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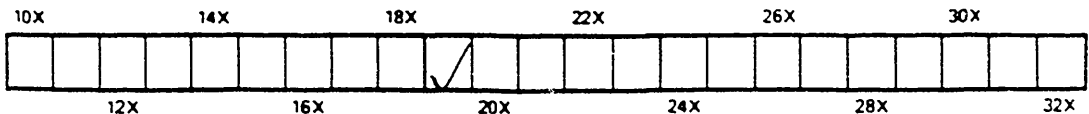
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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 12.

DECEMBER, 1873.

Vol. XII.

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HYMN FOR THE CLOSE OF THE YEAR.

"For what is your life? It is even a vapour that appeareth for a little time and then vanisheth away." James iv. 14.

Travellers through this vale of tears,
 Swiftly pass our fleeting years;
 Vain the pleasures here below,
 Short repose our spirits know;
 But our Father reigns above,
 And protects us by His love.

As the hours of morning light
 Quickly fading from our sight,
 Thus our life soon disappears,
 Childhood, youth, and manhood's years;
 But if spent, O Lord, with thee,
 Calm and bright its course shall be.

Soon our fragile life is gone,
 Flowing on without return;
 Soon it will have passed away,
 As the course of one bright day;
 But if we to Christ belong,
 In His love our hearts are strong.

All is perishable here,
 Vain the joys we hold most dear;
 But a moment they endure,
 Leave us and return no more;
 But in Thee, our heavenly friend,
 Bliss is ours which ne'er can end.

Let our days then hasten by,
 Proving "all is vanity,"
 Though the sun of life decline,
 Though its beams no longer shine,
 In our Saviour's light we see
 The radiance of eternity.—*Malan.*

THE RECORD—NEW VOLUME.

Our readers will observe that this number completes the 12th' volume. With the new volume some changes will be introduced in accordance with the instructions of last Assembly. The principal change will be the dispensing with the coloured cover, so as to reduce the expense without materially lessening the amount of reading matter.

Under the new arrangement the terms will be the following: Single copies per annum, including postage, 55 cents; for a dozen, at the rate of 40 cents each, or \$4.80 per annum; for 100 and upwards, 25 cents each. It will be understood that these terms apply to parcels going to one address, WITHOUT BEING SEPARATELY ADDRESSED. Where the RECORDS have to be separately addressed, although sent in one parcel, the rate will be 50 cents each. Special attention is called to these terms.

One object of the General Assembly in the changes recommended was to promote the circulation of the RECORD, and thus give as wide a circulation as possible to all information on the subject of the Missionary work of the Church; and also to induce Sessions and Congregations to order the RECORD in quantities, and not leave it to individuals to subscribe separately. We urge this matter on the attention of the Ministers, Sessions, and Congregations. An agent (in some congregations, where there are several post offices, more than one may be required) should be appointed in every congregation to receive and distribute its monthly parcel of RECORDS. Where two or more congregations are contiguous, it would be quite allowable to join together, so as to obtain a supply at the cheapest rate.

Payment is understood to be either in advance, or within the first three months.

SUBSCRIBERS IN ARREARS FOR PAST YEARS ARE REQUESTED TO PAY PROMPTLY.

HOME MISSION FUND.

The last General Assembly appointed collections to be taken up in aid of Home Missions, in all the congregations and Mission Stations of the Church (save where Missionary associations are in operation) on the third Sabbath of December.

In view of the importance of the Home Mission scheme, as regards the prosperity and growth of our Church at large, and the unusually pressing demands made upon the funds at the present time, the Committee have deemed it advisable to present a brief statement of the fields embraced, and the sum required to carry on the work, entrusted to their care.

There is great reason for gratitude to Almighty God, for the steady growth of our Home Mission work, and the numerous indications everywhere apparent, that the efforts of our Missionaries and the generosity of our people, have been so largely blessed in recent years. In 1862, the year after the union of the two bodies which now compose the Canada Presbyterian Church, the total number of missionaries, probationers and students was 44; while the number reported to last Assembly is 104. The amount of contributions for 1862 was \$4,614 23 while those of 1873 reached the sum of \$19,022 63. This amount is still very far below, what should be given by the membership of a Church so strong numerically and financially, and very far from the sums given by other evangelical denominations in Canada for the same object. Nevertheless, it shows an increasing interest in the work and encourages the hope, that if our congregations are only regularly and fully informed of our progress and obligations, they will give

most cheerfully of their means, for the extension of the Redeemer's Kingdom in our land.

The fields embraced in our Home Mission work are the Provinces of Ontario and Quebec, with Manitoba and British Columbia. Until last year, the work in British Columbia was under the care of the Foreign Mission Committee, but transferred by the Assembly of 1872 to the department of Home Missions, as geographically lying within the territory of our Dominion, and also in view of the many inviting fields in heathen lands claiming the attention of the Foreign Mission Committee. The work in Manitoba has grown upon us so rapidly during the last three years, that a very large expenditure is needed for that Province alone. The town of Winnipeg, contains a population of 3,500, while immigrants are constantly pushing on to the interior of the country. A very large proportion of the settlers in the new districts are Presbyterians from Ontario, having special claims upon the sympathies of the Church in Canada. And as these immigrants for the most part are possessed of but little means, and have many difficulties to contend with in that new country, but little can be expected from them for a considerable time for the support of ordinances, beyond the bare erection of churches and manses. The maintenance of our Missionaries in that Province, must therefore be provided for, almost entirely out of Home Mission Funds.

Without entering into minute details, it may be sufficient to state that the Home Mission Committee provide Missionaries and help to maintain them, in 100 distinct localities in the Provinces of Quebec and Ontario. In Manitoba, they employ six Missionaries and several catechists, and are under obligation to provide for the College established at Kildonan, but which is soon to be removed to the town of Winnipeg. Mr. Jamieson still labors in British Columbia, having four Stations under his charge. As special fields, demanding more than usual attention at the present moment, may be mentioned, the large and destitute district in the Simcoe Presbytery, known as the *Muskoka District*; the Mission Stations on Lake Superior, consisting of Bruce Mines, Sault Ste. Marie, Silver Islet, Prince Arthur's Landing and Fort William; and the new Roman Catholic Mission in Glengarry, within the bounds of the Presbytery of Montreal. In addition to the support of Missionaries, the Committee also supplement the stipends of 60 Ministers regularly ordained over congregations, which are as yet unable of themselves to maintain the stated ordinances of religion.

The supplements granted to congregations and the aid rendered Mission Stations is of necessity but limited. The funds placed at the disposal of the Committee have to be carefully husbanded, and most sparingly distributed. Many necessitous fields are thus left unoccupied, that loudly call for aggressive effort. It is also greatly to be lamented that brethren in the ministry, settled over non-sustaining congregations, are compelled to labor on stipends, *altogether inadequate to maintain themselves and their families in comfort*, and in some cases far below the wages now paid to ordinary workmen in Ontario and Quebec.

The Committee might easily cite special instances that appeal to every Christian heart. They prefer, however to rest the claims of Home Missions upon the liberality of the Church; on the direct command of Christ; and the obligations that devolve upon every professing member to make known the Gospel to his more destitute fellow-men. Our past success in the work of Home Missions, and the vast territory we are called to occupy; God's great goodness to us as a Church, and the abundant means placed within our hands, all demand a conscientious consecration of our substance to the cause

of Christ. As a writer in the *Free Church Record* says :—"Indifference to the work of Home Missions is simply death to us. *We shall inevitably shrivel up as a Church, if we do not expand.* If we are not up and stirring, the ground will be occupied before us, by those in whose evangelical teaching we cannot have entire confidence." Home Mission work is really in a very important sense *the great work* of the Church ; for if the fountain at home is not kept fresh and full, it is impossible that the streams abroad, can be effectually fed from it.

The membership of the Canada Presbyterian Church according to last Statistics is 51,612, not to speak of adherents, who are generally found willing to aid the benevolent schemes of our Church. With such a membership it requires but little calculation to see how easily at least \$40,000 instead of \$20,000, might be raised for Home Missions. Were each member to contribute on an average not more than *one dollar* a year, our Home Mission funds would *at once* reach the sum of *fifty-one thousand dollars* ! There is surely nothing extravagant in such a calculation, nor will any one presume to say that such a contribution to the cause of Christ in this land, would impoverish the giver. "There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat ; and he that watereth shall be watered also himself. He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given will He pay him again."

"Is thy cruse of comfort wasting ? rise and share it with another,
And through all the years of famine it shall serve thee and thy brother ;
Love divine will fill thy storehouse, or thy handful still renew ;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving ; all its wealth is living grain :
Seeds which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy ? Do thy steps drag wearily ?
Help to bear thy brother's burden ; God will bear both it and thee."

In name of the Home Mission Committee,
WM. COCHRANE, *Convener.*

BRANTFORD, Ontario, Nov. 20th, 1873.

P. S.—To enable the Committee with as little delay as possible to wipe off their indebtedness,—now amounting to \$10,000—it is of the utmost importance that Congregations should make their contributions at an early date. *In every case*, the collections in aid of this fund, should be sent not later than the 31st day of March. W. C.

WEEK OF UNITED PRAYER.

JANUARY 4-11, 1874.

The Secretaries of the Evangelical Alliance have issued an address to Christians throughout the world, inviting them, as in former years, to join in the Week of Prayer, in the beginning of January 1874. We subjoin the address, which is signed by the Presidents and Secretaries of the several Branches ; and also the topics suggested as suitable for exhortation and prayer in the successive days of meeting :—

To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours : Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

Beloved Brethren of all Nations,—It is again our duty and privilege to invite you to join in the customary Week of Intercession which for many years

Christians of different nations and languages have agreed to observe.

It is cheering to mark, as the years roll on, how this call to prayer meets with a more general and hearty response, and each successive year is ushered in by a wider and more extended gathering of the children of God around the throne of the heavenly grace.

The remembrance of many hallowed seasons, when our devotions were led by venerated and beloved servants of God, who now rest from their labors, and have exchanged prayer for praise, cannot but endear to us these occasions of cultivating and enjoying the communion of saints.

Nor do the circumstances of the day in which we live permit the thought of relaxing in the earnestness and importunity of our prayers. All around us are symptoms which may well awaken grave and anxious thoughts in Christian hearts. The agitation and unrest of nations, the rise and fall of empires, the rapid and sudden revolutions of opinion, the anti-social and anti-Christian elements known to be fermenting among the masses, the wide-spread diffusion of sceptical ideas, the hostile attitude of modern science towards everything supernatural, the startling developments of an unscriptural and superstitious Ritualism, and, not least, the astute and audacious struggles of Popery to recover its authority over the minds of men,—all together constitute such a plea for prayer as no intelligent and thoughtful mind can fail to recognize. The most effective reply which the faithful disciples of Christ can give to the scornful taunts, "What profit is there in prayer?" is by a more fervent and energetic appeal to Him "that heareth prayer." The most hopeful method of frustrating the pernicious schemes of foolish or wicked men is by engaging the arm of Omnipotence against them. The constant lesson which the Word of God teaches the believer in his warfare with the forces of evil, is, "Fear them not, for they that be with us are more than they that be with them." "God is our refuge and strength, a very present help in trouble. The Lord of Hosts is with us; the God of Jacob is our refuge."

At the same time there is much to excite gratitude and encourage hope. Never was the world so open to the entrance of the Gospel. The ancient barriers of inveterate prejudice have been broken down; Oriental nations are awakening from the deep slumber of ages, and are turning wistful eyes towards the mysterious wisdom and power of the West. The missionary and the Bible enter in with the engineer and the merchant. Be it ours to pray that all these things may fall out to the furtherance of the Gospel; and, while drawing closer to each other and to God, to lift up our united supplications that the glorious Gospel of Christ, who is the image of God, may shine upon the dark places of the earth, and fill the world with the knowledge of his glory.

The following are suggested as suitable topics for exhortation and prayer on the successive days of meeting:—

Sunday, January 4.—SERMONS: The unity of the Christian Church. The real oneness of all true believers. Hindrances and motives to union. John xvii. 21, 22, 23.

Monday, January 5.—THANKSGIVING: For national, domestic, and personal mercies, both spiritual and temporal. CONFESSION: Unworthiness and guilt of our people and ourselves. Dan. ix. 7.

Tuesday, January 6.—PRAYER: For the Christian Church; for the increase of faith and holiness, love, and power; and for the more abundant grace of the Holy Spirit. Col. i. 9, 10, 11.

Wednesday, January 7.—PRAYER FOR FAMILIES: Home and parental influence. Schools, private and public. Sons and daughters absent from

home. Children in sickness and affliction. The erring and disobedient. Ps. cxv. 12, 13, 14; cxliv. 12.

Thursday, January 8.—PRAYER: For nations; for peace among men; for public virtue and righteousness; for the banishment of intemperance, infidelity, superstition, and error, and for the diffusion of pure and Christian literature. Isa. lx. 17, 18.

Friday, January 9.—PRAYER: For the evangelization of the European countries; for the conversion of Israel; for the spread of the Gospel in Mohammedan and heathen lands; for persecuted and suffering Christians. Ps. lxxviii. 31; cxxii. 6; Heb. xiii. 3.

Saturday, January 10.—PRAYER: In review of the events of 1873. Recognition of the providence of God. Happy issue of the Divine dispensations. Isa. xxvi. 8, 9.

Sunday, January 11.—SERMONS; Subject, Christ's kingdom universal and everlasting. Ps. xcvi. 1, 2.

Missionary Intelligence.

MISSIONS OF FREE CHURCH.

INDIA.—Rev. J. Small writing from Bombay, mentions many indications of the quiet but extensive spread of Christianity. Many of the young men, at first trained in Mission Institutions, afterwards give evidence of the influence which Christian truth has acquired over them. Mr. Small gives several cases which had occurred in his own experience. It is believed that there are hundreds in whose hearts the good seed has found a lodgment, although on leaving school or college, they made no profession of Christianity.

In many parts of India a great change is said to be taking place in regard to Christianity. A Missionary writes: "When I was first stationed here (Benares) there was violent opposition against the Gospel. One day I was severely wounded by bricks thrown at me. At another time I narrowly escaped being cast into the Ganges. All this opposition has ceased; the people are everywhere friendly and confiding."

ISRAEL.—Rev. Andrew Thom has been appointed to Pesth, as colleague to Rev. Mr. Koenig. He will superintend the large Mission School at Pesth, with a view of gaining access to Jewish families.

Mr. Furst, writing from Prague, mentions several encouraging incidents in connection with missionary work.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—Seven missionary agents, including four new laborers, have lately arrived in Old Calabar. When Dr. Robb, went from Old Calabar to Edinburgh some time ago, he took with him a native youth, called Item, (or James Lawson Niger). This young man has recently been baptized in Edinburgh. Dr. Robertson mentions that a gratifying change has recently taken place in regard to the observance of the Sabbath. Formerly it was desecrated by marketing, amusements, &c, but recently a law has been promulgated putting a stop to such things. Dr. Robertson says: "These laws affect the most flagrant evils amongst us here; they will help much to smooth our way, and I trust also prepare the way for the coming of the truth into some hearts."

CAFFRELAND.—Rev W. Leslie, of Somerville Station, gives an account of the observance of the Lord's Supper, in August last, when six new members were admitted. He thus speaks of them: "It must gladden your heart to know that all these six were brought in under the ministry of our departed brother, Mr. Soga. Two of them—Petrus and his sister Martha—had previously received instruction in the truth of God from their believing parents, now dead. The other four, three of whom had not long since come out of red heathenism, I baptized previously to their taking their places at the Lord's table." He gives particulars of the four new converts, of *Nonibe*, one of them he says: "She joined the candidates' class not long after the death of Mr. Soga, and previous to that time lived among her friends, who, with a single exception—that of Mbukani, her son, one of my agents here—are all red heathens. She had led a life of great wickedness, acting as a doctress, especially among the Fingoes, and in this way doing a large amount of evil. But that word which is 'quick and powerful, and sharper than a two-edged sword,' came and separated her from her sin. She had heard the word from Mr. Soga, and also from her son, as he went about declaring in his simple way the message of salvation. On one of these visits to the kraal of his heathen relatives, Mbukani, after preaching, was called aside privately by his mother, who said to him: 'My son, this thing you are speaking about is a good thing. I like it. Take me home with you, that I may learn more about it, and fully understand it. I cannot live here any longer. Take me home with you.' After a time this was done, and then she became a candidate for membership. In speaking to a Christian person about her, the remark was made, 'Nonibe does not say much at any time, but we know what she was before, and we see how she lives now.' I only add, in reference to her case, 'Is not this a brand plucked out of the fire?'"

AJMERE.—MEDICAL MISSIONARY WORK.—Dr. Husband gives the following interesting account of his work at Ajmere:—

"And now let me tell you how the work is carried on from day to day. In the hot weather, early in the morning, the sufferers may be seen gathering to the house where they expect help and healing. It is an interesting sight to see them assembled. All ages are represented—from the infant of a few days to the old man of threescore and ten. With the exception of a few better class individuals, who are provided with a wooden bench, all squat down on the floor, and form a circle round the table in the centre of the room. Glance round that group of 30, 40, or 50 sick ones, and you see at once that different castes have here their representatives. There is the Brahmin, with his lofty looks, and proud of his lineage, and the sweeper, whom he despises as the dust beneath his feet; the sleek and wily merchant, and the dirty oilman. And as the castes and occupations differ, so the diseases are of great variety.

"As in the days of our Lord's life on earth, many of the sick are carried on their beds, and brought, to what I trust, will prove a good Bethesda pool to them in a double sense. A father carries in his son, suffering severely from internal parasites, in consequence of which he is in the greatest peril. There are numbers of other sufferers from the same cause, all waiting to be relieved from this painful, distressing, and sometimes dangerous disease. There are here also the blind, the halt, and the lame, and others with maladies more or less serious, waiting for that aid which in many cases I am unable to give. After a goodly number have assembled, a portion of Scripture is read, and an address suited to their circumstances and level to their capacities is delivered.

"Mahomed Shah, our promising native agent, is the preacher for the morning, and one of Christ's miracles of healing is the subject of discourse. As with earnest and animated manner he proceeds to tell of Christ's love to men, and His kindness to the poor, there is interested attention, and the words seem to find an echo in the hearts of many. As far as my knowledge of the language goes, I seek to use it in recommending to the sick ones under my care, the Great Physician; but valuable aid in this department has been cheerfully rendered by the Rev. James Gray, and Mr. John McQuistan.

"The religious services over, the work of prescribing and dispensing now begins. Keroo-Lall—a native doctor, whom I was fortunate enough in securing, and without whose help it would be altogether impossible for me to accomplish the work which every day waits to be done—takes charge of the medicines. A young man, whom I have engaged as an apprentice, on a small monthly allowance, renders help; while three of the orphan boys, for an hour or two, when they are free from school work, whose names are Kalu, Andia, and Gegla, are busy making ointments, dressing wounds, preparing bandages, and otherwise making themselves useful in the work of the morning."

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

IRISH MISSION.—The Presbyterian Church is pursuing its Missionary work with vigor in the Roman Catholic districts. In the last number of the *Missionary Herald*, the Rev. Dr. Macloskie has an urgent appeal in behalf of this Mission. He speaks of the country being open to evangelistic work, if they had only a sufficient number of laborers. We give a part of his appeal:—

"A couple of days ago I was in a large town which is the key to an extensive district of country, where the people are respectable and intelligent. We have no colporteur in the place, and my first task was to ascertain if one was needed. In many parts of this district there is spiritual destitution—a mining population of nominal Protestants, whose only Sabbath devotions take place in the public house. Over all the district Protestantism was dying by inches. Here a respectable Presbyterian merchant has had his family brought up in Romanism. In another part a quondam sexton of the parish, after having got compensation under the Irish Church Act, went over to Romanism. Elsewhere in the district a Priest made the boast in his chapel, that during his ministry, a hundred Protestants had been admitted by him to the Church of Rome. The literature which circulates in the place is bad—a man in the street singing about the execution of Montgomery, the shop windows exposing sensational novels, and Burke's Lectures on Froude; but nobody to offer the Book of Life to a dying people. At present there are some Christian ministers who hold meetings in a few localities near this district, and several zealous laymen are working for Christ. All these say that it is a good place for a colporteur, and they can supply evidence that, if he is a good man, he will find work amongst the Roman Catholics.

"The next task was to find out pious members of various denominations, to see if we could raise in the district £30 per annum, the half of a colporteur's salary, as the Society will send a colporteur to any place where this amount is raised. The Presbyterians and Methodists in the district are few and not rich, and, as they are already overburdened by religious contributions, little can be expected of them. The Episcopalians are numer-

ous and wealthy, but somewhat jealous of any work in which Presbyterians take a lead; they have not been trained to give to Christ, and they are fretting that they now have to support their own Church. The few of them who may be willing to aid, would first like to know what the rector thinks of the affair. If he be evangelical, and zealous, and ready to place himself at the head of the work, it will succeed. If he be churchy, then we must try to go on without him; but as he is absent on his holidays, no progress can be made amongst his people. From the Plymouth Brethren in this quarter nothing can be expected. There are no Quakers in the neighbourhood to whom we might appeal. Thus, after a wearisome, but not unpleasant day's work, all our efforts seem to be baffled.

"This description fairly represents what is frequently my experience. In several cases, however, I have met with much encouragement. During the past five weeks I have been with seven colporteurs, and in every case have found them to be faithful, and at least, fairly successful. I have been in thirteen districts where colporteurs are urgently required, and in six of these, local efforts are being made to raise part of the requisite amount, so as to secure colporteurs. But the Christian people of Ulster must aid us on a liberal scale if we are to avail ourselves of the opportunities that are coming in our way."

He concluded his appeal with earnest pleading for more prayer for the evangelization of Ireland.

General Religious Intelligence.

GROWTH OF MOHAMMEDANISM.—In India it has been found that Mohammedanism, instead of dying out, is actually increasing. In Bengal the numbers were formerly estimated at 15,000,000; the actual number is found to be 20,664,000. In many districts they constitute half the population.

PRAYER FOR THE HOLY SPIRIT.—It is stated in an English non-conformist magazine that in the south of England Christian people are forming themselves into Prayer Unions. Many ministers are agreeing to spend the hour between eight and nine o'clock every Saturday evening in prayer for an outpouring of the spirit. They invite others to join them.

REV. MR. KNIGHT.—The Rev. Mr. Knight, whose case has been for some time before the Church courts in connection with a charge of unsound doctrine on the subject of prayer, has resigned his position in the Free Church. It is reported that he and his congregation contemplate applying for admission to the established Church. Previous to his resignation, the libel, intended to be served on Mr. Knight, was, after an explanation of his views from Mr. Knight, withdrawn by the Presbytery, but a minority appealed to the Superior Court.

CONSTANTINOPLE.—A building secured for the Jewish Mission of the Free Church has lately been opened in Constantinople. The British Ambassador, Sir Henry Elliot, presided. Missionaries of the British and American Societies were present, and much interest was manifested in the event. The position of Protestantism in Constantinople, and throughout Turkey, is said to be becoming more encouraging.

BRISTOL—MULLER'S CHRISTIAN WORK.—During the past year 2,208 orphans have been supported and educated at Muller's Orphanages. Faith in the promises of God is what he depends upon; and all that is required comes without any one being asked a penny for the expenses.

BISHOP CUMMINS.—Bishop Cummins, assistant Bishop of Kentucky, has seceded from the Protestant Episcopal Church in the United States, an account of the ritualism and the exclusiveness of many of the clergy and members of the Church. It is possible that this may be a signal for a larger secession, as, with a Bishop, an Episcopal Church could be organized. We fear, however, that this individual secession may only have some local effect. We regret to see the want of decision and boldness on the part of the evangelical ministers of the Episcopal Church, both in England and the United States.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. A. B. Simpson, of Hamilton, has received a call from the congregation of *Chalmers' Church, Quebec*; he has also been called by the congregation of *Chestnut Street, Louisville, Ky.*; Rev. A. McDiarmid is called by the congregation of *Pine River*; Rev. A. Y. Hartley is called by the congregation of *Dungannon*; Rev. E. W. Pantou is called by the congregation of *Wick and Greenbank*; he has also received a call from the congregation of *Lindsay*; Rev. C. Cameron has received a call from the congregation of *Beaverton*; Rev. A. Gilray has received a call from the congregations of *Wellington Square and Waterdown*; Rev. G. F. Stevens has been called by the congregations of *Jarvis and Walpole*; Rev. W. H. Simpson has declined the call addressed to him by the congregation of *Simcoe*.

INDUCTIONS, &c.

Rev. J. Laing, M. A., has been inducted at *Dundas*; Rev. A. Carrick at *Orangeville*; Rev. W. A. McKay at *Baltimore and Coldsprings*; Rev. D. Sutherland at *Percy and Campbellford*.

Rev. K. F. JUNIOR.—The Rev. K. F. Junior, lately licensed by the Presbytery of Paris, is to be settled as Pastor of a congregation in Bermuda, where he labored during the last summer.

UTICA.—We have received from a correspondent a communication with reference to the growth and prosperity of the congregation of Utica, under the ministry of the Rev. A. Dawson. From being a small station it has become a comparatively large and well consolidated congregation. Our correspondent states that the congregation recently procured an organ as an aid in sustaining the congregational music.

MEDICAL MISSIONARY FOR FORMOSA.—Our readers who have perused the letters of Rev. G. M. McKay, Missionary at Tamsui, Formosa, will have noticed his great anxiety to obtain a Medical Missionary to act in concert with Mr. McKay. We are happy to state that Dr. J. B. Fraser, who is pursuing his studies at present in Knox College, has consented to go to Formosa in the capacity of Medical Missionary. All who know Dr.

Fraser will acknowledge his pre-eminent fitness for such a position. Dr. Fraser, with his family, will D. V. proceed to China in the course of next season. A large addition to the Foreign Mission Fund will be required this year.

VISITS OF MISSIONARIES.—We are happy to notice the visits of several missionaries to different portions of our Church,—visits which cannot fail to be extremely useful. Rev. Narayan Sheshadri, a converted Brahmin, from the Free Church Mission at Bombay, lately visited Hamilton, Toronto, and Montreal, addressing large meetings, and awakening a deep interest in the cause of Missions. Since then Dr. Graham, of Bonn, Missionary to the Jews, has visited several of our towns, preaching and giving interesting lectures on the East, where he spent several years in Missionary work. Such visits are refreshing and profitable.

KNOX COLLEGE—NEW BUILDINGS.—The contractors have done a large amount of work in connection with the new buildings. The work will soon be closed for the season, but materials will be collected and prepared during the winter. An amount of from \$10,000 to \$12,000 has been already paid out, and money will be required all through the winter on account of materials. The first instalment of the subscriptions is now payable, and it is earnestly requested that wherever subscriptions have been solicited and obtained, arrangements will be made for collecting and remitting the first instalment. This is necessary in order to keep down the amount of interest for borrowed money. The subscription lists amount now to about \$60,000. But we cannot be safe until the list amounts to \$95,000. From the portion of country still to be gone over, it should be comparatively easy to obtain this amount.

ASSEMBLY FUND.—By the appointment of Assembly, contributions for the Assembly Fund were to be paid before end of October. In many Presbyteries large amounts are still unpaid. We beg to call attention to this matter.

HOME MISSION FUND.—We ask especial attention to the appeal of the Convener of the Home Mission Committee. In addition to its publication in the RECORD, and in the columns of the *British American Presbyterian*, several copies have been sent to each congregation. Larger quantities may be obtained by application to the Office of the Church, Toronto.

BASIS OF UNION, &c.—Copies of the Basis of Union, &c., have been sent to each Minister, and quantities have been sent to each Presbytery Clerk for distribution. It is desirable that the fullest opportunity should be given to the members of the Church of considering it. Ministers requiring additional quantities may correspond with Rev. W. Reid, at the office of the Church. Parcels will be forwarded at prices barely covering price of transmission.

OPENING OF THE NEW PRESBYTERIAN COLLEGE.

The opening of this elegant and commodious building took place on the 28th October. Rev. Principal McVicar, LL. D., presided. Representatives from nearly all the Protestant denominations in this city were present. On the platform we noticed, among others, Rev. Dr. Taylor, Hon. Justice Torrance, Rev. Dr. Jenkins, Rev. Dr. Douglas, J. W. Dawson, LL. D., Rev. Dr. Cornish, Rev. Principal Caven, of Knox College, Toronto; Rev. Prof. Coussirat, Rev. Prof. Murray, Rev. Prof. Campbell, Rev. Dr. DeSola, Rev. Mr. Lafleur, Rev. Mr.

Wells, Rev. Prof. Duclos, Rev. J. Watson, Huntington; Rev. R. Campbell, Rev. Dr. Burns, Rev. J. M. Gibson, Rev. Mr. Fortin, Trinity Church; Rev. A. McNish, B. D., Cornwall, Ont.

Rev. Principal MacVicar read letters from the following, expressing their regret at not being able to be present: The Bishop of Montreal and Metropolitan, Rev. Principal Cook, of Morrin College, Quebec; Rev. Principal Snodgrass, of Queen's College, Kingston; Rev. Dean Bond, Rev. Canon Bancroft, Rev. A. Henderson, Rev. A. Young, Rev. C. Chapman, Rev. Dr. Wilkes, and others.

The Hall was crowded to excess, large numbers being unable to obtain standing room. The meeting was opened by singing the Hundredth Psalm, reading of Scripture by Rev. J. M. Gibson, and prayer by Rev. Dr. Burns. Principal MacVicar then proceeded to deliver the following opening address:—

Ladies and Gentlemen—The happy circumstances under which we meet to-night, require from me a few sentences regarding the origin and progress of this College. The Synod of the Canada Presbyterian Church, having resolved to establish a Theological College here, and a charter having been obtained, the three Presbyteries of Montreal, Ottawa, and Brockville, were set apart for the support of the institution. The work of instruction was commenced in the winter of 1867, under the care of Rev. Messrs. Gregg and Aitken, each delivering lectures during three months. Since then, till to-night, our classes have been held in rooms generously granted free of expense, in the basement of Erskine Church. In 1868 I was appointed Professor in the College, and accepted the office, leaving for this purpose one of the strongest congregations in our Church. It is not surprising that the work was looked upon as purely tentative, when you remember that we set out amid the openly expressed doubts and fears of not a few, with a mere handful of students, with no library, no scholarships, no endowment, no buildings, and only one Professor.

WHAT HAS BEEN ACCOMPLISHED.

After five years of arduous toil we find ourselves in possession of assets amounting in all to between eighty and ninety thousand dollars. We have a library of over five thousand volumes; twenty scholarships of the value of from \$50 to \$60 each; two medals, one in gold, founded by the students last session, and the other in silver, founded by A. Saadham, Esq.; and an endowment fund of twenty-four thousand dollars. We have three Professors, and the services of an able lecturer, Rev. J. M. Gibson, M. A., and tutor, W. J. Dey, B. A. We have 40 students and 17 graduates; and to-night we rejoice in taking possession of this beautiful and commodious building, of which I shall say more presently. We train men speaking English, Gaelic, and French, special provision being made for the education of the last named, so as to fit them for missionary service throughout our country. Our students come from all parts of the Dominion, and some recently from the United States and Scotland. They are graduates in Arts of Toronto University, Queen's College, Kingston, McGill College, and other similar institutions. As to their talents and literary attainments, suffice it to say that a reasonable number of them have taken the highest honors in their Arts Course, and I can speak confidently of their devotion and success in their Theological studies.

MISSIONARY ASPECTS OF THE WORK.

In this connection I have to mention the pleasing fact that ere long several of our young men will, by the grace of God, be found in the foreign field. Equally important is our French missionary work, which is now beginning to be better organized and understood. One of our French students is on the list of graduates, and now labors in New Brunswick and Nova Scotia in connection with the Presbyterian Church there, which Church, I hope soon to see united with our own. The missionary spirit of all our students manifests itself in various ways; such as the formation of a Missionary Society among themselves, which sustains five or six missionaries annually, during vacation; and I could point in and around our city where the labors of professors and students are having a most

favorable effect. When this College was projected I was one who argued that its influence would prove most beneficial to the Eastern portion of the Church. In confirmation of the correctness of this view, I am now able to state, in addition to what has been referred to, that five of our graduates are already settled within this Province, including the French missionary in Nova Scotia; and I have no doubt that others of our young men will follow their good example. With these facts before you, I ask how far the expectations originally entertained have been realized? Was it not a good thing to have established this College; and would it not have been far better for our Church and the Dominion had it been established fifteen or twenty years ago? But I shall not enter upon an apology for our course, which is now too plain to require such, and which is being followed by other Christian denominations.

OUR RELATIONS TO M'GILL COLLEGE.

It would be improper, and even ungrateful, on such an occasion as this, to overlook the many advantages which we enjoy, and which are open to all other denominations, from affiliation with McGill College. Its library, museum, scholarships, exhibitions, medals and lectures are all open to our students. Specially should I mention the facilities afforded them for the study of Hebrew and Oriental languages which usually have to be provided by the Theological Seminaries at their own expense.

OUR NEW BUILDINGS.

It is unnecessary for me to attempt a description of the beautiful, substantial, and commodious building in which we are assembled, and which you see for yourselves. It is sufficient to say that through the skill, taste, and fidelity of our architect and contractors, it more than satisfies our expectations. It contains accommodation for our library and classes, and comfortable studies and dormitories for our students. That we are not mistaken in making provision for our young men in this respect is shown by the fact that every room we have is now occupied, while some of our men are still boarding beyond the College buildings; and I feel sure that I can safely say for all students within these walls that they rejoice to-night that the thing to which some of them have looked forward for five years is now realized; that they greatly appreciate what has been accomplished, and address themselves to their work with renewed vigor, feeling that we offer them as great advantages, and at less expense, than they can enjoy—I shall not say in Canada, but on this continent. These buildings and grounds cost \$48,000. The amount subscribed is \$38,350, of which \$21,600 has been paid. The amount already paid to contractors is \$30,000, being \$8,400 in excess of the amount as yet received by the Treasurer. From the State of our funds it is plain that subscribers who have it in their power to pay earlier than stipulated on the list, will confer a favor by doing so. Until this is done we shall be obliged to make payments on an interest account, and thus increase the total cost. In this connection it gives me pleasure to acknowledge the generous contributions given us by persons of various denominations, and especially by our friends of the American Presbyterian Church in this city. I cannot refrain in this public manner from presenting an expression of admiration and grateful thanks on behalf of the professors and students to all the members of the College Board, for the energy and dispatch with which they have carried forward this work to a successful completion; and it is but right to say that we are under special obligations to Mr. Warden King, our Treasurer; Messrs. D. Brown, J. Watson, J. Stirling, Secretary; and to the members of our Finance and Building Committees for the valuable time, efforts, and thought which they have expended in the work of the Church. By the blessing of God there has been no accident, interruption, or conflict of opinion in carrying forward our undertaking, and I believe all the contractors have performed their engagements in a faithful manner, and handed over a building of which they need not be ashamed.

WHAT IS STILL REQUIRED.

Our class-rooms, &c., are not yet properly furnished; the library has room or many additional volumes. Not long ago I invited some one to send us Abbe

Minge's edition of the Greek and Latin fathers; it is still wanting. Will some one signalize our entrance into this building by placing this unique treasure within our reach? In our plans, as originally prepared by Mr. Hutchinson, there appears a library hall large enough to accommodate friends who may wish to meet with us, as is done to-night; also further conveniences for students, and rooms for a resident Dean. Our present rooms are all occupied, and the accommodation will be insufficient to meet the increase we expect. Will some one set an example of liberality worthy of our merchant princes, of our Church and cause, by completing our original plans.

WORK TO BE DONE WITHIN THESE WALLS.

In closing, the speaker said: Here, we are to teach the highest of all sciences—that of God and man. We are to train men to preach the Gospel, to expound and defend the Word of the living God; to seek to save souls, and to edify the saints. Here are to grow up under our fostering care home and foreign missionaries, and pastors for our Churches. Here we are to offer, in these days of doubt and vacillation, uncompromising resistance to all forms of error. While cherishing and teaching the broadest charity, you may expect us to be thoroughly intolerant of all that would rob us of God's truth, and jeopardize the souls of men. We do not think it an impertinence or contrary to common sense, revelation, or Christian etiquette to define and announce our creed, and to ask others to do the same. The fact is that every man has a creed of some sort; and if it is good, and if he is honest and clear-headed enough to give it expression, we can see no reason why he should put his light under a bushel. We shall not wilfully stand in the way of the onward march of intellect, and shall seek to help, and not to hinder, theological and scientific investigations of all sorts; but as none of the articles of our faith have yet been annihilated by the persistent efforts of modern scepticism, you may expect to find us firmly and resolutely standing by the old creed as worthy of all acceptance, and full of vitality and power, because containing the truth of God. We will not, however, discourage free thought in the proper sense of the term, in the sense in which it was defined by that distinguished statesman the Right Hon. W. E. Gladstone in December last. He said, "Saint Paul, I suppose was a teacher of free thought, when he bade his converts to 'prove all things;' but it seems he went terribly astray when he proceeded to bid them 'Hold fast that which is good'; for he evidently assumed there was something by which they could hold fast. And so he bade Timothy to keep that which was committed to his charge; and another apostle has instructed us to 'earnestly contend for the faith which was once delivered unto the saints.' But the free thought of which we now hear so much, seems too often to mean thought wrong and vagrant, more than free; like Delos in the ancient legend, drifting on the seas of Greece, without a root, a direction, or a home."

Ladies and gentlemen, I feel deeply the responsibilities resting upon professors and students in these days of unrest and unbelief, and in view of this let me present the Apostle's request, "Brethren, pray for us." Much depends, under God, upon you and upon us. I rely with confidence upon your continued kindness and generosity to sustain and extend this great and fundamental work of the Church. Much has already been accomplished, and the future seems bright with hope and promise. Six, or even three years ago we could not venture to predict what we to-night realize. But "The Lord hath been mindful of us;" and let us devoutly say, "Not unto us, not unto us, but to His name be all the glory."

Rev. Dr. Taylor, who in a few words expressed his delight at the rapid progress made in the erection of this building and the favorable circumstances in which they are met. He was followed by Hon. Justice Torrance, who, on behalf of the Building Committee, returned sincere thanks to those who had contributed so liberally to the building fund.

Rev. Dr. Jenkins, in a few well-chosen remarks, conveyed his congratulations to the Professors and friends of the college on the most enviable circumstances in which they were met.

Rev. Principal Caven, of Knox College, Toronto, then gave an eloquent address, expressive of the most hearty congratulations and sentiments of friendship from those connected with the sister institution in the West.

Rev. Narayan Sheshadri, who arrived during proceedings, having been at another meeting in the city, was received with hearty applause, and gave an eloquent address.

The meeting was closed as usual with the doxology and benediction.

The opening services were continued on the following night by a Missionary meeting held in Erskine Church, which was crowded to its utmost capacity. Most effective addresses were delivered by the Rev. N. Sheshadri, of India, and by Dr. Miller. This closed the services which were in all respects peculiarly successful and satisfactory.

UNION WITH OTHER CHURCHES—BASIS OF UNION, &c.

At Toronto, the 10th day of June, 1873, the General Assembly of the Canada Presbyterian Church adopted the following Resolution :

“ That the Assembly, having heard and discussed the Report of their Committee on Union, adopt the same, with thanks to the Committee for their important services ; and, further, having considered the proposed basis of Union, with the deliverances of the Joint Committee, on the various subjects brought before them, approve of the said basis and deliverances, viz: On State grants to Educational Establishments of a denominational character ; on the mode of election of theological professors ; on the Headship of Christ over His Church ; on modes of worship ; on collegiate education ; on the establishment of a fund for the benefit of widows and orphans of Ministers ; on rights of property ; on the Temporalities' Fund of the Presbyterian Church of Canada in connection with the Church of Scotland ; on the missionary schemes of the Church ; and on the proposed name of the United Church ; and now, rejoicing in the prospect of a speedy and harmonious Union of the four negotiating Churches, resolve, in terms of the Barrier Act, to send down to Presbyteries, Kirk-Sessions, and Congregations, the aforesaid basis and deliverances, for their consideration, with instructions to Sessions and Congregations to report to Presbyteries, and to Presbyteries to transmit their own reports, and those of Sessions and Congregations to next General Assembly.”

BASIS AND DELIVERANCES.

The basis of Union and deliverances adopted are as follows :—

I.—BASIS OF UNION.

That the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate standard of this Church ; that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrates, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the Government and Worship of this Church shall be in accordance with the recognized principles and practices of Presbyterian Churches, as laid down generally in the “ Form of Presbyterial Church Government,” and in the “ Directory for the Worship of God.”

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in

its several branches, as opportunity offers, shall at the same time regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.

II. RESOLUTIONS.

1. The Committee claims for the respective Churches represented by it, the fullest forbearance as to any difference of opinion which may exist respecting the question of State Grants to Educational Establishments of a denominational character, and does not see, in such a diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything which need prove a barrier to Union, or disturb the peace of the United Church.

2. The Committee took up the subject of the appointment of Theological Professors, brought before them in the deliverance of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. After lengthened deliberation, and a free expression of opinion, it was moved by Principal Snodgrass, seconded by Professor Caven, and unanimously agreed to: That it is inexpedient for this Committee to pass at present any resolution on the subject.

3. The Committee now resumed consideration of that part of the Minutes of the Conference of Montreal which referred to the Headship of Christ, and which had engaged attention at a former session. After further deliberation, it was moved by Professor Caven, seconded by Dr. Topp, and carried unanimously: That the Committee having heard the minutes of Conference regarding this subject, which have been read, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents therein referred to. (*See Note.*)

4. That with regard to modes of worship, the practice presently followed by Congregations in the matter of worship, shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

5. That the negotiating Churches shall enter into Union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church, similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for any Arts Department in any of the Colleges above named. This motion was unanimously carried.

6. That the Committee recommend that steps be taken at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient fund for the benefit of the Widows and Orphans of Ministers.

7. That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies; and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

8. Principal Snodgrass reported action on the part of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland,

as follows :—That the Temporalities' Fund shall remain as at present, in the hands of a Board, the membership of which shall be continued, after the consummation of the Union, by the remanent members having power to fill vacancies caused by death, resignation or otherwise, and the administration of the Fund shall continue on the same principles and for the same purpose as at present, until the vested rights shall have lapsed, and these rights shall be held to be the following :—(1.) The annual receipt by ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime, and good standing in the Church ; (2.) The annual receipt of two thousand dollars (\$2000), by the Treasurer of Queen's College ; and (3), the annual receipt of two hundred dollars (\$200), by all the ministers who shall be on the Synod roll at the time of the Union, and by all recognized probationers and licentiates during their lifetime, and good standing in the Church. That as soon as the Fund, or any part of it, shall no longer be required for these purposes, it shall be appropriated (1), to the formation of a Fund for the support of Aged and Infirm Ministers of the United Church, retired from the active duties of the ministry with the sanction of the said Church, in the proportion of six-ninths ; (2), for the maintenance and extension of the Theological Faculty of Queen's College, in the proportion of two-ninths ; (3), to the Ministers' Widows' and Orphans' Fund of the said United Church, in the proportion of one-ninth. These calculations to be based on a capital Fund of four hundred and fifty thousand dollars (\$450,000), and the residue, over and above this amount, up to forty thousand dollars (\$40,000) to be devoted to the maintenance of the Theological Faculty of Morrin College. And, whereas, the Committee on Union desire instructions as to the mode of making provisions for the payment of two hundred dollars (\$200), per annum to all ministers on the roll at the time of Union, until such time as they become beneficiaries of the Temporalities' Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they may deem best, drawing, if necessary (but only as an extreme measure, when no other method of meeting the difficulty can be devised), upon the capital Fund, the same to be repaid to capital before any distribution of the principal Fund takes place.

Professor Caven moved, seconded by the Hon. J. McMurrich, and the motion was unanimously adopted : That this Committee record its satisfaction with the proposed arrangement of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

9. That the Committee does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and benevolent operations of the several Churches, according to their respective claims—and that, with regard to the practical work of the Church, and the promotion of its schemes, while the General Assembly shall have the supervision and control of all the work of the Church, yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and at the same time draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world.

10. The Committee further agreed that the name of the United Church should be "The Presbyterian Church of British North America."

W. REID, M. A.,

Moderator of Gen. Assembly.

W. FRASER,

Clerk of Assembly.

NOTE.—The following are the minutes of the Conference at Montreal here referred to :—

It was resolved to consider, 1st, The deliverance of the Canada Presbyterian Church on the subject of the Headship of Christ, which is as follows :—“ That the four articles which have now been adopted severally form the basis of Union for the United Church. But in view of the fact that many esteemed members of this Assembly desire a recognition of the Headship of Christ over His Church, it be an instruction to the Union Committee to endeavor to secure in some way such a deliverance as shall meet the views of all parties in the Church, and report to next Assembly.”

It may be here stated that when your Committee was originally appointed, and at the first meeting of the Joint Committee, it was distinctly ascertained that on this important subject there was harmony of sentiment, though no written, but only a verbal, report to that effect was presented to the Assembly. However, as the matter now came formally and specially under the notice of the two Committees, it was considered most satisfactory that, in the first place, the authoritative documents of each Church, bearing on the subject, should be produced and read. Those presented by the Committee of the Presbyterian Church of Canada in connection with the Church of Scotland were : 1st. The Act of Independence, as follows :—

“ Whereas this Synod has always, from its first establishment, possessed a free and separate jurisdiction over all the Congregations and Ministers in connection therewith ; and although the freedom and independence of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly, and in most explicit terms affirmed, not only by itself, but by the General Assembly of the Church of Scotland, yet as in present circumstances it is expedient that this independence be asserted and declared by a special Act.

“ It is therefore hereby declared that this Synod has always claimed and possessed, does now possess, and ought always in all times coming, to have and exercise a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline and government, in regard to all matters ecclesiastical and spiritual, over all the Ministers, Elders, Church Members, and Congregations under its care, without the right of review, appeal, complaint, or reference by or to any other court or courts whatsoever, in any form or under any pretence ; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares, that if any encroachment on this supreme power and authority shall be attempted or threatened by any person or persons, court or courts, whatsoever, then this Synod, and each and every member thereof, shall, to the utmost of their power, resist and oppose the same. And whereas, the words in the designation of the Synod “ in connection with the Church of Scotland, “ have been misunderstood, or misrepresented by many persons, it is hereby declared that the said words imply no right of jurisdiction or control, in any form whatsoever by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and Church communion.”

2. The questions put to ministers at the ordination and the formula.

3. The form of closing the meeting of the Supreme Court, viz. : “ In the name of the Lord Jesus Christ, the King and only Head of this Church, and in the name of this Synod, I dissolve this meeting, &c.”

Those produced on the part of your Committee were :

1. The articles of the basis of union, relating to the subject viz. : 3 and 4, between the two bodies now composing this Church.

2. The questions put to ministers at ordination and the formula.

It will be observed that the questions put to ministers at ordination, and the formula at the Presbyterian Church of Canada in connection with the Church of Scotland, do not, in any part of them, refer particularly to the doctrine of the Headship of Christ, but in the form of closing the Supreme Court, and in the form used at the ordination of Ministers, there is a distinct recognition of Jesus Christ as the King and only Head of the Church; whilst the document, called "The Act of Independence," framed for the purpose of being assented to by Ministers at their ordination, is a clear and decided statement of the practical bearing of the doctrine of the Headship of Christ over His Church, viz: the entire freedom of the Church to regulate its own affairs, "its uncontrolled power of jurisdiction, discipline and government in regard to all matters, ecclesiastical and spiritual."

After the reading of the documents, there was a candid and unrestrained interchange of sentiment in the Conference—and your Committee have now to express their unanimous opinion that, whilst there may be diversity of sentiment, as at present, in this Church, on the question of establishments, the doctrine of the Headship of Christ over His Church, and over the nations, is held in the same sense by both Churches, viz: the liberty and right of the Church to administer its affairs, free from all external and secular authority, and that all men, in every capacity and relation, are bound to obey His will as revealed in His word.

Proceedings of Presbyteries.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting within Bank Street Church, Ottawa, on the 4th and 5th November. Twelve Ministers and one Elder were present. Among the items of business that were transacted the following are of most public interest:—

In reply to a letter sent to the Rev. George Turnbull, enquiring into his present position, a letter was read from him, stating that he had returned to the communion and service of the Episcopal Church. The Presbytery agreed to declare Mr. Turnbull no longer a minister or member of the Canada Presbyterian Church. A Pastoral letter was adopted explanatory of the Mission work on the Upper Ottawa, and giving the names of the Committee appointed to solicit contributions towards this object. The Presbytery also agreed to put forth a special effort to raise, before the next meeting, the sum of \$500 00 to assist in building a church at the Mattawan; and to apply to the Hon. the Hudson Bay Company, for the grant of a parcel of land sufficient for the site of a church and manse.

The financial returns for last year were examined in regard to whether the congregations within the bounds had contributed to *all* the schemes of the Church or not; and the Clerk was instructed to write to those in default, and urge them to have these collections taken up with greater regularity in the future, and stating that when congregations do not contribute they shall give reasons to the Presbytery for their omission. The reasons for the omissions last year to be sent in before next meeting.

A deputation was appointed to visit the congregations reported in arrears, and urge them to have these at once paid up. Mr. Crombie was appointed to moderate in a call in Knox Church, Ottawa, whenever requested to do so by the Session.

The Rev. D. M. Gordon being present, was invited to sit as a corresponding member. In cordially accepting of the invitation, he suggested the propriety of appointing a small Committee to confer with a Committee of their (the Kirk)

Presbytery in regard to co-operation in carrying on the Home Mission work in general, and specially the work of visiting the shanties on the Upper Ottawa. The Presbytery agreed to act at once upon the latter part of Mr. Gordon's suggestion, and accordingly appointed Messrs. Moore, Joseph White, and Whillans to carry it out.

Mr. James Whyte was appointed to attend the next meeting of the Presbytery of Brockville, and confer with them as to the desirableness of transferring the congregation of North Gower and Gloucester to the Presbytery of Ottawa, and ascertain if they were willing to make such a transfer.

A scheme of Missionary deputations was agreed upon, and the several members of Presbytery appointed to give a day each during the winter to the Home Mission Field.

Mr. Burns resigned the position of Convener of the H. M. Committee, and Mr. Joseph White was appointed in his stead.

The next meeting was appointed to be held at Osgoode on the first Tuesday of February next, at half past two p. m.; the first sederunt to be occupied with the transaction of general business, and in the evening a Presbyterial visitation is to be conducted, and a religious conference held.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Prescott on 5th o November. Mr. Binnie in the Chair. Mr. Rowat declined the call from Dunbar. The remit from the Assembly ament Union was appointed to be considered at next regular meeting of Presbytery, and the reports from Sessions and Congregations on this question are to be given in then.

Ministers with their respective Sessions were left to make such arrangements for Missionary meetings as they judged best. Delegates to the Assembly are to be appointed at next regular meeting. All Session records to be brought for examination there.

Presbytery adjourned to meet at Prescott, on first Tuesday of February next at 2.30 p. m.

PRESBYTERY OF KINGSTON.—This Presbytery met in Kingston, on the 11th and 12th of November. Congregations within the bounds were enjoined to contribute as liberally as possible to the Assembly Fund. An interesting report was given in by Mr. Burton, respecting visits made by Mr. Scott and himself to the North Hastings Mission field. Deputations were appointed to visit the Congregations of Amberst, Island, and Melrose, in relation to supplement, that they may conform to the new regulations thereanent.

Mr. Burton was authorized to take the necessary steps for the ordination of Elders in the Allan settlement, Madoc, as soon as convenient. Mr. Scott tendered his resignation of the pastoral charge of Napanec, and an adjourned meeting was appointed to be held in Napanec, on the 2nd day of December, at 7 p. m., at which the Congregations are to be cited to appear for their interests. The question of Union was sent down to the several Sessions and Congregations within the bounds with instructions to report their opinion thereanent to the Presbytery at their next meeting.

An application for reception made at a previous meeting by Mr. Hugh Gray, was withdrawn. A motion was unanimously passed to request the Moderator of the Montreal Synod to change the place of the next meeting of Synod from Ottawa to Montreal on account of the Assembly meeting in the former place, and the Clerk was instructed to send a copy of this resolution to the other Presbyteries concerned.

The next meeti was appointed to be hld in Belleville, on the second Tuesday of April, 1874, at 7 p. m. Mr. Boyd to preach at the opening exercises.

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario held a meeting at Port Perry on 4th November. Before business was entered on, the Rev. J. Thom read a telegram from Rev. D. Stewart, of Enniskillen, who had been expected to have taken his seat in Presbytery for the first time, intimating the sudden removal of his wife by death, and requesting the Presbytery to aid him with supply for two or three Sabbaths. The Presbytery deeply sympathizing with their brother in his affliction, agreed to unite in prayer, in which Mr. Thom led, at the request of the Moderator. Subsequently the following, on motion duly made and seconded, was recorded, and a copy ordered to be forwarded to Mr. Stewart, viz.:

“The Presbytery having been informed of the sudden bereavement of their brother, Rev. D. Stewart, by the removal of his wife by death, desire to express their deep and affectionate sympathy with their brother in the great affliction with which the Lord hath visited him; and pray that special mercies and loving kindness of the Lord may support and comfort himself and his family, and may sanctify to them the sad providence by which his partner in life has been called away, we trust, to the better land.”

A call from the congregation of Beamsville, and addressed to Rev. A. Dawson, of Ashburn and Utica, was taken up. The Rev. S. C. Fraser appeared as representative of the congregation of Beamsville, and the Presbytery of Hamilton, and ably pleaded in behalf of Beamsville. After the Commissioners on the other side had been heard, Mr. Dawson, into whose hands the call had been put by the Moderator, was called on to express his mind in regard to the call. He intimated that for certain reasons he considered it his duty to accept the call to Beamsville.

It was then, on motion by Mr. Thom, duly seconded, agreed “that inasmuch as Mr. Dawson is so decidedly of opinion that it is his duty to remove, the Presbytery do lose him from his present charge of Ashburn and Utica, with a view to his induction by the Presbytery of Hamilton.”

Mr. Peattie was appointed Moderator of the Sessions of Ashburn and Utica during the vacancy. And Mr. Ballantyne was appointed to preach the pulpit vacant on the 23rd November.

Mr. Currie reported his having moderated, according to appointment, in two cases, viz.: in the congregations of Wick and Greenbank, and also in Beaverton. The call in the former case was unanimously given to Mr. E. Panton, who has been for seven months stationed as Missionary in Sunderland and Vroomantou; that from Beaverton, which was also unanimous, was addressed to Rev. Charles Cameron, Pricewille, in the Presbytery of Durham. The call from Wick and Greenbank was handed to Mr. Panton, who asked time to consider it. Since the above meeting of Presbytery Mr. Panton has also received a unanimous call from the congregation of Lindsay. The call to Mr. Cameron, with the necessary document was ordered to be transmitted to the Clerk of Durham Presbytery, and Mr. Currie was appointed to represent the Presbytery of Ontario in prosecuting the call.

A scheme of Missionary meetings within the bounds was submitted by a Committee previously appointed, and adopted by the Presbytery, and ordered to be printed.

On motion of Dr. Thornton, duly seconded, it was agreed to take up at next regular meeting the remits from the General Assembly. Mr. Currie verbally gave in his resignation of his pastoral charge, for reasons bearing upon the welfare of the cause in the neighborhood. In connection with this, Mr. Pypier, representative Elder, informed the Presbytery that the congregations forming Mr. Currie's charge, had supplemented their engagements in regard to stipend. Action was deferred, and the congregations of Manilla and Cannington were ordered to be cited to appear for their interests at next meeting of Presbytery.

PRESBYTERY OF SIMCOE.—This Presbytery met at Barrie, on Tuesday 6th ult., at 11 a. m. Nine Ministers and two Elders being present. The principal items of business were as follows:—Mr. Rogers read a report of Committee appointed to arrange a Sabbath School Convention at Collingwood on September 16th. The following deliverance was adopted:

“In receiving the report of the Sabbath-School Convention held in Collingwood, we desire to express our high satisfaction with its success, with the lively interest taken in the proceedings by the delegates as well as by the Congregation in attendance, and further we desire to express our strong and earnest conviction that such conferences are well fitted to awaken among our people a deeper interest in the welfare of the young, to stir up the teachers to greater diligence and devotion in their work; and by the free interchange of thought to shed more light on what are the best methods for carrying on our Sabbath School work; and further we deem it desirable that a similar Convention be held during the coming year at such time and place as the Presbytery may appoint.”

A call signed by 96 members and 61 adherents of the United Congregations of 1st and 2d Tecumseth and Adjala, in favor of Mr. James McConnell, of the Presbytery of Louisiana, U. S., was laid on the table and sustained. The Clerk was directed to transmit the call to that Presbytery, and Commissioners were appointed to plead for the Presbytery. The salary promised is \$625 and a manse.

Permission was given to elect Elders in the newly organized Congregations of Adjala. Mr. Wm. Fraser was appointed to ordain them. A letter was read from Mr. Gilray, declining Wyebidge and adjoining field as a sphere of missionary labour. Leave was granted to the Congregation of Barrie to sell a part of their property in that town.

A very interesting report was read by Mr. Gray, the Moderator, of a visit to the Mission Stations at Waubaus'ene, Port Severn, and Sturgeon Bay, during which he had, according to instructions, organized the Congregation, and dispensed the ordinances of the Lord's Supper and Baptism. The report was received, and the cordial thanks of the Presbytery tendered to Mr. Gray. Further the Court adopted the first and second recommendations of the report, and in reference to the third, resolved. “That this Presbytery desire to express their high appreciation of the unwearied and successful labors of the Students' Missionary Society within our bounds, and we do hereby tender to the Society our sincere thanks for all their endeavors to extend the boundaries of the Lord's Vineyard in our new territories. Further we do respectfully and earnestly request them to continue their labors as during the past years.”

Mr. Marples, now lab'ring in Muskoka, having applied for leave of absence for the purpose of collecting money towards Church building, received liberty to leave the field for a period not exceeding four weeks. He was also counselled not to become involved in pecuniary obligations on account of Church-erectments; and directed to present to the Court statement of moneys received and disbursed on that account.

The Clerk reported that a large supply of Bibles and Testaments had arrived from the National Bible Society of Scotland, for the use of Congregations in the bounds, and were ready for distribution according to the requirements of the Congregations.

Mr. Luke G. Henderson was appointed Missionary to the Congregations of Dantroon and Nottawa until April 1st, 1874, in compliance with the petition of the Congregations.

THE PRESBYTERY OF HAMILTON.—This Presbytery met at Dundas, on the 5th November, to induct Rev. John Laing into the pastoral charge of Knox Church there, and to do other business. Mr. McLeod, of Ancaster, according to previous appointment, preached and presided. Mr. Fraser, of Thorold, addressed the newly inducted Minister, and Mr. McCall, of Hamilton, addressed the congregation. Mr. Laing was cordially welcomed by the people of

this charge, and received the first quarter's stipend from the Treasurer of the congregation. The services were appropriate and solemn, and the congregation was good, considering the day and the hour, and manifested the deepest attention during the whole of the exercises. Mr. Laing enters upon his labours in Dundas under very favorable circumstances, and with the Divine blessing, will, without doubt, do a good work.

Mr. Dawson, of Ashburn and Utica, in the Presbytery of Ontario, having accepted a call to Beamsville, his induction is appointed to take place there on the 2nd day of December next, at 11 o'clock a.m.

Mr. W. H. Simpson intimated to the Presbytery that he declined the call given to him by the congregation of Simcoe. The call was therefore set aside.

A call from Chalmer's Church, Quebec, addressed to Mr. A. B. Simpson, of Knox Church, Hamilton, was read. It was signed by 106 members, and by 81 adherents. The salary promised was \$2,800 per annum. The congregation of Knox Church were to be cited to appear for their interests before the Presbytery at Beamsville, on the 2nd of December.

The petition of certain members of the Church in the east end of Hamilton, praying the Presbytery to organize them as a congregation, presented at a former meeting, was taken up for consideration. The Kirk Sessions in Hamilton reported that they did not object to the granting of the prayer of the petitioners. The Presbytery unananimously agreed to erect the petitioners into a congregation, and appointed Mr. McLeod to preach to them, enroll members, declare them organized, and report at next meeting of Presbytery.

The Presbytery agreed to certify to the Senate of Knox College, the following students: Mr. Colin Fletcher, B. A., in his first year in Theology; Messrs. Andrew F. Tully, and William Reid, in their second year in Theology; and Mr. Robert Thynne, in his third year in Theology. The Presbytery appointed Messrs. Murray and Porteous Ministers, and Mr. Hugh Young, Elder, a Committee to meet with the congregations of Saltfleet, Binbrook and Caistor, to arrange with them concerning a retiring allowance to Mr. Cheyne, who has laboured so long and faithfully among them, and is now compelled through age to resign his charge. The Committee to report in January. It was agreed to take up for consideration the General Assembly's remits to Sessions and Presbyteries at the ordinary meeting in January. Moderators of Sessions will please take notice of this, and be ready to report at that time.

An article from the *Christian Instructor and Western United Presbyterian*, of Oct. 4th, 1873, was read. It stated that the Rev. C. Chiniquy had been baptized by a Methodist Minister, at a revival meeting in Nova Scotia. The Presbytery instructed the Clerk to bring the above fact under the notice of the Chatham Presbytery, of which Mr. Chiniquy is a member.

PRESBYTERY OF GUELPH.—On Thursday, the 30th, the Presbytery of Guelph met according to appointment, in Duff's Church, East Puslinch, for the induction of Mr. McKay, late of Elmira, Illinois, U.S., to the pastorate of that congregation, and for the transaction of other business. After occupying some time in considering a case brought before them from Waldemar, the Presbytery proceeded to the induction of Mr. McKay. An excellent sermon was preached by the Rev. D. D. McLennan, from John xii, 31, 32. After the sermon, Rev. Mr. Torrance, who has been Moderator of Session during the vacancy, gave a brief narrative of the steps connected with the call to Mr. McKay, and then put to him and the congregation the questions usually put on such occasions. Satisfactory answers having been given to these, prayer was engaged in, in the course of which Mr. McKay was duly inducted into the pastoral charge of the congregation. He next addressed him on the duties of his office, the preparation he required for them, and the encouragements he had to be faithful in the discharge of them. Rev. Mr. Wardrope then addressed the people in suitable terms, on the obligations they owed him who had just been set over them in the Lord. Mr. McKay received a hearty

welcome from the congregation. The Presbytery having returned to their former place of meeting, Mr. McKay's name was added to the Roll, and Mr. Wardrope appointed to introduce him to the Session. Mr. Ball reported that, according to appointment, he had moderated in a call in Knox Church, Galt, on the 29th ult., which had come out in favor of Rev. Mr. McPherson, of Hilltown Church, Dundee, Scotland; that the call had been signed, through want of time, by only two hundred and fifty members, and that the Session petitioned for an extension of time, that a greater number of signatures might be obtained; and moved that an adjourned meeting be held in Knox Church, Guelph, on Wednesday next, at two o'clock, P.M., to receive the call. On motion this request was granted, and the sederunt was shortly afterwards closed.

PRESBYTERY OF BRUCE.—The Presbytery of Bruce held its quarterly meeting at Teeswater, on the 21st ult. There were ten Ministers and five ruling Elders present. A call from Centre Bruce, in favor of the Rev. Arch. MacDiarmid, was sustained and ordered to be forwarded to that gentleman.

The Rev. J. Fraser was appointed to preach and moderate in a call at Pine River, on Monday, the 3rd inst., at 2 o'clock, p. m.

An adjourned meeting of Presbytery was appointed to be held at North Bruce, on Tuesday, 4th inst., at 11 o'clock, a. m., for the purpose of moderating in a call to a Minister in that congregation, and for the transaction of other business. Mr. Ferguson was appointed to preach, and Mr. Straith to preside. A special meeting of Presbytery was appointed to be held at Huron, on Wednesday, 12th inst., at 11 o'clock, for the purpose of moderating in a call in that congregation, and to issue it and the Pine River call. Messrs. Fraser and Davidson to preach, and Mr. Cameron to preside.

An extract Minute of the Presbytery of Durham having been read, intimating that Chesley Station was separated from said Presbytery with a view to its being attached to the Salem Church, Elderslie, in the Presbytery of Bruce; it was resolved to receive said station as one of the Mission Stations of this Presbytery, and further, that in accordance with a previous resolution passed by this Presbytery, Salem Church be now declared vacant—that it and Chesley be in the meantime considered as one vacant charge, subject to the approval of the next General Assembly, and that Mr. Straith be Moderator of its Kirk Session.

The Presbytery resolved to hold a Conference on the State Religion, at its next ordinary meeting, said conference to be introduced by the reading of a paper on the subject, by the Rev. Mr. Fraser.

The Rev. J. Straith, having laid before the Presbytery the claims for Manitoulin Island for Missionary labor, it was resolved to appoint Messrs. Tolmie and Straith a Committee to secure the services of a Catechist to labor in that field, at least for the winter months.

The Moderator and Mr. Straith were appointed a Committee to make arrangements for holding Missionary Meetings within the bounds of the Presbytery, said meetings to commence on Monday, 12th January next.

A memorial from the congregation of Southampton was read, praying the Presbytery to make such arrangement in their pastoral field as would secure for them a regular Sabbath day's service. A Commission, consisting of Messrs. Anderson and Straith, was appointed to confer with the congregations of Southampton, Tara and West Arran, with power, if they see cause, to cite them to appear for their interests to the adjourned meeting of Presbytery, to be held at North Bruce on the 4th inst.

Mr. Wardrope having resigned the Moderatorship of the Kirk Session of Riversdale, &c., Mr. Currie was appointed Moderator *ad interim* of said Kirk Session.

PRESBYTERY OF HURON.—This Presbytery held its regular quarterly meeting at Clinton, on Tuesday, the 14th Oct. The Clerk reported that he dispensed the Sacrament of the Lord's Supper at Ethel, that the Congregation there, was ve

prosperous under Mr. Thomson, 29 being received into the communion of the Church, and that he ordained three elders. Much of the time of the Presbytery was spent over a case of reference of the Congregation of Duff's Church, McKillop, regarding supply of preaching, and the state of the Congregation generally, when at length it was agreed to request Mr. McLean to give three sabbaths to that Congregation within the next three months, the Presbytery to supply Mr. McLean's pulpit in the event of his going.

The following minute was adopted anent Mr. McDiarmid's leaving the Presbytery:—"The Presbytery in taking leave of their respected brother the Rev. Arch. Diarmid, late of Duff's Church, McKillop, would put on record their high estimate of him as a Christian man, and faithful gospel preacher; their good wishes for his family; and their desire that the Great Head of the Church would be pleased very abundantly to bless his labors in whatever part of the vineyard his lot may be cast."

Mr. Gracey, on behalf of the Committee appointed to visit Egmondville, anent arrears, &c, gave in a report setting forth that the Congregation was exceedingly anxious to maintain their present organization, and resolved to remove their arrears, and to do their utmost in the future to pay their Minister's stipend, but that in the event of their being not able to do so, they would look to the Presbytery for aid. Mr. McCuaig gave a report of the missionary operations in this Presbytery, and submitted the appointments which were approved of. In accordance with the prayer of a petition of the Congregation of Craibbrook, &c, Mr. Thomson was appointed to labor there during the winter. On Mr. Leask's desiring to be released of the Moderatorship of the Session of Dungannon, Mr. Young was appointed in his place, with Messrs. Jackson and Kernichan, Elders, as Assessors. Power was granted to Mr. Young to moderate in a call at Dungannon should he see cause before next meeting.

A Committee consisting of Messrs. Goldsmith, Ross and D. D. Wilson, was appointed to arrange for missionary meetings to be held during the winter. Mr. Goldsmith Convener. The consideration of the Financial Returns of Congregations was deferred till next meeting.

Communications.

A FEW THOUGHTS ON MISSIONARY WORK.

As this is a season of the year when congregations are (as is proper) holding their annual Missionary meetings, it may not be out of place to offer a few suggestions as to some, we fear, neglected matters that deserve attention. The general routine of such meetings is Home and Foreign Missions, Sabbath Schools, and the pecuniary offerings of the congregation in aid of their support. This is all right, and we may further add, that the addresses on such occasions, enlarging upon the importance of the Mission cause, and the duty of contributing liberally for its support, are in a right direction.

This, we again say, is so far well, yet there is one point on which we fear there is often a failure, and to this we think it would be well to direct the attention of these meetings, and that is how far the individual congregation has been aiming at bringing the unconverted into the fold of Christ along with themselves. If few, or none of that class have been added to the Church within the year, the reason why they have not, demands solemn consideration; and the question ought to be asked why God has withheld His blessing? Why He has not given testimony to the word of His grace? What is the special sin or sins of which the Church has been guilty? Whether by worldliness, covetousness, coldness, formality, want of faith or

love. Their salt has lost its savour ; their zeal for truth abated ; or in what way are their good works not leading those that are without the Church to recognize her as the work of God ? The evidence of God's blessing on the Word preached to themselves is but too seldom alluded to ; nay, is it not the fact that when few or none of such evidences are to be seen, there is a general desire to conceal it, lest it should injure the standing of the pastor ? This we think is wrong. The congregation ought to know, and their attention be directed to it, as a proof of their collective and individual sins. Each individual member ought to test himself by questions such as the following :

Has my conduct been so agreeable to my profession as a Christian as to convince those with whom I have come in contact, that I am living unto God ? Have I shown my appreciation of the means of grace by waiting upon them as often as I had opportunity ? Have I had compassion on those who were wandering in darkness, and pointed out to them the true Light ? Have I acted kindly and brotherly towards my fellow Christians ? Have I said or done something, as God gave me opportunity, to lead men to turn from the error of their ways ? Have I been often and earnest at a throne of grace for grace to descend upon them ? Am I not careless as to whether they perish or not ? Such questions might not only be asked on such occasions as we refer to, but deserve to be treasured up in the memory, and made daily use of for self-examination. And if they were, is there not good reason for believing that there would be a blessed renewal of pentecostal times ?

The office-bearers of Churches should make the testing of themselves by some such questions a stated duty. They are the leaders in the congregation, who occupy a prominent position, from whence they can view all the movements within the Church and without it. They can see when the accessions to the Church are evidences of conversions, by men being drawn by what they behold in the lives of Christians ; or if it is by the direct blessing of God upon His word, read or preached. And they can discern when religion pure and undefiled is having free course, and is being glorified. They ought carefully to mark whether this evidence of God being in their midst is to be found, and if not found, to betake themselves to the Christian's most powerful weapon—all prayer.

In this way it may be expected that the Mission work would prosper at home and abroad ; and that it would no longer be a matter of reproach to the Churches that they only expected conversions amongst the heathen, and few or none amongst those where they are located.

Such may not be the best method of promoting the Missionary work ; yet it is offered that it may lead others to suggest something better. There is some great revival to take place in the Churches ere the world be converted to God, and whoever leads the van in this blessed work, shall, themselves, feel amply rewarded.

A LAYMAN.

THE LATE MR. ALEXANDER LAIDLAW, MONO CENTRE.

Died, at his residence, Mono Centre, on the 13th of September, 1873, Mr. Alexander Laidlaw, Senr. After a short illness, he peacefully passed away at the ripe age of 73. Born of religious parents, in Lanarkshire, Scotland, his was the ordinary education and training which belongs to his class in that much favored land. He was brought up to the employment of agriculture, and continued it through life with distinguished success. Early he

acquired the habit of reading, and spent much of his leisure time in the favorite exercise. Works of poetry and religion were those that chiefly attracted his attention. The practice ever proved to him a present source of rich solace and enjoyment; and laid, doubtless, broad and deep the foundations of that large practical wisdom which he evinced in every department of his useful life. Through this much honored instrumentality, accompanied by the blessing of God, he soon became the subject of deep religious conviction. After a sharp, and somewhat protracted, but not uncommon struggle, he yielded his heart to the truth as it is in Christ, became henceforth a diligent student of the word of life, an ardent lover of good men, and a happy experiencer of that heavenly, converting grace which comes alone from Him, through the effective agency of the Holy Spirit. Specially did this Spirit of true Godliness, early imbibed, improve, ripen, and enlarge the qualities of his mind and heart. As he advanced in life, he seemed to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, till he attained, in no mean degree, unto the measure of the stature of the fullness of Christ. What a dignified maturity it constitutes in the man of God, and how eminently does it qualify him for occupying, with honor and advantage, every position, whether in the Church or the world.

In the 21st year of his age, he left the land of his nativity, and sailed for New York. Here, after four years, he contracted a very happy marriage with Miss Margaret Frame, also from the same shire in Scotland, who still survives him, with seven grown-up children, to mourn their sad loss. May the mighty God of Jacob prove a husband to the afflicted widow, and a father to the fatherless, and graciously afford them all the true and heaven-gifted consolation which they severally need under their heavy bereavement. After a few more years of their early married life, spent in the neighborhood of the now thriving city of Rochester, in 1833, with three children, they moved into the Township of Mono. It was then just beginning to be settled. Here, amid the wilds of a Canadian forest, they made their abode, and reared their family. Here, too, under the trials and privations of an early settlement in the backwoods, began to be displayed those manly, generous, and active, christian qualities which Mr. Laidlaw so largely possessed, which, while he lived, obtained for him so much loving respect; and now that he is dead, call forth much deep sorrow and unfeigned regret from a large circle of acquaintances. The felt destitution among the settlers of the precious blessings of sound religious instruction for themselves, and the substantial advantages of a solid secular education for their youth, called forth on their part no little anxious solicitude and persevering effort. In this crisis, Mr. Laidlaw appeared, braced himself manfully to the work, and proved invaluable in attempts to mould the character, ameliorate the condition, and improve the morals of the little colony. In the absence of other laborers, he held prayer meetings from house to house, and ceased not in any way to advance the best interests of the people. The year after his entrance in the bush, he generously gave a site for school-house; and soon after, by the united skill and energy of the little band of busy workers, the log building was raised—the first erected and opened in the Township. About the same time, a frame building was constructed and dedicated to the worship of the living God, entitled Barnes' Church, in honor of one of the most distinguished missionaries in Canada. Still later, a comfortable residence for the minister of the sanctuary, and just beside it. For both, Mr. Laidlaw gave the site, and three acres of land attached. Over this first Presbyterian congregation in Mono, he, (along with two others) in the year

1836, was elected and ordained an elder. The responsible duties of this high office he continued to discharge with singular acceptance and fidelity till very near the close of his long and well-spent life.

At this time, also, when greatly needed, he did much efficient service in instituting and conducting the Sabbath School in connection with Burns' Church. Through many successive years he unceasingly toiled as its Superintendent, and many of the present congregation in his locality have had the benefit of his training and example in this important sphere, and yet remember the lessons he so wisely, lovingly, and impressively communicated.

In Bible Society work, he labored zealously and effectively to the latest period of his life. It was once said by one of the ablest and most energetic of the travelling agents of the parent society, and no mean encomium is implied in the terse, pithy, language: "*Mr. Laidlaw is the sum-total of the Mono Centre Branch!*"

As a christian, he was humble, zealous and devout—a man of prayer, he wrestled with God, seemed to live near him all his days, and took real pleasure in the acts of devotion. A strenuous advocate of bible truths, he had many sharp encounters with opposers, especially in support of the distinctive tenets of Presbyterianism; but, so far as we ascertain, always did he leave savoury impressions of his sterling worth, piety, sincerity, and courage. The many Missionaries and Ministers who visited Mono Centre, and laboured there, ever found in him a warm and devoted friend; to his hospitable house they had a cordial welcome, and in it a comfortable abode while necessary. He loved their society, and revered their work, for he well knew its value and importance; yea, was ready to forward them in every way within his power. The following graphic testimonial, from the pen of one of the oldest of these missionaries, who knew him intimately, and is well competent to judge, we cordially endorse: "I held Mr. Laidlaw in the highest esteem since I first knew him. The uniform consistency of his christian character; his activity and persevering diligence in doing good; his uncompromising firmness in holding to what he regarded as truth, and his candor and charity towards those who might conscientiously differ from him, all combined to show that he had imbibed largely the spirit of the Gospel?"

The aged elder has gone from the scene of his earthly toil, to enter on his rest in the heavenly mansions, 'but being dead, he yet speaketh.' O that we who remain could learn the lesson, through the effectual application of it to our hearts and consciences by the Holy Spirit, how infinitely happy would be the result. "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

W. M. C.

Notices of Publications.

BOOK OF PRAYER FOR FAMILY WORSHIP, EDITED BY REV. PROF. GREGG, KNOX COLLEGE. TORONTO: J. CAMPBELL & SON.

The volume of Prayers for use in Family Worship, edited by Prof. Gregg, has just been published. We have examined it with care, and can say that it will compare most favorably with the best books of the kind. The language is simple, and the style natural. For those who wish a manual for family worship no better can be recommended. The style of getting up is chaste and handsome.

MONEYS RECEIVED UP TO THE 22nd OF NOVEMBER.

ASSEMBLY FUND.

Richmond Hill.....	\$10 00
Hibbert.....	11 25
Flamboro' West.....	8 16
Weston.....	4 00
Port Albert.....	1 43
Wellesley.....	7 00
Arthur.....	6 00
Boston Church.....	5 00
Knox Church, Milton.....	2 50
Artemisia.....	4 04
Drummondville & Chippawa....	9 12
Detroit.....	16 00
Guelph, Chalmer's Church.....	5 00
Erskine Church, Pickering.....	3 12
Kennebec Road.....	2 50
New Glasgow.....	3 50
Danville.....	3 50
West Brant.....	4 11
Claremont.....	7 00
Laguerre, Calvin Church.....	3 00
Cranbrook, Knox Church.....	2 53
Wallacetown & Duff's Church..	8 00
Toronto, East Church.....	10 00
Ancaster East.....	4 16
do West.....	3 36
Rockburn.....	2 70
Gore.....	2 52
Caledonia, Argyle St., & Allan Settlement.....	17 00
Martintown.....	2 50
Brampton.....	6 50
Derry West.....	3 50
Mount Albert.....	4 00
Ayr, Knox Church, additional..	2 29
Burns' Church, Zorra.....	3 00
Galt, Knox Church.....	51 87
Mille Isles.....	2 90
Nairn Church.....	5 00
West Bentinck.....	2 04
Hemmingford.....	2 28
Fullarton & Avonbank.....	16 00
North Brant.....	5 00
Elma Centre & Monckton.....	9 00
Cedarville.....	5 77
Lingwick.....	5 25
Victoria.....	5 14
Perth, Knox Church.....	17 78
Toronto, Bay Street.....	15 00
North Arthur.....	2 50
Toronto, Knox Church.....	45 00
West Winchester.....	5 00
Kirkton.....	4 00
Thamesroad.....	6 00
Noth Gower.....	2 00
Gloucester.....	2 00

Winslow.....	2 50
King.....	3 75
Laskey.....	3 75
Egremont.....	12 72
Bethany.....	2 00
Avonton & Carlingford.....	13 50
Cookstown, Townline & Ivy...	5 53
Stayner.....	4 76
Orillia.....	12 25
Westminster.....	7 00
Yarmouth.....	5 00
Mosa.....	12 00
Saint Louis & Valleyfield.....	11 60
Belgrave.....	8 00
Blyth.....	9 00
Goderich Gaelic.....	5 50
Hullet.....	5 00
Bimbrook.....	3 80
Saltfleet.....	1 91
Mount Pleasant.....	3 18
Burford.....	2 00
Walkerton.....	9 00
Caledon.....	7 50
Seaforth.....	9 35
Ramsay.....	9 40

FRENCH EVANGELIZATION.

Flamboro' West.....	\$ 5 00
Georgetown.....	17 00
Glamis.....	6 00
Lake Shore.....	6 50
Madoc, Saint Peter's.....	8 00
Dalhousie Mills.....	5 00
Arthur.....	2 33
Avonbank.....	10 25
Stayner & Sunnidale.....	10 00
Bear Creek.....	14 00
Carlingford.....	2 50
Nairn Church.....	12 00
Teeswater.....	11 10
Eadies.....	6 90
Warrensville & Exeter.....	24 50
Mono Centre.....	1 37
Kirkton.....	7 00
Thamesroad.....	15 00
North Gower.....	6 00
Gloucester.....	6 00
Eden Mills.....	3 00
Chippawa.....	2 85
Egmondville.....	6 00
Cambray.....	2 00
do Friend.....	1 00
Shakespeare & Hamps'ead.....	6 00
Burns' Church, Milvert.n.....	20 00
Burns' Church, Moore.....	15 75
East Gloucester.....	4 00
Russell.....	10 81

WIDOWS' FUND.

Whitby	\$ 7 50
Wroxeter	14 47
Lisadel	7 73
Flamboro' West	10 09
Georgetown	9 00
Chippawa	3 50
Townline	3 00
Arthur	2 85
Boston Church	8 40
Knox Church, Milton	7 80
Ashfield	14 55
Erskine Church, Pickering	3 25
Ivy	4 00
Lobo, Melville Church	5 20
Kennebec Road	2 50
Rockburn	4 02
Gore	2 30
Derry West	3 07
Milverton & North Mornington	5 00
English River & Howick	7 50
Ayr, Knox Church	12 00
Nairn Church	10 00
Mille Isles	4 60
Elma Centre & Monckton	6 00
Mono Centre	1 50
North Arthur	6 50
Kirkton	5 00
Thamesroad	8 52
North Gower	5 00
Gloucester	5 00
King	1 35
Laskey	1 90
Ashburn	17 00
Huntingdon & Athelstane	12 50
Ancaster	7 00
Lachute, Henry's Church	25 00
Saint Louis & Valleyfield	12 82
Cambray	1 50
Smith's Falls	20 00
Chateauguay	1 64
Calcedonia, Argyle Street	19 00
Allan Settlement	13 00
Ramsay	75
Spencerville & Edwardsburgh	13 00
Boston Church A. & I. M. Fund	7 80
Knox Church, Milton	6 06
Cookstown	5 45
Rev. James Hume	3 00
Friend, Oshawa	5 00
Milverton & N. Mornington	10 00
Mille Isles	4 00
Thamesroad	10 00
King	1 35
Laskey	1 90
Columbus & Brooklin	15 00
Cambray	1 00
" Friend	2 00

With rates from Rev. R. H. Warden;
 Rev. John Fotheringham; Rev. Robt.
 Dewar; Rev. Robert Binnie; Rev.
 James Hume; Rev. Wm. Millican;
 Rev. D. Allan, \$16.00; Rev. William
 Burns; Rev. Walter Inglès; Rev.
 Patrick Gray; Rev. J. Burton; Rev.
 J. Hastie; Rev. A. F. McQueen; Rev.
 Jas. Hanran; Rev. Alex. McLean;
 Rev. William Ross, Rev. J. Mor-
 rison; Rev. A. Stewart; Rev. Henry
 Sinclair; Rev. H. Gordon; Rev. Jas.
 Pringle; Rev. H. Gracey; Rev.
 James Breckenridge, Rev. William
 Lochead; Rev. John Gray; Rev. W.
 C. Young; Rev. Thos. McGuire; Rev.
 D. Paterson; Rev. Jas. Watson; Rev.
 Wm. Smart; Rev. D. Duff; Rev.
 Lachlan Cameron, Rev. A. Young;
 Rev. J. R. Scott; Rev. Kenneth
 M. Donald; Rev. R. Whillans; Rev.
 A. A. Drummond; Rev. Jas. Thom;
 Rev. Arch. Currie; Rev. Geo. Cheyne;
 Rev. A. W. Waddell; Rev. F. W.
 Farries; Rev. Arch. McLean.

KNOX COLLEGE.

Whitby	\$ 7 50
Flamboro' West	25 00
McKillop	9 56
Nairn Church	25 00
Mosa	50 00
Ashburn	15 00
Ekfrid	21 30

HOME MISSION.

Whitby	\$15 00
Flamboro' West	10 00
English Settlement	26 00
Guelph, Chalmers' Church	20 00
Kennebec Road	6 50
McKillop	21 50
Lobo, Melville Church	20 00
Martintown	5 00
Nairn Church	15 00
E. G. J., Montreal	3 50
Kirkton	15 00
Thamesroad	50 00
Paris, Dumfries Street	100 00
Columbus & Brooklin	44 00
Saint Andrew's	23 00
Ramsay	23 95
Montreal, Knox Church	100 00

FOREIGN MISSION.

Flamboro' West	\$ 6 00
Kennebec Road	3 00

Miss E. B., Allan Set'm't, China	5 00	KNOW COLLEGE.—NEW BUILDING.	
Martintown	5 00	Dr. Geikie, Toronto, on ac't	\$ 25 00
Nairn Church, Saskatchewan	10 00	David Galbraith	" " 333 33
" " China	5 00	Thos. Ferguson	" " 10 00
Wakefield	10 00	John Harvie	" in full 10 00
E. G. J., Montreal	2 00	John Hallam	" on ac't 17 00
North Gower	10 00	John Ritchie	" " 34 00
Gloucester	10 00	Joseph David	" " 17 00
Columbus & Brooklin	27 00	S. Wilson	" " 34 00
St. Andrew's Sabbath School	5 22	G. W. Noble	" " 17 00
" Miss Wale's Class	3 00	John Leys	" " 100 00
Ramsay	6 50	Principal Caven	" " 100 00
Ayr, Knox Church S. S., China	26 70	Geo. Holcroft	" " 10 00
		Roft Jaffray	" " 16 67
		Thomas Kerr	" " 10 00
		Wm. R. Orr	" " 25 00
KANAKAKEE MISSION.			
Flamboro' West	\$ 2 50	Per Rev. W. Armstrong, for	
Georgetown	5 00	Union and Norval	23 00
Friend, Toronto	1 00	Per Rev. W. Armstrong, for	
McKillop	6 00	Weston	13 00
Nairn Church	3 00	Per Rev. W. Armstrong, for	
Wakefield	26 75	Lakefield	4 00
West Gwillimbury, First	8 75	Per Rev. W. Armstrong, for	
Vittoria	2 92	Peterboro'	40 00
Ailsa Craig	7 56	Per Rev. R. Hamilton, for	
Carlisle	5 85	Avonbank	16 00
Nairn	5 15	Rev. Thos. Fenwick, Metis	" 10 00
Westwood	6 67	P. F. Leggatt	" " 1 00
Columbus & Brooklin	10 00	Dugald Blue	" " 1 00
Kingston, Chalmer's Church	35 00	J. Stewart & Co., Hamilton	" 100 00
Keene	10 00	Rev. J. McCall	" " 50 00
Cambray	2 00	Hugh Young	" " 50 00
" Friend	1 00	H. D. Cameron	" " 50 00
Embro	33 05	John Eastwood	" in full 30 00
Shakespeare & Hampstead	22 36	James Cumming	" " 25 00
Teeswater	18 54	A. Stewart	" on ac't 10 00
Eadies	19 72	M. E. Rice	" " 17 00
Wroxeter	25 00	Jas. McArthur	" in full 10 00
Lisadel	6 00	George Russell	" " 10 00
Mount Pleasant	5 67	Thomas Lees	" on ac't 5 00

RECEIPTS FOR RECORD UP TO 21st NOVEMBER, 1873.

D. McG., \$2.00; D. R., H. McD., Martintown; A. O., Rockburn; J. T. D., Goderich; W. K., North Pelham; J. R., Dundas; J. M., Esq., Upton, \$2.00; J. R., Godwich; W. C., Guelph; J. L., Tilbury East; Mrs. M. A. McL., Dundas; P. M., Acton; J. F., Niagara; Rev. J. H., Marlow; Rev. W. M., Garafraxa; G. T., Spence; S. P., \$22.40, Montreal; W. M., \$3.00; M. T., Rev. J. B., Caledonia; J. W., Tyneside; Dr. McQ., Hamilton; G. R., Welland Port, \$1.50; D. McL., \$3.00, Walkerton; W. McP., Manilla; Rev. A. McL., R. J., Woodbridge; W. T., Malvern; Mrs. W., Weston; G. B., Almira; A. W., Toronto; Rev. T. N., Restigouche; N. B., \$1.50; J. G. S., Woodstock; R. H. A., Newbury; Miss J. B., Carrillon; Rev. T. McG., \$3.12, Glenallan; J. B., Montreal, \$12.50; Rev. W. S., Gananoque; R. B., T. R., J. S. L., Churchill; D. D. W., Seaforth, \$5.65; A. McL., Branchton.

RECEIVED BY WARDEN KING, MONTREAL.

BUILDING FUND.		Alex. McPherson, Montreal ...	\$20 00
		A. M. Cassils " " ...	15 00
E. H. Copland, Montreal.....	\$66 00	ORDINARY REVENUE.	
A. Swan "	25 00	Erskine Ch., Montreal on acc't.	\$121 02
Alex. Rose "	66 66	FRENCH EVANGELIZATION.	
H. J. Johnston "	10 00	Almonte Congregation	\$25 00
Rev. J. McMechan, Picton.....	10 00	S. School, Bennies Corners.....	4 54
Mr. Corkindale "	5 00	Erskine Ch., Montreal on acc't.	78 32
Matthew Arthur "	2 00	Cote St. Ch., " on acc't.	100 00
B. Way "	2 00		
James Fraser, Perth.....	8 00	BUILDING FUND "SPECIAL."	
Mrs. Geo. Mitchell, Gananoque	25 00	THEOLOGICAL CHAIR.	
John L. Gibb, Quebec.....	200 00	George Stephen, Montreal.....	\$100 00
		John Stirling, Montreal	\$100 00
		Wm. Cassils "	25 00
		George Hay, Ottawa	25 00
		Thos. Symington "	24 00
		Allan, McKinnon & McMoran.	10 00

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