

people. The missionary in most cases was deprived of those advantages. A young man who in the old country had gained the highest honours in his university examinations, had offered his services as a missionary. Well might men devote themselves to this noble work. Well might women consecrate their lives to the work of Christianizing the heathen; Christianity had raised woman to her true sphere, Christianity has done much for woman and woman has done much for Christianity. A lady, Miss Beattie, who had graduated at Queen's University, Kingston, was to be our first medical missionary in India. We receive her gladly with prayer and praise and bid her God-speed.

Dr. McGregor then submitted the Foreign Mission report of the eastern section. At last Assembly three of the foreign missionaries were invalids, Messrs. Junor, Christie and Morton. All were now restored. When he visited Mr. Morton after the meeting of last Assembly, he said that he hoped for recovery, the crisis was past. I date my recovery from the night of the missionary meeting. The prayers then offered were answered. The past year recorded a great work done. They had large receipts, their expenditure had been large, but God calls us to the work. The expenditure is the necessary and legitimate expression of our thankfulness to God. We have had some things to mourn over. No man with the necessary qualifications offered in response to the call from Demerara. We are encouraged by the fact that since the meeting of the present Assembly one young man has volunteered. What hath God wrought for us!

Principal Grant, in moving the reception of the report, made a few remarks on the success that had attended the efforts of the Church in the five fields in which our missionaries laboured. He characterized the management of the Trinidad Mission as statesmanlike. The motion was seconded by Rev. Dr. Moore, Ottawa.

Rev. H. Robertson, missionary from Eromanga, referred to the New Hebridean climate, and the history of missions in that group of islands. All the missionaries that preceded him had been martyred. After the death of Mr. J. D. Gordon, there were only about forty or fifty people favourable to the Gospel and 2,000 opposed to it. He could, soon after he landed there, see hundreds of people marching past to battle. They had no literature, no written language. A few months after his arrival he had baptized eight persons. He narrated a variety of interesting incidents in the progress of the work. He went whenever he had an opportunity of preaching the Gospel, in some places that could only be done with the chief's permission. Sometimes their school-houses were burned down and the teachers driven away. They had many providential escapes. Our resolve was, he said, to win Eromanga for the Lord Jesus Christ. They began the work of training teachers and in twelve years they had twenty-four schools. They had broken up the heathen ranks. The Gospel was preached throughout the island. There was a Christian nucleus in almost every part of it. Five hundred have renounced all heathenism. They had 195 adult church members. The Martyr's Memorial Church had been erected, the foundation stone of which was laid by the second son of the murderer of John Williams. At Communion seasons the church was too small to contain the numbers that came. They met under the cocoa, the orange, and the palm trees. Some of their now exemplary church members had been cannibals. They were a most liberal people, and their practice of the principles of Christianity was as good, and in some respects better, than could be found elsewhere. The services were being carried on, in the absence of the missionary, by those qualified among themselves, and since he left three new stations had been opened. They wanted a more liberal support of their endeavours. They want a free government. They wanted English government because it was the freest, and they desired English taught in their schools. If he were asked what are the prospects, he would reply in the words of Judson, "Bright as the promises of God." He concluded by expressing his gratitude for the kindly reception he had every where met with since his return to Canada. He wanted \$1,000 to help to purchase a new steamer for their work. He would now say farewell. I do not expect to see you again till we meet in the General Assembly of the first-born in heaven.

The Rev. Kenneth Junor, who has been restored to health, next addressed the meeting. He had sometimes been asked, can you make good honest Christians of Chinamen? May not a nation that embraced Buddhism accept the nobler and purer religion of Jesus Christ? Such doubts to him were absurd. These people do not look at the truth through systems of theology, they look at the Gospel in its simplicity. He loved the work and rejoiced at the prospect of returning to it. I would not ask the Church to send me, he said, I would not ask money, if I had it myself I would willingly go thinking it the highest honour to preach the Gospel to the heathen. He detailed some of the tremendous difficulties that Chinese converts had to encounter, and how self-denying and devoted several of them were. He gave an idea of the dreadful and harassing persecutions by rapacious officials, to which individuals had been subjected,

simply because they avowed themselves Christians. It was a very difficult thing to become a Christian in the midst of heathenism.

After the 67th Psalm had been sung, Dr. Wardrop announced that three gentlemen present had agreed to give \$10 each for the purchase of a steamer for the service of the Hebridean Mission.

Rev. Kenneth G. Grant, missionary at Trinidad, stated that as Mr. Campbell would speak on the work among the Hindus he would confine his remarks to the Coolies. Immigration has its advantages. Even a Scotchman going abroad becomes somewhat liberalized. It was the same with the Hindus. They were a people shackled physically and mentally. When they go abroad they are partially liberated from their shackles. It is a matter of astonishment when a man has the moral courage to come out from heathenism and embrace Christianity. He gave an instance of the power of caste-feeling which came under his own observation, and said, if this be true in Trinidad, what must it be in India. His own chatechist was perplexed by the partaking from one cup at communion. The missionaries in Trinidad were a band of brothers. They were all working together in harmony. There was not a lazy one among them. At the beginning of last year a missionary came from the U. P. Church in Scotland, and there were three from the same Church preaching to English congregations. Alexander Kennedy, a member of this Assembly, was the father of Presbyterianism in Trinidad, where his work remained and his memory was cherished. They had a Presbytery composed of several Free Church, three U. P., and five from our Canadian Church. John Knox Wright, late of London East, is a favourite with us all. He is going to hold on. Our work consists partly in education and partly in preaching the Gospel. There are 1,800 children on the roll and a daily attendance of about 1,200. We receive liberal support. Our people contribute at the rate of about \$12.60 for each communicant. Last year they paid \$600 of my salary. They had many cheering instances of devotedness and liberality among their people. The missionary life had its lights and shadows. He illustrated what the friends of missions can do at home by giving the history of a Chinese youth who had been educated by friends in Knox Church, Galt, at the Collegiate Institute there while under the care of Dr. Tassie. Friends in that congregation had contributed liberally every year since. They must have a college in Trinidad such as they have in Formosa.

Rev. J. Fraser Campbell, missionary at Mhow, India, after a few remarks on the healthiness of the Indian climate, described the mission field occupied by the Canadian Church in Central India. It was about 400 miles north and east of Bombay. The population was about 9,000,000. Among those labouring near to them there was only one missionary a lady, the widow of a missionary, connected with the American Presbyterian Board. There was also a newly organized mission where the work is carried on by labourers from Sweden. The English Friends or Quakers have also recently begun mission work in that region. These are our nearest neighbours. In our field there is just one ordained missionary for each million of the population among whom we labour. After describing the country where our mission is situated, and the missions of the British churches nearest to ours, he stated that its headquarters were at Indore, which had a population of 73,000. His own centre of operations was at Mhow, a British Canton with a population of 20,000. A certain Maharajah has been desiring to obtain the services of a lady doctor though he had expressed no desire for a lady missionary. This was the place for Miss Beattie and in her both would be combined. In reference to the trouble with the Maharajah Holkar of Indore, Mr. Campbell stated that if the Agent-Governor-General had been a Christian he would have saved us from all the trouble that has arisen. It was made so much worse by his dilatory course of action. If a satisfactory solution is not soon arrived at we will carry the matter to the authorities in Britain. He thought that the Canadian Governor-General would be of service in their difficulties. Part of the Anglo-Indian press had also done our cause much harm by its misrepresentation of our case. If need be we shall carry our appeal to the British Parliament. It is not the people who wish us to leave. In city, town, and village we have been most cordially received. He concluded by making a stirring and powerful appeal for an increase in the number of missionaries and in liberality for the promotion of the work in Central India. He hoped that they would soon get six additional labourers, and that some would be ready to accompany him when he went back to his field of labour.

After the singing of the doxology the Moderator pronounced the benediction.

#### FOURTH DAY.

Saturday, June 7.—The Assembly having been constituted, additional business items were placed on the docket.

Considerable discussion arose on a motion by Rev. W. D. Armstrong to reconsider the order of business with a view to have the overture from Synod of Mon-

trreal and Ottawa on party politics. Mr. Armstrong said the overture touches only what was considered an evil; it was not a political question but a moral question, one affecting the whole country, the whole Church, and the State, and it was the desire of the Synod of Montreal and Ottawa to apply more thoroughly religion to politics. The question should have a proper place on the docket for this reason, if for no other—it did not come from one individual or two individuals, but from the Synod of Montreal and Ottawa, it having been almost unanimously adopted by its members. In view of the importance of the question and the standing of the Synod, it was not fair that an overture, which depended for its result upon the mode in which it was presented, and the spirit in which it was entertained by the Assembly, and the moral effect it had on the Assembly, should be placed near the end of the docket. He concluded by moving that the overture be taken up on Monday afternoon.

Dr. Proudfoot seconded the motion. Dr. Laing and Mr. Torrance opposed it, and the proposal was defeated.

Rev. T. Sedgewick withdrew his motion relating to the appointment of the judicial committee which was named by the Moderator.

Rev. Dr. Laing convener of the Committee on the Marriage Question, presented the report of that Committee.

The following is the Committee's findings: That the Mosaic law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word.

That the proposition contained in clause third, viz., "a man may not marry any of his wife's kindred nearer in blood than he may of his own," is in the opinion of the Committee, not sufficiently sustained by the authority of Scripture.

The Committee being also instructed to "recommend what action should be taken in reference to marriage within the forbidden degrees," respectfully submit the following recommendation as following from the judgment stated above. That Church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt, and wife's niece.

The Committee having regard to the importance of the subject and the desirableness of the matter being fully considered by the Church before a final decision is given by the Supreme Court, further ask leave to recommend:—

That the foregoing report be sent down to Presbyteries for their careful consideration, and that they be asked to report to next General Assembly their opinion regarding the judgment at which the Committee has arrived, and the action which the Committee recommends.

And, also, that the Established, Free, and United Presbyterian Churches in Scotland, the Presbyterian Church in England, and the Presbyterian Church in Ireland, be informed by the General Assembly of what is being done by this Church, so that, if possible, harmonious action on this important matter may be secured, and difficulties which may arise from want of unity of discipline be obviated.

#### POWERS OF PRESBYTERY.

The overture of the Synod of Hamilton and London on the subject of new colleges and founding new chairs in colleges was taken up. Rev. W. T. McMullen was heard in support of the overture. This was a constitutional question, and no matter where the new college was the question would be the same, and he would raise the same objection to the act. The great radical body of the Church, that which was characteristic of the Church, was the Presbytery. The Assembly was made up of the delegates from the Presbyteries, and therefore its powers were delegated. It was true that the old Church in Scotland started with a General Assembly which created Presbyteries and defined their powers. It was the same here so far as the latter point was concerned. It might be said, therefore, that the Assembly was supreme. So it was supreme, but only within the constitution. It was placed under a system of checks and restraints the most admirable known in the systems of Church government. There was the great Barrier Act which prohibited the Assembly from forming new rules of doctrine, discipline, government, or worship, without being submitted to the Presbyteries. He read from the rules defining the powers of the Assembly, and contended that in no sense did it imply, much less state, that the Assembly had the power to constitute new colleges. Had the scheme been one for reducing the number of colleges that would have been received with some considerable degree of favour. But with five already they had, in his opinion, enough colleges without establishing another. They had now six, the number under the control of the great Presbyterian Church of the United States, with its vast resources and its overwhelming numbers. There was, he believed, a general conviction that before laying this additional strain upon the Church's back, when the burden already borne was almost breaking that back, the Assembly should have asked the whole Church whether it was ready to bear this additional burden. The Presbyteries had powers which the Assembly did not possess.