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 OF THE
CANADA PRESBYTERIAN CHURCH.

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DEATH OF REV. DR. BURNS.

Most of our readers will have heard, before these paragraphs meet their eyes, of the death of the venerable Dr. Burns. The event took place on the morning of Thursday, 19th ult., in Knox College, in which, with his family, he was residing for a few days before entering into a house of his own. He had returned from Scotland on Thursday, 5th, apparently in excellent health, and in good spirits. He preached on the evening of the following Sabbath in Gould Street Church, of which he was a member. With his usual zeal for work, especially for preaching, he undertook to preach on Sabbath, 15th, in two of the churches of the city, and also in Knox Church on Sabbath, 22nd. But his working days were coming to an end, and these engagements, so readily entered into, were not to be fulfilled. The evening of Wednesday, 11th, he spent in company with his son, Dr. R. F. Burns, and a few friends, at the house of the Rev. W. Gregg, and was, as usual, genial and pleasant. During the night he was seized with a chill, which returned in an aggravated degree on the forenoon of Friday 13th. Medical aid was called in, and it was hoped for some days that he would soon recover from what seemed to be simply a bilious disorder. But although he rallied repeatedly, the improvement was only temporary; and, notwithstanding all that medical skill and affectionate attention could do, the disease still kept firm hold of its victim, and, as already stated, he ceased from suffering, and entered into rest, on the morning of the 19th. During the latter part of his illness he was unconscious, and from the first he was happily exempted from bodily pain. His son had left Toronto and returned to Chicago, but

a telegram reached him in time to bring him back to see his loved father in life, although in a state of extreme prostration. It is a very remarkable providence that Dr. Burns should have come back to die in Canada, for whose spiritual advancement he had laboured so zealously, and within the walls of the College, where for several years he was so frequently to be found, and whose interests were ever so dear to him. In another column of the RECORD will be found a communication, evincing the deep interest which he felt, even to the last, in the welfare of Knox College, and of the Canada Presbyterian Church. The communication referred to was begun some days after his arrival in Toronto, indeed he was engaged in completing it even after the leaden hand of disease had been laid upon him. He still intended to make some additions to it, but was unable to do so, and we now publish it as it is, believing that it will be read by thousands with peculiar interest, as being the last production of the pen of the venerable writer, the last work of a public kind to which his hand was put, and as showing the very strong hold which the Church and her institutions had of his thoughts and affections, even to the end.

We do not intend to give anything like a full record of the life of Dr. Burns, or a full delineation of his character. This would require, not a few pages in a periodical, but a volume. His life was largely connected with the history of the Church, and with public events, for considerably over half a century. We trust that ere long there may be a memoir that will do him justice. All that we purpose in these paragraphs is to record the leading facts of his personal history, and some of the more prominent features of his character.

The leading facts connected with the life of Dr. Burns are concisely set forth in an article which appeared in the *Daily Globe* on the morning after his death. We take the liberty of quoting the following paragraphs:—

“Dr. Burns was born at Borrowstounness, Scotland, on the 13th of February, 1789, and was consequently in his 81st year. His father was Collector of Customs at that port, and was a very excellent Christian gentleman. Four of Collector Burns’ sons became ministers of the Church of Scotland. Though the other three never came to be so widely known as the subject of this sketch, yet they occupied very respectable positions, and laboured long and faithfully in the work of the ministry. The eldest died a good number of years ago, when minister of Brechin. One of his daughters married the celebrated Dr. Guthrie, of Edinburgh. The second son of Collector Burns was for upwards of sixty years the minister of Kilsyth. The well known Rev. W. C. Burns, Missionary to China, was one of his sons. The youngest of Collector Burns’ four sons still survives, and is, as he has been for a very long period, minister of Corstorphine, in the neighbourhood of Edinburgh.

“With his brothers, Dr. Burns, after receiving his preliminary training in his native town, went through a full course of literary, scientific, and theological education at the University of Edinburgh, and was in due course licensed in 1810 as a preacher in connection with the Church of Scotland. Very shortly afterwards he was appointed to what was then called the Laigh Kirk of Paisley and what some time after came to be known as St. George’s, and was there ordained in July, 1811. At the soiree held in Paisley some weeks ago, to do honor to Dr. Burns before his return to Canada, the Chairman, who had been a little boy at the time of the ordination, mentioned some interesting particulars connected with the Doctor’s early ministry. The connection formed was a very pleasant one; and, with

characteristic energy and zeal, the young minister entered upon the laborious and somewhat harassing work of a city pastorate, and continued faithfully and successfully to discharge the varied duties of his first charge for the long period of thirty-four years."

In 1843, the disruption of the Church of Scotland took place, in the struggles connected with which Dr. Burns had taken a prominent part. In accordance with his long-cherished principles, he then surrendered, with many others, a position in the established Church, and cast in his lot with the Free Protestant Church of Scotland.

"Along with Principal Cunningham, Dr. Burns visited America, in order to interest the churches on this side of the Atlantic in the struggles and triumphs of the Free Church. The visit to Canada contributed largely to the disruption of the Presbyterian Church of this Province, as well as of that in the Maritime Colonies, and also led to Dr. Burns being invited to become pastor of Knox's Church in this city. With that invitation he saw fit to comply. He accordingly removed to this Province in 1845, and has resided in Toronto ever since.

"From 1845 to 1856, Dr. Burns continued to labour in Toronto as pastor of Knox's Church, with encouraging success, though not without his full share of the troubles and cares connected with the pastoral office. At the latter date, he was called to be Professor of Church History and Apologetics in Knox's College; in which position he continued till the growing infirmities of age led him to retire from his onerous and responsible duties, though as Emeritus Professor he continued to take a considerable share in the work of the Institution, and was looking forward to the resumption of this work in the coming session, when removed by death."

In all the important positions which Dr. Burns was called upon to fill, there was work enough to occupy the hands of most men. But he found time for abundant labours in other departments of ministerial and Christian work. While in Paisley, with all the duties of a large and important charge, he found time not only for writing pamphlets on many ecclesiastical and social questions of the day, but for composing volumes of intrinsic value, some of which passed through several editions. We might mention among his numerous productions "Dissertations on the Poor Laws;" a volume on the subject of "Pluralities;" "The Life of Dr. Stevenson Magill;" besides pamphlets on Slavery, on Catholic Emancipation, the Apocrypha, the Rowe heresy, the Voluntary and Non-Intrusion Controversies, &c. He edited Wodrow's History of the Church of Scotland, adding notes and a life of the historian. A copy of this work he had the honour of presenting in person to King William IV. He was also for some years editor of the *Christian Instructor*, to whose pages he was a frequent contributor while it was under the charge of Dr. Andrew Thomson. He was for many years the secretary, and indeed the main-spring, of the "Glasgow Colonial Society," through whose efforts many ministers and missionaries were sent to Canada and the other North American Provinces. His correspondence as secretary of the Society was very extensive, and must have made no small demands on his time. As in Paisley he thus laboured zealously in the walks of Christian literature and active beneficence, besides discharging the multifarious duties connected with his pastoral charge, so when he removed to Canada, he was not content with merely doing the work connected with his own peculiar sphere, but threw himself with vigour into other departments of duty. He took a leading part in discussions connected with the Clergy Reserves, and University Reform. With apostolic

zeal he performed an immense amount of mission work throughout the whole of Canada. More than once he visited the Lower Provinces; once at least he went to Newfoundland; while there were very few regions in Canada, east or west, however difficult of access, which he did not visit some time or other, and in which he did not seek to scatter the good seed of the Kingdom. His advancing years scarcely lessened the amount of his travelling and preaching. Not only were the summer months devoted to visits to mission stations and destitute localities, but even in winter he set apart the New Year holidays for what he called his "sleigh mission," and devoted many Sabbaths beside to the same object. And we know well that these visits have been abundantly blessed, in refreshing and encouraging the hearts of the people, and giving a stimulus to their efforts in the cause of the Gospel.

Dr. Burns had many qualifications which fitted him for taking a prominent position among his contemporaries, and for being a standard-bearer in the conflicts which the revival of evangelical principles and the progress of social reforms brought about in his day. His natural endowments were of a superior order. His reading was varied and extensive, while a memory singularly retentive and ready enabled him to have at command the results of his reading. His style was clear, manly and vigorous. His principles were not taken up just to suit the times, but were conscientiously held, and freely and fearlessly expressed. His energy was untiring. As a preacher he was evangelical, impressive, and often powerful. His discourses were full of sound theology, enriched by apt illustrations, and even to his latest years were delivered with remarkable energy. In 1828, in acknowledgment of his theological learning and labours, he received from the University of Glasgow the degree of D.D. He was elected Fellow of the Royal Society, and was also a member of the Antiquarian, and of other learned societies.

Our revered father held, on most points, too decided opinions, and had too great force of character, not to come occasionally into collision with others, sometimes with those who generally were to be found on the same side with himself. But even those opposed to him respected his thorough integrity of purpose, and his outspoken honesty. There was a heartiness about him which even opponents could not but like. It is pleasing to add that his last years were full of peace and tranquillity. He had to a considerable extent withdrawn from the arena of public discussion. His character was more and more softened and chastened. Some personal misunderstandings were removed; and we believe we only state the truth when we say that, before his removal from us, there was not one who did not cherish towards him feelings, not only of high respect, but of warm affection.

In private life Dr. Burns was genial and loving. His powers of conversation were remarkable. It was impossible to weary of his company, or even in it. To the students under his charge he was peculiarly kind and attentive. He manifested a warm interest in their studies, and in everything affecting them; and of those who were settled in pastoral charges, there were few whom he did not visit and encourage by his presence, his counsels, and his ministerial services. His liberality and unselfishness in regard to money matters were remarkable. One instance of this may be mentioned. A few years ago the Doctor received a handsome sum of money from one of the city congregations of Toronto, for whose benefit his services had been for some time generously given. No sooner had he

received this gift than he freely gave it to establish a Scholarship in Knox College. Many other instances of his liberality might be given. Indeed we can freely say that we never knew one so utterly unselfish in this respect.

Dr. Burns was twice married. His first wife was Janet Orr, daughter of John Orr, Esq., first Provost of Paisley. She died in 1841, leaving three sons, two of whom afterwards accompanied their father to this country: the Rev. Dr. R. F. Burns, now of Chicago, and W. H. Burns, Barrister, who died, highly respected and deeply regretted, in the beginning of 1868. Dr. Burns married in 1844, shortly before he came to Canada as Pastor of Knox's Church, Miss Bonar, of Edinburgh, who survives him. Delicacy forbids us to enlarge here, but we may be excused for saying that Mrs. Burns, in a degree that could not be exceeded, graced and gladdened the home, lightened the labours, and extended the influence, of her husband. Many hearts in Canada as well as in Scotland will give her the tribute of their deepest sympathy in her sorrow and bereavement.

Dr. Burns has gone from us, and we can truly say that a prince and a great man has fallen in Israel. He has done more for our Church in Canada than any other man. When few thought of the spiritual wants of these western provinces, Dr. Burns was instrumental in sending out not a few ministers and missionaries to gather together the scattered Presbyterians, and organize them into congregations. When a call was made for one to come and take the lead here, and assist in organizing a theological institution, he was ready to give his own services. When books were needed to form the nucleus of a theological library, he set himself to collect from friends, giving at the same time many valuable volumes from his own library. And so, to the very last, he was willing, to his ability—yea, and beyond his ability—to do whatever was needed for the supply of ordinances, or for the promotion of the interests of the Church, and the glory of her great Head. We thank God for all that he was enabled, through the grace of God, to do; and we rejoice in the assured hope that, after such a long, laborious, and useful life, he now rests from his labours, and his works do follow him.

On Saturday, 21st ult., the mortal remains of Dr. Burns were deposited in the Necropolis, near those of his son William, in accordance with his own frequently expressed desire. His funeral was attended by a large concourse of all classes, many coming from a distance in order to be present. The services took place in the Divinity Hall, where in life his well-known form had so often been seen, and were conducted by Rev. J. M. King, Principal Willis, Prof. McVicar of Montreal, and Rev. A. Topp, of Knox's Church. On the following day, funeral sermons were preached in Gould Street Church, Toronto, of which Dr. Burns was a member, by Rev. J. M. King, the pastor, and Rev. Dr. Willis. Appropriate services were conducted in the other churches in the city; and, throughout the land, we presume, there was not a church, where the tidings of his death had been received, in which there was not rendered a sincere tribute to his memory, and hearty prayers offered for the comfort of the bereaved. The grave has now closed on all that was mortal of our revered father, but his spirit has returned to God who gave it, and the name of Dr. Burns will long live in the memories and affections of thousands throughout the land.

The letter referred to, written by Dr. Burns a few days before his death, is here subjoined:

Knox College, 13th Aug. 1869.,

DEAR MR. EDITOR,—We left Edinburgh for Liverpool on Friday, the 23rd of July; embarked next day in the fine Cunard steamship "Russia," and after a fair passage of nine days, reached New York on Tuesday, the 3rd inst. After a day's sojourn in that magnificent city of the "Empire State," we left by the Central Railway on Wednesday afternoon, and reached Toronto in safety.

It was at one time my earnest wish to have visited the Continent, and in that case I might possibly have seen the celebrated discoverer of the "Codex Sinaiticus," and been favoured with the actual inspection of that invaluable monument of an early century in the Christian era. It had been indeed carried by the Professor to St. Petersburg, and there made over the Czar by purchase, but it had been brought back again to Leipzig for the purpose of a fac simile transcription. This has been accomplished at the Emperor's expense, and in a style of uncommon elegance. When circumstances put it out of my power to see the original, I was very desirous to see the fac simile. The University of Edinburgh, I found, had purchased a copy at the price of £34.10, but this was soon superseded by the gift of one directly, as I understand, from the Emperor. The spare one was purchased by Principal Candlish, aided by a few friends, for £25, and presented to the New College Library.

With an inspection of this copy I was favoured by the kindness of my friend, the Rev. John Laing, Librarian to the College. It is a magnificent work in four large folio volumes, on the finest paper, and in the finest style of typography. It embraces the whole of the "Codex Sinaiticus," with ample collations from the Cottonian and Vatican MSS., with historical and critical prolegomena, and a variety of miscellaneous illustrations. A German bookseller in Edinburgh told me that I could have the whole work for about £20; but as this was beyond my means, I was obliged to content myself with the Professor's supplementary volume, containing a condensed view of the contents of the larger work, and selected specimens of the Codex. This I purchased for a small trifle, and it is now in the possession of the College Library; and though small, it gives a pretty fair idea of the solid contents of the great work. I should think that were the managers of the Toronto University, or of the Magill College Library at Montreal to apply to the proper quarter, through the Governor General of the Dominion of Canada, a gift of one copy at least would be granted by the Emperor Alexander II.

With the view of promoting the system of Scholarships or Bursaries for all the three Colleges in the Dominion of Canada, I printed and circulated an "Appeal on behalf of the Colonies of the West," my wish being, if possible, to obtain a few "capitalized endowments" of a permanent character. This was found to be rather uphill work; and the only society or body of Christian men who entertained the idea was the "Scottish Reformation Society," who at once made offer, on certain conditions, of two Bursaries of £10 and £5 each, to the three Theological Colleges in the Dominion, and connected with the Presbyterian Church. In each case the conditions have been complied with, and the probability is in favour of their permanence. The subject of competition will be the leading principles of the Protestant controversy; and the manner of conducting the comparative trial is left to the discretion of the Senate in each of the Seminaries.

For the first time, the deputies from Canada managed to get a fair hearing in the General Assembly of the Free Church. On all previous occasions they were thrown into the back ground, and heard at a late hour and by benches nearly empty. We owe it to Dr. Candlish that it was ordered otherwise this time. On the Friday of the "business week," and at eight in the evening, a full house listened to us; and Mr. Cochrane, of Brantford, and I were cordially complimented and thanked by the Moderator, Sir H. Moncrieff, a noble chairman. Three points of importance were pressed on the notice of the Assembly,—our mission to British Columbia, our Red River settlement, and our Gaelic Bursaries. On motion by Dr. Candlish, seconded by Dr. Begg, all these were handed over for consideration to the Colonial Committee, newly appointed, with Dr. Adam of Glasgow at its head. On the Wednesday after the close of the Assembly, I was invited to a meeting of Committee, when a resolution was cordially passed in favor of a renewed and friendly correspondence with the Foreign Mission Committee of Canada in regard to the first and second of these subjects; and as to the third, one Bursary for fifty dollars, engaged for during the present year. It is painful to reflect that the collections for the Colonies have always been the smallest of all, and that for years past the operations of the Colonial scheme have been sadly crippled for want of means. In addition to the Assembly Bursary, one clergyman of ample means, the Rev. Mr. Macdougall, late of Dundee, gave me twenty-five dollars for a second Bursary, and both of these, I expect, will be renewed from year to year.

By the liberality of the Rev. Dr. Charles Brown and a few other friends, I was enabled to arrange with Messrs. Clark of George Street for one hundred copies of the two volumes of "Historical Theology," by Principal Cunningham, to be sold at a reduced price to the theological students at each of our Colleges. The books have arrived safe, and I will be happy to receive orders from such of our young men from 1867 to the present date, who may not have already been supplied. The Messrs. Clark also presented me with 20 volumes of their choice collections of foreign theological literature; and these have been equally divided between the Colleges of Toronto and Montreal, I have also brought with me one hundred copies of the Free Church edition of the "Confession of Faith," which will be at the service of Sessions and Ministers and Students at the rate of one shilling each. The theological and literary stores of our Colleges have also been largely augmented by the presents of books from the libraries of private friends. Some curious articles also, principally Chinese, have been added to our museum.

R. B.

COLLECTION FOR WIDOWS' FUND, AND FUND FOR AGED AND INFIRM MINISTERS.

We beg to remind Ministers and Sessions that the collection for the Widows' Fund, and the Fund for Aged and Infirm Ministers is appointed by the Supreme Court of the Church to be taken up on the 3rd Sabbath of September. It is hoped that there will be a prompt and liberal response to this call. The season has been, on the whole, propitious, and the fruits of the earth have been most abundant. We trust that the people will contribute as God has prospered them.

In regard to the Widows' Fund, it may be mentioned that it was reported to the Synod that there were 19 widows of ministers on the fund.

Since the Synod, short as the interval has been, two ministers have been removed, leaving each a widow. From year to year the number may be expected rapidly to increase. The amount raised by congregational collections and donations last year was \$2730.42; one half of this going to the Fund for Aged and Infirm Ministers. The total amount distributed to the widows and children of deceased Ministers during the year was \$2530.

With reference to the Fund for Aged and Infirm Ministers, it would be difficult to overstate its importance. At the beginning of last year, there were five annuitants, two of whom have been removed by death, viz: Rev. T. Henry, and Rev. G. Murray. Four others have been admitted to the benefit of the fund, all of whom have laboured long and zealously in the service of the Church, viz: Rev. Messrs. Smart, Gordon, Douglas, and McLachlan. They are all advanced in life, one being 85 years of age.

The Committee in charge of the fund, in presenting their report to the Synod, used the following language, which we think well fitted to set forth the importance of this scheme:—

“The Committee very earnestly urge due consideration of the very great importance of this fund, and the urgent need there is for increasing its resources. To all who have made themselves acquainted with it, it must be obvious, that in view of the future, it is by no means in a satisfactory condition. While it has been so far adequate to the demands from time to time made upon it, it is certain that, without very material increase, it cannot long be so. It is high time that it were placed upon a more satisfactory footing. In the course of Providence, a large number of the Ministers must, ere long, be disqualified, partially or wholly, for active service. Yet it is anything but a cheering prospect the majority must have before them, since circumstances have precluded the possibility of making any provision for old age and infirmity; nothing, in short, have many of them to look to but the very scanty pittance which this fund affords, an amount that will scarcely suffice to keep want at bay, unless supplemented from other sources. The correctness of these remarks must be apparent from the large increase of Annuitants now reported, some of whom, your Committee have means of knowing, have little, if anything, to rely upon, beyond this fund, and a small retiring allowance from those to whom they had ministered in holy things. The majority of the congregations can, individually, do little more than decently support their respective Pastors, while fit for labour, so that a retiring allowance from a congregation, to any considerable amount, must be the exception and not the rule. It is only by the continued effort of all the congregations of the Canada Presbyterian Church, and especially of those that are wealthy, and numerically strong, that anything like adequate support can be secured for those servants of God whose lives have outrun their ability for work in His vineyard. Your Committee would therefore appeal, through the Synod, to the members of the Church, in behalf of those who, after having borne “the burden and heat of the day,” are in the course of Providence necessitated to resign their charges; believing that when the case is duly considered, a ready and worthy response will be given, and such aid afforded as will render the fund less dependent on the annual collections of the various congregations. That such appeal is required, there can be no doubt; and while it is hoped that there is a general disposition on the part of the Christian people to bow to the authority of Him who says, that “the workman is worthy of his meat,” it is yet doubtful whether they as fully and practically recognize as equally binding the implied injunction, *to see that the labourers in the Lord’s vineyard be “without care-*

fulness." Even during the season of active labour, the Christian Minister is often harassed by cares for the temporal welfare of his household, and of course his usefulness in such cases is marred. But it is when, in the course of nature, the period of rest from labour has arrived, and when, from the circumstances of the case, it has been impossible to make any provision for old age, that there is the greatest room for anxiety in regard to the things of this life. This state of things in the Church has, doubtless, exerted a malign influence upon the minds of young men desirous of giving themselves to the work of the ministry. When such become cognizant of the straitened circumstances in which many faithful labourers in the vineyard are placed, when no longer able to fill a sphere of public usefulness, it cannot fail to exert an unfavourable influence on their minds, and deter some of them from finally deciding to enter into the ministry. Let the members of the Church reflect upon this, and rest assured that if the Church prove remiss in providing for the comfort, in the evening of life, of those who have occupied "the high places of the field," her interests will suffer by the thinning of the ranks of her ministers, as well as in other ways we do not stop to specify.

The soldier that fights the battles of his country is provided for, after a certain term of service; and surely the community of "the faithful in Christ Jesus" will not considerately entertain the idea of allowing those who have served them well to pine in penury, when no longer able to labour. Some other Churches set a noble example in this matter. It is the more important that the Christian people should have their attention turned to this subject, and that they should view it in a proper light, since they are ever ready to condemn, and properly so, any marked display in a minister of *such a disposition*, as to the things of the world, as must of necessity be cherished in order to make provision for the future.

The Committee earnestly hope that such measures will be adopted as will place this very important fund upon a basis somewhat commensurate with the demands which must ere long be made upon it, and corresponding to the numbers, piety and ability of the members of the Canada Presbyterian Church."

THE MISSION WORK OF THE CHURCH.

That our readers may be able, at one glance, to see what the Church has been doing during the past year, we subjoin abstracts of the reports laid before the last Synod, in connection with our mission work, Home and Foreign, and the training of young men for the ministry.

HOME MISSION.

STATIONS, &c.—There are connected with the committee's operations, 77 mission fields, with 170 preaching stations, and 64 supplemented congregations. These represent 6,222 families, 7,177 communicants, and an average attendance of 19,613—almost 20,000. These mission stations contributed for the support of gospel ordinances among themselves \$27,828, and received in aid \$11,752. That is, the amount raised locally is twice and one-third times as great as the aid received.

As compared with last year, we find the number of mission fields is the same, but we have an increase of 20 stations and 8 congregations, with 1,713 families, 1,022 adult members, and 4,522 of average attendance.

FUNDS.—The present state of the Fund is:—

| | |
|------------------------------------|-------------|
| Balance from 1867-8 | \$2,167.03 |
| Congregational contributions..... | 9,374.38 |
| Grant from Church in Ireland. | 730.00 |
| Other donations..... | 94.61 |
| | <hr/> |
| | \$12,366.02 |
| Paid to Presbyteries..... | \$10,554.24 |
| Contingent expenses..... | 374.93 |
| Balance on hand | 1,436.85 |
| | <hr/> |
| | \$12,366.02 |

This shows that the expenditure of the Committee has been greater than the income by \$730.18, and consequently the balance on hand, as compared with last year, is less by that amount.

It appears that, while the income has only increased by \$354.62 (including the \$730 from Ireland), the increase on congregational contributions being altogether just \$27.61; the expenditure has increased by \$689.66; and hence the lessening of the balance on hand. Of the fifteen Presbyteries, six have advanced in their contributions; Ottawa, Brockville, Cobourg and Paris, in a small degree; Hamilton and Toronto, or Simcoe, to a very satisfactory extent. On the other hand, of the other nine Presbyteries—Montreal, Kingston, Guelph, Stratford and Grey, have come short of last year by sums varying from \$3.70 to \$65. It is to be regretted that Ontario has gone back more than one-fourth on last year's contribution; London nearly a seventh; Huron more than a third. The falling off in Grey is between a third and a fourth. It appears to the Committee only proper that the cause of this falling off should be ascertained and removed. As will be seen from the table, some of these Presbyteries draw heavily on the fund, and it is discouraging to congregations which are exerting themselves to find a falling off in the very sections of the Church where most mission work has to be performed.

The Committee have still to complain of the mere pittance sent by some congregations; being little better than mockery. In the majority of the congregations the amount appears fair, but when analysed, is in reality very inadequate. For example, a large town congregation sends \$179. That is a goodly sum, but there are in that congregation 650 communicants, hence the rate of giving is just about the average for the whole church, 20 cents. Another, a city congregation, pays \$25.83; but that congregation reports 465 communicants, and thus is contributing the miserable sum of almost $5\frac{1}{2}$ cents per member. A country congregation again sends almost \$20, but has 280 communicants, and therefore is giving only at the rate of seven cents per member. There are many congregations doing as much as can be reasonably expected, and for their sakes, as well as for the cause generally, it is desirable that presbyteries should aim at a more equalized and general effort in all the congregations.

Some of the aid-receiving congregations send no contribution, or a mere apology for one, to the Central Fund. This, in the opinion of the Committee, ought to be discountenanced, and they hail with satisfaction the resolution of one Presbytery, to the effect that in such cases the supplement is to be stopped.

On a careful review of the state of the funds, the Committee are of opinion that unless some more liberal spirit be manifested in a large proportion of our congregations, any increase in our missionary operations is impossible. In the report of last year it was said, "Unless there is an

increase in contributions throughout the Church, the Committee must curtail its operations and reduce the grants which have been made." No such increase has taken place; on the contrary, our balance in hand is smaller than last year. It is, therefore, necessary to carry out the proposed curtailment. And with deep regret, the Committee beg to inform the Synod, that in October next it will be necessary to reduce all the grants to supplemented congregations by ten per cent. at least. Should increased contributions next winter enable the Committee to pay the full amounts in April, it may be done, but at present that prospect is not promising.

SUPPLEMENTED CONGREGATIONS.

Of supplemented Congregations there are 64, viz: in Presbytery of Montreal, 8; Ottawa, 3; Brockville, 5; Kingston, 7; Cobourg, 4; Ontario, 6; Toronto, 3; Hamilton, 5; Guelph, 1; Paris, 2; Stratford, 2; London, 8; Huron, 2; Grey 3; Simcoe 5. The total amounts of grants being \$7435, the Congregations themselves raising an aggregate of \$22378; the average stipend from both sources being \$465.

MISSIONARIES.—The list of Missionaries employed by the Church contains the names of twelve ministers who render occasional or regular service in the mission field; two Licentiates; ten Lay Catechists; thirty-nine Students in Divinity and twelve Student Catechists. Each of these Missionaries has been certified to the Committee by some Presbytery.

This shows an increase on last year of one Minister, two Licentiates, six Lay Catechists, seventeen Divinity Students; while in Student Catechists there is a diminution of two. The supply of Missionaries in April last, when six Students from Princeton were added to those of our College, was just about equal to the wants of the Presbyteries as reported. This is a pleasing feature of progress, although it is to be hoped that the still advancing number of stations may require an ever-increasing number of labourers. The number of Ministers who are employed for lengthened periods in Mission districts is slightly increasing, and the Committee suggest to Presbyteries the desirableness of thus securing the services of efficient men in new settlements; while they are prepared to co-operate with Presbyteries in making the stipend at least equal to the average of that in settled charges.

VACANCIES AND PROBATIONERS.

At the beginning of the year there were *forty-seven* vacancies on the list—*twenty-six* were added during the year. There have been *twenty-eight* settlements, and there are now *forty-five* vacancies upon the list. Nine ministers have been translated from one charge to another, and twenty-one have been inducted without translation into vacant charges. Eleven vacancies have been caused by resignations, one by death, and one by disciplinary process; that is, thirteen in all. Of these, twelve are new or revived congregations, and eight have obtained Ministers as distinct charges for the first time.

Of the Probationers on the list in April, 1868, only three were not settled in May, 1869. And of those put on before April 1st, only *one* who has regularly visited the vacancies remains unsettled. Of eleven now on the list, five are in their first quarter. These facts speak for themselves, and afford irresistible evidence that speedy settlements have resulted from the present mode of distribution.

General progress is reported in most of the Presbyteries. The German Mission in the Presbytery of Guelph has been discontinued, and the

Buxton Mission is reported to have the prospect of being at an early date self-sustaining.

On a review of the whole field, the Committee, while impressed with a sense of the importance of the work, feel afraid that many of our ministers and congregations do not give that thought and attention to the subject which it deserves. Much more might be done by systematic effort both in working the field and eliciting the liberality of our people. God seems to be providing the men for the work, and nothing should prevent the Church from doing with her might what God is evidently calling her to undertake. The machinery may not be perfect, yet experience has convinced the Committee that, if faithfully worked, as it now is, the work of missions may be effectively prosecuted in these provinces. Will the Synod then give due consideration to the matters referred to in the report, and take such action as it may deem best for the advancement of this work, so that no part of our country may remain unvisited, and that the languishing places of the fields may be revisited and built up.

FOREIGN MISSIONS.

1. **FIELDS OCCUPIED.**—These are, (1) British Columbia; (2) Red River; (3) Prince Albert, Saskatchewan. Of these, Red River has been occupied by Rev. John Black for 17 or 18 years, British Columbia has been occupied for about 10 years, while Prince Albert, on the Saskatchewan, has been occupied by Rev. J. Nisbet three or four years. Mr. Black had a colleague for some time, Mr. Nisbet, now labouring among the Indians on the Saskatchewan, and after his removal Rev. A. Matheson, now of Osna-bruck, laboured for a time. The Rev. R. Jamieson was the first missionary sent to British Columbia, where he still labours. He was joined afterwards by Rev. D. Duff, now of Brant.

2. **MISSIONARIES SENT LAST YEAR.**—During the past year two labourers were sent out, viz., Rev. W. Aitken, formerly of Smith's Falls, to British Columbia, and Rev. W. Fletcher, formerly of Carlisle, to Red River. The object of Mr. Aitken's mission was, to a large extent, to enquire into the state and prospects of the Colony, and of Presbyterianism therein. Mr. Fletcher went to occupy the field formerly occupied by Mr. Matheson, so that his mission has supplied the void caused by the removal of Mr. Matheson, without adding to the effective strength of the mission, which loudly demands more labourers.

3. **THE WORK AND PROSPECTS.**—(1) In British Columbia the stations occupied have been Victoria in Vancouver's Island; New Westminster, and Nanaimo. Mr. Jamieson, who had been for a time at Nanaimo, had, on the arrival of Mr. Aitken, returned to Westminster. Mr. Aitken was to occupy Victoria, which he did for some time, and then went to labour in Nanaimo. The field in British Columbia is very important, while the prospects of immediate or rapid growth are not very bright. It is believed, however, by those best acquainted with the Colony that the time of greatest depression is past, and that hopes of progress may be entertained. (2) In Red River the work is extending. Five or six stations require supply. Mr. Black, who has borne the burden and heat of the day, is earnestly pleading for additional labourers, as is also Mr. Fletcher, whose labours have been most abundant and highly appreciated. In view of the transference of the North West Territory to Canada, and the opening up of that immense and fertile region to settlement, it seems of vast importance

that additional labourers of character and ability should, without delay, be sent to reinforce the brethren already there.

3. PRINCE ALBERT MISSION, SASKATCHEWAN.—Mr. Nisbet has been labouring among the Red Indians with his usual zeal and assiduity, and not without success. He has, besides the necessary helpers connected with the mission premises, Mr. John McKay, as an assistant, and also a teacher, Mr. McBeath, the salary of the latter being in great measure met by the amounts paid by the parents whose children are taught. The school also includes several children of Indians, and it is the object of Mr. Nisbet to get Sabbath Schools in this country to aid in the education of these Indian children. On the 1st Sabbath of March the sacrament of the Lord's Supper was dispensed, when twenty-one persons sat down at the Lord's table, all of whom, except three, were either Indians, or more or less allied to the Indian tribes. Among those admitted for the first time was an invalid Indian named James, who was baptized by Mr. Nisbet upwards of a year and a half previously. Since his baptism, this convert has been making very marked progress in the knowledge of the gospel. There are other cases which, amidst not a few discouragements, are fitted to cheer the heart of the missionary, and of the friends of the mission.

4. STEPS TAKEN BY THE COMMITTEE WITH A VIEW TO MORE EXTENDED WORK AMONG THE HEATHEN.—In accordance with a pretty general feeling among the members of the Church, that something more should be undertaken with direct reference to the heathen, the committee were engaged during the year in making enquiries in reference to the choice of a field. Correspondence was carried on with H. M. Matheson, Esq., Convener of the Foreign Mission Committee of the Presbyterian Church of England, and also with the Rev. Dr. J. C. Lowrie, New York, one of the secretaries of the Foreign Mission Board of the Presbyterian Church in the United States. A letter was also received from Rev. Dr. Geddie, of the New Hebrides Mission. As the result of their consideration, the Committee recommended to the Synod China, as a field for a mission to the heathen, and that, in carrying on a mission there, our missionaries might co-operate with the missionaries of the Presbyterian Church of England and Ireland. As an encouraging circumstance in the view of undertaking more extended mission work among the heathen, it may be stated that the Convener of the Foreign Mission Committee met with the students of Knox College and of the Presbyterian College, Montreal, and brought before them the claims of the heathen world; and that two students in Toronto, and one in Montreal, intimated their intention of devoting themselves to the Foreign Mission field.

5. FUNDS.—During the year the collections and donations amounted to \$5,179 58, being an increase over the contributions of the preceding year of \$838 40. The contributions included the amount of \$680 50 from Sabbath Schools. The balance from the preceding year was \$3360 29, making a total of \$8539 87. The expenditure was:—for British Columbia, \$2,088 30; for Red River, \$963 85; for Saskatchewan, \$4321 75, (this included a good deal on account of former years); for incidental expenses, printing, &c., \$179,—leaving balance in hand of \$986 97, considerably less than last year. It will be evident that, however desirable it may be to extend the missionary work of the Church, this cannot be done unless there be a very marked increase in the contributions of the Church.

KANKAKEE MISSION.

A Report with reference to this mission appeared in a late number of the RECORD, giving a pretty full sketch of the operations and prospects. The Report laid before the Synod embraced the following points:—

1. *Evangelization.*—At St. Ann's, the church under the immediate care of Mr. Chiniquy has connected with it 130 families, and a communion roll of about 520 members. About 120 members have been lost by emigration, and 40 added by profession of faith, 15 of these being converts from Romanism. In all, 15 families have been brought out of the Church of Rome by the instrumentality of Mr. Chiniquy during the past year, five of these in St. Ann's, the rest in different parts of the country. Besides these, there are others whose faith is shaken in Romanism, and who are asking further information. At Kankakee city, Mr. Demars laboured for the greater part of the year with fidelity, and not without benefit. The place is now occupied by Mr. J. H. Paradis. The Church here comprises 40 families, and 71 communicants; six were received by examination, and there has been a loss of 32 by emigration. The people, though poor, have contributed \$100 for stipend, and \$17 for other purposes. Several other places in the neighbourhood both of St. Ann's and Kankakee have been visited with good effect.

2. *The Collegiate Schools.*—At the date of last report, in May, there were on the roll 220 pupils, with an average attendance of 140. There are three classes, each containing a number of boys and girls. They are taught all the branches of a good education, including reading and grammar in English and French, arithmetic, geography and algebra. The Rev. C. Lafontaine acts as Principal of the School; he is assisted by a young teacher, and there are also female teachers, whose salaries are paid by the Common School trustees. Besides five young men who have been studying at Knox College with a view to the ministry, fourteen have lately given intimation of their intention to devote themselves to the ministry.

At the Sabbath School in St. Ann's there are about 150 scholars, with twelve teachers, and at Kankakee there are from 50 to 60 scholars.

3. *Finances.*—The Receipts from all sources, with the balance from last year, amounted to \$6913 89; and the expenditure to \$7601 04, leaving a balance against the fund of \$687 15. The particulars of the expenditure are as follows: Mr. Chiniquy, stipend and arrears, \$1171 30; Missionaries' salaries and travelling expenses, \$1648; Collegiate Schools, salaries, books, furniture, &c., \$2102 13; Law expenses, \$1535 20; Release of mortgage on Manse, \$455; Committee and office expenses, \$201 50.

KNOX COLLEGE.

The Report of the Board embraced the following points:—

1. *Students.*—In the Theological department there were 29, and in the Preparatory department 40, exclusive of those taking a full University course.

2. *Professors, &c.*—In the absence of Dr. Burns, the Church History class was conducted by Principal Willis. The Rev. J. J. A. Proudfoot, of London, by appointment of Synod, taught the class of Homiletics during the first half of the session. The Rev. Mr. Ure, of Goderich, also entered on his duties as Lecturer on Apologetics immediately after the Christmas holidays, but was soon obliged, by ill health, to resign and return home. His class was conducted in succession by Principal Willis, Professor Caveh,

and Mr. Young. Mr. Young, in accordance with the appointment of last Synod, taught classes in Mental Philosophy, and Greek and Latin. Principal Willis and Prof. Caven conducted their respective classes in Systematic Theology and Exegetical Theology during the entire session.

3. *Boarding House*.—The Boarding House was conducted, as formerly, by Mr. Willing. The Board, in compliance with a request from the students to take some steps in regard to the price of board, agreed to grant Mr. Willing \$150, on condition that the students receive board at the rate of \$3 per week.

4. *Bursaries*.—Several additions were made to the Bursaries during the year, and the thanks of the Board were given to J. Loghrin, Esq, Eramosa, for a Bursary of \$50, to be continued yearly for a series of years for a student in Theology; to the Rev. J. Harris for a scholarship of the same amount, to be afterwards permanently established; to a friend who, through Prof. Caven, presented a valuable prize for excellence in Hebrew; and to Dr. Burns for his efforts in Scotland in behalf of the College in this respect.

5. *Finances*.—The amount received during the year was \$5663 85, and the expenditure was \$6228 27, showing a balance of expenditure over income of \$564 42. There was also a sum of \$1444 83, making the entire indebtedness \$2009 25. The amount received for Mr. Young's salary up to 1st May was \$1274 40.

6. *Endowment*.—The College Board, during the year, appointed a Committee to consider the propriety of taking immediate steps for the endowment of the College. The Committee found that, owing to the unsettled business of the country, the contributions were likely to prove comparatively small. In view of these things, the Board did not feel warranted to mature a scheme, but referred the whole matter to the Synod. The action of Synod in this matter, and with reference to the College Report generally, has already been published.

MONTREAL COLLEGE.

1. *Students*.—The total number of students enrolled at the beginning of the Session was 23, of whom 18 gave attendance in various Theological departments.

2. *Professors*.—The Rev. D. H. McVicar having been appointed by the Synod in 1868 to the chair of Theology, and having accepted the appointment, was inducted into his office by the Presbytery of Montreal on the 3rd Oct. With the view of supplementing his labours and making as full provision as possible for the instruction of students, the Board unanimously appointed the Rev. J. H. Gibson, of Erskine Church, Montreal, to lecture in the department of Exegetical Theology, which he did during the entire Session. With the manner in which all the classes were conducted, the Board expressed their high satisfaction.

3. *Library*.—A catalogue has been prepared, and by the liberality of friends in Canada and the United States 431 volumes were added to the library during the year. Forty-three of these were in the French Language, forming a valuable contribution in the department of Church History and Popish Theology. The Board are anxious to have more works of this class.

4. *Bursaries*.—Fifteen bursaries were open for competition, and were obtained by Messrs. C. C. Stewart, B.A.; R. Whillans; J. C. Cruickshank; D. H. McLennan; F. McLeod; G. Munro; D. D. McLennan; W. J. Dey;

R. McKenzie ; J. Wellwood. Mr. Stewart gained three of the bursaries, but only enjoyed two ; Mr. Whillans gained two, but received the money only for one, such being the conditions attached by the Donors of the Bursaries.

Fifteen Bursaries, from \$50 to \$60 each, are offered for competition next Session.

5. *Finance*.—The amount subscribed for the Endowment Fund is now \$27,734, of which \$16,754 are paid. The total revenue from all sources was \$2,667 84, and the expenditure \$2,138 60 ; leaving a balance in hand of \$529 24. The Board felt gratified in recording this prosperous state of the finance, and of all the departments of the work of the College under its supervision.

6. *Recommendations*.—The Board recommended, (1st) the appointment of two lecturers to co-operate with the Professor next Session, or that the Synod grant leave to the Board to employ such ; (2) the employment of a French Lecturer in Theology for at least three years. The action of the Synod in complying with these recommendations we have already recorded.

Missionary Intelligence.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

As an indication that the Missions of the United Presbyterian Church are extending, we may mention that the last number of the *Record* contains a call for TEN FOREIGN MISSIONARIES, viz: two for Old Calabar, five for India, two for Jamaica, and one for China. It is also resolved to reorganize and concentrate the Jewish Mission.

Mr. Goldie, writing from Creek Town, Old Calabar, refers to a line of steamers from the Clyde, but states that the chief cargo of these steamers is ardent spirits. This is becoming the chief cargo of the mail line also. Mr. Goldie dwells at great length on the great hindrance hence arising to Missionary effort, and to the civilization of the tribes of Africa. The rum cask and the Bible too frequently go in the same ship ; and often it happens that the very men who thus, for their own profits, force intoxicating drinks on the natives, are those who condemn Missions as accomplishing nothing.

In Caffraria, two Caffres had recently been received into the Church, the first fruits of Mission work among the red Caffres.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—The recent letters from the Missionaries in China speak of a time of peace and quietness, with a marked blessing in the preaching of the Gospel.

In Formosa, Mr. Ritchie had the privilege of receiving into the Church by baptism nine persons at Pittao. On the occasion, there was an attendance of from 50 to 60 individuals. Dr. Maxwell has opened a hospital at the capital of the island, and has already four in-patients and twenty out-patients. The converts admitted by Mr. Ritchie at Pittao in Formosa were of various classes and ages, some of them young, some in the prime of life, and one advanced in life. Several of them were first brought into contact with the Gospel through Dr Maxwell, from whom they had received medical treatment.

NEW HEBRIDES.--MISSIONS OF NOVA SCOTIA CHURCH.

A late number of the Home and Foreign *Record* of the Presbyterian Church of the Lower Provinces contains several letters from the Missionaries in the New Hebrides. In the Island of Erromanga, the Missionaries still appear to be objects of hatred and distrust on the part of some of the natives. The following extracts from a letter from the Rev. J. McNair, of Dillon's Bay will give an idea of the state of matters. By the prudent and conciliatory conduct of the Missionary, and the exercise of large hospitality to the natives, some progress appears to be making in breaking down their opposition and hatred; and it is the decided opinion of Mr. McNair that things look much more hopeful than they did a year ago. The Rev. Mr. Gordon is also still in Erromanga, but in another part of the island.

We subjoin extracts from Mr. McNair's letter:

DILLON'S BAY, ERROMANGA, }
18th August, 1868. }

Rev. P. G. McGregor, *Halifax, N. S.*

MY DEAR SIR,—In my last somewhat lengthy letter to you I endeavoured to describe the state of this island until the departure of the Mission vessel on 7th December last, when, at the same time, Mr. Gordon and Mrs. McN. left me for the Colonies. It will, perhaps, not be too much to suppose that you will be naturally curious, if not anxious, to know how the epidemic prevailed, how the heathen behaved, and how the Mission succeeded during the absence of my companions and the vessel, viz., until the 7th of May last, exactly five months after she set sail from this Bay.

Only five days after the departure of the *Dayspring*, I was informed that the chief, *Lifu Nokitian*, from whom I bought a piece of ground for a mission station on the other side, and his speaker, *Savuczi*, who were both on board the *Dayspring*, had fallen sick. Eight days afterwards I was further informed, by a deputation who had just returned from the other side, that great sickness and death were raging there, and that if *Lifu Nokitian* would receive the Missionary they would kill himself. They blamed the *Dayspring* for bringing the disease among them, although they had it a month before her arrival. It would seem Satan gets this poor ignorant people to believe anything he likes, however irrational and absurd it may be.

On 23rd December, about mid-day, one of our young men, *Noolorp*, whispered to me to keep in the house, two bad-looking men being close at hand with their hatchets. In a short time one of them—*Nemelong* by name—made his appearance close to the back door with a tomahawk behind his back, seemingly with no good in view. He was very near my back before I noticed him, but turning round very quickly, I looked him fairly in the face, and with some determination and authority demanded what he wanted, and ordered him to lay down his tomahawk immediately. He sneaked off, muttering with a kind of false smile that the hatchet was not too sharp. A few minutes afterwards, I noticed his companion on the verandah in front of the house, but without a hatchet in hand, although very likely in some corner not far from him, for they are such deceitful wretches.

ALARMS.

About the New Year, Warrace Taki, the chief of these two men, and quite a neighbour, was charitable enough to despatch messengers all round

the island, in order to induce other chiefs to join him in killing the Missionary. A messenger was sent even to *Nakivoli*, the murderer of George Gordon, in order to induce him to try his hand a second time. After receiving such messenger, the chiefs of Unimpang and Bunkhil—*i. e.*, those notorious characters who had very much to do with the murder of the Gordons, (for the two murderers are still living in that neighbourhood)—called a general meeting, at which various proposals and plans were discussed. At length they came to the conclusion that it would not be wise to attack the Missionary, as he had a number of young men and guns about him, but that they should go about and be on the look out; if, happily, they might find some of these young men on the path, they should despatch one or more of them, and then the Missionary might be inclined to leave the island. About the same time, one of these chiefs, by name *Lovo*—a namesake and a cousin of the man who ordered Mr. Gordon to be killed, died, and, as a matter of course, the Missionary must be blamed for his death. They learned that I was in the habit of sitting under the verandah—hence they proposed to hide in the bush close by, and try what they could do to me with the gun. Their plans, however, were scarcely matured when I was informed of the whole affair by an under chief near by, and half brother of the late *Kowiwi*, the murderer of John Williams. I was no sooner made aware of their plans, than I had barricades put up at the corner of the verandah, and bush cut down and burned, in order, if possible, to defeat their object. During these months I was not unfrequently waited on by one deputation after another of our own young men, saying that the heathen, and especially Warrace Taki's men, were coming to kill and eat us at last. I got somewhat disgusted with this eloquent language about killing and eating, and asked them directly what were they afraid of? Did they not believe that Jehovah was sufficient to defend us? Did they really believe that the heathen were in earnest? If so, to go and tell them that I should be glad to see them; but they must allow the heathen to come to our door to fight us, and when they did really come, and were determined to have us killed, then I should be inclined to show them how to fight properly, if they did not know, for that I was not afraid of the heathen. Further, as a general rule, they must inform the heathen that none of them would be allowed to carry their hatchets close to the Mission house, and if any of them then wish to see the Missionary, they must, in the first place, leave their hatchets at some distance, otherwise he would not see them. After some further exhortation, in order, if possible, to make Puritans of them after Cromwell's fashion, *viz.*, "Trust in God, but keep your powder dry, boys," I succeeded in getting rid of the deputation annoyance, and not many weeks had elapsed until I was told that the heathen were terribly afraid of us, for they had noticed that we were on our guard, and quite ready for action.

FIJI.

The Missionary intelligence which we present in our pages is generally connected with Presbyterian Missions. We consider it right, however, as we have space, to give some intelligence in regard to the missionary operations of other Churches, and to the success of the Gospel in other fields than those occupied by Presbyterian Missionaries. The following letter from the *Missionary News* will, we doubt not, be read with interest:—

The Fiji Islands are situated in the south-western part of the Pacific

Ocean, between the meridians of 176° E. and 178° W. longitude, and between the parallels of 15° and 20° S. latitude. A map of the entire group would represent a land and sea surface of about 40,000 square miles.

There are 211 separate islands and islets. Some of the islands are of what is called the coral formation. These are small, low, flat, but very fertile. Other islands—the greater number—are of volcanic structure, and present every variety of outline and of scenery, from the regular to the most rugged and picturesque. There are mountains and hills, rocks and precipices, verdant valleys and swampy plains, gullies and gorges and sparkling water-falls, woods and forests, murmuring brooks and rapid rivers, placid lagoons formed by the coral reefs, and the all-encircling ever-changing sea. Commodore Wilkes, commander of the United States Exploring Expedition in 1838 to 1842, describing his impressions when threading his way among the islands, and approaching Ovalau, near which he intended to anchor the squadron, writes—"So beautiful was the aspect of the Islands that I could scarcely bring my mind to the realizing sense of the well known fact that they were the abode of a savage, ferocious and treacherous race of cannibals." But such he found them, as his narrative amply testifies.

Two of the islands are large, each having a circumference of more than 250 miles. With the exception of some tracts on these larger islands, very little level land is anywhere to be found.

Almost every island is surrounded by a coral reef, either fringing the shore or separated from it by a narrower or wider sea channel. Navigation is difficult and dangerous; and, considering the number of islands in the group, there are few safe harbours in which vessels of large tonnage may anchor.

The climate of Fiji, though not so unhealthy as that of the West Indies, Western Africa, and some other tropical countries, is very depressing and debilitating. The atmosphere is generally humid, and the average temperature is about 80°. Much rain falls throughout the year, and especially during the summer months of January, February and March. Hurricanes frequently occur in these months. High winds and gales are common all the year round. The prevailing winds are easterly. The northerly breezes are distressingly hot. The southerly winds, which occasionally blow, are cool and refreshing. Frost and snow and hail are unknown in Fiji. Day and night are nearly of equal length all the year round.

THE PEOPLE.—About eighty of the islands are inhabited, and the present population is estimated at about 200,000. According to Fijian traditions, the population was much larger five or six generations back; and it is only within the last three or four generations that war and cannibalism have extensively prevailed. These traditions must be accepted as in the stead of authentic history. They are confirmed by many facts which have come to the knowledge of the Missionaries.

The people belong to the darker of the two great Polynesian races. They are robust and well formed, though not capable of long continued hard work. Owing partly to the climate, and partly to their manner of life, they are a short-lived race. The staple food is the same as in other parts of Polynesia, and consists of yams, dalo, banana, bread-fruit and cocoa-nuts. Fish is very abundant.

HEATHENISM.—Thirty-five years ago, the Fijians were in a condition of rude and savage barbarism. They were addicted to war, to cannibalism, to polygamy, to infanticide, to the strangling of widows and aged and

infirm persons. These evils were among the institutions of the country. The people were proud of these customs, which were sanctioned by the chiefs and the priests and the gods.

It is impossible to estimate the number of gods included in the Fijian mythology. The gods may be considered as divided into two classes, as to their nature: 1. Gods originally, and from eternity; and 2. Deified human spirits—chiefs and heroes when embodied and inhabitants of the earth, but now gods, possessing divine attributes, and claiming divine honours. They may be divided into four classes as to their rank, dominion, and power to bless and to punish: 1. Gods known and worshipped throughout the group. 2. Gods of separate kingdoms. 3. Gods of districts or of tribes. 4. Gods of families or of individuals.

An account of the Gods of Fiji would form a dark though interesting chapter in the history of the superstitions of the world. To some of them were ascribed some of the worst passions and propensities of men. | Fijian heathenism, like every other, in its creed and customs was essentially and necessarily a degrading system. The people were treacherous and cruel.

CHRISTIANITY.—The Fijians are being turned “from darkness to light, and from the power of Satan to God.” Fiji is in transition.

The result of the Missionary labour during the past thirty years may be indicated by the following statistics. There are now 109,000 professing Christians; there are 35,000 scholars in the various schools, including adults and children; 47 native assistant Missionaries; 683 native catechists; and 477 local preachers. Above 20,000 are meeting in class as members of the Wesleyan Methodist Society.

Nearly 500 chapels have been erected by themselves; and at least 1000 heathen temples have been destroyed or allowed to fall into ruinous decay, or have been occupied as preaching-places or dwelling-houses.

Multitudes of Fijian believers, having adorned the doctrine of Christ their Saviour, on earth, have been received into His heavenly kingdom.

The native Christians in Fiji provide for the maintenance of the catechists who labour among them; and large contributions are annually made towards the support of the Missionaries. In the year 1862, £1,500 was raised; in 1863, £1,700. In consequence of hurricanes and floods during the past few years, the contributions have been much smaller.

In these results Christian people generally may rejoice, and be thankful to God, the Giver of all good. The Fijians, as a race, may eventually die out; but Christianity has already achieved glorious triumphs among them, and the process of enlightening and evangelizing them is more rapidly progressing than ever.—*Rev. John S. Fordham.*

General Religious Intelligence.

IRISH CHURCH BILL.—The Irish Church Bill is now the law of the land. After all, the lion's share falls to the Episcopal Church. We observe one writer calculates that out of £16,000,000, that Church will retain in various ways about £10,000,000, receiving from £250 to £300 for each of its ministers, while the Presbyterian Church gets from £36 to £39. It is believed, however, that the Irish Presbyterians will accept the measure as one in the main of justice, and of earnest statesmanship.

SPAIN.—The Rev. A. N. Somerville, of the Free Church, is still in Spain. He preached in Madrid, and had some conversation with friends

in regard to the establishment at Madrid for the preparation of evangelists and ministers for Spain, especially for the middle and northern portions. There is such an institution at Seville, under the auspices of the Edinburgh Spanish Evangelization Society.

WESLEYAN METHODIST CONFERENCE.—The Annual Conference of the English Wesleyans has recently been held in Hull. The increase of members for the year had been reported as 13,971.

THE ŒCUMENICAL COUNCIL.—Of Bishops and Archbishops who are to have seats at the coming council at Rome, the whole number is 922, of whom above 600 belong to the Latin races. All these divines are subjects of the Pope first, and will obey his orders before they listen to the temporal laws of their respective sovereigns. The coming council is causing much discussion among the Continental States.

ITALY.—In Italy there are nearly 100 evangelists, and the work is making steady progress. A missionary work has been begun at Kars.

REJECTION OF A BISHOP.—A majority of the Synod of Dunedin have decided against the reception of Dr. Jenner, who was sent out, duly consecrated, from England. Dr. Jenner is suspected of strong ritualistic tendencies.

SUCCESSOR TO DR. JAMES HAMILTON.—The congregation of Regent Square church, London, have united in a call to Rev. J. O. Dykes, formerly colleague to Rev. Dr. Candlish, and who more recently has been labouring in Australia.

RUSSIA.—The Emperor of Russia has recently abolished the hereditary character of the priesthood, numbering, with their families, nearly 700,000. The object is to raise the social status of the clergy. Each parish is to have an incumbent and a "Psalmist." The office of "Psalmist" is important, as no instrumental music is permitted.

REV. DONALD FRASER.—We observe that the Rev. D. Fraser, recently in Canada, has returned in safety to Inverness. He has just introduced a change in the mode of conducting public worship in the Free High Church. The forenoon service is held as usual, but the afternoon service is exchanged for one at half-past six in the evening. There is still a meeting in the afternoon, but it is devoted exclusively to prayer, praise, and the reading of the Scriptures.

REV. WILLIAM COCHRANE.—Before Mr. Cochrane left Paisley, his native town, on his return to Canada, he was invited to a complimentary soiree in the hall of the Free Middle Church. The pastor of the church, the Rev. W. Fraser, presided. An address was presented to Mr. Cochrane, signed by the ministers and office bearers of the congregation, most of them having been associated with Mr. Cochrane in various departments of christian work before he had left his native town.

From Ecclesiastical Intelligence.

CALLS.—The Rev. W. McConnell has been called by the congregation of *Orangeville and Mono Mills*; the Rev. W. Grant by the congregation of *Tiverton*; Rev. A. Farquharson, of Glace Bay, Cape Breton, by the congregation of *Greenock*; Rev. J. Thoin, M.A., by the congregation of *Enniskillen*.

INDUCTION.—ELORA, KNOX'S CHURCH.—Rev. A. D. McDonald has been inducted as Pastor of this congregation. Rev. R. Torrance preached and presided; Mr. Smellie addressed the minister, and Mr. Barrie the people. At the close of the public services, an address was presented by the congregation to the Rev. R. Torrance for his important services during the vacancy. He was also presented with a purse containing \$72. The Treasurer also placed in the hands of the Pastor the sum of \$390, being the amount of stipend up to the end of the current year.

SOUTH KEPPEL.—The Rev. D. J. McInnes was, on the 28th July, ordained and inducted as Minister of the congregation at South Keppel. Rev. A. McLennan preached and presided; Rev. A. Telnie addressed the Minister, and Rev. T. Stevenson the people.

WOOLWICH AND HAWKSVILLE.—In consequence of the translation of Rev. Edward Graham to Milwaukee, the congregations of Woolwich and Hawksville have been declared vacant.

COLUMBUS AND BROOKLIN.—The Treasurer of the congregation of Columbus and Brooklin writes to us that the stipend paid to their minister for last year was \$895, making total contributions for strictly congregational purposes \$1108 64. Making an allowance for an error in the amount for Home Missions, the total amount for all purposes was \$1272 22. The writer adds that the fact that the congregation exceeded the amount promised as stipend by the sum of \$295 may be regarded as affording some evidence of the estimation in which their Pastor is held.

PORT HOPE.—A correspondent in Port Hope states several facts as illustrative of the progress of the congregation. Not only was the membership of the Church very largely increased during the pastorate of the Rev. D. Waters, LL. B., but a large debt was paid off and a considerable sum spent in improving the church edifice. The congregation now give a stipend of \$1,000 per annum, paid quarterly in advance, and have secured a manse at a cost of \$1,400, the whole amount being raised by subscription and paid.

HOME MISSION COMMITTEE.—The Rev. D. Waters, who was Convener of the Committee for the nomination of the standing Committees at last Synod, has called our attention to the fact that, in the printed minutes, there is the omission of the name of Rev. Alex. Young, as a member of the Home Mission Committee. The printed list is an exact copy of the list given to the Clerks of Synod, but Mr. Waters states that in the original list, and as the Committee was appointed by the Synod, the name of Mr. Young was included. Mr. Young's name is added to the Home Mission Committee accordingly.

MINUTES OF SYNOD.—The Minutes of Synod have been issued. We trust that Clerks of Presbyteries and others who have received them will see that the parcels are forwarded to the several congregations.

COMMUNICATIONS DEFERRED.—Some communications are deferred for want of room.

MEETING OF COMMITTEES.—The Home Mission Committee will meet in Knox College, Toronto, on Tuesday, 5th Oct., at 2.30, p.m.; the Knox College Board and Foreign Mission Committee will meet on Wednesday, 6th. Intimation will be sent by circular to members.

Proceedings of Presbyteries.

PRESBYTERY OF MONTREAL.—This Court met at Montreal, 11th and 12th August, 1869; the Rev. John Eadie, Moderator.

Inter alia.—The Quarterly report of the Presbytery's Home Mission Committee was read, and action taken thereupon. In accordance with a petition presented by the congregation of Vankleekhill and East Hawkesbury, the Presbytery agreed to meet at Vankleekhill, 25th August, instant, at 6 o'clock, p.m., to moderate in a call. The Clerk was instructed to prepare a Roll of Presbytery for the approaching meeting of the Synod of Montreal; and a Committee of arrangements for said meeting was appointed.

A Committee appointed to hear an Exegesis read by R. H. Hoskins, reported favourably, and it was resolved that he be duly certified to the General Assembly's Board of Examiners; and, after passing the usual trials, John M. Munro was in due form licensed to preach the Gospel.

The Clerk was instructed to send to the Session of Knox Church, Montreal, a copy of the Synod's decision anent the Reference of the Presbytery respecting the use of instrumental music in Knox Church, Montreal. Notices of certain motions having been given, and next ordinary meeting of Presbytery fixed for the first Wednesday of October, at ten o'clock, a.m., in Knox Church, Montreal, the Presbytery closed its diet with the Blessing, pronounced by the Moderator.

JAMES WATSON, *Presb. Clerk.*

PRESBYTERY OF BROCKVILLE.—At Brockville, Tuesday, Aug. 3rd, 1869, the Presbytery of Brockville met in its regular quarterly meeting. The following items of business of general interest may be noted.

Mr. Matheson was appointed Moderator for the ensuing year.

Rev. J. Jones tendered his resignation of the pastoral charge of Brockville, and a special meeting was appointed for 31st inst., at Brockville, to consider the same.

The appeal of Mr. J. T. Breeze, against proceedings of the Brockville Session in his case, was considered, when the following Deliverance was given: Resolved, 1.—That the sentences passed by the Session are hereby declared null and void, inasmuch as the greater part of the proceedings have been against the constituted procedure of the Church. 2. That the conduct of Mr. Breeze in printing a poem, defamatory of the character of his minister, apparently with the intention of circulating it, is not to be justified under any circumstances, and that he be suspended from the ordinances of the Church *sine die*.

Against the latter part of this finding (2) Dr. Boyd and Mr. Burton asked and obtained leave to record their dissent.*

PRESBYTERY OF OTTAWA. This Presbytery met in Pembroke on Tuesday, the 3rd Aug. The Rev. John McEwen, Moderator. There were seven ministers and four elders present. The opening sermon was preached by Mr. Crombie. The first sederunt was occupied with the visitation of the Pembroke Congregation. In respect to it, the Presbytery adopted the following deliverance.

"The Presbytery having completed the Presbyterial visitation of the congregation of Pembroke, agreed unanimously to express, as they hereby do express, their cordial satisfaction with the spiritual and financial condition and progress of the Congregation, the zeal and faithfulness with which the Pastor discharge his duties—the sustaining and diligent co-operation of the Eldership—the orderly

* Mr. Breeze here lodged with the Clerk of Presbytery an appeal to the Synod against the action of the Presbytery.

and hearty diligence of the finance committee. They would notice with special commendation the mode of weekly offering adopted by the congregation and their efforts after systematic giving to the cause of the Lord, the interest taken in the young, both by Sabbath School and Young Men's Christian Association; their efforts after increased liberality in supporting their Pastor, and determination to clear off their indebtedness without delay. Finally, the Presbytery would commend both Pastor and people to the grace of God, praying that they may be enriched more and more with all temporal and spiritual blessings, and may continue to strive together to advance the Redeemer's kingdom, in the highly important centre where Divine Providence has ordered their lot.

There was produced and read a call addressed to Mr. Wardrope, of Knox Church, Ottawa, by the congregation of Chalmers' Church, Guelph. It was agreed to hold an adjourned meeting at Ottawa on the 25th inst, for its consideration, and that all parties be cited to appear for their interests.

A petition was presented from the members and adherents of the congregation of Duncanville, praying to be united with Gloucester. The petition was laid upon the table until the meeting on the 25th inst., when all the parties interested will be heard.

A petition was also presented from the congregation of Carleton Place, praying that such an arrangement of the labours of their pastor be made as will enable him to give them a service every Sabbath, instead of one every two weeks, as heretofore. Mr. Crombie, Mr. Burns and Mr. Yuil were appointed a Committee to meet with parties, gather information, and report at the meeting in Ottawa.

Mr. White, of Wakefield, called the attention of the Presbytery to a remarkable movement which has taken place among the Roman Catholics in the Township of Masham. Some 12 or 15 heads of families had signed and put into the hands of the priest a declaration stating their belief in the Protestant religion, and their determination to leave the Church of Rome. Though every effort had been put forth to cause them to retract, they still remained firm, and a large number had attended the services of a missionary from Point Aux Trembles, who visited them some time ago. As it was understood that Mr. Chiniquy was to be within the bounds of the Presbytery in October, it was agreed to request him to visit that district at that time.

The Presbytery adjourned to meet in Knox Church, Ottawa, on the 25th day of the present month at 2 o'clock, p.m. JAMES CARSWELL, *Presb. Clerk.*

PRESBYTERY OF ONTARIO.—On the 21st July, the Presbytery of Ontario met at Newtonville for the induction of the Rev. Arch. Cross to the pastoral charge of Newtonville and Newcastle. The Rev. Alex. Dawson preached the sermon, the questions of the formula were put and the induction prayer offered by Rev. J. R. Scott, Moderator, and suitable addresses were delivered by Rev. A. Kennedy and Rev. Geo. Jamieson to the minister and people. Mr. Cross enters upon his new charge with very encouraging prospects; although one portion of the charge has suffered considerably of late, both by death and removals, particularly of office bearers, there are others, and not a few able and willing, to sustain the cause of God, and strengthen the hands of their minister.

After the special services were over, the congregation retired to richly furnished tables in the basement, where much social intercourse was enjoyed. The wants of nature were amply supplied.

The congregation convened once more in the church for entertainment of a higher nature. Dr. Thornton was called to the chair, and addresses were delivered by him, Rev. Mr. Cleghorn, Wesleyan, Rev. A. Cross, Rev. W. Donald of Port Hope, and Mr. Vincent, student Knox College.

The Presbytery met for business after the induction services were over. An application was received and granted for the moderation of a Call, by Erskine church and Claremont congregations, Pickering; also by that of Enniskillen.

Dr. Thornton, who had been appointed to dispense the Lord's Supper to the former at an early day, was also appointed to moderate, should the congregations then be ready to proceed; failing which, Rev. A. Kennedy was appointed to attend to it. Mr. Smith was appointed to moderate at Enniskillen.

Mr. Smith was also appointed moderator of Presbytery, in room of Mr. Scott, whose term of office had expired. The attention of the Presbytery was occupied also with a petition from parties in and around Williamsburg, in the township of Cartwright, praying to be erected into a station to be supplied in connection with Enniskillen. The commissioner was heard in support of the petition; the names appended to which, he intimated, represented over 20 heads of families, and about 30 members, four of whom were already in connection with Enniskillen. Mr. Windell opposed the granting of the application, as injurious to the interests of his Cartwright congregation. After deliberation, a committee, consisting of Dr. Thornton, Messrs. Lawrence and Edmondson, was appointed to investigate the case, and ascertain the cause or causes giving rise to the movement; and the congregation of Cartwright were cited to appear for their interests at the second meeting of Presbytery.

The Presbytery again met at Ashburn on 3rd of August, when there was a full meeting. The attention of Presbytery was turned to the fact of the removal by death of the late Rev. H. Campbell, of Manilla, on the 23rd of July. Mr. McArthur was associated with the clerk to draw up a minute, expressive of the mind of the Presbytery respecting the event. Mr. Binnie intimated that he had, in accordance with the wish of several members of Presbytery present at the funeral, preached the funeral sermon on Sabbath last, and declared the pulpit vacant. The Presbytery sustained this procedure. The minute subsequently adopted was to the following effect: "That this Presbytery desire submissively to 'mark the doings of the Lord,' in his dealings toward them in this sad event, and to feel solemnly admonished by the removal of one of their number from his work in the Church below, so soon after they had been called upon to record the removal of another much esteemed brother. And they embrace this opportunity to bear testimony to the amiability and substantial worth, the christian and ministerial character of the deceased bro' to his single-mindedness and devotion to his Master's work; and while deeply regretting their own loss, yet rejoice to feel assured, that though absent from them, he 'is present with the Lord.' The Presbytery, at the same time, express their condolence and deep sympathy with his afflicted widow in her sad bereavement, as well as with the people of his late charge, now bereft of pastoral care."

Mr. Smith reported that he had, on the preceding day, moderated at Enniskillen, when a call was cordially given to the Rev. James Thom, Lakefield. The call was considered and sustained, and Dr. Thornton and Mr. Smith, ministers, with Mr. James Burns, elder, were appointed to prosecute the call before the Presbytery of Cobourg.

Messrs. Scott and Douglas were appointed to visit and report upon the Presbytery's mission field in the northern townships. Mr. Dawson reported on behalf of the committee, previously appointed, to examine Mr. John Ratcliff, with a view to his entering Knox College next session, to the effect that they were highly satisfied, and Mr. R. was recommended to go forward with his studies.

R. H. THORNTON, *Clerk Pres.*

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held in the usual place on the 3rd of last month, when seventeen ministers and five elders were present. Mr. Gregg was appointed moderator for the next twelvemonth, and he took the chair accordingly. Application was made by the united congregations of Orangeville and Mono Mills for the appointment of one to preach and moderate in a call. Salary proposed by the congregations, \$450. The prayer of the Congregation was granted, and Mr. Christie was appointed to

preach and moderate on the 16th of the month. It was also agreed to apply to the H. M. Committee for a supplement of \$100, so as to make the entire salary \$550. It was further agreed to hold a special meeting of Presbytery at Brampton on the 24th of the month, for the purpose of disposing of the call, and taking any other action in connection therewith. In pursuance of a late enactment of Synod, that each Presbytery should require a discourse every year from each student within its bounds, Mr. Breckenridge was appointed to prepare a discourse on the Perseverance of the Saints; Mr. McDiarmid on the Nature and Extent of the Atonement; Mr. McKay on the Personality and Divinity of the Holy Spirit; Mr. Hughes on the Work of the Spirit in the Application of Redemption; and Mr. Tray on the Distinction between the Law as a Covenant, and the Law as a Rule of Life. All these discourses to be given in at the next ordinary meeting of Presbytery. A report was read from the Committee appointed at a previous meeting to nominate some members for the examination of students and licentiates on the various subjects prescribed in the rules of the Church. The report was received, and, being amended, the following appointments were made in accordance therewith: Mr. Campbell to examine in Latin, Professor Caven in Greek, Mr. King in Hebrew, Mr. Dick in Philosophy, Principal Willis in Theology, Mr. Gregg in Church History, Mr. Monteath in Church Government, Mr. Glassford or Mr. Wallace in Personal and Practical Religion. In harmony with a resolution passed by the Synod at its late meeting, the Presbytery appointed Mr. Gregg to represent it as corresponding member on the Foreign Mission Committee. Mr. Wallace having suffered of late in respect to health, and having been advised to seek after rest for some time, arrangements were made to supply his pulpit. Some further business was transacted, not requiring public notice. The next ordinary meeting was appointed to be held in the usual place, on the first Tuesday of October, at 11 A. M. R. MONTEATH, *Pres. Clerk.*

PRESBYTERY OF COBOURG.—The Presbytery of Cobourg met at Port Hope on Tuesday, the 3rd of August. There were present 13 Ministers and 5 Elders.

There was read a very interesting report from Mr. J. Somerville, of his missionary labours in the townships of Burleigh, Anstruther, Chandos and Cardiff. He reports a considerable increase in the number of members and adherents of our Church there, and a very strong desire on the part of the greater portion of the population for as regular preaching as possible from a missionary of our Church. A subscription list has, for the first time, been made up; it promises the sum of \$23.

The report of Mr. Peter Scott's labours at Perrytown, Oakhills and Kendall, shows that he is working with zeal and efficiency.

Mr. J. L. Murray read a report of his visit and dispensation of the ordinance of baptism and the Lord's Supper at Minden, Haliburton, Kinmount and associate stations. The report presented a very encouraging view of the state and prospects of the field there, and made it manifest that Mr. W. Reeve and Mr. D. Millard are labouring with heart and power in the service of Christ there.

The thanks of the Presbytery were given to Mr. Murray for his diligence and his excellent report.

Various appointments were made for supply of ordinances to Mission Stations.

It was agreed to endeavour to employ Mr. Reeve for another year at Minden, Haliburton, &c., and to ordain him.

It was resolved to take steps to ordain Elders in Minden, &c.

Mr. D. Beattie was appointed to dispense the Communion at Warsaw on Sabbath, the 17th of Oct.

The next meeting of Presbytery was appointed to be held in Peterboro, on the first Tuesday of September; students to be then examined for going up to College.

The Presbytery revised its list of Mission stations and supplemented congre-

gations. It was resolved that the supplements to the Minden and Kinmount field, to Warsaw and Burleigh, &c., be at the same rates as last year; Burleigh, Chandos, &c., to be expected to pay at the rate of \$2 a Sabbath.

Mr. Roger was appointed to visit the congregations in Verulam, and urge an increase in their contributions to their pastor's stipend to the amount of \$50. In the meantime the supplement shall continue the same as last year. The supplements to Percy and to Campbellford are to continue the same as last year. It was resolved to apply for a supplement of \$200 for Fenlon Falls and Somerville—the amount originally applied for, but refused, and only \$150 granted. The name of Mr. Ewing was added to the Presbytery's H. M. committee.

Mr. Lothead stated that \$50 of stipend were still due him by Perrytown. The clerk was instructed to send an extract minute of this statement to the treasurer of Perrytown congregation, requesting him to report thereupon to the Presbytery at its next meeting.

A committee, consisting of Messrs. Laing, Smith and Duncan, was appointed to draw up a scheme of missionary meetings, and report at the next meeting of the Presbytery.

Messrs. Duncan, Smith and Murray, Ministers, and Messrs. Johnson and Pringle, Elders, were appointed a Finance Committee, to report to next meeting of Presbytery upon the financial state of the congregations of the Presbytery, as ascertainable from the minutes of Synod.

The Presbytery occupied the evening sederunt, from 7.30 till 10 o'clock, in a conference on the state of religion.

A committee, consisting of Messrs. Smith, Laing and Duncan, was appointed to draft some practical suggestions for the guidance of a conference on the state of religion at the next meeting of the Presbytery.

JAMES THOM, *Clerk of Pres.*

PRESBYTERY OF HURON.—The Presbytery of Huron held a regular meeting in Kincardine on the 13th and 14th days of July. There were present 13 ministers and 5 elders.

The Rev. Geo. Brown was chosen Moderator for the ensuing six months. A letter was read from the Rev. Wm. Inglis, declining the call addressed to him by the congregation of Seaforth. The Financial Returns were examined, and it was felt that congregations should be urged to contribute more liberally to the various schemes of the Church. A committee was accordingly appointed to consider the best mode to induce congregations to increase their contributions.

Mr. Fraser was appointed to moderate in a call at Tiverton on the 28th inst., and Mr. Matheson at Greenock on the same day. A special meeting of Presbytery is to be held in Kincardine on the 9th day of August for the purpose of sustaining said calls. The Revs. Walter Inglis and John Stewart being present, were invited to sit and correspond. Mr. Forbes, on leave being asked and granted, withdrew his resignation. An Extract of Minute of Synod, in terms of an application from this Presbytery, was read, authorizing the Presbytery to superintend Mr. William Ferguson's preparatory studies with a view to the Ministry. The Session records of the congregations of North and Centre Bruce, of Culross, and of Lucknow, were examined and attested. Reports on Ministerial sustentation and on Sabbath Schools were given in by Mr. Fraser, and approved of. The Report on Sabbath Schools shows a growing interest in that nursery of the Church.

Mr. Hastie's resignation of Eadie's Station was accepted. Mr. Brown was appointed Interim Moderator of the Session of Eadie's, and to declare the pulpit vacant. Messrs. Ross and Logie were appointed a committee to examine students—Mr. Ross Convener.

Missionary Reports were read and approved of. Mr. John Abraham read a discourse before the Presbytery. The discourse was cordially sustained. Mr. Ure was appointed the Presbytery's corresponding member of the Foreign Mis-

sion Committee. Moderation in calls were granted to Seaforth and to McKillop No. 2. Leave of absence was granted to Mr. Forbes for three Sabbaths.

The list of weak congregations and Mission stations was revised, and it was agreed to make no change in the meantime. The appointments for the ensuing quarter were then made, after which the Presbytery adjourned, to meet again in Knox Church, Goderich, on the last Tuesday of September, at 11 a.m.

ARCH. MACLEAN, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery held its first meeting at Owen Sound, on the 13th and 14th days of July. An extract minute of the Records of Synod was read constituting this Presbytery by the division of the Presbytery of Grey into two. Mr. Bremner, of Paisley was appointed Moderator, and in his absence, Mr. Cameron took the chair. Mr. Frazer was appointed Presbytery Clerk, and Mr. Stevenson Treasurer of the Funds of the Presbytery. Messrs. Tolmie, Bremner and Frazer were appointed a Home Mission Committee till next meeting.

A reference from the Session of Port Elgin congregation as to a case of marriage with a deceased wife's sister was brought before the Presbytery, and the papers read in the matter. It was found that the papers and parties were all regularly before the Presbytery. Mr. Dewar moved, seconded by Mr. Stevenson, that the case be not entertained by the Presbytery for judgment, as sufficient reason has not been shown for its being so referred by the Session. It was moved, in amendment, by Mr. Tolmie, seconded by Mr. Smith, that the reference be sustained, and that the court proceed to the consideration of the matter. After discussion, Mr. Dewar was allowed to withdraw his motion, and Mr. Tolmie's amendment became the motion. Mr. Dewar then moved, seconded by Mr. Stevenson,—Inasmuch as it does not appear from the documents before the Presbytery, or from the verbal explanations given, what was intended by the suspension of Mr. Kennedy by the Session of Port Elgin, that it be resolved to send the reference back to the Session, to bring the matter forward in a more regular and formal manner. Mr. Frazer objected to the amendment as out of order, inasmuch as it was already recorded that the papers and parties were all regularly before the court. The point of order being carried against him, Mr. Frazer dissented. The vote being taken, the motion by Mr. Tolmie was carried, and the case proceeded with. Mr. Frazer, moderator of the Kirk Session, and Mr. Ross, elder, were heard on behalf of the Session. Mr. Kennedy was also heard. It was moved by Mr. Stevenson, seconded by Mr. Dewar, that, inasmuch as it appears the Session of Port Elgin has suspended Mr. Kennedy from communion and from office, it be declared that, according to the late decisions of the Supreme Court, it was fully justified in doing so; but further, that inasmuch as such marriages as that contracted by Mr. Kennedy are openly vindicated by many office-bearers of this Church, the Presbytery decline to proceed to any further censure. Mr. Tolmie moved an amendment, which was not recorded. Mr. Frazer then moved, seconded by Mr. Gauld—The Presbytery, having heard the case, and duly considered the matter, adhere to the Standards of our Church, and the decisions of the Supreme Court, in such cases, and declare the parties no longer members of the Church. The vote being taken, the amendment by Mr. Frazer was carried, five voting for the amendment, and two for the motion. Mr. Tolmie entered his dissent. Messrs. Stevenson and Dewar entered their dissent as follows: We dissent from the decision in so far as it cuts off Mr. Kennedy entirely from the Church. The decision of Presbytery being intimated to Mr. Kennedy, he protested, and appealed to the Synod, for reasons to be given in. Messrs. Gauld and Frazer were appointed a committee to prepare answers to these reasons.

The ordination of Rev. D. J. McInnes, at South Keppel, was appointed to take

place on the 28th inst., Mr. McLennan to preach and preside, Mr. Tolmie to address the minister, and Mr. Stevenson the people. Parties were appointed to dispense the sacraments, in various Mission Stations.

ALEX. FRAZER, *Clerk of Pres.*

PRESBYTERY OF SIMCOE.—The Quarterly Meeting of this Presbytery was held in the Barrie Presbyterian Church at eleven o'clock, a.m., on Tuesday, the 3rd August. Nine Ministers and six Elders were present.

A large amount of business was transacted in a harmonious and agreeable manner. Among the matters considered, the following may be stated as of special interest: Mr. T. Wightman was appointed Moderator of Presbytery for the ensuing twelve months, in room of Mr. W. Fraser, of Bond Head, whose term of office had expired. Owing to the admirable way in which Mr. Fraser performed the duties of the chair, and also from the fact of his being the first Moderator, a special vote of thanks was tendered to him.

The case of Willis Church, Oro, was next considered, and, after considerable discussion, Mr. Johnston gave in the resignation of his charge. It was accepted, and directed to take effect from the 25th September next. Regret was expressed that circumstances should have constrained Mr. Johnston to resign so soon after his settlement.

A more pleasing item of business was the division into two separate charges of the Congregations of Mr. Hislop, of Essa, which have increased from 4 to 6. The difficulty in deciding arose chiefly from the whole six wishing a continuance of Mr. Hislop's services, and from the entire matter being referred to the Presbytery by pastor and people.

A minute of Synod was read, stating that Mr. Knowles had been transferred to the newly-formed Presbytery of Durham. Regret had been expressed at a previous meeting at the loss of so zealous and devoted a co-Presbytery.

The congregations indebted to the Presbytery Fund were requested to hand in, without delay, the amounts of their indebtedness.

Arrangements were made for dispensing the Communion to various Mission Stations.

Authority was given to moderate in a call at Bradford and West Gwillimbury.

The Supplements to Congregations and Grants to Mission Stations from the Central Fund were considered and revised.

Mr. Gray gave in his resignation of Esson Church, Oro, on the pleas of ill health and physical inability to undertake efficiently the charge of his present large field of labor.

The resignation was ordered to lie on the table till next ordinary meeting of Presbytery; and all parties concerned were requested to be notified to appear for their interests.

The subject of the state of religion was postponed till next regular meeting, from the want of time to consider it in all its important bearings. That meeting was appointed to be held in the Barrie Presbyterian Church, on Tuesday, the 2nd November, at eleven o'clock, a.m.

Should any business emerge in the meantime, permission to meet will be asked from the Synod of Toronto, during its meeting in October next. The meeting was closed with the benediction.

JOHN GRAY, *Presb. Clerk.*

PRESBYTERY OF CHATHAM.—This newly formed Presbytery held its first meeting in Detroit on the 29th day of July. There were present 10 Ministers and 2 Elders. Letters of apology for absence were read from Dr. Burns and Mr. Waddell.

Mr. C. Chiniquy was appointed Moderator for the next 6 months. Mr. R. H. Warden was elected clerk, and Kenneth Urquhart, Esq., of Chatham, treasurer.

A Home Mission Committee was formed, consisting of Messrs. Kemp, Walker and Warden:—Mr. Warden, Convener.

Arrangements were made for defraying this Presbytery's proportion of the London Presbytery's debt. A petition for organization was read from the Dover Mission Station. The prayer was granted, and Mr. King of Buxton deputed to organize a congregation there, as also at Wallaceburgh; with authority to dispense the Sacrament of the Lord's Supper at both places previous to next regular meeting of Presbytery. A committee was appointed for the purpose of examining all students within the bounds, previous to the opening of the Colleges—of this committee, Mr. Kemp of Windsor is Convener; and students are requested to communicate with him in regard to this matter.

A scheme of Missionary meetings, to be held in October, was submitted by the Home Mission Committee and adopted; and deputations were appointed to visit the supplemented congregations within the bounds, with the view, if possible, of decreasing the grants from Central Fund. The Home Mission Committee were instructed to procure the services of a missionary or catechist to labour in Mersea, and endeavour to resuscitate the congregation there. Rev. A. F. Kemp was appointed representative of the Presbytery on the Foreign Mission Committee.

On the evening of the 29th, the Presbytery inducted Rev. G. M. Milligan into the pastoral charge of the congregation of Detroit. Mr. Kemp presided. Mr. King preached from Rom. i. : 5. Mr. Kemp addressed the Minister and Mr. Walker the people. The attendance of the congregation was large, the church being well filled. One pleasing feature of the meeting was the presence of *all* the Ministers of the different Presbyterian churches in the city, two of whom, Dr. Hogarth and Rev. A. T. Pearson, took part in the devotional exercises. Mr. Milligan received a very cordial welcome from the congregation, and enters upon his labours with encouraging tokens of success. Next regular meeting of Presbytery in London, during meeting of Synod. ROBT. H. WARDEN, *Clerk*.

PRESBYTERY OF DURHAM.—This Presbytery met at Carrick, Aug. 3, Mr. Greig, Moderator. Mr. Hay's resignation of the charge of Carrick congregation having been taken up and parties heard, it was agreed to unanimously that the resignation be accepted of. The Presbytery ordered session books to be produced at next meeting. WM. PARK, *Pres. Clerk*.

MEETING OF SYNODS.

By appointment of last Synod, the District Synods will meet as follows :
 Synod of Montreal, at Montreal, and within Erskine Church, on 3rd Tuesday of October, at 7.30, p.m.,—Moderator, Rev. W. Taylor, D.D.

Synod of Toronto—at Toronto, and within Bay Street Church, on the first Tuesday of October, at 7.30, p.m.,—Moderator, Rev. J. Jennings, D.D.

Synod of Hamilton—at Hamilton, and within Knox's Church, on 2nd Tuesday of October, at 7.40, p.m.,—Moderator, Rev. G. Cheyne.

Synod of London—at London, and within St. Andrew's Church, on the 2nd Tuesday of October, at 7.30, p.m.,—Moderator, Rev. D. McKenzie.

As no Synod Clerks are at present appointed, Presbytery Clerks should send roils of their Presbyteries to the respective Moderators, eight days before the Synod meeting.

The Montreal Synod comprises the Presbyteries of Montreal, Ottawa, Brockville and Kingston; the Synod of Toronto comprises the Presbyteries of Cobourg, Ontario, Toronto, Simcoe and Owen Sound; the Synod of Hamilton comprises the Presbyteries of Hamilton, Guelph, Paris and Durham; the Synod of London comprises the Presbyteries of London, Stratford, Huron and Chatham.

Notices of Publications.

The Biblical Repertory and Princetown Review for July. Edited by Charles Hodge, D.D., and Lyman H. Atwater, D.D.

The July number of the Princeton contains the following articles : 1. St. John's Gospel, its genuineness ; 2. Memoir of Rev. John Keble ; 3. Christian Work in Egypt ; 4. Parable of the Kingdom—Matt. xiii. ; 5. The General Assembly ; 6. Proceedings of the Late Assemblies in Reunion, by the junior Editor ; 7. Exposition and Defence of the Basis of Reunion, by G. W. Musgrave, D.D. ; 8. The New Basis of Union, by the Senior Editor ; Notices of Publications ; Literary Intelligence.

A large proportion of the July Review is taken up with the discussion of the Basis of Union. We observe that the senior Editor still feels constrained to vote against the union, not from opposition to union, but from apprehension that the principles for which he has always contended will be endangered. This number contains much that is interesting.

The Day Dawn and the Rain, and other Sermons. By Rev. John Ker, Glasgow. New York: Robert Carter & Bros.; Hamilton: D. McLellan.

The volume before us contains the most readable sermons which we have seen for a long time. The author gives evidence of genius of a high order, in combination with a thoroughly evangelical spirit. The subjects treated are almost all intimately connected with Christian faith and practice, and they cannot be read without pleasure and profit. Few volumes of sermons are, on the whole, superior or even equal to the one before us.

MONEYS RECEIVED UP TO 20th AUGUST.

| SYNOD FUND. | | | |
|--------------------------------|--------|-------------------------------|-------|
| Walkerton | \$7 00 | { Claremont | 8 00 |
| Chippawa..... | 4 36 | { Erskine Ch. Pickering | 3 68 |
| Avonton | 6 23 | { Albion..... | 3 00 |
| Waddington, Am. Cy. | 10 00 | { Vaughan, (less dis.) | 5 76 |
| N. Plympton..... | 4 00 | Derry, west | 2 50 |
| Waterdown..... | 5 20 | Richmond Hill | 8 60 |
| Keene..... | 5 00 | Mono Centre | 2 88 |
| Ashburn & Utica | 10 00 | Chinguacousy, 1st & 2nd..... | 8 00 |
| Cote des Neiges | 5 00 | Fullarton | 5 00 |
| Burns' Church, E. Zorra | 3 00 | Seneca, St. Andrew's..... | 2 17 |
| Wellington Square | 6 00 | Dunnville | 4 16 |
| Westwood | 4 00 | Ainleyville, Knox's | 4 00 |
| Westminster, (less dis.) | 6 00 | { Norwood..... | 3 75 |
| Ottawa, Knox's | 22 00 | { Hastings..... | 4 75 |
| Wardsville | 4 12 | Paisley..... | 5 00 |
| Boston & Milton | 8 43 | Scarboro .. | 14 25 |
| Chalmers' Ch. Dunwich | 4 00 | Warwick..... | 3 00 |
| Markham, Brown's Corners..... | 5 00 | Rockwood | 2 55 |
| “ Melville | 4 80 | Wellesley | 8 00 |
| Fisherville | 3 00 | { Storrington..... | 2 65 |
| | | { Pittsburgh | 2 55 |
| | | St. Sylvester | 3 00 |

| | | | |
|--------------------------------|-------|----------------------------------|--------|
| Brantford, Wellington St..... | 5 61 | Windsor..... | 10 00 |
| Innisfil | 7 69 | Pt. Dalhousie S. S., for Mr. | |
| Ayr, Stanley St..... | 6 80 | Nisbet..... | 12 00 |
| Cooke's Ch. Toronto..... | 40 00 | Friend—for Saskatchewan..... | 4 00 |
| Moore, Burns' Ch..... | 8 24 | Bequest of late H. Young, per | |
| Dumbarton, (less dis.)..... | 9 75 | J. D. Young, Oban..... | 100 00 |
| Barrie | 9 78 | { Widder, (less dis.)..... | 11 52 |
| { Tecumseth, 1st | 1 50 | { Lake Road, (less dis.)..... | 9 60 |
| { " 2nd..... | 1 50 | Bothwell S. S., for Mr. Nisbet's | |
| { Kincardine, west | 2 00 | Mission..... | 5 00 |
| { Pine River | 2 00 | | |
| Harrington..... | 6 25 | | |
| Hullett | 6 00 | HOME MISSION. | |
| St. Vincent, Knox's..... | 6 16 | Chippewa | 5 75 |
| { Widder, (less dis.)..... | 3 49 | Mosa, (less dis.)..... | 35 83 |
| { Lake Road, (less dis.)..... | 2 58 | Wardsville, (Argyle Ch., less | |
| Carradoc, (less dis.)..... | 4 05 | dis.)..... | 15 57 |
| Lobo, (less dis.)..... | 6 95 | Fullarton..... | 5 00 |
| Tilsonburg & Culloden..... | 8 00 | Biddulph, 1st..... | 13 00 |
| McKay's Station, East Zorra... | 1 75 | Perth..... | 61 00 |
| Ingersoll, Knox's..... | 20 00 | Windsor..... | 20 00 |
| Coldsprings..... | 7 00 | Elora, Chalmers'..... | 45 00 |
| West's Corners..... | 5 00 | Friend..... | 3 00 |
| Perth..... | 5 00 | London, St. Andrew's..... | 37 00 |
| Indiana..... | 4 00 | | |
| Elora, Chalmers'..... | 8 00 | FRENCH CANADIAN MISSION. | |
| York Mills..... | 3 00 | Wardsville, (Argyle Ch.) (less | |
| { Georgetown..... | 4 10 | dis.)..... | 8 00 |
| { Limehouse | 3 00 | Wakefield..... | 53 80 |
| | | Dumbarton, (less dis.)..... | 7 42 |
| | | | |
| KNOX COLLEGE. | | KANAKAKEE MISSION. | |
| Walkerton..... | 10 00 | Mrs. Brandon, Cannington..... | 2 00 |
| Avonton | 14 22 | Dumbarton, (less dis.)..... | 7 43 |
| Westminster, (less dis.)..... | 10 00 | | |
| Carradoc, "..... | 16 60 | WIDOWS' FUND, &O. | |
| Biddulph, 1st..... | 6 50 | Elora, Chalmers'..... | 15 00 |
| Friend..... | 3 00 | Ingersoll, Knox's..... | 12 00 |
| English Settlement..... | 20 25 | With rates from Rev. W. Peattie. | |
| | | | |
| FOREIGN MISSION. | | SALARY OF PROF. YOUNG. | |
| Walkerton..... | 10 00 | Elora, Chalmers'..... | 10 00 |
| Melrose and Roslin..... | 17 00 | | |
| Biddulph, 1st..... | 6 50 | | |

RECEIPTS FOR THE RECORD UP TO 20th AUGUST.

J. E., Balmoral; J. W., Canfield; J. K., Rev. A. G., Dufferin; J. S., W. H., Oneida; Subscribers at Avonton, \$4.80; M. Bros., Parkhill; J. C. \$1; W. L., Port Hope, \$2; M. McK., Holyrood; G. S., Woodstock, \$3; G. H., Longwood; A. McT., Cowal; A. G., York Mills; A. K., Brooklin, \$1.20; Rev. D. S., Milton; W. S., Dunnville, \$2.18; Rev. A. B., Blantyre; Mr. P. H. E., Mr. D., Scarboro'; J. A. Walford, \$1.20; W. E., Bluevale; G. G., Westwood; A. E., Widder; J. R., Ravenswood; W. C., \$1, C. C., \$1, London; Rev. D. B., Campbellford, \$2.75; Rev. P. M., West's Corners, \$12; J. R., Dundas, \$1.00.