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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

No. 7.

JULY, 1871.

Vol. X.

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SUMMER.

(*From the German.*)

Joy everywhere is my attendant !
 How lovely, Lo'd, this world of thine!
 In festal garments cloth'd, resplendent
 Hill, valley, field and forest shine.
 Look where I may, whate'er my station,
 O'erpower'd with awe and veneration,
 Thee, O Creator, Thee I see,
 On every field, in every creature,
 Whate'er the form, whate'er the feature,
 Father of all ! I see but Thee.

"Exalt the Lord your God with gladness,"
 The trees, full foliage'd, rustling teach;
 "Why dream away your days in sadness,
 With such a world, so fair, so rich?"
 Field, garden, mead, with bright adorn-
 ing,
 All gleaming in the dews of morning
 Say, "Freely are God's gifts bestow'd:"
 The roaring floods are loud professing
 "God is the Fount of every blessing,"
 The brook's low murmur praises God.

See how the heads of corn are bending !
 How swell they out their serried grains!
 The tender stalk, such weight impending,
 Its precious burden scarce sustains.
 Here toil the bees, their hoards enlarging
 And debt of service due discharging

Toronto.

From God's own flow'rs in fullest bloom;
 While there, before its transformation,
 The silkworm weaves its habitation—
 Its habitation and its tomb.

How hast Thou, God of pow'r and kind-
 ness,
 So fatherly upon us thought !
 Thy works appear, ev'n to our blindness,
 Most fair, most wonderfully wrought.
 Out of Thy stores, O God, o'erflowing,
 Their grateful hearts with pleasure
 glowing,
 All living things by Thee are fed;
 From hill and dale are all obtaining
 The requisites to life's sustaining,
 The cattle, grass; we, wine and bread.

Around me all is jubilation !
 Thou, too, my soul, thy joy declare
 In God's own beautiful creation
 Whose blessing thou dost richly share.
 Spread forth abroad His praise with
 fervor,
 Who is of thee, of all, Preserver—
 Of all beneath the vault of heaven ;
 Join in the universal chorus,
 "To Thee, the gracious Ruler o'er us,
 Be praise and thanks and glory given."

J. B.

ACTS AND PROCEEDINGS OF THE SECOND GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

FIRST DAY.

The General Assembly met in Chalmers' Church, Quebec, on the evening of Wednesday, June 7th, at half-past 7 o'clock. The Moderator, the Rev. Michael Willis, D.D., LL.D., late Principal of Knox College, Toronto, after devotional exercises, preached the opening

SERMON,

on Colossians I, 27, 28, 29:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

"Wherunto I also labour, striving according to his working, which worketh in me mightily."

He said—These words bring impressively before us the great subject of the Gospel ministry or the object which it proposes; and, as exemplified by the Apostle here, the spirit of earnestness and conscientiousness befitting the sacred trust. We may profitably, in dependence on God's blessing, apply our minds to both these topics of meditation.

The subject. Who may not see that it is something of which the Apostle's mind was full; something for which, in the consciousness of having received it by revelation from God, he with authority claims the attention of men, and which, in the knowledge of its intrinsic value to all, he felt it incumbent on him to promulgate everywhere; uncompromisingly setting himself against all schemes of earthly wisdom by which the designs of Heaven might be hindered, or the light of revelation darkened—"who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church"—meaning of course no part of Christ's expiatory sufferings, but that by which the mystical body of Christ is perfected in sanctification, in following, or conforming to the Head—"whereof," he adds, "I am merely a minister according to the dispensation of God which is given to me for you to fulfil the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to his saints."

We cannot acquiesce in the bald and meagre interpretation—as it appears to us—which has been put by some on the word "mystery," as if that word never in the New Testament meant what is above our comprehension, but only what has never before been revealed. A definition so general removes, as it seems to us, all emphasis from an expression evidently meant to be emphatic. Why, creation itself—the creation at least of all things out of nothing and by the word of God—might be called a mystery according to this definition, as really as the scheme of redemption. Why then so emphatically appropriated to the Gospel truth? True, in this passage before us, and in one or two more, the word stands in close connection with the subject of the extension of the Gospel among the Gentiles, which, in distinction from the more limited sphere of the Israelitish church, might be called a new development of the Divine purpose. "If ye have heard," says the Apostle to the Ephesians, "of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known to me the mystery." And again, "Whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel." These passages and one in the Epistle to the Romans, do, it must be acknowledged, connect the mystery closely with the fact of the introduction of the Gentiles

into the Church of God ; yet still (and I am happy to be confirmed in my view by the opinion of Olshausen and others of the soundest commentators) it is not the fact of such extension of the Gospel, in distinction from its previous concealment, that constitutes the mystery—it is the thing revealed—it is the Gospel itself, “the wisdom of God in a mystery,” the great purpose of saving sinners by the humiliation and death of God’s Son—a purpose alike wondrous in the eye of the enlightened Jew and Gentile, for the manifold wisdom of God which it unfolds, and as bringing into manifestation a love that passeth knowledge. Such an interpretation Tholuck, avoiding the rashness with which some other critics have attached to the term the one exclusive signification, includes in his definition:—what is inaccessible to reason, or being only known by revelation, transcends the comprehension of reason in the mode of the fact. The judicious Olshausen sees, in what the Apostle calls mystery, the wondrous truth revealed—not merely the revelation, though called the mystery “among the Gentiles,” because its appearance among them was the sharpest contrast to the “deep shade” (of their moral condition.) Our argument, briefly, in favor of a larger meaning is this : If the mere fact of the extension of the Gospel were the distinguishing mystery, how is it that the ancient Scriptures are so full and clear upon the matter, that when Paul demands “Did not Israel know ?” he answers the question by saying, that the prediction of the accession of the Gentiles was not only as old as Isaiah, but as David and as Moses, pervading the Psalms and Prophecies throughout; that in Christ’s name the Gentiles should trust, and by a strange people Israel should be provoked to jealousy? No doubt to the Jewish mind at large, the very fact of the extension of the Gospel was a thing hidden, so that a special revelation was necessary to reconcile to it even an Apostle. But Paul in those animated references to the secrets of Divine wisdom, is not surely giving such importance to the bigotry of the Hebrew ; he is looking higher. It is not the newness of the revelation ; it is the strangeness of the matter revealed. Accordingly you find him insisting on the contrast between the wisdom of man and God ; the indisposition, not of the Jewish mind alone, but of the natural mind, to give ready entertainment to this evolution of Divine counsels. And then see in the passage before us how he looks to the intrinsic quality of the gospel message. He speaks of the “glory,” nay the riches of the glory of this mystery, “Christ in you, the hope of glory.” Not among you ; but, as he elsewhere says, Christ dwells in the heart by faith ; nor can it be made intelligible how Christ among them merely could give the hope of glory. Nor needed the Apostle so earnestly to say elsewhere, “Examine yourselves, whether Christ be in you.” Lastly, he brings the mystery to be identified with Christ himself “whom we preach.”

If there be any allusion, as some think, to the heathen mysteries, those things which, by distinction, were communicated to the initiated, then the Apostle here intimates that there is no distinction in Christ’s school as to right of access—all may be the initiated here—“warning every man and teaching every man.” In pleasing harmony this with the saying of the Master, “to the poor the Gospel is preached.”

The preacher then took up the words “Christ in you,” and comparing them with other expressions showing the value of Christ to the believer and the dignity of the latter in view of the relations existing between himself and the Saviour, exhibited the transcendently glorious nature of the union which they declare. This union is not merely moral, relative, forensic, but real, personal, spiritual. Time would not permit him to dwell on the riches of the glory of this mystery. But oh, how marvellous ! Passing by all other illustrations, how shall we bring out the meaning ? How shall our largest stretch of mental apprehension reach the full import of Christ in us, and we in Christ, even as He is in the Father, and the Father in Him ? How exalted above man’s position even in primeval innocence, is the position of redeemed man ! If we have lost the integrity of the first Adam, we have got the perfection of the second.

Are these things true? Let us without delay suggest some practical lessons with which they should impress us. What call for grateful wonder at the riches of the glory of such a provision of grace! To what but sovereign abounding grace can we refer? Then what security in the tenure! "Your life is hid with Christ in God." Who can reach it to affect it for evil? As one has said; "Christ's life, God's life, the believer's life, are wrapped together; amid all the changes of earth, the glory of the inheritance of him who dwells in Christ is as little affected as the fixed stars, far exalted above earth's shadows, are capable of being affected by the eclipse of our mundane sphere." Next lesson; Does such a dignity belong to the ransomed? Who can exaggerate the obligation implied in this to a holy and watchful conversation on the Christian's part? Who can fail to see how incongruous with such a relation to Christ, such a near presence to the heavenly, is all that is earthly, sensual, devilish; yea, how incongruous what is vain, trifling or frivolous in life or conduct, in word or deed! Again, what a lesson of brotherly love is here, of mutual respect, and reverence one for another among those who are members of Christ, temples of God. "Wilt thou destroy (by thy meats or by thy selfish indulgence and uncharitableness) thy brother for whom Christ died?" demands the Apostle. We may in a like spirit ask "wilt thou wound or wantonly wrong thy brother in whom Christ lives?"

Dr. Willis, under a second head, adverted to the earnest spirit of the Apostle as expressed in the final clauses of the chapter; "Whom we preach warning every man etc." Paul's lofty aim! not resting in a general presentation of his message, he labors to bring it home to the individual ear and heart. And not with a general acquiescence is he content; not always as one dealing only with the foundation he builds up: he consults for the progress of his converts. Nor should we omit to mark his confident anticipation of success, joined with humble consciousness of his own insufficiency. Still this very confidence is fraught with suggestiveness. He who feels the power of a heavenly impulse and who appreciates the excellence and adaptation of the Gospel may expect great things, should aim at great things. The man who travails as in birth, that Christ may be formed in his hearers the hope of glory, who agonizes—for such is the expressive word here used—will not have to labour in vain. The impulse to this striving for souls, gives hope; the earnest, longing, praying pastor, has the pledge of success in this very working of the Spirit of God within him. And what encouragement is here to the earnest, prayerful effort of Christians at large, not Ministers only! Were we all to do our part—were Christians, as they have opportunity, to watch for the salvation of children, neighbours, friends—what might we not expect?

I was struck, said Dr. Willis, with a calculation recently made on the supposition of each converted man and woman bringing another to Christ. The question was, how long would it take to have the whole world warned, and by God's blessing converted? Thirty years! Could we believe this? Yes, only thirty years—not centuries—would be required to reach every man of the world's thousand millions, with an offer of the Word of Life. If one brings one this year, two four next year, four eight the year following, at the end of ten years we shall have over a thousand, at the end of twenty years, more than a million, and in thirty years' time, more than a thousand millions. The suggestion may stimulate us. Let us labour while it is day, fathers and brethren. Let my younger friends, especially, catch the flame of a holy emulation from the words of Paul here—"teaching every man,—warning every man,"—and from his words elsewhere; "ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe; as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you unto His kingdom and Glory."

ROLL.

At the close of the service, Dr. Willis constituted the Assembly with prayer in the name of the Lord Jesus Christ. The Assembly Roll being called, it was found that most of the Ministers and a large number of the Elders, who had been commissioned by the eighteen presbyteries of the Church, were present. The great distance of the place of meeting from their homes, doubtless tended to diminish the attendance of Elders' Commissioners from the extreme west.

ELECTION OF MODERATOR.

A list of nominations to the office of Moderator by the various Presbyteries was read, including the names of Messrs. McPherson, of Stratford, Scott, of London, Fraser, of Bond Head, Smellie, of Fergus, and Professors Young and Caven. Of these, Prof. Caven and Mr. Fraser asked leave to withdraw, and Prof. Young and Mr. Smellie were absent. The vote being taken between the remaining nominees, Mr. John Scott, of St. Andrew's Church, London, was elected by a majority, and the yeas and nays being taken, the vote was made unanimous. Mr. Scott then took the chair, and briefly addressed the Assembly. Dr. Willis, the retiring Moderator, was invited to sit as a corresponding member, and the thanks of the Court were given to him for the diligence and ability with which he presided at last meeting of Assembly, and his great kindness and love evinced in coming from Britain to meet the Assembly on this occasion, and also for the excellent and suitable discourse which he has now delivered.

SUMMARY OF CHANGES.

The statement of the Clerks of Assembly showed that during the past year three ministers, Messrs. Thomas Christie, of Flamborough, Thomas Wightman, of Innisfil, and James Duncan, of Bayfield, had been removed by death; that one minister, Mr. Duncan McDiarmid, of Woodstock, had been deposed from the ministry, and one, Mr. C. Windel, of Cartwright, had been declared no longer a minister or a member of the Canada Presbyterian Church; that 22 demissions, 17 inductions, 13 ordinations and 10 translations had taken place. It also set forth that, pursuant to Act of General Assembly of last year, four ministers, Messrs. John Black, of Kildonan, Red River, James Nisbet, of Prince Albert, Saskatchewan, John McNab, of Red River, and William Fletcher, of Little Britain, Red River, had been transferred from the Presbyteries of Toronto, Huron and London respectively, to the newly constituted Presbytery of Manitoba. The following ministers of other Churches had been received as ministers of the Canada Presbyterian Church;—Mr. Thomas Goldsmith, of the New Connexion Methodist Church; Mr. Samuel Fenton, of the Congregational Church; Messrs. William Hancock and John Andrew McDonald, of the Presbyterian Church in the United States, and Mr. D. Coussirat, A.M., B.D., of the French Reformed Church. Eight students, also, had been licensed to preach the Gospel by the Presbyteries of Kingston, Ottawa, Toronto, Simcoe, London and Chatham, namely, Messrs. Thomas Ritchie, H. J. McDermid, William A. McKay, James Breckenridge, George Burnfield, B.A., Peter Wright, John Baikie and John Gray. During the year fifteen congregations had been erected or newly organized; one, that of Fish Creek, in the Presbytery of Stratford, dissolved; and one mission station established in the Presbytery of Simcoe.

REPORT OF THE ASSEMBLY'S BUSINESS COMMITTEE.

In accordance with the recommendations of this Report, several Committees were appointed: for examining the Records of the Assembly and of the District Synods; on the Commissions of Ministers and Elders; on Returns to Remits sent down to Presbyteries; on the Reception of Ministers from other Churches; on the Applications of Presbyteries to take students on trial for license; on Correspondence and Corresponding Members, reception of Delegates, &c. The Diets

of business were fixed from 10 a. m. to 1 p. m., from 3 p. m. to 6 p. m., and from half-past 7 p. m., to 10 p. m. This closed the first Sederunt of the Assembly.

SECOND DAY.

The first hour of the second Sederunt was occupied with devotional exercises, as were the opening hours of each subsequent day's proceedings. The Assembly then proceeded to consider certain

SPECIAL CASES NOT NOTED IN THE SUMMARY OF CHANGES.

In connection with these, it appears that to the names of the five ministers already mentioned in the Summary as having been received from other Churches into the Canada Presbyterian Church during the past year, should be added those of Mr. George Haigh, minister of the Primitive Methodist Church; Mr. John B. Watt, an ordained missionary of the Presbyterian Church in the Lower Provinces; Messrs. W. D. Ballantyne and J. B. Duncan, of the Presbyterian Church in the United States; Mr. R. M. Thornton, licentiate of the United Presbyterian Church, and Mr. James Stewart. The discussion of these cases occupied the attention of the Assembly during the whole of the morning Sederunt. The afternoon Sederunt commenced business with

REPORTS OF THE COMMITTEES ON CORRESPONDENCE AND COMMISSIONS.

The first of these Committees recommended that, inasmuch as the General Assembly is a representative body, as a general rule no one should be invited to sit with the Assembly as a corresponding member, and that in the case of ministers regularly commissioned by other Churches to this Assembly, their names be added to the roll as delegates from other Churches; and that the delegate from the United Presbyterian Church being heard in the evening, the Moderator should reply in the name of the Assembly. The Committee on Commissions reported that the principle of appointing alternates to Commissioners by Presbyteries was not recognized in the Act constituting the Assembly, and recommended a motion to the Court, which was amended as follows:—"That inasmuch as this matter (of alternates) has never hitherto been formally discussed, and as a difference of opinion in reference to it has prevailed in several Presbyteries, the Assembly decide that the question of the appointment of alternates be sent down to Presbyteries for their consideration, and that in the meanwhile those gentlemen occupying seats as alternates be recognized as members of the Assembly.

APPLICATIONS FOR THE RECEPTION OF MINISTERS OF OTHER CHURCHES

from the Presbyteries of Chatham, Guelph and Toronto, were received on behalf of Mr. Donald Gordon McKay, a licentiate of the Presbyterian Church in the United States, Mr. D. McNaughton, a minister of the Presbyterian Church of North America, Mr. John Marples, formerly of the Congregational Church, but of late in connection with the Free Church of Scotland, and Mr. G. F. Stevens, licentiate of the Free Church of Scotland.

APPLICATIONS FOR LEAVE TO TAKE STUDENTS ON TRIAL FOR LICENSE

were also made by the Presbyteries of London, Paris, Owen Sound, Simcoe, Toronto, Kingston, Ottawa, Montreal, and Huron in favour of Messrs. Peter Scott, George Bryce, M. A., R. Fairbairn, A. McRae, Thos. McKee, George Bruce, M. A., J. Cameron, John Gallagher, A. McLean, J. Abraham, — Hoskin, and W. Ferguson.

DOCUMENTS REFERRED TO COMMITTEES.

A letter from the Rev. F. H. Marling, Secretary of the Congregational Union, in regard to the appointment of a day of Thanksgiving was referred to a Special Committee; a letter from the Rev. W. Clarke, delegate of the Congre-

gational Union] to the Assembly, was referred to the Committee on Correspondence; and the memorial of the Rev. Andrew Melville praying for retiring allowance, was remitted to the Committee on the Fund for Aged and Infirm Ministers.

COLLEGE REPORTS.

The reports of the Boards of Management and of Examiners and the Senates of Knox College, Toronto, and the Theological College, in Montreal, were then read and referred to a committee. In connection with these was read the report of the Committee of the Burns' Memorial Fund, which set forth that the plan for the endowment of a chair in Knox College having failed, it was proposed and arrangements were being made to erect a suitable monument to the memory of the venerated father of the Church in the Toronto Necropolis.

The report of Knox College stated that the number of students in the Theological Department during the past session was 33, and in the Preparatory Department 36. In addition there are several University students who contemplate entering upon the study of theology at the end of their curriculum. Altogether about 100 young men are at present looking forward to the work of the ministry. The amount received during the year, including \$350 interest from Endowment Fund, for the expenses of the College, is \$6,928.14. The expenditure has been \$6,846.25, and the debt has been reduced to \$613.13. For Bursaries \$1,151 has been received. The gift of \$500 by Mrs. Dr. Burns for the Burns' Scholarship has been invested, making the whole Bursary Fund invested \$4,600. The Endowment Fund is \$5,092.10, and the debt on the building \$2,163.62. The classes in Exegetical Theology and Biblical Criticism were conducted by Professor Caven; in Systematic Theology, Apologetics and Church History, by Mr. Gregg during the first term of the session, and by Mr. Inglis during the second. In accordance with the arrangement sanctioned by the College Board that Homiletics and Pastoral Theology, with Church Government, should be taught during alternate sessions, Mr. Proudfoot lectured for three months on the former subject. The Preparatory Department, as during the two previous sessions, was conducted by Professor Young.

The Montreal College report sets forth that the number of students on the roll is 40; 17 in theology and 23 in the literary course. The aggregate income from all sources for the past year, including balance, is \$9,056 43. This amount is distributed as follows: Ordinary revenue, \$3,545 09; French Canadian Fund, \$3,194 36; Scholarship Fund, \$561 21; Bursary Fund, \$493 83; Library Fund, \$1,261 94; the total amount of cash in hand, being Endowment Fund and various balances, is \$24,713 56.

Professor MacVicar taught the classes in Systematic Theology and Apologetics, Mr. Gibson lectured in Exegetics, Professor Coussirat in French Literature and Theology, Rev. Dr. De Sola in Hebrew, and Mr. J. M. Macalister, B.A., was Classical and Mathematical Tutor.

The Assembly resolved in regard to Knox College:—

1. That no lecturer be appointed for this year, and that the hearing of discourses and the teaching of Church History be left to the Senate, to be by them arranged as they may see fit.
2. That the salaries of the professors shall be two thousand dollars each.
3. That the Boarding House be continued, and that it be remitted to the Board of Management to make necessary arrangements, with instructions to give prompt attention to this matter.
4. That the Assembly record its regret that the recommendation of last Assembly as to the endowment of the Burns' Memorial Chair has been disregarded by certain Presbyteries, and that the effort has thus failed; but that the thanks of the Assembly be given to the Committee, and particularly to the Convener and Secretaries, for their valuable services and earnest and so far successful efforts to carry out the recommendation of the Assembly.

The Assembly resolved in regard to Montreal College:

1. That the Rev. J. M. Gibson be appointed lecturer in Exegetical Theology for this year.
2. That the Board be empowered to establish another lectureship for six months, should such be required next session.
3. That the proposal of the Board to grant the whole Synod of Montreal for the support of the College be not now adopted, but that a general effort be made to raise an endowment of \$250,000 as an endowment for both colleges.
4. That the collections for the training of French students and for French evangelization in the Province of Quebec be taken throughout all the congregations of the Church for our own distinctive work.

The Assembly resolved in reference to both Colleges:—

1. That the Boards of the two Colleges be a Joint Committee, and be instructed to take steps towards amending the charters of Knox College and Montreal College, so as to give the Senates of these institutions the power of unitedly conferring degrees in Divinity, under such regulations as the Assembly may from time to time enact, and to report to the Assembly at Toronto in November; the Chairman of the Board of Knox College to be the Convener of this Committee.
2. That the Sabbath immediately preceding the opening of the Colleges be observed as a day of prayer on behalf of these institutions.
3. That the Assembly commend to the liberality of the Church the scheme of scholarships for students attending University and McGill Colleges.

THE PRESBYTERY OF MANITOBA

having no position assigned to it in any of the District Synods, was invested with Synodical powers.

THANKSGIVING DAY.

The Assembly fixed upon the third Thursday of November as the day of thanksgiving, and at a later stage of the Assembly's proceedings it was announced that the Wesleyan Conference, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, the Conference of the New Connexion Methodists, and the Conference of the Primitive Methodists, had accepted of the day named.

DEPUTATION FROM THE UNITED PRESBYTERIAN CHURCH.

The commission handed in by the Rev. W. France, of Paisley, set forth that he and the Rev. W. M. Taylor, of Liverpool, had been appointed as the Deputation of the United Presbyterian Church of Scotland to the Canada Presbyterian Church. The Rev. W. France addressed the Assembly at some length, apologising for the absence of his co-Delegate, conveying the cordial brotherly salutations of the Church he represented, and giving expression to the deep interest felt by that Church in one which it had been instrumental in upbuilding, and the growth and prosperity of which were objects of its earnest desire. At the request of the Moderator, Dr. Willis responded, cordially reciprocating the good feeling manifested and kindly interest expressed through Mr. France by the Church which he represented, desiring him to carry back with him to Scotland the warm greeting of the Church in Canada, and to record the gratification with which the Assembly received such messages of friendship and love as those with which he had been charged.

REPORT OF DR. WILLIS.

Dr. Willis reported verbally the manner in which he had discharged the duties laid upon him of presenting an address to the Governor-General, of preparing and issuing a pastoral address, and of representing the Canada Presbyterian Church in Britain and on the continent of Europe. The thanks of the Assembly were given to Dr. Willis for his services in the above connection.

SABBATH SCHOOL REPORT.

The Report of the Committee on Sabbath Schools was given in and read, and with it an overture from the Synod of Hamilton, recommending to Presbyteries the holding of conferences on the subject of Sabbath Schools under direct Presbyterial supervision, and another from the Presbytery of Stratford, transmitted by the Synod of London, recommending the preparation of a catalogue of suitable books for Sabbath School libraries. The recommendations of the Report and overture were remitted to a Committee. The following resolutions, submitted by the Committee, were adopted by the Assembly :

1. That Presbyteries be recommended to hold annual Conferences on Sabbath School work within their bounds, and to invite the presence of superintendents, teachers, and others interested.
2. That ministers be recommended to preach occasionally for the special benefit of children, and to adopt means for the instruction of the young in the principles of our Church.
3. That a committee be appointed to make a selection of three or four hundred books for Sabbath School libraries, and to publish a list of them for the guidance and aid of those concerned.

The Convener, Rev. Mr. Cochrane, of Brantford, stated, in reference to the statistics, that many congregations had not reported, which accounted for the apparent small increase during the year.

According to the report previously submitted, the number of scholars for 1871 is 30,292, being an increase of 132 over that of last year. The number in Bible classes is 8,317, previous year 8,95; Sabbath School teachers 3,499, previous year 3,272; volumes in libraries 79,658 against 79,445 in 1870; the total collection for this year is \$2,878 against \$2,989 in 1870, showing a decrease of \$111 this year.

REPORT ON THE STATE OF RELIGION.

The Rev. John McTavish, of Woodville, read the report on the State of Religion.

The Committee had no means of ascertaining correctly the numbers of Sessions who had reported, as several Presbyteries did not state how many returns they had received. It appears, however, that only about one hundred, out of upwards of three hundred, had done so; 13 Presbyteries had sent in reports. The greater number of these bear evidence of careful consideration. The Committee regretted to be constrained to call attention, year after year, to the comparative scantiness of the material furnished them. They are satisfied that enough occurred each year to furnish matter for a good report, and they suggested that the inferior courts be strongly urged to give further attention to this matter.

No very marked religious movement was reported, but religious life seems on the increase, and the members of the Church are said to have some sense of their obligation to honour Christ by holy living.

The main obstacles to a higher religious life seem to be too much devotedness to the pursuit of worldly gain; the social amusements of the day; the prevalent drinking customs, which it is feared are gaining ground among the wealthy portion of the community; the air of worldliness which too often characterises the social meetings of professing Christians; the absence of religious exercises on such occasions; the neglect of personal effort to save souls—often the result of a cowardly fear of giving offence, a desire to avoid trouble, and often of thoughtlessness arising from a want of a proper sense of the love of God and of their unutterable value.

It appears that a considerable and growing interest is being taken by office-bearers and members in the entire work of the Church in the varied spheres of labour which it presents. The Report was adopted, and the thanks of the Assembly given to the Convener and Committee.

THIRD DAY.

ELECTION OF A PROFESSOR OF SYSTEMATIC THEOLOGY IN KNOX COLLEGE.

The Assembly proceeded to the election of a Professor of Systematic Theology to occupy the chair vacated by Dr. Willis, when, after long and earnest reasoning, followed with prayer for divine guidance, the Rev. David Inglis, of McNab Street Church, Hamilton, was elected by a majority, and the yeas and nays being called for, was unanimously called to the Chair. Mr. Inglis subsequently, after conference with the Committee of Assembly appointed to inform him of its decision, agreed to accept the call of the Assembly to the position to which he had been chosen.

MR. MELVILLE'S MEMORIAL.

The Committee reported that they had found nothing in the case requiring special action, and it was accordingly remitted to the Committee on the Aged and Infirm Ministers' Fund.

SUPPLY OF CHALMERS' CHURCH.

The Rev. Dr. Carroll, of Brooklyn, of the Reformed Church in the United States, was appointed to preach at 11 o'clock in the forenoon; the Rev. J. K. Smith, of Galt, at half-past 3 o'clock in the afternoon; and the Rev. D. Inglis, of Hamilton, at 7 o'clock in the evening. Dr. Carroll was invited to a seat on the platform.

REPORT OF THE COMMITTEE ON UNION.

This Report was read by the Rev. Dr. Topp, and the Assembly resolved itself into a Committee of the Whole upon it. The Committee of the Whole sat again on Saturday and Monday.

The Report embraced the minutes of the meeting of the Joint Committee of the several Churches, and its resolution to present the following as a basis of union for the united Churches, to be known under the name of "The Presbyterian Churches of British North America."

That the Holy Scriptures of the Old and New Testaments, being the infallible Word of God, are the supreme standard of faith and manners.

That the Westminster Confession of Faith shall be the subordinate standard of this Church, and that full liberty of opinion in regard to the power and duty of the civil magistrate, in matters of religion, as set forth in said Confession, be allowed, and that the use of the Shorter Catechism be enjoined as our authoritative exposition of doctrine for the instruction of the people.

That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrine, and government and discipline, and that ministers and probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt.

The Joint Committee further recommends that the earnest attention of the united Church should be given at the earliest possible moment to secure the maintenance in thorough efficiency of a Presbyterian University, and of such theological halls as may be found requisite to provide the necessary facilities for the education of the ministers of the Church in the various Provinces of British North America.

The Report of the Committee of the Whole House, which expressed gratification with the harmony characterizing union negotiations, and referred the subject to a Committee with instructions, was received on motion; the Assembly expressed their gratification with the harmony generally manifested in regard to the subject of union, and adopted substantially the deliverance of the Joint Committee, but preferred certain modifications in the second article of the basis, &c., and therefore reappointed the Committee, with certain additions, to confer with the other Committees, and mature the various matters under consideration, and report to the special meeting of Assembly in November next. Messrs. John Laing, of Cobourg, and John Ross, of Brucefield, and others, dissented, and gave reasons for dissent, to which answers were prepared.

COURTESIES OF SOCIETIES.

The Quebec Young Men's Christian Association and the Literary and Historical Society sent letters inviting the members of Assembly to make use of their rooms during their stay in the city. The thanks of the Assembly were tendered to these Societies.

HOME MISSION REPORT.

The Rev. John Laing read the Report of the Home Mission Committee. Thanks were given to the Committee, and specially to the Convener, and the recommendations of the Report referred to a special committee to frame a deliverance. The report shows an increase of 6 mission fields, 40 preaching stations, and 425 families. The Students' Missionary Society of Knox College had done a good work. There are connected with the missionary operations of the Church 101 mission fields and 56 congregations, at an expenditure of \$14,000. The stations and congregations raise among themselves, besides boarding the missionaries, nearly \$30,000, and the gospel is preached occasionally to over 20,000 souls. The contributions have increased during the year by \$796. The expenditure has also increased by \$1,073, so that the balance on hand is reduced to \$4.13. A gratifying increase is observed in the Presbyteries of Toronto, Hamilton, Montreal, Chatham, Kingston, Ottawa, Stratford, London, Cobourg, and Ontario, to a total amount of \$716. Mission stations received \$6,736; supplemented congregations, \$5,228. Toronto pays \$1,070 more into the fund than it receives; Hamilton, \$943; Paris, \$380; Guelph, \$342; Stratford, \$197. Some congregations are remiss in contributing, and in many the contributions are much smaller than they ought to be, and the report urges a greater liberality. The number of missionaries is increased, being 90 as against 76 last year, and the report favors the employment of missionaries for a term of years when practicable. The mission work is extending in many parts of the Church, and the Presbytery of Manitoba affords evidence of progress. An effort is being made not only to maintain a common school, but to establish a collegiate institution; another missionary is required immediately, and a professor to superintend the higher studies. The supply of vacancies by probationers is attended with many difficulties, and the attention of the Presbytery is called to the matter.

The deliverance adopted by the Assembly empowered the Committee to establish stations, and conduct missionary operations directly in places in the Dominion not within the bounds of any Presbytery; to engage missionaries to occupy, for a term of years, destitute fields, at a salary in excess of that usually paid to missionaries; to ascertain and report on the additional amount required in order to secure to the ministers of the Church a minimum salary of \$600 per annum; to suspend payment of supplements to congregations falling in arrears; to supplement the salaries of ordained ministers engaged in missionary work in cities beyond the amount fixed by the Home Mission regulations. It also required that Presbyteries should send in a quarterly return of vacancies; that the distribution of Probationers should rest with a sub-committee appointed from the H. M. Committee; that ministers desiring to return to the probationers' list, after having been engaged in a secular calling, must have permission, in order to do so, from the Assembly, as also ministers resigning their charges oftener than twice; that irregularities be reported to the Assembly; that two additional missionaries and a catechist be sent to Manitoba; that a professor in the Collegiate Institution there be appointed; that the Rev. W. Fletcher and the Professor of the Manitoba College be authorized to raise money for its endowment; that increased salary be given to the missionaries in Manitoba; that the H. M. Committee be authorized to seek aid for the work in Manitoba from the Home Churches; that an effort be made, in view of increased operations, to raise at least \$15,000 for Home Mission purposes; that the Fund be divided into two equal parts—one for the mission work proper, and the other for supplementing weak congregations; that the resolution in regard to a mission agent be laid on the table, to be taken up at next Assembly.

FOREIGN MISSIONS REPORT.

This report, read by the Rev. W. McLaren, was similarly dealt with. The report referred to the work done in British Columbia and Red River, and on the Saskatchewan. In British Columbia the work goes on as usual. Mr. Jamieson speaks hopefully of the future of the Province. Mr. Aitken, at Nanaimo, has continued his work amid difficulty, and has visited other places around; he wishes to return to Canada, and wishes also to ask that another be sent as a missionary to labour in the wide field around Nanaimo. British Columbia has been a very heavy drain on the foreign mission fund. The whole amount contributed during ten years is \$41,876, of which \$22,248 has been expended in British Columbia, and \$8,182 in Red River, and only \$11,656 on the evangelization of the heathen. The Saskatchewan mission, under Mr. Nisbet, has met with more than ordinary difficulties, owing to the outbreak of small-pox and to the bad health of some of the party. Another missionary is needed for labouring among the Indians of the plains. The whole income was \$6,312; a balance still remains. There has been an improvement in the fund to the extent of \$786 36. The report urges the Assembly to favour mission work among the heathen, and urges that the time for doing so has arrived. A man has offered, and the Church seems prepared to meet the liability. Mr. McKay, a student of the Church, is ready to go to the foreign field. In answer to a circular on the subject, fourteen Presbyteries approved of entering on the work, and three advised delay. The Church is divided between China and India as a mission field. Mr. McKay, having passed the winter in Edinburgh under Dr. Duff, is now in this city, ready to undertake the work which the Church may appoint. There is reason to expect a liberal support for this undertaking from the Church. A letter from Mr. Lendie, urging this Church to aid in the work of evangelization in the New Hebrides, particularly in the Island of Formosa, was read. Thereport prefers China as a field to India or the New Hebrides, and suggests that Mr. McKay be sent as the missionary of this Church, that China be the field, and that efforts be made to increase the funds as may be required; that another missionary be sent to the Prince Albert Mission, if he can be obtained.

The Assembly decided that the offer of Mr. George L. McKay's services as a missionary to the heathen be cordially welcomed, and that he be hereby called by the Assembly to labour in the foreign field; that China be the field chosen (the Committee having power to make other arrangements in case of emergency), and that the Committee co-operate with the Foreign Missions Committee of the English Presbyterian Church in regard to work there; that the Presbytery of Toronto be instructed to ordain Mr. McKay, and to make arrangements for his designation, together with the Foreign Missions Committee; that means be taken by deputies, &c., to raise funds for the mission; and that the Committee be authorized to secure the services of another missionary to labour among the Red Indians in the Saskatchewan Valley.

FOURTH DAY.

There was only one Sederunt on the fourth day of the Assembly's meeting, which was taken up with devotional exercises and the discussion on Union.

FIFTH DAY.

The discussions on Union and on the use of Instrumental Music in public worship, the latter of which was brought up by a petition transmitted by the Synod of London, from the first congregation of the City of London, praying to be allowed the use of a harmonium, occupied the greater part of the day. In the evening a large audience filled the church to hear

THE DELEGATE FROM THE REFORMED CHURCH OF THE UNITED STATES.

The Rev. J. Halstead Carroll, D.D., after a letter had been read from his co-delegate, the Rev. John Minor, excusing his absence, delivered a lengthy and eloquent address to the Assembly. Dr. Carroll spoke of the bond of sympathy between the Church which he represented and the Canada Presbyterian Church, referring to the fact that almost the first Presbyterian minister in Canada was the Rev. Robert McDowell, who was sent in 1798 as a missionary from the Dutch Reformed Church. He congratulated the Assembly upon the union effected in 1861 and the prospect of another union at no distant date, as well as on the strength and vitality of the Church and its adherence to their Presbyterian principles. He also gave an interesting sketch of the history and work of the Reformed Church, its foreign missions in India, China and Japan, its home missions maintained at an expense of \$50,000, its Board of Publication, and its educational institutions with 280 students of theology. The Reformed Church, he stated, has 4 Synods, 30 presbyteries, 600 congregations and ministers, 50,000 communicants, and 70,000 Sabbath school children, its annual contributions being \$500,000. Speaking of Sabbath school work, Dr. Carroll mentioned that the school attached to his own Church is the largest except one in the world. The speaker also alluded to the gift which his Church had received from Canada in the person of Dr. Ormiston, formerly of Hamilton, now a minister of the Reformed Church in New York. He tendered the cordial greetings of the Church he represented and its Christian wishes for the prosperity of the Canada Presbyterian Church to the Assembly, and longed for the time when in a more perfect state of the Church universal a larger outward union and closer intercourse might declare its essential unity.

The Moderator, in a brief reply, expressed the gratification of the Assembly in hearing of the prosperity of a sister Church, and desired the delegate to carry back with him the affectionate greetings of the Assembly, and their earnest desire for the maintenance of such pleasant ecclesiastical intercourse as they had hitherto enjoyed with the body he represented.

SIXTH DAY.

Reports of Committees already given, and the subject of instrumental music, engaged the attention of the Assembly for some time, after which the

REPORT OF THE KANKAKEE MISSION

was called for. Dr. Jennings read the report, which was dealt with in the usual manner. Mr. Chiniquy then addressed the Assembly in the interest of the Mission.

The Report set forth that the sad calamity of fire had visited the Mission in the latter part of August, and again early in September, suspending the business of the schools, and compelling the congregation to meet in the open air and in the adjoining Presbyterian church. Mr. Chiniquy set to work and raised \$1,500 among his own people, together with a considerable sum from many congregations in the Church. The Convener and Mr. Thompson, of Sarnia, visited the congregations at St. Anne's and Kankakee. The latter agreed to the recommendation of the Committee, and united with the American Presbyterian Church. The people of St. Anne's emphatically refused to be united with the Presbytery of Chicago, and earnestly desired to remain in their present connection. The Committee expressed their opinion that the best field for the labours of Mr. Chiniquy is in Montreal and the surrounding country. The schools are reported to be in an efficient state, and a good work is going on in connection with them. The Assembly resolved to express sympathy with the people of St. Anne's in their recent calamity; to authorize Mr. Chiniquy to collect funds in congregations to which he is invited for the building at St. Anne's; to approve of the Committee's action in transferring the Kankakee congregation; to remit

to the Committee to make arrangements for Mr. Chiniquy's services; to sanction Mr. Chiniquy's employment of an English teacher; and to direct that the usual collection be taken up for this Mission.

MEETING OF NEXT ASSEMBLY.

It was agreed that the meeting of next Assembly should be held in Knox Church, Hamilton, on the first Tuesday of June, at 7 o'clock in the evening.

INSTRUMENTAL MUSIC.

After long discussion the Assembly decided, by a two-thirds majority in favour of the motion of Mr. Cochrane, which was as follows:—"That the petition of the First Presbyterian Church, London, be granted in the meantime, and the whole question of instrumental music in the worship of God be sent down under the Barrier Act to Kirk Sessions and Presbyteries for their consideration during the ensuing ecclesiastical year, and that meantime the following be the interim Act for the guidance of the Church during the year: Whereas many earnest and devoted members of this Church are of opinion that the service of praise in the sanctuary would be assisted by instrumental music, and whereas the use of instrumental music is a matter of detail, which may be safely left to the decision of Kirk Sessions and congregations under the usual Presbyterian supervision; the General Assembly having considered the whole subject, and having regard to the unsatisfactory position in which the question now stands, while abstaining from direct legislative action, leave the whole subject in the hands of Kirk Sessions and Presbyteries; but urges congregations to continue their efforts for the better cultivation of vocal praise, and enjoins Presbyteries to take order that the substantial prosperity and harmony of congregations be regarded."

The Rev. John Ross, of Brucefield, with 31 ministers and elders, dissented from this decision for five reasons, to which the Assembly gave answers.

REPORT ON STATISTICS.

This Report was read by the Convener of the Committee, the Rev. Dr. Waters, and was dealt with in the usual manner. As the valuable Report of this Committee will shortly appear in the pages of the RECORD, it is unnecessary to give any abstract of its contents.

REPORT OF FINANCE COMMITTEE.

This report was read by the Agent of the Church. It gave abstracts of the receipts and disbursements of the several schemes of the Church, and the balances against and in favor of the various schemes, and stated that the moneys for all purposes passing through the Treasurer's hands during the year amounted to the sum of \$60,000.

SEVENTH DAY.

LETTER FROM THE CONGREGATIONAL UNION.

This letter, written by the Rev. W. Clark and the Rev. J. Unsworth, delegates of the Congregational Union, conveyed the fraternal Christian greetings of that body to the Assembly. The following is the answer of the Assembly:—"The Assembly rejoices in the opportunity again afforded to it of reciprocating the fraternal salutations of the Congregational Union, and desires to thank the delegates for their interesting statement respecting the condition and prospects of the influential body which they represent. The Assembly would also express its pleasure at the general agreement, in point of doctrine, which exists between the two bodies, and would earnestly pray that they may ever be guided and directed by the Spirit of Jesus Christ, and honored to maintain faithfully the truths of salvation, and thus to advance and build up the cause of Christ, and at the same time to exert a salutary influence in all things pertaining to the interest of our common country."

APPEAL OF THE PRESBYTERY OF HURON.

The appeal of this Presbytery against the decision of the Synod of London in the Lucknow case was referred to a committee, and still lies over for the November meeting.

MEMORIAL OF THE PRESBYTERY OF MANITOBA.

In accordance with the request of this memorial, permission was granted to the Presbytery to give Mr. Whimster the standing of a second year's student in the theological department of Knox College, if after examination they should see cause to do so.

CASE OF MR. ROBERT KENNEDY.

The Assembly took up a memorial from Mr. Robert Kennedy, complaining of certain proceedings of the Presbytery of Montreal in regard to his reception as a probationer, and of certain proceedings in relation to his position had by the Synod held in the City of Hamilton in 1869, and praying the Assembly to rescind the action of the said Synod complained of, so that a certificate referred to from the Presbytery of Ogdensburg, in the United States, with certain endorsements by the Presbytery of Montreal, may have its face value. It was agreed to instruct the Presbytery of Montreal to carry out the decision of the Synod of 1869.

DEPUTATION FROM THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

Rev. Dr. MacVicar reported concerning his visit to the Assembly at Chicago, and the cordial welcome he received from the sister Church, and concluded by introducing to the Assembly the Rev. Dr. Hall, who then addressed the meeting. In an able and eloquent speech he made a brief review of the work and past history of the Canada Presbyterian Church. The cause of home missions and education, the high standard of ministerial culture demanded by the scepticism of the age, the too extensive study at the present day of physical science, and the power of the Christian Church in evangelizing far-off territories, were touched upon in order. Referring more particularly to his own Church, the Doctor spoke of the recent happy union of the old and new Churches, and the action of the recent Assembly in regard to providing well-assorted libraries for Sabbath Schools, the movement inaugurated for building manses in connection with every church, and increasing the average ministerial stipend, and the great liberality of the Church in contributing to the memorial fund over \$7,600,000. He concluded with a most impressive peroration on the great work of the Church as God's instrument for the salvation of souls.

The First Foreign Missionary of the Canada Presbyterian Church, Mr. Geo. L. McKay, on request, addressed the Assembly, expressing the great satisfaction with which he received the invitation of the Church, and his readiness to go forth at once to any part of the foreign mission field to which he might be directed. At the close of his address, which was earnest and fervent, the Rev. Dr. Hall engaged in special prayer, commending the young missionary to the grace of God.

EIGHTH DAY.

REPORT ON MARRIAGE WITH THE SISTER OF A DECEASED WIFE.

This report was ordered to be printed and circulated among the members, to be considered at the meeting in November.

THE BOOK OF FORMS

was slightly amended on the report of a committee, and a new edition was ordered to be printed.

REPORT ON PROFESSOR FOR MANITOBA.

The report on the Professor in Manitoba was received. It recommended that Mr. John Thompson, of Sarnia, be called to undertake the work, the Home

Mission Committee to receive his answer and make the necessary arrangements in the premises. The salary to be \$1,400 per annum, with a residence.

COMMITTEE ON FRENCH EVANGELIZATION.

Rev. Dr. Burns, of Montreal, submitted the report of the Special Committee of the General Assembly, which was appointed to conduct mission work by students and others among French Roman Catholics in the Provinces of Quebec and Ontario, and to correspond with the French-Canadian Missionary Society. The Assembly further ordered a collection to be taken up throughout the Church to defray expenses of training French and English-speaking students at the Presbyterian College of Montreal. The Committee have endeavored, to the best of their ability, to carry out their instructions. Efforts have been employed through circulars, correspondence, and otherwise, to bring the peculiar necessities of this new enterprise under the notice of the Church.

During the last season Messrs. T. Brouillette, Chas. Brouillette, Francis Rivard, — Dionne and E. Pelletier, French students, labored in L'Original, Hawkesbury, Caledonia Springs, Point Fortune, South Georgetown, Beauharnois, Vankleekhill, and vicinity of St. Hyacinthe and other localities. Their labors were not in vain, and many interesting extracts are given. Rev. Mr. McKay, convener of Committee on Popery, writes hopefully of their work. For two seasons our colporteurs have been travelling over the scattered French settlement. Professor Couissirat, with three students, removed in 1869-70, from Point-aux-Trembles to Montreal. Messrs. Rivet and Dionne were ordained in November last, and Mr. Cote in April, by the French Evangelical Church, and are laboring for the F. C. Missionary Society. Twelve students attended the college last session, and ten of these are engaged in missionary fields.

The peculiar difficulties of the work diminish not with the lapse of time. Nowhere is Papal devotion more ardent, or priestly tyranny more apparent, or the submission of the masses more abject than in Lower Canada. The Protestant element is being sedulously weeded out; the chains are being rivetted on the soil and on society. There are not the political grievances which make the system odious in other lands. The converts, so soon as they break from the shackles of superstition, move away to quarters free of Romish coercion!

The Committee and the French Missionary Society recommended that the accounts hereafter be kept distinct, and would appeal for further subscriptions and aid, and that the amount collected be exclusively expended in the evangelistic work of the Church.

The Assembly received the report, gave thanks to the Committee and Convener, expressed its grateful recognition of progress in the work, granted the request of the French Canadian Missionary Society to withdraw their application for a share in the annual collection for French evangelization, and set apart the second Sabbath of October as a day for special collection in aid of this scheme of the Church.

DELIVERANCE ON TEMPERANCE.

There was taken up and read a memorial from the Galt Total Abstinence Society, calling attention to the manifold evils of intemperance in our midst, and praying the Assembly to take such action as may be advisable to bring this subject before the congregations, and as may tend to the lessening and removal of so great and widespread an evil. On motion of Dr. Burns, the following deliverance was adopted:—

The Assembly hereby renew the testimony which for a succession of years this Church has borne against the enormous evils of intemperance.

Every year gives increasing force to their conviction that it is the chief cause of poverty and crime, disease and death throughout our land; that it is the principal occasion of discipline throughout our Church; and that there exists no more formidable obstacle to the spread of the Gospel amongst us.

The Assembly hail with satisfaction every well-designed and well-directed

effort to arrest the progress of intemperance, and counsel the employment of moral suasion and a consistent example, with this view, on the part of all the office-bearers and members of our Church.

The Assembly would further recommend to ministers to give due prominence to this subject in their pulpit ministrations, and to Synods, Presbyteries and Sessions to have special regard to the sources of intemperance in their respective bounds, and to employ every legitimate means for their removal.

HOME AND FOREIGN RECORD

The report stated that the circulation had increased during the year about 700, that the present circulation was 7,680, that the receipts last year were \$2,637 12, and the expenditure \$2,382 76, leaving a balance of \$254 36 applied to payment of General Agent and Assistant Editor.

REPORT OF WIDOWS' FUND.

The report of the Committee on the Fund for the Widows and Orphans of Ministers stated that during the year two widows had been removed from the list of annuitants, and that one additional had been placed on the list; that the number now was 21, besides one family of orphan children; that between 2,000 and 3,000 dollars had been invested during the year; that the receipts from all sources, including balance, had been \$25,065 80, and the expenditure, including investments, \$18,747 81, leaving a balance of \$6,317 47; and that the fund at present, including cash and investments, amounted to \$66,375 28. Mr. James Osborne, of Hamilton, was, at his request, relieved from the Conventorship of the Committee, and the thanks of the Assembly were given to him for the fidelity and success with which he had discharged the duties of this important trust.

AGED AND INFIRM MINISTERS' FUND.

The report stated that the receipts during the year had been from collections \$1,574 72, and from investments \$200, which, together with balance from previous year, amounted to a total of \$5,974 61; that the expenditure on annuities to seven ministers and other expenses amounted to \$1,651 67, leaving a balance of \$4,322 94; and expressed the hope that the members of the Church might be led to contribute more liberally to this important fund.

STATED COLLECTIONS.

The Assembly ordered, that in all congregations in which there is no organized plan or association for raising funds for the schemes of the Church, collections be taken up for the several objects on the days mentioned below:—

1. For the Assembly Fund on the third Sabbath of July.
2. For the Widows' Fund on the third Sabbath of September.
3. For French Evangelization on the second Sabbath of October.
4. For the Kankakee Mission on the first Sabbath of November.
5. For the Home Mission Fund on the third Sabbath of December.
6. Contributions for Knox College and the Montreal College not later than the 31st of January.
7. For Foreign Missions on the third Sabbath of March.

OVERTURES, MEMORIALS, ETC., LAID OVER OR REFERRED TO COMMITTEES.

Consideration deferred till next Assembly:—

1. Overture from the Synod of London anent Representation in the General Assembly, and a paper from certain members and adherents of St. Andrew's Church, London, on the mode of electing elders to the General Assembly.
2. Overture on the subject of a denominational organ, and proposing certain changes in the RECORD now published; transmitted by the Synod of London.
3. Returns to Remits on the Act for the Reception of Ministers.
4. Overture from the Presbytery of Kingston on Hymnology.
5. Overture, transmitted by the Synod of Montreal, on Female Education.

6. Overture on the subject of a Summary of Principles.

7. The Report of the Committee on Evangelistic Work, and an overture from the Synod of Montreal anent Special Evangelistic Services.

Deferred till adjourned meeting of Assembly in November :—

1. The report of the Sabbath Observance Committee.

2. The Report of the Committee on the Appeal of the Presbytery of Huron in the Lucknow case.

3. The Report of the Committee appointed to draft answers to the Reasons of Dissident Instrumental Music.

Referred to Committees :—

1. A memorial from James Court and 31 others, Elders attending the Assembly, on certain aspects of family and social life in relation to religion, and the customs and usages adverse to piety which too greatly prevailed, and praying the action of the Assembly in the premises; referred to the Committee on the State of Religion.

2. Overture from the Presbytery of Montreal anent a Sustentation Fund for the payment of ministers' salaries; referred to the Committee on Union.

3. Overture from the Presbytery of Simcoe, transmitted by the Synod of Toronto, anent the Fund for Aged and Infirm Ministers; referred to the Standing Committee on this Fund.

4. Memorial from the Kirk Session of the congregation of Prince Albert, proposing a plan for raising a sum of money as a partial endowment for the support of foreign missions; referred to the Foreign Mission Committee.

5. Overture from the Presbytery of Simcoe, transmitted by the Synod of Toronto, praying the Assembly to appoint a Mission Agent to visit congregations and stations, with the view of eliciting greater liberality in contributing to the support of Home Missions; referred to the Home Mission Committee.

6. A reference from the Presbytery of Brockville, transmitted by the Synod of Montreal, anent the non-fulfilment by probationers of Presbyterial appointments; referred to the same Committee.

APPEALS, OVERTURES, ETC., WITHDRAWN AND DISMISSED.

1. The appeal of Dr. William Taylor, of Montreal, against a decision of the Synod of Montreal, was withdrawn.

2. The appeal of Mr. John Scott, of Napanee, against a decision of the Synod of Montreal in the matter of the employment of instrumental music in public worship, was dismissed.

3. An overture on sacred music, transmitted by the Presbytery of Kingston, was laid on the table.

4. An overture on the licensing of students was discharged.

THANKS OF THE ASSEMBLY

were voted: *First.* To the members of Chalmers' Church, Quebec, and to Christian friends in other denominations, for their warm-hearted and generous hospitality; and to the Accommodation Committee for their highly satisfactory arrangements.

Secondly. To the managers of Chalmers' Church for the excellent accommodation given to the Assembly, and especially to the Rev. W. B. Clark, the pastor, for his unwearied efforts, which have contributed so much to the comfort of members of the Assembly.

Thirdly. To the Steamboats and Railroad Companies which have granted a reduction in fares to the members of this Assembly.

Fourthly. To the proprietors of the *Quebec Chronicle* and *Montreal Witness* for their liberal distribution of papers among members of Assembly.

CLOSE.

The business being finished, the Moderator briefly addressed the Assembly, and after praise and prayer, announced that an adjourned meeting would be held in Knox Church, Toronto, on Tuesday, the 7th of November next, at half-

past seven in the evening, and that the next General Assembly would meet at the city of Hamilton, and within Knox Church there, on the first Tuesday of June, 1872.

MEETINGS OF ASSEMBLIES AND SYNODS.

FREE CHURCH OF SCOTLAND GENERAL ASSEMBLY.—The Assembly met on the 18th of May, as usual, in the Assembly Hall, Edinburgh. After sermon by the retiring Moderator, Dr. John Wilson, of Bombay, Dr. Robert Elder, of Rothesay, was elected Moderator. Various deputations were received, and the usual reports from the different committees which have the oversight of the Assembly's work in the Home and Foreign fields were read. These reports are full of interest, and to us in Canada, that of the Colonial Committee is especially so. The income of this committee, which embraces the continental field as well, amounted to \$36,000 last year; it sent out fourteen ministers to the colonies, of whom four came to Canada, three to Cape Breton, six to New Zealand, and one to Victoria. The Churches with which this committee corresponds, are the Canada Presbyterian Church, with three hundred ministers; the Presbyterian Church of the Lower Provinces, with about 130; the Presbyterian Church of Victoria, with the same number; the Presbyterian Church of New South Wales, with between 60 and 70; those of Tasmania, with 12 ministers; South Australia, with 14; Queensland, with 14, there being but one missionary in Western Australia; and the Presbyterian Church of New Zealand, with 80 ministers. In addition to these Churches, we find in Africa the Presbytery of Natal, consisting of 4 ministers, and 2 missionaries in Port Elizabeth and King William's Town; 3 ministers in the West Indies in Port of Spain (Trinidad,) Nassau (Bahamas,) and Belize (Honduras); 6 in the Asiatic possessions of the British Empire, at Calcutta, Simla, Bombay, Penang, Singapore and Batavia; and five on the continent of Europe at Odessa, Gibraltar, Madeira, and Malta. The revenue of the Free Church, or the sum collected for its various schemes during the past year, amounted to over \$2,000,000. The most important business before the Assembly was the question of Union. Dr. Buchanan, of Glasgow, read the report of the Union Committee, and in connection with it delivered one of the grandest orations ever heard on the floor of the Assembly. The *Presbyterian* quotes a part of this speech, and gives the motion of Sir Henry Moncreiff as follows.

"These being substantially the views of the great majority of this Church, and it being their firm conviction that it is their sacred duty at once to the Church's Head and to the people of Scotland, to use all competent and constitutional means to carry, sooner or later, these views into effect, may I hope the brethren who oppose us will pardon me for saying, in conclusion, what I would anticipate as the inevitable consequence of the success of their opposition. Let it be supposed that, vexed and wearied and worn out by a resistance, the justice and reasonableness of which we find ourselves utterly unable to perceive, we should be driven to withdraw from the struggle, and to abandon this noble enterprise altogether. What would follow? I believe it would be this—that a vast proportion of the best and most earnest minds in the Church would thenceforth lose their interest in an institution whose whole future they would regard as, in a great measure, betrayed and destroyed; that this feeling of hopelessness would gradually creep over and paralyse all our Church's movements; that its temporal resources would dry up; that its spiritual life would decline; and that feeling more and more out of sympathy with times it had utterly failed to understand, and with an age and state of society whose great and pressing emergencies it had utterly failed to meet, it would sink into mental insignificance. (Applause.)"

"The motion proposed by Sir Henry Moncreiff was an extraordinarily moderate one. It began by expressing satisfaction at the accounts which had reached the Assembly with regard to the accepting of the common principles by the other

negotiating Churches. Next, it referred to the happy circumstance that a majority of our own Presbyteries had declared that they saw to the contemplated union no objection in principle. Further, however, it is suggested that out of regard to the difficulties of brethren, the onward march should be now arrested, and the Committee directed to confine its efforts to promote co-operation with the negotiating Churches, and a spirit of union among ourselves. And lastly, to satisfy all doubters, it asked the Assembly to declare that it would conserve the radical principles of the Church, and also the Sustentation Fund. In short, everything was done that could be done or thought of to conciliate the opposition short of one impossible concession—that of admitting that all that has been done during these past eight years has been vain and futile, and that the hope of union on the present line must for ever be abandoned as a delusive dream. That Dr. Begg and his friends not only rejected such a motion, but protested against it, will, we are sure, open the eyes of some who have hitherto been blind to the true character of the party."

Dr. Candlish, in an able speech, reminding one of his earlier efforts, seconded the motion. Mr. Nixon, of Montrose, proposed a counter motion, to the effect that the Union movement should cease, and that the ministers and members of the Church should cultivate a spirit of love, and co-operate as opportunity offered with all christian brethren. Mr. Andrew Bonar supported the amendment. The other speakers during the two days of the debate were Dr. Charles Brown, Mr. Brodie, of Monimail, Mr. James Balfour, Professor Macgregor, Lord Dalhousie, Mr. Serymgeour, of Arbroath, Mr. William Mitchell, of Glasgow, Principal Lumsden, Mr. Hugh Martin, Dr. Rainy, Dr. Adam, Dr. Gibson and Dr. Begg. On the vote being taken, 435 went with Sir Henry Moncrieff, and 165 with Mr. Nixon. Last year the vote was 379 to 144. The Union Committee has been re-appointed with additions, but it is to be confined to promoting works of co-operation between the negotiating churches.

ESTABLISHED CHURCH OF SCOTLAND GENERAL ASSEMBLY.—The Assembly of this Church met on the 18th of May, the same day as that on which the Free Church Assembly met. Mr. Stevenson, of St. George's, the first untitled Moderator since the days of George Buchanan and Alexander Henderson, was elected to the chair. The case of Rev. Robert Thomson, the Queensferry presentee, occupied much of the attention of the Assembly. It was decided that Mr. Thomson was not a suitable man to occupy the pulpit of that parish. The Committee on Statistics, &c., reported 436,147 communicants and over a million adherents of the Church; 147,402 Sabbath School children under 13; 158 teachers, with 20,000 in adult classes. It appeared from the report of the Endowment Committee that 180 churches have been built since the Disruption. The Church had to complain of the lack of missionary zeal in the students of its theological institutions, not a single candidate having presented himself to the Foreign Missions Committee for the last three years. Much time was spent in discussing the proposed change in the law of patronage. The Church of Scotland is not yet freed from this galling yoke, although the Duke of Argyll expressed his conviction recently in the House of Lords that the time is not far distant when the subject will have to be dealt with by Parliament.

UNITED PRESBYTERIAN GENERAL SYNOD.—The Synod met on the 15th of June. Rev. Dr. Edmond was elected to the Moderator's chair. Exceedingly satisfactory reports of the Church's work in the Home, and especially in the Foreign field, were read. With many of the details of these, the readers of the RECORD have been regularly made acquainted, under the head of Missionary Intelligence.

"Dr. Harper, in giving the report of the Union Committee, stated that all the thirty-one Presbyteries had answered the remit affirmatively, and in twenty-one the answer was unanimous. He also expressed, on the part of the Committee, a desire that the Synod would, for the sake of putting an end to all possible

misapprehension on the subject, declare explicitly whether they had in their summary of common principles fairly represented the mind of the Church. In connection with the request thus made, a debate took place, which lasted over the better part of two days. Dr. Johnstone, of Limekilns, seconded by Dr. Cairns, moved what was in effect a formal recognition of the Articles of Agreement as containing the doctrines which were most surely believed among them; while, on the other hand, Mr. Hutton, of Paisley, proposed that 'the Synod decline to give any other declaration of the mind of the Church than that which is authoritatively contained in the standards, as modified and explained by the formulas for the ordination of office-bearers.' Most unfortunately, the division on this question at the close of the debate was taken by a show of hands, and even that was done so loosely that the hands were not counted. The result is, that nobody can certainly say how large the minority was. There is no dispute about the fact that Mr. Hutton was in a great minority, so that we have now the voice of the United Presbyterian Church uttered through its Supreme Court, deliberately endorsing the Articles of Agreement."

REFORMED PRESBYTERIAN SYNOD.—The Synod met at Glasgow on the 8th of May; the Rev. David Berry, of Wick, was chosen Moderator. Seven students were reported as attending theological classes. The Ministerial Support Committee reported that they hoped this year to raise the minimum stipend over the Church from \$600 with a manse to \$625; and from \$700 without a manse to \$725. The membership of the Church is 6,736, being an increase of 127 on last year. The amount raised for all purposes was \$47,226, being an increase of \$2,240. The Foreign Mission Committee stated that the mission in the New Hebrides was in a prosperous state, and urged the necessity of an addition to the mission staff. The great question here, as in the supreme courts of other Churches, was that of union. Dr. Gould gave in the Union Report, and Mr. Clazy submitted four resolutions, adopting the report, and finding that all the presbyteries have affirmed that there is no bar in principle to an incorporating union on the basis of the Confession as presently accepted by the negotiating Churches. The fourth resolution was that, in the event of the other negotiating Churches declaring through their presbyteries, and confirming such declarations through their supreme courts, that there is no difficulty in principle which should be permitted to interfere with the accomplishment of the proposed union, a great result, in the deliberate judgment of this Court, has been secured,—well worthy of the long and careful inquiries and conferences of past years, establishing, as it does, the virtual unity of the negotiating Churches, and laying them under additional obligations to aim at the consummation of outward and visible union; while it throws weighty responsibility on all who would obstruct it, and suggests an urgent motive to prayer for the effusion of the Holy Spirit, that prejudices and misconceptions may be removed, the spirit of Christian love and brotherhood fostered and promoted, and union in the end accomplished, without murmurings and disputings, under the promptings of gracious conviction, and in faithfulness to the cause and testimony of Jesus. Rev. W. Milroy, of Penpont, submitted an amendment, regretting that the Committee had not aimed at such a basis of union as would conserve the principles of the Reformed Presbyterian Church in respect to the mediatorial dominion over the nations, the doctrine of definite atonement, millenarianism, Presbyterianism, the obligation of the Covenants, and the purity of the Church's worship. Mr. Easton, of Stranraer, supported the amendment. Dr. Binnie closed the discussion in one of his ablest speeches. The roll was then called, when Mr. Clazy's motion was carried by 50 to 3,—the minority consisting of the mover and seconder of the amendment, and an elder from Darvel, who took no part in the discussion.

ORIGINAL SECESSION SYNOD.—The Original Secession Synod, says the *Presbyterian*, was also sitting about the same time, in their meeting-house, in Victoria Terrace. It, too, has a Union movement on hand, but not with any one

of the four or five branches of the Presbyterian Church either in Scotland or England; none of them is so much as named or referred to in the Synod's report. A small handful of like-minded brethren in Ireland, hitherto unknown to fame on this side of the Channel, represents the other negotiating party; and the treaty seems all but concluded.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.—The Synod met in St. Andrew's Church, Toronto, on the 7th of June. Rev. Mr. Morrison, of Owen Sound, was elected Moderator.

After some discussion on the subject of Union, throughout the whole of which the utmost cordiality towards the other negotiating Churches appeared, it was decided to send down the basis agreed upon by the Joint Committee to presbyteries and sessions. The closing address of the Moderator admirably set forth the state and prospects of the Church. The resumé of this speech in the *Toronto Globe* says:—"The financial success attained by the authorities of Queen's College and the sustentation and widows' and orphans' funds was held to be a subject of congratulation; and the various mission reports presented, and the necessity for their support, were referred to. The question of the scarcity of young men offering as candidates for the holy ministry was held to be a subject for the gravest consideration. Referring to the question of Union, the Rev. Moderator congratulated the Synod upon the happy conclusions to which it had been led on the subject of Union, and the promising aspects which the whole question now presented. Whatever anxiety some of them might have felt in approaching the subject, or whatever obscurity or difficulty might have been felt in dealing with it in debate, in coming to a clear comprehension of it in all its bearings, had been removed. Their fears, to a great extent, had been set at rest, and their hearts had been cheered by the goodly intelligence which had come to them from day to day from their brethren of the General Assembly of the Canada Presbyterian Church as to the unanimity and cordiality with which they had been guided by the Great Head of the Church to conclusions so much in harmony with the views of this Synod. In all this he saw a token for good, and for all they should thank God and take courage."

GENERAL ASSEMBLY OF PRESBYTERIAN CHURCH IN IRELAND.—The proceedings of this Assembly will be noticed in our next issue.

Home Ecclesiastical Intelligence.

CALLS, &c.

Rev. J. Thomson, recently from Scotland, has received a call from the congregation of *Beamsville*.

LOCHIEL.—The Presbytery of Montreal met at Lochiel, on the 11th of May, for the induction of Rev. Mr. Ross. The Rev. J. McLean, of Roxboro, who presided on the occasion, preached a very appropriate sermon, which was listened to with marked attention. Thereafter Mr. Ross was inducted into the pastoral charge of the congregation of Lochiel by prayer, and received the right hand of fellowship from the members of Presbytery. The Rev. A. F. McQueen, of Kenyon, then addressed the minister, after which the Rev. Mr. Stewart, of Lancaster, addressed the congregation in a very appropriate and pointed manner. Mr. Ross was then conducted to the door by the Moderator, where he was welcomed by his new flock in the customary way.

The call given by the congregation to Mr. Ross was a most unanimous one. The congregation has agreed to give to the minister a salary of \$700 a year, besides providing him with an excellent and comfortable manse. This shows an increase of \$200 per year over and above what was formerly raised. We wish Mr. Ross all success and happiness in his new sphere, and earnestly hope that

his flock, which has made such a promising beginning, may never disappoint the expectations of its warmest friends.

NORTH KINLOSS.—The Manse Building Committee of the C. P. C., North Kinloss and Bervie, would take this opportunity of informing their friends and benefactors that the manse has been finished, at an outlay of about \$1,000, all of which has been paid except \$80. They would also tender their sincere thanks to those congregations and friends who have rendered them assistance. The congregations of Mosa and Egmondville, and their worthy pastors, deserve special notice for their very generous aid.

CORRECTION.—In the report of the proceedings of the Synod of Toronto, in last RECORD, on page 179, thirteenth line from the bottom of the page, three words were omitted. It should have read—"The amendment of Dr. Topp was put against the motion of Mr. Gregg, and the latter was carried."

MINUTES OF ASSEMBLY.—The Minutes of Assembly, with Reports of Committees, &c., will be issued as soon as possible. One copy will be sent by mail to each minister, and parcels for the several congregations will be sent by express to the Presbytery clerks. It is requested that, when received, the Minutes be distributed as soon as possible among the congregations.

COLLECTION FOR ASSEMBLY FUND.

In accordance with the appointment of Assembly, the collection for the Assembly Fund is to be taken up on the third Sabbath of July. It is trusted that the collection will be promptly taken up in all the congregations, and remitted to the Treasurer, the Rev. W. Reid, Toronto. This fund is intended to meet the expenses of the General Assembly, salaries of clerks, printing of minutes and reports, expenses of deputations to other Churches, etc., etc. For several reasons, a liberal response to this call is required. The collection last year was less than usual by about \$300, and there is a balance against it. This year a special meeting of Assembly is to be held, which will involve additional expenses. All that is required, however, could easily be raised, were each congregation to bear its share of the burden. If the day appointed is unsuitable, the collection should be made on the following Sabbath.

Proceedings of Presbyteries.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting on the 11th and 12th days of April, at Blyth.

The Roll was made up for the year, and the following delegates appointed to the General Assembly to meet in Quebec next June:—Messrs. Ure, Ross, Brown, Ferguson, McCuaig, Leask, Young, and McLean, Ministers; Gibson, Carnochan, McBain, Edmond, McAa, Fortune, McKay, and Murray, Elders.

The following nominations were made: Mr. John Scott, London, as the next Moderator of the General Assembly; Mr. John Ross, as the next Moderator of the Synod of London; Messrs. David Inglis, of Hamilton, and Wm. Gregg, of Toronto, for the chair of Systematic Theology in Knox College. On votes being taken, Mr. Inglis received the majority, and the Presbytery decided accordingly. On application made from the 10th line, Ashfield, it was agreed to take steps to organize that station, and the parties concerned are to be cited in due form.

Mr. Ross, on behalf of the Committee appointed to visit the Gaelic Station in Goderich, a grant from the Central Fund, reported, setting forth that the Committee visited said station, met a large congregation, and found that much good has been done, but that the people there were not prepared for any reduction in the grant.

The auditor's report was submitted, adopted, and ordered to be printed. The Remit anent the change in the Financial year was considered, and approved of simpliciter.

A letter was read from the Rev. John Eadie, declining the call to Bayfield.

Mr. John McAsh, on behalf of the congregation of Bayfield, asked that a member of Presbytery be appointed to moderate in a call there *sine die*. The request was granted.

Messrs. Hector McKay, and Murdoch McLennan, elders, were appointed assessors with the Rev. John Stewart, to ordain elders in the congregation on the 7th line Kincardine.

A petition was read from West Church, Kincardine, anent separation, from Pine River—union with Knox Church, in that village—and the disposal of their Church property. A document containing resolutions of the congregation of Knox Church was also read, after which it was resolved to hold a special meeting of Presbytery in Kincardine, and within Knox Church there, on Tuesday, the 25th inst., to dispose of the matter.

A letter was read from Rev. Adam McKay of Culross, setting forth that the sum of \$21 is due to him by the Presbytery for Missionary services rendered previous to his settlement. It was decided to refer the matter to the General Assembly's Home Mission Committee.

Missionary Reports were read and approved of. A Financial Committee consisting of Messrs. McCuaig, Leask, Gibson and Matheson, was appointed, to whom to refer all claims against the Presbytery for settlement—Mr. McCuaig Convener. The appointments for the ensuing quarter were submitted and approved of. Mr. McLean resigned the office of Convener of the Presbytery's Home Mission Committee. The resignation was accepted, and Mr. McCuaig appointed Convener in Mr. McLean's place. Mr. Richard Irwin of Clinton was appointed Treasurer. The remit anent the reception of Ministers was approved of simpliciter.

The Remit anent the Foreign Mission was sent down to Sessions to be reported on immediately, in order that it may be considered at a meeting of Presbytery to be held in London during the sitting of Synod. The Remit anent the State of Religion was taken up, and after discussion the following motion was carried as the deliverance of Presbytery on the subject—

“The Presbytery, finding that very few of the Sessions considered the matter, are not prepared to give any report on the subject.”

Messrs. McCuaig and Matheson were appointed members of the Synod's Committee on Bills and Overtures. A Report on the Presbytery Fund was given by Mr. Hastie, which was received, and Mr. Hastie was re-appointed to attend to that matter. Messrs. Ferguson and Gibson were appointed members of the Assembly's Committee on Bills and Overtures. The Session Records of all the congregations within the County of Bruce in connection with this Presbytery, are requested to be produced at next meeting, for examination.

The next regular meeting is to be held in Kincardine, and within Knox Church, on the 2nd Tuesday of July, at 11 a. m.

ARCH. MACLEAN,
Presb. Clerk.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting at Smith's Falls, on the 1st and 2nd May. There were present 10 ministers and 4 elders. The following are the principal items of business transacted.

The action of Messrs. Steele and Carswell in proceeding with the induction of the Rev. R. Stevenson into the pastoral charge of the congregation of Admaston, Douglas and Gratten, on the 25th April, in the absence of a quorum of Presbytery, was sustained, and Mr. Stevenson's name was added to the roll.

The following minute was passed expressing sympathy with Mr. Joseph White in the severe affliction which has lately befallen him in the loss of his partner in life:—

“The Presbytery having heard of the recent and sore bereavement of their dear brother in the death of Mrs. White, desire to express the most heartfelt sympathy with him in his sorrow. They would pray God that Divine consolation may be poured into his heart, and that the trial may be so sanctified to him, that he may be able to minister to other mourners of that comfort wherewith he is comforted of God. And the Presbytery affectionately commend him and the little children, now motherless, to the loving kindness and tender mercy of our God and Father, who will not suffer any one who trusts in him to be desolate.”

A call was laid upon the table, and sustained, to the Rev. J. Bremner, minister without charge, from the congregation of McNab. Mr. Bremner intimated his acceptance of this call, and his induction was arranged to take place on the 25th inst. Mr. Stevenson to preach and preside, Mr. McKenzie to address the pastor, and Mr. A. M. Tait the people.

Mr. J. Abraham and Mr. A. McLaren, students, appeared and requested to be taken on trial for license. The Presbytery examined them upon the appointed subjects. The examination was sustained, and the Clerk was instructed to make application to the next General Assembly for leave to take said students on trial for license.

The Convener read the Home Mission Report, which showed that the finances of the Presbytery were now in a very encouraging state.

A report was read from the Committee on the State of Religion which was ordered to be transmitted to the Synod.

It was agreed that the first evening of the next regular meeting be spent in the consideration of the best way of obtaining a knowledge of the state of religion within the bounds, and of promoting it.

The next regular meeting is to be held in Torbolton on the first Tuesday of August at 2:30 p. m., and in Fitzroy Harbour the following day at 11 a. m., when the usual visitation will be conducted.

JAMES CARSWELL, *Pres. Clerk.*

PRESBYTERY OF COBOURG.—The following minute, unanimously adopted by the Presbytery of Cobourg, was accidentally omitted in the abstract of the Presbytery's proceedings which appeared in a former number of the *Record*.

“The Presbytery desire to put on record their sense of the loss they sustain “by the removal of their brother, the Rev. William Blain, formerly of Springville, and the very high esteem in which he is held by them. By his abundant “and efficient labors, his genial disposition, and uniform kindness, he has greatly “endeared himself to his brethren of the Presbytery; and they wish and pray “that he and his partner in life may enjoy every needful blessing, and that in “God's good providence a sphere of labour may be speedily opened to him, in “which he may be long enabled to glorify His Divine Master.”

W. DONALD, *Pres. Clerk.*

PRESBYTERY OF LONDON met in St. Andrew's Church, London, on the 1st May, 1871, and was constituted,—Mr. Thompson, of Sarnia, Moderator, in the chair.

The committee appointed to correspond with Mr. Peter McDermid in reference to Corunna and Mooretown, gave in a report, which was received. The committee received the thanks of the Presbytery, and were discharged.

On account of the proposed division of the field in and around Corunna and Bear Creek, Mr. McDermid tendered the resignation of his charge of Burns' Church and Bear Creek congregation. The Presbytery agreed to cite parties to appear for their interests at next ordinary meeting.

The matter of the call from the congregation of Islay to Mr. McDonald, of Thamesford, was not settled, on account of irregularity. It was arranged to defer consideration to next ordinary meeting.

A unanimous call from the congregation of Port Stanley to Rev. J. Baird was sustained, and ordered to be transmitted.

From an opinion offered by the Convener of the Presbytery's Home Mission Committee, the consideration of the action of the Presbytery in reference to Oil Springs was deferred till next ordinary meeting.

In discussing the circular issued by the Assembly's Foreign Mission Committee, the Presbytery affirmed its willingness and obligation to enter upon Foreign Mission work. The particular field was not indicated.

The committee appointed to visit Nissouri and Thamesford reported that there were 60 families and about 115 individuals wishing to be organized into a separate station.

The Presbytery agreed that those persons who are reported as members be disjoined from the congregations to which they respectively belong, satisfactory evidence having been furnished to the deputation of their good and regular standing, and no objection being now offered by the Moderators of the respective sessions implicated.

The increased supply of preaching in West Williams was left to the Home Mission Committee, to act in harmony with the Session of Williams.

A call from Port Burwell and Vienna to Mr. Donaldson, of Adelaide, was sustained. Mr. Donaldson asked leave to consider the same. The Presbytery agreed to wait his decision till next ordinary meeting.

No opposition being offered, the Presbytery accepted Mr. Donaldson's resignation of the charge of E. and N. Adelaide.

Mr. McKinnon, of Wardsville, obtained leave of absence for three months, to visit Britain to recruit his health.

After examination, it was agreed to ask leave of the General Assembly to take Mr. Peter Scott, student of Divinity, upon trial for license.

The Presbytery agreed to leave the appointment of a Professor for Knox College, to the Assembly.

The report of the Finance Committee, and the matter of the resignation of the Convener of the Presbytery Home Mission Committee, were laid over for discussion at the meeting to be held in Sarnia in July next.

The following minute in reference to the resignation of Mr. Goodfellow was ordered to be engrossed in the minutes, viz.:

"In parting with the Rev. Peter Goodfellow, the Presbytery desire to express their affectionate sympathy with him, in that, through the afflictive dispensation of Providence, he has seen it to be his duty to resign the pastoral charge of the congregation in Bosanquet. They desire to place on record their high appreciation of his genial qualities, his manly independence, his high-toned character, and capabilities as a minister of the Gospel of Christ. They follow him with their prayers that he may soon be restored to his wonted health and vigour, and that he may long be spared to be a useful and honoured labourer in the vineyard of the Lord."

A minute from the Session of Widder, expressive of attachment to Mr. Goodfellow, and deep regret at the separation, was also read.

GEO. CUTHBERTSON, *Clerk.*

PRESBYTERY OF SIMCOE.—This Presbytery met within the Barrie Presbyterian Church, on Tuesday, the 25th April, 1871.

Nine ministers and seven elders were present.

After the reading, and sustaining of the Minutes of last meeting, the Presbytery proceeded to appoint a Committee to draw up a minute anent the lamented death of one of their members,—the Rev. Thomas Wightman of Innisfil.

The resignation of Mr. J. Gray of the part of his charge consisting of Esson Church, Oro, was taken up and the following finding come to:—

That the Presbytery, cordially approving of Mr. Gray's reasons, accept the resignation of the pastoral charge of Esson Church, Oro, do appoint him to

preach and declare said church vacant on Sabbath, the 21st day of May next, and also to continue to act as Moderator of Session.

That the Presbytery hereby express their satisfaction that the tie existing for twenty years between Mr. Gray and this portion of his flock is dissolved with mutual regrets, testifying to undiminished respect and affection on both sides; that Mr. Gray's remaining charge have acquiesced in the resignation, and have arranged so as to render it possible for him to husband his strength and labour with greater efficiency among them, and hope that they will reap the reward of their liberality.

The Presbytery further express their high esteem of Mr. Gray's gifts and graces, and their hope that he may be long spared to exercise his piety, talents, and labours in the Lord's vineyard.

Mr. R. Moodie was appointed to preach and declare the pastoral charge of Innisfil vacant, on the 7th May next, and Mr. W. Fraser to be Moderator of the Session of Innisfil congregations.

James Bruce Fraser, M.D., applied to be examined with the view of his being recognised as a student of Knox College in the Theological Department, and of his being meanwhile employed in the mission field.

A Committee was appointed to examine Dr. Fraser, and having brought in a very satisfactory report, he was recognized as a theological student, and was appointed to labour within the bounds, with the status of a student missionary.

(Dr. Fraser is the son of the Rev. W. Fraser, of Bond Head, and is the second who is studying for the ministry.)

The Moderator, having left the chair, read a report of his having ordained elders at Stayner. His diligence was commended and his conduct approved of. When he resumed the chair, Mr. Thomas McKee, student of Knox College, having produced satisfactory testimonials, was examined with a view to license. The examination was sustained, and the Clerk was instructed to apply to the ensuing General Assembly for leave to take him on trials for license.

The afternoon sederunt, from two to four o'clock, was spent in holding a conference on the state of religion, upon the basis of the queries issued by the Convener of the General Assembly's Committee.

Mr. G. Craw occupied the chair during said conference, and the following deliverance was adopted and ordered to be entered on the minutes:—

That, in looking at the state of religion within our bounds, we feel that we have great reason to bewail the low condition of personal and family religion among us, and also the sad lack of personal effort, by conversation or otherwise, by the members of our Churches, for the salvation of the unconverted; and that, while we desire to render thanks to God for the tokens of his goodness which we have enjoyed, and for any cheering evidence of increased interest, greater love for the truth and increased prosperity, we feel that there is a loud and earnest call to stir ourselves up to more activity and devotedness in our Master's cause, and to united and believing prayer for the outpouring of God's spirit and the revival of God's work.

Mr. G. Burnfield gave in his demission of the pastoral charge of Cookstown, Ivy and Town Line. It was ordered to lie on the table till next meeting, and a committee was appointed to meet with the congregations and report to said meeting.

Messrs. Wm. Fraser, Robert Rodgers (Moderator), and James Ferguson, Ministers, and Messrs. John Ross, Wm. MacWhinny, and Richard McKee, Elders, were appointed Commissioners to the General Assembly, to meet at Quebec on the 7th June next.

Messrs. R. Rodgers and John Ross were appointed members of the Committee on Bills and Overtures.

In consequence of the increase of business before the Presbytery, it was agreed to adopt the motion submitted by Mr. W. Fraser at last meeting, to the effect that the resolution respecting quarterly meetings be rescinded, that the

Presbytery fix the times and places of its meetings as occasion may require, and that all such meetings be for ordinary business, unless otherwise provided for.

The report of the deputation appointed to visit the congregations of 1st and 2nd Tecumseh ament the resignation of Mr. R. Moodie was taken up, and Mr. Moodie intimated his willingness to withdraw his resignation, which the Presbytery permitted him to do.

The Moderator submitted an overture respecting the working of the Home Mission Field of the Church. The Presbytery approved thereof, agreed to transmit it to the Synod of Toronto, to meet on the 2nd May, and appointed Messrs. Rodgers and Burnfield to support it.

Mr. G. Crow was appointed a member of the Home Mission Committee of Presbytery, in the room of the late Mr. Wightman.

The Court took up the case of Thomas Burgess, who feels aggrieved by a decision of the Synod of Toronto (in October, 1869), and whose memorial was laid on the table at the meeting of the Synod, in April, 1870.

It was resolved, without expressing any opinion on the case, to bring it before the Synod at its meeting on the 2d May next.

Mr. Mungo Fraser, of Barrie, obtained three months' leave of absence for the purpose of visiting his native land.

JOHN GRAY, *Presbytery Clerk.*

At a meeting of Presbytery, held in Toronto, on the 3rd May, Mr. D. B. Cameron was appointed Commissioner to the General Assembly, in lieu of Mr. Rodgers, who, at his own urgent request, was permitted to withdraw.

Mr. Cameron was also appointed a member of the Committee on Bills and Overtures.

Communications.

THE REV. JAMES DUNCAN,

Late minister of the congregation of Bayfield Road, Presbytery of Huron, who died on the 8th January last, is the subject of this brief memoir.

He was born on the 18th April, 1803, in Alwrick, County of Northumberland, England. His parents, William and Eleanor Duncan, were members of the Secession congregation there, the same congregation in which Dr. Kerr now of Glasgow, labored for many years. By the blessing of God on the training enjoyed under the parental roof and the ministrations of the sanctuary, two of the members of the family were led to devote themselves to the office of the Christian ministry. William, the younger brother, a few years ago "finished his course" in Australia; and James, the elder, rested from his labours at the commencement of the present year in Canada.

With a view to the office of the ministry, James entered the University of Edinburgh, pursued with marked success his literary and philosophical studies under the distinguished men who at that time filled their respective chairs. He next entered the Divinity Hall of the then United Secession Church, and passed through the theological course with highest credit and promise. A short time after, he was duly licensed as a preacher of the Gospel, and spent a few months labouring in several of the vacant congregations of the Church. He accepted a call from the small and recently-formed congregation of Warkworth, a quiet and rather pleasant village on the banks of the Coquet river, about six miles distant from his native place. His ordination took place in the month of June, 1836. The entire period of his ministry in England, from 1836 to the year 1854, when he sailed for

Canada, was devoted to the advancement of the spiritual interests of this small but interesting congregation. It has been well said, "that nation is happy that has no history," understanding by history what has too often passed under that name—a record of discord in the Government, of intrigues and immoralities in the Court, of civil broils, and foreign wars. It is no less true of many of the most faithful and honoured ministers of Christ: they have been happy in having no history. This happiness was pre-eminently Mr. Duncan's during the eighteen years of his ministry in Warkworth: there were no differences in the Session, no factions in the congregation, not even one solitary appeal in complaint from this united and peaceful congregation to any of the Church courts of the denomination. It could be truly said of them, "How good and how pleasant it is for brethren to dwell together in unity." The village itself, in its quiet, simple beauty (one of the many lovely villages of old England), its homes clustering around the venerable ruins of the Castle of Warkworth, one of the ancient seats of the Percy family, often referred to in the writings of Shakespeare—this lovely and peaceful village is no inapt representation of the peaceful labours and results of Mr. Duncan's ministry among them; or rather, they resembled the gentle flow of the river which passed but a few yards from his church and manse on its way to the German ocean. So passed peacefully on his quiet, untiring labours, with their blessed fruits, to the great ocean of eternity. Sabbath after Sabbath you find him in the pulpit, "a scribe well instructed in the mysteries of the kingdom of God," "striving (and not unsuccessfully, through God's grace) to approve himself unto God a workman that needeth not to be ashamed." You meet him beside the bed of the sick and the dying, pouring the balm of Christian consolation into suffering souls—dispelling gloom, cheering the drooping, inspiring with the spirit of Christian resignation many a troubled spirit, leading them quietly to feel and say, "It is the Lord; He doeth all things well." "Even so, Father, for so it seemeth good in thy sight." He fails not to visit all the families of the flock; and he is there, as in the pulpit, the man of God: no trifling gossip, no frivolous question did he discuss. The blessing of his Master rested on the labours of the servant. The congregation, for the most part, belonging to the humbler classes of the village and immediate neighborhood—crowded around him Sabbath after Sabbath to receive from his hands "the bread of life," looking up to him with an admiring affection and respect, we have never seen surpassed. Happy above most in his domestic relations, he had married the eldest daughter of Mr. John Jobson, a gentleman living in the immediate neighbourhood; and, as the family increased, great care was bestowed on their education, which was carried on entirely under the parental roof. This notice of his labours in Warkworth may be closed by referring to a remark once made to the writer by a very intelligent young man belonging to the village, and whose connections lay with the Church of England. It certainly was one of the finest compliments I ever heard paid to a minister of Christ. This young man, though otherwise intelligent and amiable, had acted in such a way as to lead his fellow-villagers to cherish the belief that he was an unbeliever in the truth of Christianity. In conversation with him one day, I asked if it was true that he had lost faith in Christianity. After a momentary pause he replied, "Not altogether; Mr. Duncan, the Presbyterian minister, stands between me and infidelity. From what I see and know of that man, I cannot believe that Christianity is a lie." Some years afterwards, on inquiry about this young man, I learned with pleasure that he became altogether a Christian, joined the fellowship of Mr. Duncan's congregation, and, after

adorning the doctrine of his God and Saviour, at last died a short time ago in the faith and hope of the Gospel.

More than ordinarily attached to his children, on their growing up, he saw and felt, as a matter of solemn duty, that, remaining in England, they must be parted. For the sake of his family—that they might be kept together, his thoughts were first turned to emigrate to one or other of the Colonies, to secure a home for them on a farm. He at last resolved on coming to Canada, and forthwith resigned his charge in Warkworth amid mutual regrets. He found a home for his family not far from the shores of Lake Huron, in the neighborhood of one of our congregations, then under the pastoral care of Mr. Logie. A few months after, the same year of his arrival, the minister of Bayfield Road congregation, on account of the extent of his field, felt himself compelled to resign his charge of that congregation into the hands of the Presbytery. Having abundant opportunities of learning the ministerial gifts of Mr. Duncan, a unanimous call was tendered to him, which, after mature deliberation, was accepted. The year 1854 saw him inducted into the pastorate of the congregation. His labors were pursued in their midst, with the same quiet diligence on his part, and with the same unity and peace, the same affectionate respect and confidence on the part of the congregation, as in England. After a ministry of 16 years in Canada, increasing infirmity constrained him to resign his charge into the hands of the Presbytery in June last. For many years he had suffered from a painful affection in his eyes; so much so, at one time, as to lead to the interruption of his studies when attending the University; and, more or less, he continued to feel this weakness to the close of his life. A few years ago he was afflicted with a partial failure of memory, which caused him to lay aside his former habit of preaching from notes, and write his sermons fully out and read them to his people. This was followed, no long time after, with a tendency to asthma, accompanied with such bodily weakness as almost entirely to unfit him for active exertion. Six months only had elapsed from his resignation when the great summons came—and the time and the manner of its approach most singularly in accordance with his previously-expressed desires. In conversation, not long before, on death, and the well-grounded hopes of the Christian in connection with that event, among other remarks he stated that now that his work and usefulness were well nigh over, he had a desire that his release might come speedily, as he was anxious that, through helplessness from the increasing infirmities of age, he might not prove a burden to the loved members of his family; he remarked also his desire to be exempted from the sufferings of a protracted death-bed, as at all times he had shrunk with peculiar sensitiveness from pain; but he quickly added, "These are my weaknesses; 'the will of the Lord,' in this as all else, 'be done.'" The loving Saviour sympathized with the weakness of His servant, and granted him the desires of his heart. On Sabbath, the 8th of January, he was worshipping with the Church below; before the dawn of another day he was worshipping with the Church above. On returning to his family he made no complaints, seemed in his usual health, discharged the ordinary duties of the Christian father, and retired at his usual hour to bed. Towards midnight he seemed to have been seized with an attack of asthma. He was in the act of rising to secure some medicine to relieve his breathing. Mrs. Duncan persuaded him to remain in bed till she went for the medicine desired, first helping to support him, with the aid of pillows, in a sitting position, as more easy for his breathing; and so calm was he, and seemingly unconscious of what was just at hand, noticing that Mrs. Duncan, in her haste to bring relief, was

neglectful of herself, his last words were, "Put something around you; you will catch cold." On returning with the means of relief, she noticed that his head had fallen to one side. He was dead. Thus passed away, without a struggle, in all probability without even the consciousness of the presence of death, this servant of the Lord. The physician called in pronounced disease of the heart as the cause of his death. His funeral took place on the following Wednesday. Three of his brethren in the neighborhood took part in the services held in the church, amid the sorrowing family, the members of the congregation, and many sympathizing friends from the localities around. To the members of the bereaved family these promises of God have come near: "I will be a husband to the widow, and a father to the fatherless." May they be enabled to lay hold of them. To the congregation this Scripture demands practical application: "Remember them that have the rule over you, who have spoken unto you the word of God, whose faith follows, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

On meeting Mr. Duncan for the first time, the intelligent glance of his eye, the prominent brow, the massive head, conveyed to the thoughtful observer the impression—this must be a man of no ordinary mental endowments. This impression was confirmed on listening to his conversation. It ripened into conviction on hearing him in the pulpit or from the platform. As a student, he carried off some of the highest literary honors of the University of Edinburgh. In the Divinity Hall his exercises called forth the warm eulogiums of his professors. By his fellow students he was looked up to as possessed of high mental ability; they anticipated for him a high future as a light in the Church, and a credit to the denomination. In a conversation, many years ago, with one of his fellow students, now well known in the Christian world, and one well qualified to judge, Dr. Eadie, of Glasgow, remarking on the disappointment often experienced in connection with young men—some, from whom little was anticipated, becoming in after years distinguished, filling their old friends with agreeable surprise; others, from whom you expected great things, being never heard of; he pointed to Mr. Duncan, then minister of Warkworth, as a most remarkable example of this second class that had come under his observation. "We all," he said, "regarded him as a man of highest promise, of superior mental abilities and gifts; that he would yet be heard of in the Church. Now he has sunk into obscurity; he is never heard of." It is just to state in this connection that the Church to which Mr. Duncan belonged was not in fault (if fault there was) for his comparative obscurity in the village congregation of Warkworth. His distinguished ability as a man, and attainments as a minister of Christ, were known and appreciated in the highest quarters of that Church, and persistent efforts were put forth to induce him to leave his village congregation. At one time, the greatest pressure was exerted in urging him to take charge of one of the large and influential congregations of the denomination in the city of Edinburgh. All in vain! His resolution was inflexible to remain where he was. I may also refer to the testimony borne by his brethren in the minutes of the Presbytery of Huron at the period of his resignation. As this minute of Presbytery has not appeared in the pages of the RECORD, I may give it in full:—

EXTRACT FROM MINUTES OF HURON PRESBYTERY.

"The Presbytery, in accepting Mr. Duncan's resignation of his pastoral charge, desire to place on record their sense of the loss sustained by the causes which, in the Providence of God, have led to this step. Throughout the period of his

connection with this Presbytery, Mr. Duncan had won, in ever-increasing measure, the confidence and love of his brethren; and they cannot allow his official connection with them to cease without expressing their gratitude to the Great Head of the Church that one so distinguished for his ability and attainments, depth of piety, and singleness of purpose in the work of the ministry, should have been so long spared in the service of the Church. They would express their deep sympathy with him in the present state of his health, their hope that a cessation from public duty may tend to his improvement in physical energy, and their prayer that his declining years may be crowned with the richest manifestations of the Master's presence and favour."

The question may naturally arise in the minds of many of the readers of the RECORD, who probably for the first time may have heard that there was such a gifted brother in our Canadian Church—how came he to remain in such obscurity? furnishing another illustration, and a striking one, of the truth—

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

This obscurity arose partly from his meekness. He was one of the most unassuming of men. We never think of him in this light without having the testimony borne of Moses irresistibly suggested to our mind: "Now the man Moses was very meek above all the men which were upon the earth;" and but for the Divine hand that pushed Moses to the front, in all probability he would have passed the remainder of his days in the obscurity of the land of Midian. And it arose partly from physical causes—the weakness of his eyes—an excessive sensibility that led him to shrink from the excitement of more active life. He could never be induced to preach out of his own pulpit except by great pressure, and then only in a few churches in his immediate neighborhood. His non-attendance in the Church courts may also in some measure help to account for his being almost unknown. Once calling his attention to this, his quiet reply was, "I have no gift and no inclination that way. I feel grateful that so many of my brethren can make themselves useful in the public business of the Church, and thus supply the place of a sleeping partner like myself." A young brother in the Presbytery of Newcastle once called the attention of the Court to Mr. Duncan's non-attendance. Dr. Pringle of Newcastle, then one of the most active and public-spirited members of Presbytery, rose and said: "Let Mr. Duncan alone; he is a man *sui generis*. Notwithstanding his non-attendance, we ought, as a Presbytery, to feel grateful that such a man is among us." And after all, may he not have accomplished more true service for his Lord in his comparative obscurity than had he occupied a place in the front rank? May his meekness, coupled with his eminent gifts and graces, not now serve "to point a moral?" In these days, when ambition is a besetting sin of many a Christian minister, as they are seen jostling each other in their eager rush for the uppermost seats of the synagogue, is it not refreshing to turn away from the unseemly sight, to see their brother quietly taking his place in the lowermost seat, preferring the small, struggling congregation in the quiet village to the large and influential one in the capital of Scotland? In these times we are hearing and reading a great deal anent stipend, till a feeling of discontent or of envy is found creeping over some of us. Does it not help to modify this spirit to see this servant of Christ, in the presence of whose gifts and graces many of us feel as children, pass by as of little moment the maximum, and gratefully receive the

minimum stipend? When a deputation wait on him, by appointment of Synod, to offer a supplement from Home Mission Fund, he politely refuses to accept. When he left behind him, on the eighth of January last, one of the lowermost seats in the Church militant, may he not, on reaching the Church triumphant, have heard from the lips of the Great Master, the joyful invitation, "Come up hither; he that humbleth himself shall be exalted."

Many ministers, excelling their brethren in mental power, have yet been greatly deficient in the gift of persuasive eloquence. It was not so with Mr. Duncan; his gift in this respect was equal to his intellectual ability. On reading, several years ago for the first time, the memoir of the Rev. Mr. Toller, of Kettering, by Robert Hall—in a very interesting passage of that memoir, to which reference is made by Mr. James, of Birmingham, in his earnest ministry—a description is given of the remarkable power of persuasive eloquence possessed by Mr. Toller. I was then much struck with the resemblance to what I had seen and felt under Mr. Duncan's ministry in Warkworth. It was my privilege to spend a year in that neighborhood about twenty-five years ago. The remembrance of those Sabbaths, worshipping in that humble chapel, rises up before me like a beautiful vision of the past, calling forth my grateful thanks for the high privilege I then enjoyed along with my fellow-worshippers. Truly, "we joyed when it was said unto us, go ye up into the house of the Lord." We had listened, in our native Scotland, to the ministrations of many of the most gifted and eloquent of her ministers, but never before had we seen the cross so lifted up as in that pulpit in Warkworth. Never had we listened to such clear and impressive exhibitions of the grand doctrines of our holy Christianity. Never had we witnessed such effects on an audience. It is to say little that we were awed with the beauty and grandeur of the thought, lifted to highest admiration at the elevation and dignity of the language. We were at times as if spell-bound under the sway of the preacher's power, at one time thrilled with rapture as he dwelt on the character of God, on the manifestations of His mercy and love in the gift of His Son, on the beauties of holiness, on the joys of the blessed; and again melted into tears as the evils of sin were portrayed, or the humiliations and sufferings of the Saviour passed before the view—as the heart and conscience were appealed to in a manner so tender, so melting, so irresistibly moving. I can only say it was to myself like a new revelation of the power of human speech; it was sometimes felt to be almost overwhelming. I may just point out one or two features of this wondrous power of the preacher. The remark was once made regarding the power possessed by the eloquent Whitfield—that, from the very way he pronounced Mesopotamia he could make you either laugh or cry. On listening to Mr. Duncan we were struck with this very peculiarity, even in his very utterance of a sentence of Scripture which you may have heard a thousand times over without being specially impressed with its beauty or its force. As it fell from his lips it seemed to possess a new beauty, to have a greater depth and breadth of meaning, a more convincing power. His very utterance, for example, of the sentence, "In Him dwelleth all the fulness of the Godhead bodily," came home to the mind with such power that it seemed impossible to doubt the divinity of the Saviour. It seemed as if the very utterance of the words had sent a flood of light upon the understanding, and an overwhelming tide of impression upon the heart. Another example we can never forget: on repeating the words, "Behold, I come quickly," the effect upon the audience and on ourselves was so electrical it seemed to break upon the soul like the living voice of the Lord—authority, warning, summons, to instant preparation—appeared to blend

together in rousing and startling the hearers. Another characteristic feature of his preaching was the power of concentrating the attention of his hearers on one fixed point—whether a Bible character, an event in Scriptural history, a doctrine, or a divine precept—and having set it up before you till your attention was secured, he seemed to surround it with such a flood of light, that it stood before you in almost visible distinctness, literally haunting you for weeks and months afterwards, as haunts the traveller some special sights which have most impressed his mind. But the commanding feature of his power was earnestness. Many circumstances lent a charm to his address: his striking intellectual appearance; a voice of great sweetness and compass; a diction slightly tinged with the poetic, and peculiarly his own; the silvery accent of his fine English voice;—these combined exerted an influence in favour of the speaker. But overtopping them all, and in a brief space sweeping them all out of sight, was that earnestness which seemed to infuse the soul of the speaker, beneath his glowing periods and burning words, into the very hearts of his hearers. It was the remark of a brother, on retiring from listening to one of his addresses on the platform, "Is it not a pity that such a man should be addressing an audience like this; they cannot appreciate him, so far as the intellectual side of his address was concerned." There may have been some truth in this. Doubtless, the humblest of his audience may have failed to comprehend some of his language, or grasp the elevation of his thought; but the humblest failed not to catch the spirit of the speaker. A sight of their faces set all doubt at rest. There was the excited interest, the rapt delight mingled, no doubt, with a trace, here and there, of bewilderment. One of these plain hearers remarked to the writer on hearing just such an address, "I never heard the like of that before—long as I have been in this world."

As a man and a Christian, to know him was to love him; as a husband, affectionate and sympathizing; as a father, blending the gentle and the firm, he ruled well his own house; as a ruler in God's house, faithful, yet drawing, by a singular power of attraction, the hearts of his people towards him; in the community around him, the object of universal respect and esteem. A little incident will explain the secret of this esteem. Meeting a man one day, the name of Mr. Duncan was mentioned. "I never heard him speak, but one thing I know," said he; "he is a very pleasant man to meet on the road." Held in highest respect and love by every one of his brethren in the ministry who enjoyed his friendship, he was uniformly kind and courteous; and in reference to his brethren, he seemed to have an eye only for their excellencies, none for their weaknesses. Indeed, of all the fathers and brethren with whom I have been personally acquainted, I know of none that surpassed him in drinking in the spirit of these lovely Scriptures: "Let the same mind be in you which was in Christ Jesus." "Charity suffereth long and is kind; vaunteth not itself; is not puffed up; thinketh no evil; beareth all things, believeth all things, hopeth all things." "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; let the peace of God rule in your heart; be thankful." When speaking of his love of the quiet home, and shrinking from publicity, the inference would be altogether incorrect that, absorbed in his own world of thought, he looked with indifference upon what was passing in the world around. On the contrary, no man more thoroughly sympathized with the maxim of the ancient philosopher, "whatever concerns man concerns me." First of all, he ever manifested the deepest interest in all that concerned the interests of that "kingdom which is not meat and drink, but righteousness and peace and joy in

the Holy Ghost;" and his constant tendency was to look at all other movements in their bearing on the higher interests of that kingdom. We well remember the lively interest he took, in England, in what was then called the voluntary controversy, on the spiritual emancipation of the Church of God from State control, as a proof of his interest. We have lying beside us a lecture on the independence of the Kingdom of Christ, published at the request of the Young Men's Voluntary Association of Alnwick. He showed also a deep interest in the temperance movement, then at its commencement. We have beside us two sketches in poetry, entitled "Daniel and Timothy—for the sober and the young." That interest remained unabated in Canada. The last time we were privileged to meet, he manifested high anticipation in the final result of the French and Prussian war. Like many of the thoughtful, he looked on the providential mission of Prussia as a great one—her origin from the bosom of the Reformation, her rapid progress to her present commanding position, the need of some power in Central Europe to keep in check the Popish nations, Austria and France, and the probable benefits to Christendom from a United Germany applying that vigorous check: these were some of the topics on which he dilated with interest.

Many Christian friends would take it as a special favour if the family would take steps to secure, at their earliest convenience, the publication of a volume of his sermons, and any precious poetry that may be found in manuscript, in such a state as to be fit for publication; in which, "though dead, he may yet speak."*

The thought is a pleasing one, that Heaven is being enriched with the spoils of the earth; and, as the shadows of evening are felt gathering around us, and the solemn announcement is ever coming to us, "Your fathers, where are they? and the prophets, do they live for ever?"—it yields the highest encouragement to look up, and there, along with patriarchs, prophets, apostles, confessors, and martyrs, to see the ever-increasing numbers of the loved fathers and brethren, who but yesterday lived and labored at our side. And thus seeing and feeling ourselves encompassed with so great a cloud of witnesses, how impressive and stimulating comes to us the sacred summons, "Lay aside every weight, the sin that doth so easily beset, run with patience the race set before you, looking unto Jesus, the author and finisher of your faith; who, for the joy set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

* Since this was written, a communication has been received from a member of Mr. Duncan's family, stating, which will afford much pleasure to many, that, as soon as the necessary arrangements can be made, a volume of Mr. Duncan's sermons will be published.

MONEYS RECEIVED UP TO 30th JUNE.

ASSEMBLY FUND.			
Lancaster.....	\$ 2 00	Widder.....	4 03
Essa, Burns' Church.....	4 50	} North Brant.....	4 00
Elora, Chalmers' Ch.....	8 00	} West Brant.....	3 00
Sydenham, Knox's Ch.....	3 90	Chalmers' Church, Dunwich....	10 00
Tarbolton and Fitzroy Harb'r...	7 00	Doon.....	2 50
Ridgetown.....	2 50	West Puslinch.....	10 00
Goderich.....	8 00	Elora, Chalmers'.....	10 00
		Sydenham, Knox's Ch.....	7 00
		Paris, Dumfries.....	40 00
		Ayr, Knox's.....	48 70
KNOX COLLEGE.			
Essa, Burns' Ch.....	5 00		

Ridgetown	4 00
Goderich	20 00
Riversdale, Enniskillen, &c.....	6 00

FOREIGN MISSION.

Ridgetown.....	6 00
Widder.....	6 42
{ Martintown	2 37
{ Williamstown.....	3 25
Ayr, Stanley Ch. S. S.....	17 00
Toronto, East S. S. for Mr. N.	12 00
West Puslinch.....	20 00
Doon	3 50
Rev. J. McFarlane.....	2 00
Woodville.....	20 11
Sydenham, Knox's.....	6 00
English River and Howick.....	7 00
A. Clark, Esq., Smith's Falls...	50 00
Union Church, Galt.	23 00
Petrolea S. S., for Mr. N.....	5 00
Columbus and Brooklin.....	41 00
Guelph, Chalmers' S. S.....	18 00
Member in Huron, for Mr. N...	2 00

HOME MISSION.

Lancaster.....	3 10
Essa, Burns' Church.....	10 00
Madoc St. Columba, ad'l	1 50
{ Martintown.....	2 50
{ Williamstown.....	3 88
Doon.....	5 00
West Puslinch.....	8 00
Brampton, Knox's.....	25 00
Muskoka.....	7 42
Elora, Chalmers'.....	65 00
Sydenham Knox's.....	8 95
A. Clark, Esq., Smith's Falls..	50 00
Union Church, Galt.....	40 00
Columbus and Brooklin.....	41 00
Ridgetown.....	26 00
Goderich.....	20 00
Riversdale, Enniskillen, &c.....	6 15

WIDOWS' FUND, &c.

Lancaster.....	2 00
{ Martintown.....	1 60
{ Williamstown.....	3 40
Elora, Chalmers'.....	15 00
Sydenham, Knox's.....	7 00
Rev. J. Hume, for Aged and In-	
firm M. F.....	5 00
Ridgetown	4 00
Chalmers' Ch. Dunwich.....	4 00
With rates from Rev. J. L. Murray,	
Rev. J. McMechan, Rev. W. Lundy,	
Rev. J. Irvine.	

FRENCH EVANGELIZATION.

Hespeler	3 50
Toronto, East S. S.....	13 50
West Puslinch.....	4 00
Mono Centre.....	2 25
Member in Huron.....	2 00
Ridgetown.....	2 00

KANKAKEE MISSION.

West Puslinch	4 00
Sarnia.....	35 00
Woodville.....	31 46
T. Burgess, Bala.....	1 00
Petrolea S. S.....	5 00
Member in Huron.....	2 00
Ridgetown	4 00
Chalmers' Ch., Dunwich	4 00

MUSKOKA.

Toronto, East S. S.....	12 00
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SCHOLARSHIP FUND.

McNab Street Ch., Hamilton ...	40 00
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FOR MONTREAL COLLEGE.

Rev. J. Hume.....	5 00
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RECEIPTS FOR RECORD UP TO 30th JUNE.

F. McL., A. D., Lancaster; P. McL., Erin; J. B., Griersville, \$2.00; Rev. D. D., Malcom; Dr. McC., G. R., A. B., J. O., Point Abino; D. McN., A. McC., D. C., Capt. McF., H. P., Aldboro; J. S., Woodstock, \$1.25; W. R., W. M., Fenella; D. Y. Lynden; R. D., Hamilton, \$37.50; T. B., Bala; Per Rev. J. D., Uxbridge, \$6.20; W. L., D. S. McD., W. S., W. M., O. B., W. M. (50 cents each), H. E. W., J. M., S. McL., G. McC. (25 cents each), Kinloss; H. McD., D. R., H. McD. (\$1.20), D. M., Martintown; J. A. Bastedo, Newmarket; H. S., Molesworth; A. S., Goderich; A. McL., A. C., Avon; P. C. McG., Morrisburgh; D. C., N. D., St. Thomas; Per J. A., sr., Wyoming, \$4.55; W. McD., Linton, \$1.80; A. R., Church Hill; A. G., Mr. McG., Toronto; Rev. L. C., A. M., Acton.