

Presbytery of Hamilton.

This reverend Court held its quarterly meeting on the 18th Oct., in the MacNab Street Presbyterian Church. There was a large attendance of ministers and elders. The Rev. D. H. Fletcher, moderator, presided. The forenoon session was chiefly occupied with the reading of the minutes of former meetings and the reception of reports of various Committees. It was agreed that the group of stations at present under the charge of the Rev. William Hancock be erected on the first of January next, into two distinct Pastorates, viz., Volland, Crowland and Port Colborne to form one pastoral charge, and North Pelham and Port Robinson another. At the afternoon session, the Court being duly constituted, and the minutes of the forenoon session being read, Rev. George Burson presented a petition from the First Presbyterian Church, St. Catharines, seeking to be admitted as a congregation of the Canada Presbyterian Church. The petition was received, and a Committee consisting of the Rev. Messrs. Burson (convenor), Fraser, McEwen and Dawson, also Mr. R. Lawrie, was appointed to make all the necessary enquiries, and to report at the meeting in Waterdown on the 27th inst. The Rev. John McColl presented the quarterly report of the Home Mission Committee, which was of a satisfactory nature, and thereafter tendered his resignation of the Convenorship. The report was received, and its recommendations adopted. A Committee was appointed to draw up a suitable minute in reference to Mr. McColl's resignation. The Home Mission Committee of last year was reappointed, with the addition of Mr. Laing as Convenor. The Rev. James Black reported that he had moderated in a call to a minister in Binbrook and Saltfleet, which resulted unanimously in favor of Rev. John Anderson. It was also reported on behalf of Rev. Alex. Dawson that he had moderated in a call in the congregation of St. Ann's and Wellandport, in favor of Rev. R. Thynne. Both calls were sustained as regular Gospel calls. Thirty congregations and twenty eight Kirk sessions sent in returns to the General Assembly's remit on Union, all approving of it. The Presbytery also approved of the same *simpliciter*, and rejoiced to find such unanimity among the congregations and Kirk sessions in favor of union. Mr. Fisher's ordination and induction were appointed to take place in Waterdown, on Tuesday, the 27th inst., at 2.30 p.m. Mr. Fletcher to preside, Mr. McGuire to preach, Mr. Black to address the Minister, and Mr. McColl the people. The Rev. Mr. Benson and the Rev. Isaac Campbell delivered their ordination trial discourses, and were also examined on personal religion, systematic theology, Church history, and Biblical Greek. The examination and discourses were sustained as satisfactory. Mr. Benson's ordination and induction into the pastoral charge of Elmhurst was appointed to take place on Wednesday, the 28th inst. Mr. Porteous to preside, Mr. McEwen to preach, Mr. Laing to address the minister, and Mr. McColl the people. Mr. Dawson reported that the Committee appointed by the Presbytery to examine students held a meeting on the 20th Sept., when Messrs. Henderson, Fletcher and Ratcliff read discourses, which were highly satisfactory. These students were certified to the Senate of Knox College. Mr. Reid, another student within the bounds, did not appear before the Committee to read the prescribed exercise. Mr. Wilson, who has finished his University course, was also examined and certified to the Board of Examiners of Knox College. The report was received and adopted. It was agreed that the ministers within the bounds be instructed to hold missionary meetings in their respective congregations and report at the April meeting. A Committee, consisting of the Moderator, Messrs. McColl and Laing, with Mr. A. I. MacKenzie, was appointed to arrange for holding a conference on the state of religion, in the MacNab street Presbyterian Church, on the second Tuesday of January, 1875. The Presbytery, after transacting a large amount of business, adjourned at 10 o'clock p.m.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal, and in the Presbyterian College there, on the 7th, 8th, and 9th days of October, 1874. The Rev. Alexander Young was Moderator, thirty ministers and five elders attended, besides the following correspondents, viz: The Rev. John Morton, missionary from Trinidad, who addressed the court respecting his labors among the Coolies; Wm. McKenzie, Almonte; James Hastie, Prescott; Walter Colquhoun, Gananoque; Mr. Paterson, of Nova Scotia; Dr. Copland, from New Zealand; Dr. Thornton, of Oshawa; Robt. Campbell, Montreal; and John B. Watt, of Trenton. Committees were appointed, who gave in reports, upon which the Presbytery certified seven entrants for admission by Board of Examiners, and three regular students of theology for admission by Senate, to proper places in Presbyterian College, Montreal, and took action respecting a case of discipline. The Rev. James Sturrock Black was inducted as junior pastor into the collegiate charge of Erskine Church, Montreal, on Thursday evening; the Rev. Alexander Young presided, the Rev. Dr. Burns preached, the Rev. John Mackie addressed the minister, the Rev. Dr. Taylor, senior pastor, addressed the people. It was an interesting and edifying service. The Rev. John McLean was loosed from the congregation of Roxborough and translated to the Presbytery of Simcoe for induction into Knox Church, Oro; a suitable testimonial being given at the same time to Mr. McLean on the occasion of his leaving his present field of labor to enter on another. A report on the mission at Alexandria, the matter of arrears of ministers' stipends, the Presbyterian interest at Chateaugay Basin and Beauharnois, the use of a Kirk session at Kennebec Road, and the sale of certain property at Sherbrooke,

rates laid on congregations for benefit of General Assembly's expense fund, a call to the Rev. Alexander Urquhart from Indian Lands, a petition from Nazareth street Church in Montreal for a moderation in a call, notice of a call to the Rev. R. M. Thornton to become minister of Wellpark Free Church, Glasgow, Scotland, were under consideration, and duly disposed of. The quarterly Home Mission report was read, and action taken thereupon with reference to vacancies and mission stations. Touching annual missionary meetings, the Presbytery, after deliberation, agreed to instruct, as they hereby do instruct, all Kirk sessions to hold such meetings in their respective congregations during the ensuing winter, and report the result in the spring; the Presbytery expect Kirk sessions to do their duty in this important matter, which is too often shamefully neglected. The Rev. Wm. Taylor, D. D., called attention to certain inaccuracies associated with his name in the General Assembly's printed statistics for the last financial year, especially to the way in which St. Andrews is connected with him, placed between A. Henderson, A. M., and W. B. Clark, as if the three somehow were the colleagues of St. Andrew's congregation. To this arrangement Dr. Taylor objected, and the Presbytery agreed to record his demurrer. Returns from sessions and congregations absent Remit on Union, approved the same *simpliciter*; and the Presbytery after reading said remit, resolved unanimously to approve *simpliciter*. The remit absent representation in the supreme court to meet in the summer of 1875, was also approved *simpliciter*. After solemnly licensing Mr. J. J. Cochran to preach the Gospel, the Presbytery called on the committee appointed to examine session-records to report further on the several records submitted to their inspection. The committee appeared not, and the Presbytery with regret deferred the matter to next ordinary meeting to be held at Montreal, and in the Presbyterian College there, on the fourth Wednesday of January, next year.—JAMES WATSON, Clerk.

"The Church of Canada."

This was the subject of an address before the Evangelical Alliance by the Rev. Geo. M. Gerrit. He is thus reported in the newspapers:—

The speaker first drew a comparison between the churches of Europe and the churches of America. He showed that the former were national churches, which in the different countries had been evolved during the struggle for existence, and which had each a peculiar suitability for the nation in which it was found. The State relations with these churches were accidental. Episcopacy was established in Ireland, but never became the religion of the people. Presbyterianism was tried in England, and Episcopacy in Scotland, but both lost ground entirely because not suited to the people. Three centuries ago these three nations had each chosen its own form of worship, and had stuck to it ever since. On the continent the same thing is visible. Each nation has made a wise and democratic choice, and will not change. Some think that the European Churches are of sets, but tried by tests of true piety, purity of life, &c., their Christianity is as vital as that of the American churches. As to the nationality of Canada; there are different degrees of opinion, but there is no doubt as to the fact, we have emerged from pupillage. Of the present state of Canadian sentiment there is no doubt; there is now a common sentiment of patriotism, though many circumstances have kept back the growth of this feeling. Canada is a nation conscious of a distinctive life, and able to stand alone when the time comes. The difference between the Churches of Europe and America is not all owing to the fact that we are a nation of immigrants, each of whom has brought with him his own religion. We must look deeper. Our position is the result of a recognition of an important religious principle. The Church in the first place aimed at the elevation of the family and of the nation, but in the course of time it began to trample on both family and nation. In Europe, after the decline of Roman power, the Church had to begin her work anew. She held in herself the whole moral and intellectual force of the world, and went out to elevate and control; but as she succeeded her pretensions grew; she allied herself to Charlemagne, and for five centuries wielded the most absolute and irresponsible power the world ever saw. Her work prepared the way for regenerated nations. The harmonious development was, however, stopped by loss of spiritual force in the Church, and an appeal to outward means. She attempted to mould all things to one type, and to crush conscience in all. Two root principles were involved in the struggle. First, the rights of the nation. Nationalities gradually forced their way forward, and the Reformation was largely an appeal to national rights. The papacy was occupied in defending itself, and lost all spiritual force. Rome has not abandoned her old claims, but all efforts to re-establish sovereignty will be impossible. Now people hold their country dearer than their church (not their religion), in a Christian country the Church is looked upon as a means to an end. The second principle is the supreme right of the individual to judge of right and wrong. This was not fully recognized at the Reformation. God has given the Church no other power than the sword of the Spirit. It can only succeed by convincing. A new continent was needed that these principles might have a fair field. The Puritan fathers were intolerant; their children, in a country where all was new, cast aside their prejudices. The churches were then left to wield only the weapons of the early Church, and thus explains the great activity of sects in America, as the right of each individual to choose for himself must be vindicated. We may hope to enjoy greater liberty in the future, but one obstacle is that in the Dominion we have no control of learning, as Oxford and Cambridge in England, and as Harvard was formerly in the New England States. Other obstacles are the competition of other denominations with parent bodies in the old country, the shipboard bodies, &c. But on the other hand the union of parts of great denominations is an

important step towards the desired result, and others will come slowly. Our presence here implies three things—recognition, non-interference, and co-operation. Recognition involves the acknowledgment of each other as Christians, and the allowance of great variety of belief in each denomination, so that a Methodist may be allowed to preach Calvinism, or a Presbyterian Unitarianism, if he finds it in the Bible, without being obliged to leave his Church. Varieties of ritual should also be recognized. Non-interference with each other's work is important, and so far as mission fields are concerned is now general. Co-operation must be determined by the necessities of the case. Y. M. C. Associations and International Sunday-school lessons are striking examples of this co-operation. The Church claims to have divine power, and must impart it, or it will be cast out and trodden under foot. The field is now clear for a new advance, and we should ask ourselves two questions—First, is the thing right? Second, can I do anything to bring it about? We are brethren; let us be associates. We are of one body; let us also be of one mind. The Churches are only required not to strangle Christian liberty. The speaker closed with a description of the Church, of the future, to which all denominations will contribute elements of strength and beauty, and which will be God's gift to us.

Revival of Controversy.

Dean Stanley said, more than twenty years ago, that the dispute concerning the "Procession of the Holy Spirit," or as it may be otherwise stated, the addition of the words "*filio quo*" to the Creed, which rent the Eastern and Western Churches, was "an excellent specimen of the race of extinct controversies." Perhaps it is not quite so nearly "extinct" as the famous preacher of Westminster imagined. At any rate, it has still sufficient vitality to originate discussion whenever it is thrown in upon an assembly of living men. Last month the venerable Dr. Dollinger gathered in the city of Bonn a number of theologians and divines of note, that they might consult together concerning the re-union of Christendom. An English Bishop and Dean were present, a Bishop of the American Episcopal Church, Bishop Kerfoot, of Pittsburgh, and representatives of the Greek Church, Dr. Dollinger considering himself, we suppose, a proper representative of the Western Church. The Conference no sooner began its work than the latent differences of theological opinion began to disclose themselves. The word "*filio quo*" started the old jealousies. The Bishop of Winchester proposed the following as a bridge between the separated churches:

"We agree that the way in which the words '*Filio quo*' were inserted into the Nicene Creed was illegal, and that, with a view to future peace and unity, it is much to be desired that the whole Church should seriously set itself to consider whether the Creed could possibly be restored to its primitive form without sacrifice of the truth which is expressed in the present Western form." Immediately the representatives of the Oriental Church began to propose amendments. These were "heatedly and impatiently objected to," we are told, by the Anglicans, and the "American Bishop, sad to say, almost lost his patience, and addressed the Oriental members with an 'eloquence lost upon them, as they, unfortunately did not understand the language in which he spoke.'" At last a formal deliverance was adopted, but referred for more mature consideration to a committee of representatives of the Churches present in the Conference, to report at a future day. When it gets down among the ecclesiastics it will be seen whether the old divisive question is really to be classed with extinct controversies.

The London *Telegraph* is very severe in its treatment of the men of the Conference. It says:

"They seem to throw us back fifteen centuries—to the days when, as Gibbon says in his famous sneer, the Christian world was convulsed about a dipting. The very purpose of the Conference is a satire. Dr. Dollinger and his friends seek to bring about the re-union of Christendom, and they are joined by Englishmen so well known as the Bishop of Winchester, Canon Liddon, and the Dean of Chester. Those English divines, a simple observer might have thought, would have done well to employ their energies on the field of religious discord at home. But such a reflection would seem ridiculous in the theological light of Bonn. The Bishop of Winchester and Canon Liddon have no dealings with those Samaritans of Dissent who dwell in their own neighbourhood. Baptists, Independents, Presbyterians and Methodists all lie outside the pale because they have rejected the apostolical grace of Episcopacy. They are schismatics on whom it were a waste of time to spend a thought. "The Bishop of Winchester and Dr. Liddon are much more anxious to enter into fellowship with the Greek Church and the Old Catholics. It is true that the Greek Church is one of the most superstitious and corrupt in Europe, and that it lacks the grand history which partially redeems the errors of the Latin Church. It is equally true that the Old Catholics have quarrelled with Rome about doctrines of merely second rate importance, and that they are separated by a spaceless abyss from the Protestant Churches. Still, the holder of a bishopric which ranks with Durham, and also one of the most eloquent preachers in the English Church, testify their attachment to an Establishment which is Protestant if it is any thing, by abandoning the Dissenters of England to their fate, and seeking for union with Churches to which the very name of Protestantism is ascribed. That is the only serious fact connected with the debates at Bonn, and it merits the notice of the English people. It will show whether some of their spiritual guides would lead them."—*Philadelphia Presbyterian*.

According to the *Free Church Record* a large migration of Jews is taking place to Palestine. Many of the emigrants are wealthy, and they are building a new suburb to Jerusalem, outside the gate on the Jaffa road.

Ministers and Churches.

Called.—Rev. L. Cameron, of Acton, has been called by the Presbyterian Congregation of Thamesford. At a recent meeting of the Guelph Presbytery, Mr. Cameron intimated that he was willing to accept the call, and the Presbytery having allowed, made arrangements for the induction.

The Rev. Donald Ross, B. D., Chatham, P. Q., has been appointed to take charge of the Classical Department of Queen's College for the present session in place of the Rev. Professor Mackerras. Mr. Ross is an experienced teacher, having taught the same class on a previous occasion. He is one of the most distinguished graduates of the University.

Last Tuesday evening the members of Knox Church, Hamilton, met to welcome their pastor, the Rev. W. H. Rensselaer, who had just returned from his bridal tour. A very pleasant evening was spent, in the course of which Mr. Rensselaer was presented with a gold watch and chain, and Mrs. Rensselaer with a large silver tray, on both of which suitable inscriptions were engraved.

Last Sabbath evening the Rev. J. B. Fraser, the lately ordained missionary to Formosa, preached his farewell sermon in Gould Street Presbyterian Church. The Rev. Prof. McLaren, Convenor of the General Assembly's Foreign Mission Committee, was present. The preacher delivered an earnest and practical discourse from John iii., 8, 4, and 5. The Doctor will leave very shortly, accompanied by his family, for his far distant field of labour.

We find the following item in the "city columns of the Montreal *Witness* last Saturday: "The Cote street Presbyterian Church Bible Class will be resumed, D.V., next Sabbath afternoon, at three o'clock. It will be under the charge of Rev. J. Campbell, the able and accomplished professor of Church History and Apologetics, in the Montreal Presbyterian College, who so successfully conducted a similar class last season. All of both sexes, who desire to avail themselves of such a privilege, are cordially invited to attend."

Noticing the return home of the Rev. T. G. Smith, of St. Andrew's Church, Kingston, the *News* says: "We are pleased to see Mr. Smith looking so well after his trip, and to learn that three days before he left he saw Professor Mackerras, who was then on his way up to London to proceed to Germany for the winter. Mr. Smith states that the doctor is very hopeful of being able to effect a permanent cure of his disease, an intimation which will be received with great satisfaction by the Professors numerous friends in Canada. Mrs. Mackerras was also in excellent health and spirit."

Missionary Notes.

1873 proves to be an unfavorable year for missionary contributions. Even the American Presbyterian Board, whose last year's receipts far surpassed those of all other societies in the United States, reports a falling off of \$15,675 during the first quarter of the present fiscal year.

Persecution, says *The Herald*, has broken out at a village near Tong, An, a city about twenty miles from Amoy, China, where the Reformed Church has a small chapel and congregation. The Christians have been driven from the place, their houses plundered and their property confiscated.

We have already given the last years income of the larger British foreign missionary societies. The following are the receipts of several smaller ones: Primitive Methodist, \$176,190; United Methodist Free Church, \$72,740; South American Missionary Society, \$58,940; English Presbyterian, \$44,855.

The N. Y. *Independent* remarks: It might, at first view, at least, appear as if the employment of unmarried missionaries would be a great advantage to the Church. They would be more easily conveyed to their fields of labor, and more cheaply maintained unhindered by a wife's sickness or death, etc. So Dr. Newman evidently thinks when he declares that foreign missions are too costly, and calls for 100 unmarried young men to join Brother Taylor's "flying artillery" in India. For this and other positions he is taken sharply to task by Mrs. J. L. Hauser, in the *North-Western Advocate*. She doubts whether missions can be declared "costly" which cost only fourteen cents annually per member at home, and she draws a stirring sketch of what missionary wives of the Methodist denomination, in spite of frequent ill health and the intense heat of the Indian climate, are doing in the superintendence of schools and the instruction of women. She inquires how Dr. Newman's unmarried men are going to reach the women of India, when it is regarded as indecent in that country even to ask a man after the health of wife and daughters; how, when men in their position are subject to much gossip in refined parishes at home, their reputations will fare amid the low and sensual Eurasians; what snub will they will offer for the influence of Christian missionary homes upon the surrounding heathen; and whether the 100 bachelors will not in the end, taught by a hard and lonely experience, look about them for wives. Mrs. Hauser has the best of the argument. The long experience of all Protestant missionary societies in regard to the value of missionaries' wives to the work and influence of their husbands, cannot be safely put aside for the sentimental glosses of Dr. Newman's "heathenism."

The Paris Mission at Oromiah reports a marked religious interest among the Mohammedans. A few years ago the Nestorians dared not even acknowledge to their fanatical neighbours that they believed Christ to be God. Now the Nestorian helpers, in their conversation with Mohammedans, not only affirm the truth, but prove it to their hearers.

We have already alluded to the encouraging state of the work of the American Board at Kobe, Japan. A recent letter indicates what great things may be expected here from the women's work among the women. Two of the lady missionaries have found a wonderful interest among the women of Sanda. At the last two evening meetings more than 200 were present.

Some of the difficulties attending recent Evangelical work in Bohemia have been due to the indifference of a large part of the Reformed Church in that country. At the recent "Superintendental Convention," or General Assembly of this Church, however, the Evangelicals had the majority. Evangelization of the masses was recognized as a duty, sympathy was expressed with the labor of foreign societies in that country, and a committee was appointed to correspond with the brethren from abroad.

The London Missionary Society, in the recent death of its earliest negro convert in Demerara, has lost a real hero of the faith. William Trotz had spent one-half of his life in slavery. When he first heard that a minister had come from England to teach the slaves about God he had no idea of what it meant. Having been a house-slave when a boy, he had learned to read a little, and sought to teach the field hands. His clothing was too scanty to permit the hiding of his spelling book, and, therefore, he smuggled it to the "quarters" of the field hands, rolled up in a bundle of grass or in a plantain leaf, or in the hollow of a piece of bamboo. When on Sunday he obtained a pass to come to the house of God, he took the first opportunity on his return to tell his fellow slaves what he had heard about Jesus. Having, to his great joy, received a Testament, he read it to his companions. These readings were with fear and trembling; for when the company were caught, as they often were, every one in the house was flogged and the reader worst of all, so that he bore the scars to the end of his life. On one occasion the manager of the estate asked him how much he was paid for preaching, and on receiving the answer "Nothing, sir," responded: "Then I will pay you." Thereupon he was flogged, and made to dance on the tread-wheel for an hour every day during the whole month. In later days he rendered valuable service in keeping meetings, visiting the sick, and preaching the Gospel in the open air, under the tamarind tree, in the village where he resided. His last message was one of thanks to the London Society for sending its missionaries; and having labored as school master, Sunday-school teacher, and deacon, he died in the faith.

A New Sect in Japan.

In Japan, aside from the Buddhists, who are by far the most numerous sect, and the Shinto worshippers, whose religion is the national one, and is propagated by the government, there has arisen a new sect, which bears the name Kurodzumi. From *The Christian Intelligencer* we learn the following particulars in regard to this sect, which has now grown into almost national proportions. It originated in the province of Bizen, about 60 years ago, has become prominent within the last 20 years, and especially since 1872. The founder of the sect was a Shinto priest, named Munetada, who kept a shrine in honor of Ten sho Dai Jira, the sun goddess. His revelation came to him after fasting. The sect has seven cardinal rules: 1. Devout performance of daily duties. 2. All persons, without exception, should be holy; none are unclean. 3. None should be angry or give way to excessive sorrow. 4. None should be proud or scornful. 5. None should be influenced to evil action by the bad example of others. 6. When in health, be diligent, shirking no duty. 7. Be scrupulously careful to tell the truth. Converts are exhorted to be cheerful under all trials, in view of the fact that the soul is immortal, and that a new birth in Heaven is the reward of those who keep the seven commandments. The sect now numbers one million adherents, and includes many persons of education. Its value lies in the fact that it seems to point toward pure theism.

English Methodism contributed \$100,000 per month last year for the erection of chapels, school-houses and parsonages.

The *Leigh Chronicle* reports the secession to Rome of ten laymen as the result of a mission of Redemptorist Fathers, held at Tyldesley.

It is understood that there will be a meeting this month of the Commission of the General Assembly of the Church of Scotland to consider the Duke of Richmond's Patronage Act.

St. Olmeken's parish church, Aberdeen, is the first to introduce the use of the organ in the churches of the Aberdeen Presbytery. The congregation have just agreed to accept the organ offered by Mr. John Dutton, shipbuilder.

The Rev. A. N. Somerville has been requested by the London committee of the Anglo-Indian Christian Union to spend a few months during winter in evangelistic work in Calcutta, Bombay, and other great centres of influence.

A sum of £10,000 has been bequeathed to the Free Church of Scotland by the late Mrs. Sibbald, widow of Mr. Henry Sibbald, W.S. It is to be divided into "equal portions for the New College, Edinburgh, and for the Sustentation Supplementary Fund for augmenting the stipends of ministers of church extension charges."

Archbishop Manning on a late Sabbath, preached a sermon in which, among other grievances English Catholics had to endure, the saddest of all was the loss of her cathedrals and churches, and her worshippers over the English people. The Archbishop thinks the action has commenced, and that the Church of England is contributing to the anticipated results.