

ITALY.—The following gives some definite information as to the progress of the various missionary agencies at work in Italy. It will be observed that in the statistics of the Waldensian Church the 16 mother Churches in the Piedmont Valley and Turin are not included. The Waldensian Church reports 36 stations, 8 out-stations, and a membership of 1864. There are 21 pastors, 15 evangelists, and 51 school-teachers. The Free Italian Church has 26 pastors and evangelists, 23 stations and 8 out-stations, and a membership as reported of 955. Had all the Churches reported, it is believed the number would have been from 1,200 to 1,300. The Free Churches not included in the last mentioned organization (known as "the Brethren,") would seem to number 32. The English Methodist Church reported in May a membership of 1,007, with 24 pastors and evangelists, 27 stations and 7 out-stations. The American Methodist Church reports 8 stations and 3 out-stations, with 11 pastors and evangelists, 131 probationers, and 447 members.

NORWAY.—Mr. A. H. Darling, writing to the *Christian*, gives a rather gloomy view of religious liberty in Norway. Christians cannot be gathered in a private house or preaching hall; they cannot partake of the Lord's Supper except in the parish church. The doctrine of baptismal regeneration is generally prevalent.

MESSRS. MOODY AND SANKEY.—Messrs. Moody and Sankey have been holding farewell meetings at Inverness, and several places in the north and west of Scotland. They were then to proceed to Ireland, where they were to begin their labours in Belfast. The farewell meeting in Inverness was a very large and successful one. Mr. Moody spoke for two hours, touching on many important and practical points with great fervour and feeling, and at the same time with great wisdom.

RELIGIOUS CONFERENCES.—The recent religious papers from Britain give interesting accounts of religious conferences held in various places. There was one in Oxford at which Wm. Pearsall Smith took a prominent part. Lord Radstock, the Right Hon. Cowper Temple, M.P., and many ministers and laymen were present. The Perth conference was largely attended, and was very successful. The Earl of Kintire, Sir James Outram, Dr. Moody Stuart, Sir H. W. Moncrieff, Prof. La Harpe, of Geneva, and many others of various denominations were present. Several practical matters were considered and discussed, such as "How to conduct prayer meetings, inquiry meetings," &c.; "Brief reports of the revival," &c., &c.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. S. W. Fisher is called by the congregations of *Waterdown and Wellington Square*; the Rev. J. McLean, of *Roxboro'*, is called by the congregation of *Knox Church, Oro*; Rev. W. Cochrane, M.A., Brantford, is called by the congregation of *Bay Street, Toronto*; the Rev. P. Nicol is called by the congregations of *Vaughan and Albion*; Rev. W. M. Roger, M.A., is called by the congregations of *Ashburn and Utica*; Rev. A. Gilray is called by the congregations of *Cheltenham and Mount Pleasant*; Mr. Gilray is also called by the Foreign Mission Committee, to labour as a missionary in the Island of Formosa; the Rev. R. M. Thornton, M.A., of Knox

Church, Montreal, is elected minister of *Wellpark Free Church, Glasgow*, as successor to Rev. Dr. Adam, now Home Mission Secretary.

BOND HEAD.—In another column will be found an official account of a meeting of the Presbytery of Simcoe at Bond Head, on 2nd ult., for the purpose of presenting the pastor, the Rev. W. Fraser, with a testimonial on the occasion of his having completed the 40th year of his pastorate. The proceedings were throughout of an exceedingly gratifying character. The testimonial consisted mainly of a well executed portrait of himself, costing \$75. The congregation united with the Presbytery in showing honour to Mr. Fraser, made the Presbytery and others their guests for the time and amply provided everything necessary for the interesting occasion. It cannot but be gratifying to Mr. Fraser to receive such an expression of the highest esteem in which he is held by his co-presbyters—esteem which is shared by all who have the pleasure of knowing him—and to receive also such a testimonial from his attached congregation, in regard to which it may be truly said, that, while numerically not large, it is the most liberal within the bounds of the Church.

EVANGELICAL ALLIANCE.—The first conference of the Dominion Evangelical Alliance meets in Montreal on the 1st October. Besides ministers and laymen of various churches in Canada, several from the United States and from Britain have arrived to take part in the proceedings. Among these may be mentioned, Rev. Dr. Fraser, of London; Rev. Dr. Porter, of Yale College; Rev. Dr. Hall, of New York; the Right Hon. the Earl of Cavan, General Burroughs, &c.

WOODVILLE.—For some weeks past special services have been held at Woodville, conducted by the pastor, Rev. J. L. Murray, assisted by Rev. W. M. Koger, and others. The result has been that not a few have experienced the hope of having a personal saving interest in Christ, while Christians have been quickened in their faith and love, and stimulated in a higher degree than before to live not unto themselves but unto Christ. The work still continues to extend and deepen.

MEETING OF GENERAL ASSEMBLY.

The General Assembly meets by adjournment in Knox Church Toronto, on Tuesday 3rd November next, 7.30 p.m.

W. REID, M.A. } *Joint Clerks.*
W. FRASER, }

DEATH OF MRS. NISBET, OF PRINCE ALBERT MISSION, SASKATCHEWAN.

We record, with deep sorrow, the death of Mrs. Nisbet, wife of the Rev. James Nisbet, of the Saskatchewan Mission. She had been in failing health for some time, and Mr. Nisbet left Prince Albert for the purpose of bringing her down to Red River or to Ontario. She died at Poplar Grove, at the residence of her father. Mr. Nisbet's health, we regret to hear, is not at all good. We speak only what is the truth, when we say that Mr. Nisbet will have the deepest and most sincere sympathy of very many in the Church, in the affliction which has been sent upon him.

ORDINATION OF DR. J. B. FRASER.

On the evening of Tuesday, 15th ult., the ordination of the Rev. J. B. Fraser, M.D., as a medical missionary to labour in the Island of Formosa, took place in Gould Street Church, Toronto. Besides the members of the Presbytery of Toronto, there were present several members of the Foreign Mission Committee, and others, including Rev. W. Fraser, of Bond Head, and Rev. R. D. Fraser, of Cookstown, the father and brother of the missionary. The Rev. J. G. Robb, B.A., of Cooke's Church, preached and presided. Mr. Robb preached an appropriate and able sermon from James v. 16—"The effectual fervent prayer of a righteous man availeth much." He spoke first of the power of prayer, and secondly of the prayer of power, describing the quality of acceptable and effectual prayer. Mr. Robb afterwards put to Dr. Fraser the prescribed questions, which having been answered, the ordination prayer was offered by Rev. W. Fraser, of Bond Head, the father of the missionary. Rev. Prof. McLaren, Convener of the Foreign Mission Committee, then addressed in very appropriate terms the newly-ordained missionary. At the conclusion of his address he presented Dr. Fraser, on the part of the Foreign Mission Committee, with a copy of the Holy Scriptures, and also with a copy for Mrs. Fraser, referring to the self-denial of the wives of the missionaries, and to the importance of the labours which devolve on them. Principal Cavan addressed the congregation, pointing out the necessity of the Church making greater efforts for the prosecution of missionary work, urging a higher measure of liberality on the part of the members of the Church, and exhorting them with their contributions to offer up their prayers to God for the outpouring of His Holy Spirit. The meeting was one of great interest. Dr. Fraser and his work, we doubt not, will be remembered by many who were present at this ordination and by others.

FOREIGN MISSION OF CANADA PRESBYTERIAN CHURCH.

The Assembly's Foreign Mission Committee met in Toronto on the 15th and 16th September.

The following pieces of business were duly considered and transacted :

I. Arrangements were made for Dr. J. B. Fraser's visiting congregations within the bounds of the Durham Presbytery, in the interest of the Foreign Mission, for a week previous to his going to China.

II. After lengthened and solemn deliberation, the committee instructed the convener, in its name, to call Mr. A. Gilray, a licentiate of the Church, to become a missionary to China. In the event of Mr. Gilray accepting the call, it is hoped that he would be able to proceed with Dr. Fraser to the Island of Formosa; and with that view, the Convener was authorized to arrange with the Hamilton Presbytery for his ordination as soon as possible.

III. Instructions were given to Rev. Mr. McKay, of Formosa, to secure a suitable site for a missionary's house on the Island of Formosa; and he and Dr. Fraser were authorized to proceed with the erection of mission premises, as soon after his (Dr. F.'s) arrival on the island as practicable, due regard being had to comfort and economy.

IV. Dr. Fraser was authorized to procure certain medical books which, it was believed, would be of great importance to him in his field of labor.

V. Letters and telegrams were read from the Saskatchewan and the Red River, informing the committee that, owing to the very delicate state of Mrs. Nesbit's health, Mr. Nesbit had felt it necessary to remove her to

the Red River, and also that he might be compelled to bring her to Ontario. The committee agreed to request the Manitoba Presbytery to superintend missionary work at the Saskatchewan for the ensuing winter, chiefly in directing the labours of Mr. John McKay, who had been acting as "Interpreter" at that station. The Convener was instructed to attend the next meeting of the Home Mission Committee, and request a conference respecting the Mission at Prince Albert (Sask.)

VI. Very interesting letters were read from Miss Fairweather, one of the female missionaries in India, and also from Rev. Dr. A. Brodhead, of Allahabad, and Rev. Dr. Warren, of Morar, Gwalior, missionaries in India in connection with the American Presbyterian Church, who, in common with the other missionaries of that Church with whom our female friends have come in contact, have shown all the Christian sympathy and friendly attention that the circumstances of our missionaries required. The Committee agreed that the favourable openings in Central India, as reported, were of such a nature as to lead them to consider whether the Church in Canada was not specially called upon to organize a Mission to that country under its own auspices. To obtain as much information as possible on this subject, previously to taking more decided steps, the Secretary was instructed to correspond with several parties, chiefly with Drs. Brodhead and Warren. The Secretary was also instructed to correspond with the proper officials of the Churches in Canada with whom a Union is contemplated by this Church, with the view of ascertaining the probability of their heartily co-operating in the establishment of a well-organized mission in India.

T. LOWRY, Sec.

The following letter from Rev. Dr. Brodhead, of Allahabad, North India, is one of the pieces of correspondence referred to in the above abstract of the committee's proceedings:—

To the Secretary of the Foreign Mission Committee of the Canada Presbyterian Church.

DEAR BROTHER,—It was our good fortune to have the Misses Fairweather and Rodger as inmates of our family, from the time of their arrival at Allahabad until their departure for Morar. We had frequent conversations with reference to the location of a mission, should your Church decide to engage in mission work in this country. We rejoice that your attention is called to the matter at a time when there is a most inviting field open for your labour. I refer to that portion of Central India in which the cities of Mhow and Indore are situated, and which heretofore has been unoccupied by any of the missionary societies working in this country. There is, I believe, the agent of a private society at Mhow, but this fact would not conflict with the occupancy of the field by your representatives. The section of country to which I refer lies north of the Nerbudda river and the Vinshya range of hills, with the cities of Mhow and Indore centrally situated between Bombay and Allahabad. The territory belongs to a native prince, Holkar, but the city of Mhow is within British jurisdiction and has a large military cantonment, besides civil officers, and something of a British population. In addition to this there is a British Resident at Indore, which is fourteen miles from Mhow—the two cities being connected by an excellent road, with a railway in the process of construction. This railway will bring the two cities of Mhow and Indore into immediate connection with Bombay and with Calcutta *via* Allahabad. Another road is building, I believe, which will connect these places with Agra, Delhi, &c.

via Neemuch. The population of Mhow, which is suggested to you for your occupancy, is about 28,000, while Indore has a population of perhaps 20,000. About 120 miles to the east of Indore lies the native state of Bhopal, the queen of which is a Mahomedan lady of liberal sentiments. It is not improbable that missionaries residing at Mhow might be able to carry the gospel into Bhopal ere long. Other cities and native states lie adjacent, such as the ancient cities of Oojein, Rutlam, &c. From all that I am able to learn, the climate is, for this part of India, a remarkably good one. The heat is more moderate there than here, in the hot season enabling the residents to do without punkahs at night, which would be unheard of here. The rainy season is said to be delightful, and the winters are fairly cold, if not bracing. The languages spoken there are largely the Marathi and Hindi, the latter predominating. In Bhopal, I fancy the Hindustani would be found. Mission societies are labouring in districts adjacent to this, and very soon I should think this will be taken up by some society. To the east and north-east are found the numerous societies from England and America labouring in the Gangetic valley, a field which was earliest occupied in Bengal and Northern India. Northward, no societies are found till we reach the missions of the Scotch United Presbyterians, who are most efficiently occupying Rajpootani. Southward, the Free Church mission is found at Nagpore and Chindwara; and to the west, running back from the coast, we find the missions of the Irish Presbyterians. The missions of our own Church are mainly located in what is known as the Doab, *i. e.* the country lying between the rivers Ganges and Jumna. I refer now more particularly to the district occupied by the Furrukabad Mission. The other mission, *i. e.*, the Lodiana Mission, occupies the Punjab or the region of the five rivers. For several years past, we of the Furrukabad Mission have been looking toward Central India, and at the close of last year we decided to occupy Gwalior, a native state like that of Holkar. It is here that the ladies from your Church are living in the family of the Rev. Dr. Warren. Geographically the station is nearer to Mhow than any of the other stations, but as there is no railway, the communication would be in Allahabad.

Should you decide to occupy this field, I need not say that you would be most heartily and joyfully welcomed by the missionaries of our Church, and indeed by all the societies labouring in this part of India. The field here is so wide, and the destitution so great, that the organizations now at work cannot hope to possess the land, and we would hail with the greatest pleasure the advent of a society from a Church whose faith is identical with our own, to carry into the regions beyond the Gospel which we are seeking to make known to the dwellers in this Mesopotamia. I have not spoken of the size of the territory which would be occupied by a society working for Mhow. Its extent would be practically unlimited, for the people within reach could be counted by millions.

With the hope that the blessing of God may rest upon all your deliberations with reference to this matter, and that you may be guided aright in all things, believe me, yours very sincerely,
AUG. BRODHEAD.

Proceedings of Presbyteries.

ONTARIO PRESBYTERY.—This Presbytery met at Port Perry on 8th September. There was a very full attendance of ministers; but the farmers being much occupied, there were but few elders. After many diminutions from removal of ministers to other localities, the vacancies in the bounds are once more nearly filled. That of Cannington and Manilla was filled up on 2nd September by the settlement of Mr. John Campbell, lately licensed by the Presbytery; and there was a unanimous call from Ashburn and Utica before the court yesterday in favour of Rev. Walter M. Roger, which was sustained, and it is hoped may be accepted. The people there are making an effort to advance, now offering a stipend of \$750, with a manse. Additional arrangements were made for the induction of Mr. Roger, should he accept the call. Considerable time was occupied with the consideration of the report of a committee which had been appointed to consider whether any and what means could be adopted for awakening greater interest in the minds of the people in the mission schemes of the Church. The Presbytery, in common it is believed with many more, have long had cause to regret that the annual missionary meetings within the bounds have been so poorly attended compared with the membership in the several localities, and that the labour and travel of those addressing had been often apparently in vain. Some members were in favour of giving up these annual meetings, and to employ the more ordinary pulpit ministrations in order to quicken interest in missionary effort, while all were agreed to drop the week-day missionary meeting. It was resolved to continue missionary meetings. The result of the Court's deliberation on the subject may be stated generally as follows: It was resolved to continue meetings for the general advocacy of missionary effort, and report the same to the Presbytery, when each pastor and representative elder shall report the means taken to advance the cause of missions in the congregation they represent. Each pastor was recommended to preach frequently on the subject of missions, and to hold the meetings, if judged best, on the Sabbath. It was further agreed that one sederunt of the meeting of the Presbytery, following the holding of the annual meetings, be devoted to the subject of missions. A Committee on the Statistics of Presbytery was also appointed, with a special view to the advancement of interest and contributions to missionary purposes. This committee consists of Messrs. Edmondson and Ballantyne, ministers, and J. Ratcliff, Esq., elder. Arrangements were made for the dispensation of the Lord's Supper in Sunderland and Vroomanton about the end of this month, as most convenient to Mr. Cockburn, who is to attend to that duty. Mr. Panton, of Lindsay, applied in behalf of his congregation for liberty to mortgage their manse lot for the sum of \$400, which was granted. Considerable time was spent in the consideration of the state of the mission-field in the north; Mr. Scott, who has the superintendence of it, gave an account of the different stations, particularly the necessity of church accommodation in some cases, and the difficulty of obtaining means of building, the settlers having not only little ability, but being still weak in point of numbers. Special attention was turned to the station on Victoria Road, where there will be a junction of the Nipissing, and another leading line crossing it, and where the population is certain to increase. It was recommended to the committee having, with Mr. Scott, the oversight of the mission, to correspond with members in the front, to ascertain whether some aid cannot be extended to these places in erecting more convenient places for worship, so essential to the prosperity of the cause. It was suggested also that some aid might be obtained by enlisting the interest of Sunday Schools in the matter. The Rev. Archibald Cross, of Newton and Newcastle, tendered the resignation of his pastoral charge, giving at the same time reasons for the step taken. After conference upon the case, the following motion by Mr. Thom, seconded by Dr. Thornton, was unanimously adopted, viz. :—"That the sessions of Newton and Newcastle be cited to appear for their interest at the next meeting of Presbytery, and that a committee be appointed to visit the congrega-

tions at both churches, and confer with the minister and people, separately or together as may be deemed advisable, and report, said committee to consist of Dr. Thornton, Messrs. Smith and Stewart, with Mr. F. Blakely, elder—Dr. Thornton, convener." The next regular meeting of the Presbytery was appointed to be held at Port Perry, at 11 o'clock, a.m., on the second Tuesday of December. The Presbytery took up the remit of the General Assembly on union, and, without discussion, the preamble, basis and resolutions were unanimously approved and adopted. Reports from sixteen congregations and sessions upon the remit were placed in the hands of the clerk approving in like manner. In one case only is there notice furnished of a contrary vote of a small majority; all the others either express or imply entire unanimity. The Presbytery also took up the remit on the composition of the next General Assembly. On motion made and seconded, it was unanimously resolved to adopt the resolution of the Assembly in regard to the constitution of that body, so as to embrace all the ministers and elders on the rolls of the Presbyteries at the time of the meeting in 1875.

R. H. THORNTON, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met in the usual place on the 15th ult. We give a summary of the principal business:—Three different calls were laid before the Presbytery, viz.: one from the congregations of Cheltenham and Mt. Pleasant, in favour of Rev. Alex. Gilray; another from Vaughan and Albion, in favour of Rev. Peter Nicol; and a third from the congregation of Bay Street, in favour of Rev. W. Cochrane, M.A., of Zion Church, Brantford. These calls were severally sustained by the Presbytery. A letter was read from Mr. Nicol, accepting the call. Trials were prescribed, and arrangements made for his ordination. The other calls were ordered to be transmitted in the ordinary way. A statement was made by Rev. W. Reid in behalf of Charles Street congregation, Toronto, and letters were read from Rev. J. Robertson, formerly of Paris, withdrawing his acceptance of the call presented to him by the congregation of Charles Street. The Presbytery agreed to declare the former call set aside, and authorized the Rev. W. Reid, moderator of the session of Charles Street Church, to moderate in a call to a minister when the congregation should be ready to proceed. The Presbytery expressed deep sympathy with Mr. Robertson, and with the congregation that had with so much unanimity called him. Returns from sessions and congregations on the articles of the Basis of Union, and accompanying resolutions, were called for, when a number were given in and read. The Remit on Union was considered by the Presbytery, when it was approved of. Mr. Robb recording his dissent mainly on the ground that the purity and uniformity of worship were not sufficiently provided for. A committee was appointed to allocate the amount to be raised by the Presbytery for the Assembly Fund. Various other matters were disposed of. In the evening the ordination of Dr. J. B. Fraser as a medical missionary to Formosa took place. An account of this will be found elsewhere. A special meeting of the Presbytery was appointed to take place in Vaughan on Tuesday, the 27th October, for the purpose of hearing the trial discourses of Rev. P. Nicol and of proceeding to ordain him, in the event of his trials being satisfactory.

PRESBYTERY OF SIMCOE.—This Presbytery met at Bondhead on Tuesday, September 2, at 11 a.m. There were present twelve ministers and seven elders. The Rev. J. Dick, of Richmond Hill, was invited to sit as corresponding member, Mr. Rodgers was appointed to visit the stations at Lake Rousseau, to organize the congregation, preside in the election of elders, and dispense the Lord's Supper. A call signed by sixty-eight members and one hundred and thirteen adherents of the congregation of Knox Church, Oro, in favour of Mr. John McLean, of Finch and Roxboro', was laid on the table. Stipend of \$550 and a manse, and glebe of one hundred acres were promised. The call was sustained. Reasons for translation were prepared, and Dr. McVicar, of Montreal, was appointed commissioner

to plead at the bar of the Montreal Presbytery for the translation of Mr. McLean. The remit on representation in the General Assembly of 1875 was unanimously approved of. The Remit on Union was also approved of *simpliciter*, Mr. Cameron recording his dissent from the resolution on modes of worship. The returns of fifteen sessions and eleven congregations to the Remit on Union were received. The voting in all cases appears to have been unanimous in favour of the basis and the 1st and 2nd resolutions, but the resolution respecting modes of worship was regarded with less favour. The voting on this resolution was as follows: Twelve congregations and nine sessions approved unanimously, one congregation approved by a majority, two congregations and two sessions rejected. Dr. J. B. Fraser and Mr. John R. S. Burnett, students in theology, were taken on trial, and were licensed to preach the gospel wherever they may be orderly called. Presbyterial certificates were given to Mr. Roderick Henderson, as a student of first year in theology, and to Mr. Joshua R. Galloway, a student of first year in the literary course. The treasurer was directed to collect and remit to the agent of the Church \$119, as the Presbytery's proportion of the Assembly fund. Mr. Cameron tendered his resignation of the office of treasurer. A diet was held in the evening for the purpose of presenting to Mr. W. Fraser his portrait, as a testimonial of the respect and affection in which he is held by brethren of the Presbytery. This day being the 40th anniversary of Mr. Fraser's ordination, suggested the presentation and the place of meeting. The church was filled with the congregation and other friends. The portrait and an address from the Presbytery were presented by Mr. Gray. Mr. Fraser made an appropriate reply. Other speeches were made, and so the evening wore away in proceedings very pleasant, though not of the usual kind in Presbytery meetings. The meeting was closed with the benediction.

ROBT. MOODIE, *Pres. Clerk.*

PRESBYTERY OF DURHAM.—This Presbytery held their ordinary quarterly meeting at Durham, on September 15th. Mr. Duff having recently returned from a visit to the Old Country, the Presbytery expressed the pleasure they had in seeing their brother again present with them in improved health. Being requested to give information regarding the revival in the Old Country, Mr. Duff, at a subsequent stage of the Presbytery's proceedings, gave a very interesting account of that movement as he had witnessed it in the city of Perth. A report was received from Mr. Moffatt of his having moderated in a call in Hanover and West Bentinck congregation. The call, not being unanimous, was not sustained, and Mr. Moffatt was again appointed to moderate in a call in that congregation at any time before next meeting that matters might be ripe for that step. Mr. Greig, according to notice given, moved that a conference be held at next meeting on the subject of the state of religion, and that all the elders be specially invited to be present, which was agreed to. It was further agreed that the whole of the afternoon sederunt (commencing at one o'clock of the first day of the Presbytery's meeting, be spent in conference, and that the following brethren give an address on the following topics, namely: Mr. Duff "On the nature and need of a true revival of religion amongst us;" Mr. Macmillan, on "The best means of promoting the same;" and Mr. Moffatt on "The need of, and the best means of securing a greater efficiency on the part of our ruling elders." The Basis of Union and resolutions having been approved of at the former meeting, the other Remit of the General Assembly, relating to Union, was taken up, namely, the resolution of the General Assembly anent the extension of the representation of the Church at the next annual meeting of its supreme court. Said resolution was unanimously approved of. There were returns from six sessions, five of them approving of the basis and resolutions, one disapproving. There were returns from two congregations, both approving of the basis and resolutions. Those sessions and congregations which had not made returns were requested to forward these to the clerk without delay.

WM. PARK, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met on the 1st day of September, at Stratford, for ordinary business, when there were present eleven ministers and eight elders. Session records were ordered to be produced for examination at next ordinary meeting, and those concerned are requested to note this. The Presbytery's proportion of the Assembly's expenses for the current year was apportioned among the various congregations. Mr. Hall reported that he had preached at Biddulph, and declared the charge vacant as appointed. Mr. Findlay's name was removed from the roll, and the report of the committee appointed to prepare a minute in relation to his resignation was adopted in the terms following: The Presbytery, in agreeing to a dissolution of the pastoral tie between the Biddulph congregation and the Rev. Allan Findlay, desire, in doing so, to place on record their high esteem for him as a brother who has won the entire confidence of his co-presbyters by his faithfulness in performing the work expected of him as a member of Presbytery, and attention to his duties as pastor of the congregation over which he has been placed these seven years. By his wisdom in counsel, amiability, and brotherly conduct, he has gained such a place in our affections that we feel much sorrow in parting with him. We pray that God, in his wise providence, may soon open up to him a sphere of usefulness where he may be still more blessed in the work of the Master, and at last may receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Mr. Hamilton reported that he had moderated in a call at St. Mary's, according to appointment, and gave an account of his proceedings. His conduct was approved. The call, signed by 259 members and 266 adherents, was addressed to Mr. John McAlpine, of Wilder. Papers were read and commissioners heard as usual. Thereafter a paper, signed by 36 members, was read, urging certain reasons against the sustaining of the call. Parties were heard at length, and Presbytery agreed to sustain the call and forward the same as usual. Messrs. Robert Scott, A. H. Kippau, and John Johnston, students, delivered satisfactory exercises, and were ordered to be certified to Knox College. The Home Mission Committee presented a very satisfactory report, the vacant congregations and mission stations having had almost constant supply, and the mission stations having done well in the payment of those supplying them. The Assembly's Remits on Union, representation at its next annual meeting, its financial year, and the changing its constitution as to the time of appointing commissioners thereto, were unanimously approved. It was agreed to consider the statistical returns of Presbytery at next ordinary meeting. It was ordered that congregations and sessions reporting on the Remit on Union should forward their reports to the clerk before the 15th of next month. Presbytery adjourned to meet for ordinary business at Stratford on the 1st Tuesday of November, at 11 o'clock, a.m.

JOHN FOTHERINGHAM, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound, on the 15th September. The principal items of business are the following: As since the last meeting of Presbytery the Rev. C. C. Stewart, M.A., of Division Street Church, Owen Sound, had been removed by death, the following committee, consisting of Messrs. James Cameron, convener, R. Dewar and A. McLennan, were appointed to prepare a minute expressive of the Presbytery's sense of the loss they have sustained in the death of their late brother. The Rev. J. M. Goodwillie, of Hespeler, having been appointed to preach to the congregation of Division Street on the last Sabbath of this month; it was agreed to instruct him to declare on that day the pastoral charge thereof vacant. Mr. Dewar was appointed Moderator of the Session of said congregation. Messrs. Nicol and Amos, students in theology and labouring within the bounds, appeared and delivered a lecture each on subjects previously assigned them, which were sustained, and the Clerk was instructed to certify them to the Senate of Knox College. Mr. Wrigley, as a student desiring to enter upon the first year of the literary course, was examined; his examination was sustained, and the Clerk instructed to certify him to the Board of Examiners of Knox College. A petition was received from Griersville station, praying to be united to some adjoining station. The following was the deliverance of the Court thereon: "The

Presbytery having heard the petition from Griersville, record their sympathy with that station, and their approval of their effort to secure regular pastoral supply; the Presbytery regret to say that in the meantime there is no station to which Griersville can be united, though there is every prospect that there will be such an opening in the natural course of things in a short time; and in the meantime the Presbytery would urge on the Griersville people to keep well together and take what supply the Presbytery can give them." Mr. D. B. Whimster presented a petition from Meaford congregation, praying for liberty to dispose of their present church and manse property in order to their purchasing a more suitable site. The prayer of the petition was granted. The Remit on Union was approved of *simpliciter*. The Remit on Representation in the next General Assembly was also approved of. Those sessions and congregations which had not yet sent in returns to Remit on Union were ordered to send them as soon as possible to the Clerk. Mr. Dewar laid the case of Mr. Carruthers before the Presbytery, and after discussion it was agreed to appoint Messrs. Dewar and Cameron a committee to consider the matter. It was resolved that the holding of missionary meetings be left to the ministers of the congregations, and that the collections to be taken up be devoted to the Presbytery fund. The Convener of the Presbytery's Home Mission Committee was authorized to call on each minister of the Presbytery to give a Sabbath's service to the vacant congregations and mission stations. There was read a circular letter from Simcoe Presbytery, intimating their intention to apply to the General Assembly for leave to receive as a minister of the Church Mr. R. J. Beattie, a licentiate of the Presbyterian Church in the United States. The Clerk was instructed to apply for tracts on Systematic Benevolence to Dr. Holden, of Belleville, and send them to our congregations.

MONEYS RECEIVED UP TO 22nd SEPTEMBER.

ASSEMBLY FUND.		Paris, Dumfries and River St.	
Amount received to 22nd Aug.	\$114 80	Joint Collections.....	25 50
McKillop.....	4 00	“ do. S. School.....	3 00
Shakespeare.....	7 59	Walkerton additional.....	5 00
Burns' Church, Moore.....	7 46	Robt. J. M. Glassford.....	5 00
Mitchell.....	18 00	FRENCH EVANGELIZATION.	
Storrington.....	6 25	Am't received to 22nd August.	\$28 25
Pittsburgh.....	5 00	Fitzroy Harbour.....	15 00
Aeton, additional.....	1 50	Howick.....	20 25
KNOX COLLEGE.		WIDOWS' FUND.	
Am't received to 22nd Aug.	\$302 30	Am't received to 22nd August.	\$903 27
Cayuga.....	4 00	Friend.....	1 00
HOME MISSION.		Boston Church, Esquesing.....	7 00
Am't received to 22nd Aug.	\$686 42	Knox Church, Milton.....	11 30
Friend.....	1 00	AGED AND INFIRM MINISTERS' FUND	
Whitby.....	18 00	Am't received to 22nd August.	\$1080 60
Richmond.....	6 00	Leeds.....	9 00
Presbyterian Ch. of Ireland.....	486 67	Latona.....	8 00
FOREIGN MISSION.		Harwich.....	12 00
Am't received to 22nd Aug.	\$452 42	Richmond Hill.....	10 00
Brussels Knox Ch. S. S. China	4 57	Thorn Hill.....	4 20
Friend.....	1 00	Miss Moscript, Richmond Hill	\$2 00
Whitby.....	20 00	Point Edward.....	2 00
Collection at Ordination of Dr.		Caistor.....	1 85
Fraser.....	73 00	Saltfleet.....	3 00
Don.....	6 75	Milverton & North Morrington	14 00
DR. FRASER'S OUTFIT AND PASSAGE TO CHINA.		Claremont.....	5 69
Am't received to 22nd August.	\$647 60	Hespeler.....	5 00
Brantford Zion Church.....	45 00	Lingwick.....	5 25
Peterboro'.....	44 44	Pickering, Erskine Church.....	3 50
		English Settlement.....	10 60

Proof Line.....	\$6 28	Boston Church, Esquesing.....	\$11 00
Saint Louis & Valleyfield.....	14 32	Knox Church, Milton.....	7 70
Saint Sylvester.....	5 00	NEW COLLEGE BUILDING FUND.	
McKillop.....	4 60	Amt. received to 22nd Aug.....	\$31065 80
Teeswater.....	15 40	Bond Head.....	56 50
Eadie's.....	13 20	The amount previously credited	
Lake Shore.....	8 60	to Bond Head, \$50 00, should	
North Plympton.....	4 00	have been credited to Rev.	
Verulam & Bobcaygeon.....	8 00	W. Fraser, Bond Head	
Ivy.....	3 45	Bradford.....	11 00
Hess, Town Line.....	4 70	Windsor.....	243 83
Cookstown.....	5 88	Port Perry.....	10 00
Eramosa, First.....	10 60	Brantford.....	300 34
Burford.....	1 70	Bear Creek.....	41 50
Bear Creek, Moore.....	17 00	Clinton.....	211 50
Burns' Church, Moore.....	15 83	Brucefield.....	152 25
Widder.....	13 14	Allandale.....	25 00
Westminster.....	9 50	Walkerton.....	19 00
Pictou.....	12 25	Seaforth.....	3 00
Kingston, Chalmers Church..	71 60	West Flamboro.....	121 50
Laskey.....	1 72	Longwood.....	34 00
Guelph, First.....	5 00	Toronto.....	793 66

RECEIPTS FOR RECORD, UP TO 22nd SEPTEMBER, 1874.

J. C. Dumerief, \$3; G. S., G. H., A. S., J. B., S. H., J. H., W. H. H., M. T., Saint Ann's, Revd. W. F. Lachute, \$8; J. McG, Athel, \$2.75; A. McK., J. F. D.; W. D., Goderich, W. B., Esqr., London, \$19.50; M. McJ., R. D., Mount Vernon, Rev. J. A. Norval, \$25; J. McD., Ormstown, J. F. D. C., Revd. A. S., Langwood, Mrs. R. Ida; J. C. H., Montreal, \$110; E. C., Port Stanley, \$4; Mrs. W. A. McK., Vienna.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:—

- Brockville*.....At Prescott on 3rd Tuesday of December, at 2.30 p.m. An adjourned meeting at Prescott on 13th October, at 2.30 p.m.
- Ottawa*.....At Ottawa, in Bank St. Church, on 3rd Tuesday of November.
- Toronto*.....At Toronto, on 1st Tuesday of November, at 11 a.m.
- Huron*.....At Seaforth, on 2nd Tuesday of October, at 11 a.m.
- Hamilton*.....At Hamilton, in McNab Street Church, on 2nd Tuesday of October, at 11 a.m.
- Guelph*.....At Eloit, in Knox Church, on 2nd Tuesday of October, at 9 a.m.
- Stratford*.....At Stratford, on last Tuesday of November, at 11 a.m.
- Owen Sound*.....At Owen Sound, on 2nd Tuesday of January, 1875.
- Durham*.....At Durham, on 4th Tuesday of December, at 11 a.m.
- Simcoe*.....At At Barrie, on 1st Tuesday, of December, at 11 a.m.
- Montreal*.....At Montreal, in College, on 1st Wednesday of October, at 10 a.m.
- Ontario*.....At Port Perry, on 2nd Tuesday, of December.
- Kingston*.....At Kingston, in Chalmers' Church, on 2nd Tuesday of October, at 3 p.m.