

GENERAL ASSEMBLY.

CANADA PRESBYTERIAN CHURCH

DESCRIPTION OF DELEGATES.

The following was omitted from our report last week:—

The Rev. Mr. MacLeod, delegate from the English Presbyterian Church, was then introduced by the Moderator, and made a few remarks in addition to what he had said on a previous occasion. He said that Mr. Thane Davidson had been appointed a co-delegate with himself to represent the Church at this Assembly, but had not been able to get here soon enough. The Church in England had lately been increasing vastly, having increased, according to statistics collected by Mr. Miall, M.P., 100 per cent. within a very short period. A scheme for a Sustentation Fund system had lately been established in connection with that Church, chiefly through the efforts of the Rev. Donald Fraser, of London, formerly of Montreal, and still later of Inverness, Scotland. The effect of this scheme had been that during the first quarter of the year 1873 they had been able to declare a dividend of £160 each, and hoped to be able before the year is over to make it £200. (Applause.) He pointed out that this would tend to make them a national Church; and he suggested that the same system would work well in this country. He said that next year the Union of the English and United Presbyterian Churches would be consummated, and he hoped to see some representative of the Canada Presbyterian Church there. (Hear, hear.) He concluded by conveying the cordial greetings of the Presbyterian Church of England to the members of the Assembly. (Applause.)

The Rev. Mr. King then introduced the Rev. Dr. Eadie, of Glasgow, and the Rev. Professor Calderwood, D.D., of Edinburgh University, as delegates from the United Presbyterian Church of Scotland. He paid a very high tribute to each of these gentlemen, remarking that Dr. Eadie, among a few other leading Scotchmen, was one of those called upon to perform the important work of revising the Scriptures. He had been a Professor of Theology for 37 years. He briefly sketched the career of Professor Calderwood, who, after a brilliant course as a minister and writer, had been called upon to fill the chair once filled by so many eminent men—the chair of moral philosophy in the University of Edinburgh. (Applause.) He had also lately been elected a member of the School-board of Edinburgh. He thought the United Presbyterian Church of Scotland had highly honored the Church of Canada in sending these gentlemen to represent them. He had great pleasure in introducing the Rev. Dr. Eadie.

Rev. Dr. Eadie, who was received with great applause, said he appeared before them as a representative Scotchman. He was glad to have heard among them to-day the tongue of the Irishman, the Gaul, and the broad brogue of the lowland Scotchman. (Applause.) Scotland was a good old country after all (applause), and the word Scotland—home, as they called it here—brought up some of the warmest and brightest recollections. He had met with the greatest kindness on the other side of the line, but he confessed he felt himself far more at home here among them. (Applause.) When he came to the Falls of Niagara the other day, and saw the Union Jack, he stepped up to it and hailed it. (Applause.) He was accustomed to hear the Americans call "our transatlantic cousins," but he felt there was a stronger and a deeper tie binding the people of this country and the people of Scotland—that he could call them all really and truly "brethren." (Applause.) Christianity flourished as well under a monarchy as under a republic, which was fully proved by the state of the Church in Canada. He thought that the only liberty, fraternity, and equality that existed under the shadow of the Cross. The same doctrine was preached here as in the old country; though they had changed their climate they had not changed their creed. (Applause.) The bond between them and the Scottish heart and character was more close than that which was known as the Atlantic cable. He was glad to find so much of the true Scotch feeling actuating the sons of that land in this foreign country. It was sometimes charged against the people of Scotland, and especially against the Church to which he belonged, that they laid too much stress upon the atonement of Christ, and too little upon the incarnation. He did not think the charge had been made good. He complimented the Church of Canada upon the union they had consummated some years ago; he was happy they were going now to consummate another. (Applause.) The daughter put the mother to the blush in this respect; many daughters had done variously, but she had excelled them all. (Applause.) The time was drawing nigh when men were coming closer to each other in Christian love, and there were signs of great import in the facts of the times. He did not expect that there would ever be a union; he did not think it would be desirable. He was sorry that after working for Union for ten years in Scotland, they had not yet succeeded. It all arose out of the question of voluntarism. "The Civil Magistrate" in Scotland had been most unwell. (Laughter.) The people of Scotland were too bull-headed and conservative about this matter of Union. He was glad to see how this great country was increasing, giving an earnest of the spread not merely of his mother tongue all over the world, but also a very wide spread of the religious tenets of that country. He recommended the Sustentation Fund to their careful notice. They had such a fund in the United Presbyterian Church of Scotland, and it was doing more than was expected of it. He advised them to pay good attention to their educational institutions, and paid a high tribute to the work done by the Rev. Mr. Chiniquy. He saluted them in the name of the Church of the Old World; there was more than Canada before them—the world was. It was quite true they had a large field for the Home Mission, but they should not forget the foreign missionary field. Scotland was but a small country, and they must part with their population. They could not

help themselves in this matter, and he hoped all the overplus would come here. (Hear, hear.) As Scotch had remained for 200 years on the spot, there would have been an overplus population and a cry for emigration. (Laughter.) He contended that the missionary work of the present day—the fact that the Bible was printed in over 200 languages—quite eclipsed the day of Pentecost. The Rev. gentleman concluded by thanking them for the way in which they had received him, and promised them an equally cordial greeting if they came over to the Synod at Edinburgh. He took his seat amid warm and continued applause.

Rev. Professor Calderwood was then introduced, and also received with great applause. Canada and Toronto he said, had lived in their imaginations; and now he and his colleague would carry with them a living picture of it and its scenery. He took a special interest in Knox College, and hoped its new development would be successful. For as much as he admired his native land and its institutions, he could not help saying that he thought this continent had the advantage in the matter of religion. He congratulated them on their Union in the past and their prospects of Union in the future. As to the work of the U.P. Church in Scotland, he said that they earnestly prayed and waited for the Union with them and the Free Church. That endeavour had been a failure, for far. The cause of this was to be seen in the union of the same Churches in Canada. He was glad to say the United Presbyterian Church had no part in that cause. (Hear, hear.) He, however, had the greatest respect for such men as Horatio Bonar, Modie Stewart, and Mr. Miller, than whom there could be no stronger or more able testifiers within the pale of a Church, but it was a pity that men must testify to the rending of the Church and not in the pale of the same fold. (Hear, hear.) Surely there must come an end to this hair-splitting testimony. He sat down amidst great applause.

The Moderator bade the two reverend gentlemen welcome, and thanked them for the message of love they carried from the mother Church. There were a great many bonds of connection between the Church of this country and that of Scotland. The Assembly, for the Church, thanked the Church in Scotland for their kindly wishes. He paid a high compliment to the works of Professor Eadie, and also to the position occupied by Professor Calderwood, the author of a book now accepted as a text book in our universities. (Applause.) He expressed the pleasure and satisfaction with which the Assembly received them, and asked them to carry home to the Church the warmest regards of the Canada Presbyterian Church. (Great applause.)

Rev. Mr. Lowry then introduced the delegates from the American Presbyterian Church, United States—the Rev. Mr. James, of Albany, and the Rev. Mr. McNaughton, of St. Catharines.

Rev. J. James, of Albany, said the Assembly of the Presbyterian Church of the United States of America, sends greeting; and conveys through us, their delegates, to the Assembly of the Canada Presbyterian Church, hearty, fraternal congratulations, and Christian good wishes for your true prosperity. I need not stay to tell this large and intelligent audience how prosperous the Presbyterian Church has been in America; for from small beginnings there are now belonging to the Assembly which I have the honour to represent, 35 Synods, 166 Presbyteries, over 4,000 churches and ministers, about 500,000 Church members, and about the same number of Sabbath school scholars. There are also belonging to the Presbyterian family, the Southern branch of the Church and the Missouri Synod, separated from us unfortunately in consequence of the late war. There are the 1,800 churches of the Cumberland Presbyterians; the 700 churches of the United Presbyterian Church of North America; and about 600 Churches of the Reformed Dutch Presbyterian Church, &c. Including, therefore, our foreign Presbyteries, it is true of our banners what is sung of the British flag, that the sun never sets upon it. I prefer to speak to-night of those indications which betoken spiritual prosperity; and among these I would chiefly notice, earnestness in Christian work among the members of the Church generally; a spirit of prayer which seems to be diffused through the Church; the spirit of liberality manifest in the large funds of our several Boards, especially in the new scheme of Sustentation, by which thoughtful that the minimum stipend of settled pastors shall be \$1,000, and the systematic beneficence of the Churches which is so generally practised; and in the great effort made in our Assembly at Baltimore to raise the \$15,000 necessary to square the accounts of our Foreign Mission—in one hour over \$75,000 was pledged by the pastors and commissioners present. There is also a spirit of union pervading our Church which we regard as a healthy indication. This was evidenced by the appointment, at our Assembly, of several Presbyterian bodies on the subject of organic union. I know not how you on the north side of the St. Lawrence may feel about ecclesiastical incorporation; but if we all unite in the South, the adjustment or balance of power would seem to require union with the North also. I hope, however, that we shall have Christian co-operation. Our interest is one. We have moral and spiritual "Epirotics," and we require to work together to counteract the evils. And we hope the blue banner of our common Presbyterianism, consecrated with the blood of martyred and patriotic sires, will ever hang in friendly festoons along the chain of lakes and rivers uniting the two great Dominions, and show the world that we belong to the one Dominion of our land. We are one in name, let us be one in aim; we are one in work, let us be one in spirit; and when our work is done, may we be one in our home and reward. And having thus in a feeble manner conveyed the greetings of the great Assembly which I have the high honor to represent, may I be allowed to express personally my affection for the Canada Presbyterian Church. It is the Church of my oration vows, of my early ministerial zeal and early ministerial mistakes, of my first successes in the Master's service, and where I garnered rich experiences for future service.

her much, and will always cherish affection for her. My warmest fraternal and friendships are within her pale, and the only piece of consecrated ground I own on earth, are my children's graves within her parish. May the benediction of the Great King and Head of the Church rest upon her Ministers and Elders, her Colleges and Congregations, her families and Sabbath Schools. May He send His free sunshine upon her and give her peace.

"There is I wish that peace may still Within her walls remain, And over all the palace Prosperity remain."

"Now for my friends and brethren's sake, Please be in these things; And for the honor of God our Lord, I'll seek thy good away."

Rev. Mr. McNaughton also addressed the Assembly. The Moderator thanked them for their presence, and gave them kind and brotherly congratulations to the Church in the United States.

Rev. Dr. Topp then introduced to the Assembly the delegates from the Synod of the Presbyterian Church of the Lower Provinces—the Rev. Mr. Bennett and the Rev. Mr. Patterson.

Rev. Mr. Patterson, who was received with applause, said although the Church of the Lower Provinces was a small one, it was comparatively in as good standing as the Presbyterian Church of Canada of the United States. He thought he might say something about the Lower Provinces. The Presbyterian Church there slightly outnumbered any other Protestant denomination. The Nova Scotians had formed the first unions between brethren and anti-burglars and Church of Scotland members in 1817, and of late years they had united the Free and United Presbyterians, showing a good example to the whole Presbyterian world. They also had done great missionary work—home and foreign—during the past few years, having sent a missionary to the Malaysians, who left that people greatly Christianized, notwithstanding that they were one of the most inhuman and uncivilized nations in the world. He was sorry, however, that through the evil influence of some white men, these people had been induced to murder the missionaries. That movement had been the beginning of a great work in the Church. At the present time there were altogether six missionaries in connection with the Church of the Lower Provinces. That Church had never had any debt. (Applause.) They had a home mission fund, and a form of a Sustentation Fund, and they had a collegiate institution for training young men for the ministry. They were seriously contemplating, too, a system of systematic giving upon the Lord's Day. He conveyed to the Church the cordial congratulations of the Church of the Lower Provinces, and sat down amidst applause.

Rev. Mr. Bennett said that, although he had been born in the north of Ireland, he was an intensely educated Presbyterian. He spoke in high terms of Presbyterianism, and stated that in New Brunswick they had scarcely any criminals or paupers belonging to the faith. He hoped that the unification which had progressed so far would not cease, but would extend to other denominations, till at last there would be but one fold and one shepherd. In reference to the union of the two Churches, he was happy to see that the great difficulties had been got over. Although when united, they would not be so large a Church as that of the United States, yet still they would be a respectable Church. In reference to the education question in New Brunswick, he spoke of his indignation at the Board of Education, in issuing an order that when any religious symbol was introduced into a school it should not receive any benefit from the funds; that purpose, and to the dissatisfaction of the Roman Catholics. In connection he said he came there with his brother minister to carry the congratulations and fraternal greetings of the Churches in the Maritime Provinces, and the best wishes for the future and welfare of the Church of Canada.

The Moderator responded in suitable terms.

SLAVENRY DAY.

ANNALS OF THE MISSION.

The overture of the Presbytery for the handing over of the Mission of Kankakee to the American Presbyterian Church was next taken up.

Rev. Mr. King supported the overture, arguing that the Mission was anomalous in its present location, that it had been grossly mismanaged by this Church; that the contributions of the congregation for the last few years had only been \$400, while this Church had paid \$3,000 towards the salary of the pastor during that time; that the membership, which at the establishment of the mission was 625, was now reduced, at least, to 200. Therefore, he thought they ought either to transfer it to the Church on the other side or amalgamate it with the French Evangelization Mission.

Rev. Mr. Bennett was strongly opposed both to its being joined to the Presbytery of Chicago or its being amalgamated to the French Mission, unless, indeed, the monies raised for the latter purpose were equally divided between the Kankakee Mission and the other objects of that mission. He contended that if this mission were handed back to the Presbytery of Chicago, which had treated them so badly on a former occasion, it would be equal to saying that they throw Mr. Chiniquy overboard. This they could not now say, as they had already acknowledged him by taking him into the Church. Either Mr. Chiniquy was right or he was wrong. This Church, by its action, had said in effect that he was right. Will they show themselves to be inconsistent to-day as to reverse their own decision without a single reason, by throwing him overboard? He moved that the overture be received, and that two prayers respectfully declined; and that the scheme of the Kankakee Mission remain as at present—one of the Churches.

Rev. Mr. Ross seconded the motion. Rev. Mr. Desjardins, after ascertaining that there was no report from the Committee upon this subject, said he thought the whole matter should be left over until such report is forthcoming. He always had and always would stand by Mr. Chiniquy, who, he thought, had been very badly treated by the Chicago Presbytery.

Rev. Mr. Chiniquy was himself then heard upon this subject, and the Assembly extended the time for that purpose to twenty minutes. He said the great difficulty with his dear brother Mr. King, and the great mistake he might say, was that there were three years ago only 200 communicants on the roll of the mission, while it really was 200 families. The statement was written by himself (Mr. Chiniquy), and if it had originally been communicated it was a mistake. Rev. Mr. Chiniquy continued to say that the statements of his brother had been made in ignorance of the facts, as if he had spoken to him (Mr. Chiniquy) about it before making his statements; he could have saved this House the time consumed in this controversy. The decrease in the membership of that Church was to be accounted for by the great emigration from that quarter within the last few years. During the last three years, about 100 families had removed some five or six hundred miles from the mission. Mr. King was very anxious about the \$3,000 that had been given to the mission by this Church, but during the same period \$4,000 had been contributed to it from other sources. He had received \$7,000 in all during that time. (Hear, hear.) This came from Scotland, Ireland, Nova Scotia, New Zealand, the United States, and so on, and he hoped that the esteem in which he was held by the contributors would not in any measure be diminished by what had been said here on this occasion. (Hear, hear.) The other day he had been anxious about the finishing of the buildings in his mission that had been burned by the Roman Catholics. That day the sheriff had come to prosecute him, and on going to the office, he (Mr. Chiniquy) had received a letter containing a cheque for \$500, which relieved him from his difficulties. (Applause.) He hoped that his dear brother would not grudge him that. (Laughter.) Three years ago he was in the district of Montreal fighting the Church of Rome; and there he was stoned by 2,000 men, adherents of that Church. His dear brother was at rest in his home then, and would have found some difficulty in facing the music there. (Oh, oh!) It was hard for the poor soldier, who had been fighting with the Church of Rome, to receive the compliment from the brethren with whom and for whom he had been fighting, that he was a burden to them. Where was his brother when he (Father Chiniquy) was fighting the good battles of the Church in the city of Montreal, and when surrounded by the thousands sent by the priests to kill him, he was struck and bruised by the lead of stones which fell upon him? Mr. King was far away from the danger in his happy home. He did not come there on the battle field to share the dangers of the day. But to-day he (Mr. King) shows himself brave in coming out to attack the old soldier. If they ask him why he is so well paid, he may boldly answer that it is because he has done, with the help of God, a hard work, and a most dangerous one indeed. He need not tell them now he had been persecuted by the Church of Rome, how he had been taken thirty-three times by the sheriff, how his church and college had been burned; and he trusted, in the interests of the Church and the gospel, in the interest of the cause of their dear Saviour, that the brethren of this Church would not refuse to give him their help and fellowship—that they would support him, and strengthen his hands in his great work. The money they had sent him had not been put in his own pocket; it was all accounted for, and not a cent had been given away except for the cause of Christ. When the committee they had appointed to examine all matters connected with the mission paid it a visit, he would show them what he had received, and when and how he had expended it. Not a single cent, he repeated, had been expended, except in fighting the great battle. The brethren here had comparatively a quiet time and good opportunity to conduct their work, he, on the other hand, had to go about his under very great and grave difficulties. They had heard about the money expended, but there were some things worth more than money—some things, too, of which he could tell them. It certainly had cost them some money, but surely the cause of their holy religion was worth ten times the money. The Church of Rome would give ten times the money if they could bring about a rupture between him and this Church. He had forced the Bishop of Chicago two years ago to swear that it was his duty to do everything in his power to exterminate the Protestants—even to killing them. To have extorted such a confession was surely worth something. He pointed out that a large proportion of the most useful and able French Protestant missionaries came from his mission to Lower Canada, and he called upon Prof. Mervic to bear him out in this statement. If they gave up that mission, they gave up the best nursery they had for their French ministry. If they wanted to proselytize Lower Canada, they must have those who could and would preach to the people there. (Hear, hear.) During the last few years no fewer than thirteen evangelists for that field had been taken out of Kankakee—the young men whom he had brought over from the Church of Rome. Some of those he had thus brought over were fighting the battle in New Brunswick; and surely these facts were worth the money that this Church had expended upon the mission. Every one here knew the expense of the mission to China, and every one knew, too, that it was all outlay and no income in that direction; yet no one would think of or could be persuaded to give that up. He contended they were doing a work of equal importance in sending missionaries to the Roman Catholic Church. It was not what could be called a Christian Church, which he knew from a quarter of a century within its pale as a priest for the Church of Rome is not more a Christian organization, or Church, than the religious organizations of the Chinese Empire. The modern religion of Rome is

a pagan religion—just as the religion of the Celestial Empire. The Pope of Rome and Emperor of China, with the nations subjected to their yoke, are worshipping false gods, under different names. It is true that the Roman Catholics call their saviour god by the sacred name of Christ Jesus. But the Christ whom the Romanists worship is a false Christ. He is the Christ of whom the Son of God speaks in St. Matthew's, chap. xxiv, 23, "who will dwell in the secret chambers or tabernacles." The Christ of Rome dwells in those secret chambers (tabernacles), of which the true Christ of the Gospel says, "Go not forth—believe it not." A thousand times I have shut up that false god in his secret chambers, where I have gone, with all the Roman Catholics, to visit and adore him, in spite of the voice which was coming from Heaven to tell us, "Go not forth—believe it not." The saviour-god of Rome is nothing but an ugly idol of bread, made by the servant girl and turned into god the next morning by the priest. What I say here is very solemn. I speak in the presence of the Church, and in the presence of God. I will tell you the truth about the way the priests of Rome make their Christ-god every morning. I will tell you how myself I have made, or erected, my own saviour-god, during twenty-five years that I was a blind priest of the Pope. Many times, in the evening I said to my servant girl, "Il n'y a plus de Bon Dieu dans le Tabernacle; faites moi des hosties, pour que je les consacre demain matin." (There are no more good gods in the Tabernacle; make me some wafers—cakes—that I may consecrate them to-morrow.) And the dutiful servant took some wheat flour, mixed it with water, and put the dough between two heated irons; inside those irons, the monogram of Christ was engraven, with small lambs and little crosses. After all those wafers were well baked they were generally about two inches long; the servant took her scissors and cut them into round wafers or small cakes about one and one-fourth inches long; she used to eat the remains, of which she was very fond, and respectfully presented me the round small cakes. The next morning I was taking those wafers, or cakes, to the altar, and pronounced upon them the five magical Latin words: "Hoc est enim corpus meum." Then taking those wafers into my hands I had to present them to the adoration of the people; assuring them that it was their Saviour Jesus Christ, his body, soul, blood and divinity. It was then god who had saved them on the cross. And his whole people calling upon their knees, and bowing down their faces to the dust, with me, adored the god whom I had just created, or made, with the help of my servant. I ask it from you, Mr. Moderator, I ask it from this whole Church, where is the difference between this modern abomination of Rome, and the abomination of which Aaron was guilty in the wilderness, when he made a god with a gold calf, and presented it to the adoration of the Israelites? What is the difference between that modern idolatry and the old idolatry of China, Japan, Rome, Greece, and Egypt? The only difference is that those pagan nations, deceived by their priests, worshipped gods made with marble, wood, silver and gold, while the blind followers of the Pope, deceived by their priests, worship a god made with bread. It is a mystery, and a sad mystery to me, that you show so much zeal for the idolators of China, when you are so indifferent about the idolators who surround you, and perish at your door. Were the souls of the Chinese more precious than the souls of Canadians? Surely not. Every parish in Canada was able to support, on an average, three, four, or five taverns, and surely they could support for the whole Dominion as many missionaries in this great work, by shutting the taverns. Mr. Moderator, there are two roads which lead to the gates of eternity. One is a large, crooked, and downhill road; all along that road the devil has written, in large gold letters: "There are too many schemes! We are too often called to give money for the Church! It is a ruinous affair! What awful expenses for this and that scheme! It is intolerable!" And those who walk in that large, crooked, downhill road have to constantly repeat the words of their master: "There are too many schemes! We are too often called to give money for the Church! It is intolerable!" What expenses and ruinous waste of money for this and that scheme! There must be a reform—a diminution of expenses! What a pity that our dear brother has travelled on that road, during his address, and has reproduced, before the Church, so many of the sentences he had read on the crooked way! But I hope he is the only one who will venture to give us his experience of the peccantness of that large, crooked, downhill road. The other road is a narrow, straight, and uphill road—at every step of it we read, written with the tears of the travellers: "How little we do for the dear Saviour's sake! When we compare what we do to satisfy our lust, please ourselves, gratify our different desires and habits, with the little we expend for the sacred cause of the Gospel, must we not blush? Yes; those who travel on that blessed narrow road strike their breast, and say, with tears of regret and shame, "We are unprofitable servants!" Let us hope that our dear friend will soon walk in that road! I am sure it is the road in which every one here wants to walk to the end, because it is the only road which can save the Church and carry us to the top of the Holy Mountain—the blessed Zion! If they robbed him thus to-day, he would remind them there was a yet higher tribunal to which he could appeal; he would lay his case at the feet of his Lord and saviour Jesus Christ, the Great Head of the Church. Yes, with his tears, more than with his words, he would say to his Saviour: "See what injustice my brethren do me; do not punish them, but bless them, by proving upon them all more of thy divine charity and love." And then, instead of rebuking me, you will be unanimous in cheering up my heart and strengthening my arms. He had long fought the battle, his life was often in danger, and he had seen two years ago the rope that was to hang him. He had been called to suffer for the sake of Christ, and his heart was broken when he thought of his brethren rejecting him. He pleaded with them not to be actuated by these narrow views. He had wronged nobody, and