



# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 7.

JULY, 1873.

Vol. XII.

## CONTENTS :

Proceedings of the General Assembly . . . . .	193	Synod of the Presbyterian Church of Canada in connection with the Church of Scotland . . . . .	216
MISSIONARY INTELLIGENCE.		General Assemblies of Presbyterian Churches of America . . . . .	216
Letter from Rev. G. L. McKay . . . . .	209	HOME ECCLESIASTICAL INTELLIGENCE	
Free Church Missions . . . . .	210	Calls &c . . . . .	216
United Presbyterian Missions . . . . .	211	Saskatchewan Mission . . . . .	217
Irish Presbyterian Missions . . . . .	212	Synod of Hamilton . . . . .	217
American Presbyterian Missions . . . . .	219	Presbytery of Simcoe . . . . .	219
MEETINGS OF ASSEMBLIES AND SYNODS.		OBITUARY NOTICES.	
General Assembly of Free Church . . . . .	213	The late Rev. A. McLean . . . . .	219
Synod of United Presbyterian Church in Scotland . . . . .	214	The late Murdo McMillan . . . . .	221
General Assembly of Established Church of Scotland . . . . .	215	Protestantism in Mexico . . . . .	222
Synod of Reformed Presbyterian Church of Scotland . . . . .	215	Moneys Received . . . . .	223
General Assembly of Irish Presbyterian Church . . . . .	215	Moneys Received by Mr. W. King . . . . .	224
		Receipts for Record . . . . .	224

## PROCEEDINGS OF THE GENERAL ASSEMBLY.

The Fourth General Assembly of the Canada Presbyterian Church, met according to appointment in Cooke's Church, Toronto, on Tuesday the third of June, at half-past seven o'clock. The Moderator, the Rev. W. Fraser, of Bond Head, preached from the text. "For other foundation can no man lay than that is laid, which is Jesus Christ," I. Cor. iii., 2., and afterwards constituted the Assembly. The Rev. William Reid, A. M., was then unanimously elected Moderator. The newly elected Moderator addressed the Assembly at length, giving interesting historical details of the earlier years of the Church.

### CHANGES IN THE ROLL.

These included the removal by death of Messrs. R. McArthur, of Greenbank, and A. McLean, of Puslinch; the demission of their charges by Messrs. Marples, of Beamsville; Urquhart, of Perrytown; Beattie, of Campbellford; Young, of Norwood; Monteath, of York Mills; Laing, of Cobourg; Tait, of Bristol; Bennett, of Kemptville; Fleming, of New Glasgow; A. Young, of Montreal; Fletcher of Portage La Prairie; and Prof. Inglis, of Knox College, Toronto; the demission of a portion of their respective charges by Messrs. G. McLennan, R. H. Warden and Alexander Grant; the induction of Messrs. D. D. McLeod, of Ancaster; W. Mathieson, North Arthur; W. Bennett, Springville; W. Gregg, A. M., Professor in Knox College; R. Knowles, Alliston; R. Moodie, Stayner; R. Binnie, Cornwall; D. Taylor, Spencerville; John Black, Kildonan; J. McAlpin, Widder; J. McLaughlan, Chicago; A. Currie, Ridgetown; the ordination of Messrs. J. M. Goodwillie, B. A., D McDonald, D. D. McLennan, D. Davidson, W. Ferguson, R. Fairbairn, R. Pettigrew, M. A., E. Cockburn, M. A.,

J. M. McAlister, H. Sinclair, B. A., J. Halley, E. Vincent, R. Whillans, B. A., J. Stewart, A. McLaren, J. Abraham, M. Danby; the translation of Messrs. John McRobie, to Petrolia; J. K. Smith, to Halifax; R. H. Hoskin, to Dundas; W. Caven, to Tilsonburgh; D. Cameron, to Lucknow; J. Douglas, to Cobourg; J. Thom, B. A., to Prince Albert; J. L. Murray, to Woodville; G. Burnfield, B. A., to Scarborough; W. Coulthard, to Gananoque; A. Matheson, to Manitoba; A. Frazer, to Manitoba; M. McKenzie, to Wardsville; the transference of Mr. Windel, to the Presbytery of Cobourg; Messrs. R. Tolmie and J. Straith, to the Presbytery of Bruce; the reception from other Churches of Messrs. J. Galloway, J. Smith, J. Weir, G. Turnbull, J. A. F. Sutherland, L. Dionne, R. Scobie, and Samuel Donaldson, B. A.; the licensure of Messrs. R. Pettigrew, B. A., E. Cockburn, M. A., W. Kay, D. D. McLennan, M. Danby, R. Whillans, B. A., J. Stewart, J. M. McAlister, B. A., H. Sinclair, B. A. and W. Armstrong, M. A. During the year new congregations have been erected at Burford, East Oxford, Simcoe, Langside, Pinkerton, Dumblain, Percy, Haliburton, Mono Mills, Stayner, Duntroon, Danville, Alexandria, Kilmarnock and Sombra; and new mission stations at 8th concession Peel, Cotswold, Caledon West, Mill Point, Dunbar, Nazareth St. Montreal, Kinburn, Dresden, Dawn, and Stephen.

#### DEVOTIONAL EXERCISES.

The first hour of the second day's proceedings was spent in devotional exercises, the Moderator with Messrs. Allan, Dick, Lowry and Douglas engaging in prayer

#### PRESBYTERY OF BRUCE.

In accordance with a memorial from this Presbytery it was decided to attach it to the Synod of Hamilton.

#### COURTESIES.

The Dominion Telegraph Company presented to the General Assembly a book of telegrams, printed for the use of members during the session. The Young Men's Christian Association invited, by letter, the members of Assembly to visit and make use of their library and Reading Room. Thanks were tendered for these courtesies.

#### MODE OF APPOINTMENT OF STANDING COMMITTEES.

An overture from the Presbytery of Bruce, to change the mode of appointing Standing Committees, was dismissed.

#### APPLICATIONS.

Mr. Alexander Nichol, catechist, was permitted, on application of the Presbytery of Owen Sound, to shorten his course of study for the Ministry to four years. Mr. Thomas Thomson, student of theology, on application of the Presbytery of Huron, was allowed to complete his course of study under the superintendence of the said Presbytery. A similar prayer from the Presbytery of Manitoba, on behalf of Mr. S. H. Moodie, teacher in the Manitoba College, was granted. The Presbytery of Ottawa obtained leave to ordain Mr. Mark Turnbull as missionary for the Upper Ottawa.

#### REPORT ON THE AGED AND INFIRM MINISTERS' FUND.

For this and similar abstracts we are indebted to the full and generally accurate reports of *The Toronto Globe* :—

Rev. John McTavish presented the report of the Committee on Aged and Infirm Ministers' Fund. The report stated that the fund had grown steadily, though not so much in consequence of the liberality of the con-

tributions as from the small number of the claimants and the small sums bestowed. It pointed out that the value of money had greatly decreased since the rates were fixed, and it was found a much more liberal income was necessary. The annuitants were nine in number, and the amount in hand was \$1,600. The applications that had been made to the Committee had not yet been disposed of. It was desired that a separate collection would be allowed for the fund in addition to the assessment upon Ministers. Amongst the rules and regulations which had been passed in Committee was one that provided that no one should share in the fund who entered the Ministry after he became fifty years of age, and that in order to have a claim on the fund, Ministers having salaries of \$600 and under should contribute 50c. for every \$100 of their professional income; and that every Minister receiving \$600 and over should contribute \$1 for every \$100 of his income. The rev. gentleman referred to the difficulty that the Committee had had in deciding as to the scale of payments to be made by Ministers. They found it was necessary that something should be done, and they came to the decision reported. He also trusted they would have given them a general collection for this fund. He felt assured that if they were empowered to go to their congregations and had no other resources, that the fund would be in a more flourishing condition than at present. There were at present eight cases which must be received, and there were two more which it would be necessary to receive soon; and when they considered the present value of money, it would be seen that it was necessary to give more than was given at present. They did not ask for a collection to relieve the fund. They merely desired to assist the Ministry, and every congregation might do something, however little. There was no danger of the fund growing very rich.

It was agreed to refer certain recommendations made back to the Committee, with instructions to report at next Assembly, the collection for the fund being taken up in the meantime as in former years.

## HOME MISSION REPORT.

Rev. Mr. Cochrane read the report. After expressing gratitude to God for the encouragement and progress manifested during the past year, and giving some instruction to enable the members to understand the report, it went on to say:—

“Every effort has been made during the year to increase the interest of Presbyteries and the liberality of the Church at large in our Home Mission work. The total amount contributed in 1873 was \$19,022 as compared with \$14,706 in 1872, showing an increase of \$4,048. The total expenditure amounted to \$18,693 as compared to \$14,995 in 1872. The total amount contributed by Sabbath-schools was \$508.75. And a comparative statement was given of the amounts raised for Home Missions from 1861 to 1873. In 1861 the total amount collected in the various and then not united Churches was \$6,972, in 1873, as already stated, it is \$19,022. The following is the

## STATE OF THE FUND AT DATE, FOR 1872-73.

Amount contributed during the year by Presbyteries	
and from other sources.....	\$19,022 63
Payments made to the several Presbyteries as per financial table, and other disbursements.....	\$18,119 78
Proportion of general expenses and agent's salary.	440 00
Interest on money borrowed during the year....	133,64
	<hr/>
	18,693 42

Leaving a balance of..... \$329 21

## TOTAL AMOUNT RAISED FOR HOME MISSIONS.

Received by agent of the Church.....	\$19,022 63
Collected by students of Missionary Society in connection with Knox College.....	2,220 27
	\$21,242 90

The report adds :—" It will be seen from the financial table, which gives the contributions and expenditure of the several Presbyteries, that, with one exception, all the Presbyteries of the Church in Ontario and Quebec have increased their contributions during the past year, and in some cases to a very large extent. It may seem invidious to specify individual Presbyteries, but your Committee cannot but call attention to the gratifying increase in the Montreal Presbytery, amounting to \$1,455 69, and making the total contributions for the year \$2,708 69, as against that of 1872—\$1,253 00. The Presbytery of Toronto, it will also be observed, stands highest, as in former years ; its contributions amounting to \$2,777 34. Deducting the amount expended in that Presbytery for Home Mission work, it leaves in the treasury the handsome sum of \$1,794 74. The Presbytery of Hamilton, Paris, Chatham, Stratford, Huron, Ottawa, and Bruce, are also worthy of mention for largely increased liberality during the year.

" Nothing has this year been received from the Free Church of Scotland, but the Irish Church has sent \$243 53 for Manitoba, according to the arrangement entered into at last Assembly, with reference to Mr. Donaldson. That amount, with \$210 00 of interest on moneys collected for Manitoba College, and sundry donations of \$284 20, make up the \$737 73 noted in the table as received from other sources than the Presbyteries of the Church.

" The increased expenditure of the year is mainly due to the demands made upon your Committee by Manitoba and British Columbia beyond that of any former period. This expenditure, however, so far from being reduced in the future, must of necessity be increased ; for in addition to Manitoba and British Columbia, several of our Eastern and Western Presbyteries of Ontario are entering upon important missionary fields, which, if properly worked, will demand a very large outlay. Your Committee have the fullest confidence in the members of the Church that a cheerful response will be made to every new appeal."

The thanks of the Assembly having been tendered to the Committee, and especially to the Convener for his eminent services, Mr. John Black of Kildonan, addressed the house, giving interesting information as to the state and progress of evangelistic and educational effort within the bounds of the Presbytery in that Province.

## APPLICATION TO RECEIVE STUDENTS ON TRIAL FOR LICENSE.

Leave was granted to the Presbytery of Montreal to receive Messrs. George McKay, John McIntyre, R. D. Fraser, M.A., M. R. Paradis, James Welwood, Hugh McGregor, Gustavus Munro, B.A., Finlay McLeod, B.A., D. H. McLennan, B.A., and D. C. Johnston provisionally ; to the Presbytery of Ottawa to receive Mr. Robert F. Gunn ; to the Presbytery of Kingston to receive Mr. E. D. McLaren ; to the Presbytery of Toronto to receive Messrs. W. H. Rennelson, M.A., Alexander Gilray, George Baptie, M.A., T. J. Caswell and John Scrimger, M.A. ; to the Presbytery of Hamilton to receive Mr. McClung ; to the Presbytery of Paris to receive Mr. K. F. Junor ; to the Presbytery of Guelph to receive Mr. Neil Currie ; and to the Presbytery of Owen Sound to receive Mr. D. R. Whimster.

## SABBATH OBSERVANCE COMMITTEE.

The report of the Committee on Sabbath Observance was submitted by the Rev. Mr. McMullen: The Committee met in this city in October last, and addressed remonstrances to the heads of public works on this subject, and entered into correspondence with other Churches, and nine Christian Churches have given notification of their cordial co-operation. Two Bishops of the Episcopal Church had written to the Committee on this subject—that of the Bishop of Huron having been already published. Letters were also received from the managers of all the railways, some of them informing the Committee that there was no railway service done on Sunday, and all expressing a desire to reduce these services to the very smallest possible bound. The Committee were glad to report that Sunday traffic had, in consequence of the remonstrance, been greatly diminished on the Grand Trunk, but was sorry to say they could not give an equally encouraging report of the Great Western, where there was an extraordinary Sunday traffic. The report recommended that correspondence be entered into with the Church in the States, and that a fund be gathered in order to carry out the aims and ends set forth in the report. It also recommended the formation of an Association for Sunday Observance. The report was referred to a Committee.

## SABBATH OBSERVANCE REPORT.

At a subsequent sederunt Rev. Mr. Simpson read the report of the Committee on Sabbath observance report. The report looked upon the expressions of opinion for the control of Sunday traffic on railways by the managers of them as satisfactory, in so far as they defended it only on the ground of the necessities of traffic, and not as being according to the law of the land. They reported with pleasure that a promise had been made by the Government to reduce Sunday labor as much as possible on Government railways; also that railway employees in this country and the United States had made and were making great efforts to enforce their claims to the one day of rest in seven. They recommended co-operation with other religious bodies, and expressed gratification at the result of this during the past year. They also noted the formation of several local associations for the purpose of enforcing the civil law in respect to this subject. They recommended the continuation of the Committee, with instructions to continue their efforts in the direction in which such gratifying results had been already secured; also that the Committee continue to negotiate with other bodies in the Dominion and the neighboring Republic for the purpose of forming something in the way of a Sabbath Defence Association. They also recommended the Committee to extend the range of their efforts so as to include other forms of Sabbath desecration, and that a pastoral letter be addressed to the Churches on the subject, and a special Sabbath set apart upon which it should be made the subject of prayer. The last recommendation was that the Committee be empowered to draw from the Assembly fund an amount to defray the expenses thus incurred, it being understood that no action be taken by the Committee for public prosecution to enforce the civil law upon the subject—that being left to the various associations now contemplated.

## KNOX COLLEGE.

Rev. Dr. Topp then read the report of the Committee of Management of Knox College as follows:—"The Committee of Management of Knox College, in presenting their annual report, have in the first place to notice the change which has taken place in the staff of Professors since last Assembly. The Rev. Dr. Inglis, Professor of Systematic Theology, having resolved to accept a call given to him by the Reformed Church of the Heights

of Brooklyn, New York, sent to the Chairman of the Board his resignation of the Chair which he occupied. The report went on to say that the resignation was accepted, and temporary arrangement was made by requesting the Rev. Prof. Gregg and the Rev. Dr. Topp to conduct the classes in Systematic Theology. The Rev. Dr. Proudfoot and the Rev. John Campbell each fulfilled duties in connection with the College—the former as lecturer on Homiletics and Pastoral Theology, and the latter as lecturer on Church history. The number of the students was fifty-six—forty-one in the theological department, and fifteen in the literary department. A considerable number of young men looking forward to the Ministry were passing through a University course. With regard to financial matters, the income of the past year from all sources, had been \$3,226.90, and the expenditure \$9,307.84, being a balance against the fund of only \$50.94, instead of \$365 last year. The Endowment Fund is now \$5,192.10. The Bursary Fund received \$569.64, being the balance for last year, \$1,199.70 in donations and interest, and investments repaid \$1,300. The expenditure was \$1,750, invested; bursaries and scholarships \$1,186; printing and stationary \$42.89, with a balance of \$90.45.

The Board also suggested to the Assembly that an additional professor be appointed, with a lecturer. They also suggested the appointment of a day of thanksgiving for the blessing of God upon the theological institutions of the Church. The Board had had its attention directed frequently to the subject of a new building for college purposes, and, being convinced that it would be desirable and adequate for the requirements of the college, appointed a Committee to consider the whole subject and report. This committee, after fully discussing this subject at several meetings, gave in a report to the effect:—1. That it was necessary to have a new building; and 2. In favorable terms as to the prospects of success in such an undertaking. The Board accordingly appointed a large Committee of gentlemen throughout the Church generally, to aid in getting subscriptions for the object contemplated. It was announced that through the exertions of Professors Caven and Gregg, subscriptions had been received to the amount of \$40,000, \$22,000 of which had been collected in the City of Toronto. The report went on to say that many members of the Committee were of opinion that a more suitable site for the new college than the present might be had, but as they had no power to sell the present site, they waited the decision of the Assembly on the point. In the meantime arrangements had been made by which a larger and more advantageous site could be had for a reasonable price, in the event of the Assembly deciding to make a change, and to sell the present site."

#### MONTREAL COLLEGE.

Rev. J. M. Gibson presented and read the report of the Board of Management of Montreal College. This report showed that the assets of the College at the date of the report were distributed as follows:—

Endowment Fund .....	\$23,888 36
Scholarship Endowment Fund .....	924 00
Library and Fixtures .....	9,000 00
Balance in hand from ordinary annual revenue.....	1,012 69
Balance from Library Fund.....	96 91
Special subscriptions for ordinary revenue over a period of four years .....	8,660 00
Subscriptions for College Building Fund .....	35,000 00
Total .....	\$99,097 84

The number of students in attendance was stated to be 47, and the Board saw reason for congratulation in the large number of students in the graduating classes in the session, and the cheering prospects of the French department. The state of the funds charged with current expenses was very satisfactory. At the instance of several of the largest contributors towards the supplementary subscriptions for ordinary purposes, the sum of \$500 was devoted to the purpose of making an increase in Rev. Dr. McVicar's salary. In last year's report it was stated that an eligible site for college buildings adjoining McGill University had been purchased, and subscriptions procured for this purpose to the amount of \$18,000. The buildings were in course of erection, and would be completed before the spring of next session, and while the canvass is not yet finished, the amount subscribed is \$35,500. The following recommendations were submitted for the approval of the Assembly:—1. That the Rev. J. Gibson, M.A., be appointed Lecturer in Exegetics for the next session. 2. That the collection for the training of French students and for French evangelization be taken up as last year in all the congregations of the Church. 3. That the Assembly appoint a Professor of Church History and Apologetics, and the Board expresses the earnest desire that the prayer of the overture of the Presbytery of Montreal for the appointment of the Rev. John Campbell, M.A., to this Chair may be granted. 4. That the Rev. Dr. McVicar be appointed Principal of the College. 5. That the temporary addition made to his salary be confirmed and made permanent. 6. That the recommendation of the French Evangelization Committee for the increase of Professor Coussirat's salary to \$1,600 per annum be adopted. 7. That in case lecturers be required for next session, the Board be empowered to appoint such."

#### REPORT OF THE UNION COMMITTEE.

Dr. Topp having read the report of the Committee on Union, an abstract of which appeared in the May number of THE RECORD, it was agreed to adopt the same with thanks to the Committee for their important services; and further, having considered the proposed Basis of Union with the deliverances of the Joint Committee on the various subjects brought before them, approve of the said basis and deliverances, viz.:—On State Grants to Educational Establishments of a denominational character; on the Mode of Electing Theological Professors; on the Headship of Jesus Christ over His Church; on Modes of Worship; on Collegiate Education; on the Establishment of a Fund for the Benefit of Widows and Orphans of Ministers; on Rights of Property; on the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland; on the Missionary Schemes of the Church; and on the proposed Name of the United Church; and that rejoicing in the prospect of a speedy and unanimous Union of the four negotiating Churches, resolve in terms of the Barrier Act to send down to Presbyteries, Kirk Sessions and Congregations the aforesaid basis and deliverances for their consideration, with instructions to Sessions and Congregation to report to Presbyteries, and to Presbyteries to transmit their own reports and those of Sessions and Congregations to next General Assembly. Several members dissented.

#### SABBATH SCHOOL REPORT.

Rev. John Thomson read the report of the Sabbath-School Committee. He said that returns had been sent in by 200 ministers only; and he pointed out that if there were so many for 200 there would be a proportionate number over the whole of the churches. Last year the number of schools

was not reported; this year it was found there were 520. The number of scholars last year was 33,097; for the present year, 37,192; increase over previous year, 3,295. The average attendance for the year was 26,397. Last year, the number of teachers was 3,897; present year, 4,422, being an increase of 524. Of these, 3,751 were members of the Church, only 634 not being in communion. There were 85,516 volumes in the libraries last year; this year there were 95,062, being an increase of 11,256 volumes. Nearly every Sabbath-School had a library, and many of them had very good ones. The amount contributed by these schools for missionary purposes was \$3,477 44 last year; this year it was \$3,924 18; and the amount contributed for all purposes this year was \$13,762. From these figures it would be seen that there was a very satisfactory increase. The Committee found from the returns that a largely increased number of teachers' meetings had been held. They advised that the congregations should meet the current expenditure of their Sunday-Schools, and that the contributions should be given for specific missionary purposes. They also recommended that Presbyteries be strongly counselled to form committees in connection with Sabbath-Schools, and that they hold conventions, to which all teachers and superintendents of schools should be invited. They also requested that one sederunt at least at Presbyteries, Synods and General Assemblies be apportioned to the consideration of this whole question. It was strongly urged that occasional sermons be preached to the young, and pointed out that in this respect the Church slightly fell behind some other bodies. Several points were referred to a Committee for consideration.

Mr. James Robertson, of Norwich, at a subsequent sederunt, read the report of the Committee on Sabbath-School Report, which recommended that no department for Sabbath-Schools be established, nor yet a Sabbath-School paper; the latter on account of the number already in circulation, and the difficulty of management; that the hymn books in use should be assimilated as much as possible; that Sessions should take Sabbath-Schools under their own superintendence and that as far as possible, only members of the Church be appointed teachers; that a system of uniform lessons be established; that sermons to the young in attendance at Sabbath-Schools be preached at regular intervals, and Synods and Presbyteries should give a portion of their time to the consideration of Sabbath-School lessons; and, lastly, that congregations meet the current expenses of their Sabbath-Schools.

Rev. Mr. Fotheringham also read, in connection with the above, the report of the Committee appointed to inquire into the character of the books in use in Sabbath-School libraries. They had found very few objectionable volumes, and recommended the least possible number of works of fiction in these libraries. In the special work for which the Committee had been appointed—the selection of books properly fitted for these libraries—of the whole number submitted to them only about fifty had been selected.

#### WIDOWS' AND ORPHANS' FUND.

The report of the Committee on the Widows' and Orphans' Fund showed that the receipts were \$17,061, and the expenditure \$16,174 31. The state of the fund is as follows:—Debentures, at par value, \$43,400; mortgages, \$29,430 29; cash, \$887 10; total, \$73,717 39. The widows or families receiving annuities at the beginning of the year numbered 22. One widow had been removed in consequence of marriage, and two had been added during the year. The present number of annuitants is 23.

## PROFESSORSHIPS.

Mr. Campbell, of Toronto, was appointed Professor of Apologetics and Church History in the College at Montreal, and Mr. McLaren, of Ottawa, was called to the chair of Systematic Theology in Knox College. It was also agreed that the title of Principal should be conferred upon Professors Caven and McVicar.

## DISSENT.

Mr. John Ross and six others, Ministers and Elders, dissented from the Act of Assembly, adopting the Basis of Union without requiring special recognition of the Headship of Christ. A Committee was appointed to answer Mr. Ross's four reasons of dissent.

## DELEGATE FROM THE REFORMED CHURCH.

The Rev. Alonzo P. Peeke conveyed the brotherly salutations of the Church whose commission he bore, to the Assembly. After referring to the manifest spirit of union which was perceptible on every hand, he said there might be in this grand union of the Christian Churches in different parts of the world that which would cause God's Spirit to fall in plenteous showers on all the land. On behalf of the Reform Church he bade the Church of Canada a God-speed. They would go with them in their grand principles, hand in hand and shoulder to shoulder, till the hour should come when Christ should come to rule as King of Kings and Lord of Lords, and when His name should be praised from the rising to the setting of the sun.

## RECEPTION OF MINISTERS.

Leave was granted to Presbyteries to receive as Ministers of the C. P. Church Messrs. A. M. Boyd and A. Glendinning, Ministers; and Mr. A. Dowsley, a licentiate of the Presbyterian Church, U.S.; Messrs. John Elliott and J. Douglas, Ministers of the Congregational Church; Mr. A. Burr, Minister of the U. P. Church of Scotland; Mr. W. Hodnett, Minister of the Bible Christian Church, and Mr. A. Y. Hartley, Minister of the New Connexion Methodist Church. The case of Mr. Walter Wright, of Muskoka, who applied for readmission to the Church was referred back to the Presbytery of Simcoe.

## REMIT ON THE STANDING OF RETIRED MINISTERS.

The returns to remit from the various Presbyteries showed a large majority in its favor; but the consideration of the subject was delayed till next Assembly.

## REMIT ON THE APPOINTMENT OF A MISSION AGENT.

Here also the majority of returns were in favor of the appointment; but it was decided to make none at this Assembly.

## FOREIGN MISSION REPORT.

Rev. Mr. McLaren read the annual statement of the Committee of Foreign Missions. The work done was not extensive, but gave great promise for the future. The transfer of British Columbia from the care of this Committee was spoken of as likely to be satisfactory, and it was added that \$25,000 had been spent in that field during the past twelve years. The Saskatchewan mission was likewise progressing with considerable rapidity. There were 34 members of the Church in that mission, six of whom were whites, fifteen half-breeds, and twelve Indians. The Indians were converts from heathenism. There were 44 pupils in the school, eighteen of whom were Indians, 22 half-breeds, and one white. The facts were gathered from a

report by the Rev. Mr. Moore, of Ottawa, who had been appointed to visit the mission, and did so. The report spoke with great courage and hope for the future. With regard to the mission to the Island of Formosa, reports from the gentlemen engaged in that island were encouraging, five Chinese having been baptized by Mr. McKay, one of the missionaries, on 5th February, 1873. He also spoke with hopefulness with regard to others who were earnestly seeking in their darkness to gain some knowledge of Christianity. The finances of the mission were said to be in good condition, as the following accounts will show :—

Balance from last year .....	\$ 1902 69	
Received during the year .....	10522 38	
		\$12425 07
<hr/>		
To account of British Columbia.....	\$ 722 50	
“ China .....	1132 01	
“ Sa-katchewan .....	4804 50	
“ Misses Rogers and Fairweather .....	161 41	
“ Expenses of Committee .....	164 09	
“ Proportion of general expenses .....	180 00	
“ Proportion agent's salary .....	206 00	
Balance on hand .....	5120 55	
		\$12425 07

Last year the total receipts from all sources were \$11,212; this year they were \$10,522, being a decrease of \$690. This was only apparent, as in 1872 there was a legacy contribution and a special contribution for Mr. McKay's outfit, in all amounting to \$1,168. The ordinary revenue for last year was \$10,043, and this year it is \$10,052, or an increase of \$478. The balance of \$5,120 on hand was considered extremely satisfactory; and in conclusion the following recommendations were submitted :—

1. That a second missionary be sent to China;
2. That a field be selected for the young women now studying at Ottawa in the foreign mission field; and
3. That the Foreign Missions Committee be selected by the Assembly, that it shall consist of fifteen persons, and that the expenses of all the members shall be paid from the fund.

Mr. Nisbet, missionary to the Indians of the Sa-katchewan addressed the Assembly giving interesting information as to the progress and prospects of the work in that important field.

#### ASSEMBLY PREACHERS.

Mr. J. B. Edmondson, of Columbus, preached in Cooke's Church in the morning, and Mr. William Mitchell, of Millbrook, in the evening of Sabbath 8th ult.

#### PRIMITIVE METHODIST DEPUTATION.

The Rev. Mr. Guttery and Mr. A. McLean, a deputation from the Primitive Methodist Conference in session in the city, conveyed its greetings to the Assembly.

#### NEXT ASSEMBLY.

It was agreed that the next meeting of Assembly would be held in Knox Church, Ottawa, on the first Tuesday of June, 1874.

#### REPORT OF COMMITTEE ON STATISTICS.

The report of the Committee on Statistics was read by the Rev. Dr. Waters. It stated that there had been two deaths amongst the ministers,

12 resignations, and 12 inductions ; 17 probationers had been ordained and 108 licensed ; 18 new congregations had been erected, and 10 mission stations added to the list. There are 320 ministers on the roll, and the increase had been 16. There were 638 stations under the care of settled pastors. There were 5 stations under their care, but not forming part of the Church. There were 1,881 elders, being an increase of 56. There were 3,145 deacons or managers, being an increase of 302. There were 4,112 Sabbath-school teachers, an increase over last year of 310 ; 169 Missionary Associations, being an increase of 14. The number of families connected with the Church was 30,394, being an increase of 1,830. The communion-roll comprised 57,612, being a clear gain of 1,840. In the Provinces of Ontario and Quebec, the number belonging to the Canada Presbyterian Church, according to the census papers, was 248,288. Then, including the proportion of those returned simply as Presbyterians, the number of those in the two Provinces was 296,242. The number of Presbyterians in the four Provinces of Ontario, Quebec, Nova Scotia and New Brunswick was 544,998. The Roman Catholics numbered 149,202 ; Methodists of all classes, 549,499 ; and Episcopalians, 494,049. The Presbyterians were thus the second largest denomination in the country. The second part of the report was of a financial character. The amount paid for stipends was \$221,481, being an increase over the amount promised of \$3,969, and an increase over the amount obtained last year of \$17,770. The amount spent on churches and manse during the year was \$160,676, being an increase over last year of \$47,481. The total amount for congregational purposes was \$465,590, an increase over last year of \$60,070. The amount contributed for schemes of the Church was \$61,184. The amount contributed for College funds was \$15,952, an increase of \$5,351. The amount contributed for the Home Mission Fund was \$18,779 90, and for the Foreign Mission Fund \$8,216 36 ; for the Widows' and Orphans' Fund, \$3,668 04 ; total amount given for French work, \$8,098. The total amount contributed for all purposes and schemes of the Church, \$61,184 31 ; for benevolent objects, \$26,340 66. Making a total of \$553,115 30, being an increase over last year of \$77,999 87.

#### DEPUTATIONS.

These included Mr. Patrick McLeod, of Birkenhead, from the English Presbyterian Church ; Dr. Eadie and Professor Calderwood, from the United Presbyterian Church of Scotland ; Messrs. James, of Albany, and Norton, of St. Catharines, from the American Presbyterian Church ; Messrs. Paterson and Bennett, from the Church of the Lower Provinces ; and Mr. Wallace, from the United Presbyterian Church of the United States.

Rev. Mr. McLeod (Birkenhead, England) said he believed he owed his position as delegate from the English Presbyterian Church very much to the fact of the Canada Presbyterian Church having sent to China so recently Mr. McKay.

It was only four years ago, he thought, since their attention was first accidentally directed to the Island of Formosa, where there were thousands of hungry and thirsty souls crying out for the water of life. In 1871 the number of converts was 258, and there were then only three missionaries on the island. In 1872, 255 members were added to the Church there. There were 22 stations under the care of the four Missionaries on that island. Mr. McKay had gone away to the northern end of the island, and he had no communication with the missionaries of the English Church, except by

special caravan or by a passing vessel. He was surrounded by thousands who were ready to receive the truth. The people were simple and interesting, and the more the missionaries saw of them the more they were pleased with them. They were formed of two classes—emigrants from China, and natives who were of the Malayan race. The aborigines were divided into two classes, the civilized tribes and the uncivilized tribes. A number among the civilized tribes can speak the Chinese language. There were many Chinese converts, and one of the converts belongs to the learned class, who is using what classical lore he has at his command for the cause of Jesus Christ amongst his countrymen. They had now, instead of one, fourteen missionaries in China, and the mission fund at home has grown from year to year as steadily as the revenue of the country. In the year 1872 they raised \$9,258 to carry on the work in China. The Church in England consisted of 134 organized congregations, and out of these there were at least 41 congregations that were not self-sustaining, so the liberality of those churches was very great.

Rev. Dr. Eadie, who was received with great applause, said he appeared before them as a representative Scotchman. He was glad to have heard among them to-day the tongue of the Irishman, the Gaul, and the broad brogue of the lowland Scotchman. He had met with the greatest kindness on the other side of the line, but he confessed he felt himself far more at home here among them. He complimented the Church of Canada upon the union they had consummated some years ago; he was happy they were going now to consummate another. The daughter put the mother to the blush in this respect; many daughters had done virtuously, but she had excelled them all. The time was drawing nigh when men were coming closer to each other in Christian love, and there were signs of great import in the facts of the times. He did not expect that there would ever be uniformity; he did not think it would be desirable. He was sorry that after working for Union for ten years in Scotland, they had not yet succeeded. He saluted them in the name of the Church of the Old World; there was more than Canada before them—the world was. It was quite true they had a large field for the home mission, but they should not forget the foreign missionary field.

Rev. Professor Calderwood followed. As to the work of the U. P. Church in Scotland, he said they earnestly prayed and waited for the union of them and the Free Church. That endeavor had been a failure, so far. The cause of this was to be seen in the union of the same churches in Canada. He was glad to say the United Presbyterian Church had no part in that cause. (Hear, hear). He, however, had the greatest respect for such men as Horatius Bonar, Moodie Stewart, and Dr. Millar, than whom there could be no stronger or more able testifiers within the pale of a Church, but it was a pity that men could not testify within the same fold.

Rev. Mr. James said the Presbyterian Church of the United States sent their cordial congratulations to this Church, feeling as they did that the work of the Presbyterianism on all this great continent was one. When they put all the Presbyterian bodies of the United States together, as well as those of this country, the number was almost fabulous. When it was considered that two missionaries came to this continent not very many years in the past, comparatively speaking, and planted the blue banner of Presbyterianism; and when it was considered that it extended from the north of this continent to the Southern States, and from the Atlantic to Pacific ocean, the magnitude of the Presbyterian Church would strike them

as extraordinary. In the United States they had adopted the principle of a sustentation fund, which had met with great opposition, but which was working most satisfactorily. He saw with pleasure signs of increased liberality in the Church on his side of the line, and gave an instance recently which was a strong proof of the fact. There was also a strong spirit of union spreading throughout the various Presbyterian bodies, and steps were being taken to have immediate, or at any rate, early, co-operation. He did not advocate annexation politically, but the Church in Canada and the United States were one in name and one in spirit, and there was no hindrance to their being one in the dominion of Christ. He was himself consecrated to his ministerial labor in Canada, which was dear to his heart—dearer than any other—and he would say peace be unto her, and great prosperity in all her work.

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

Rev. Mr. Bennett said that, although he had been born in the north of Ireland, he was an intensely educated Presbyterian. He spoke in high terms of Presbyterianism, and stated that in New Brunswick they had scarcely any criminals or paupers belonging to the faith. He hoped that the unification which had progressed so far would not cease, but would extend to other denominations, till at last there would be but one fold and one shepherd. In reference to the union of the two Churches he was happy to see that the great difficulties had been got over. Although when united, they would not be so large a church as that of the United States, yet still they would be a respectable Church.

Rev. Mr. Wallace, delegate for the United Presbyterian Church of North America, was then introduced to the audience, and received with applause. He said he was the bearer of hearty and not merely formal congratulations from a Church which felt a hearty interest in this Church. As a specimen of the state of the Church to which he belonged, he said they had 772 congregations, and this last year there were added to it on profession of their faith 3,763 members, and about an equal number by certificate. The contributions for the past year were \$873,000. The membership was not rich, but belonging to the well-to-do industrial classes—farmers,

mechanics, and so on. The average salaries of pastors was \$944, and no pastor in the Church received over \$3000, and only three or four had as much as that. There was thus great equality in their Church. One peculiarity belonging to it was its exclusive use of the Psalms of David in the musical exercises of the sanctuary. Having felt there were some deficiencies in these as they were presently in use in this Church, they had made some amendments in them, and he presented the Moderator with a copy of them as thus amended; but while they kept up some peculiarities, they were rejoiced most of all in the growing attention in all portions of the Presbyterian Church to the work of the Master. He had found great pleasure in noticing the proceeding of this Assembly to-day. He felt at home among them—he felt in his Father's House. He concluded by saying that he heartily wished them God-speed.

#### STANDING COMMITTEES.

Standing Committees were appointed. Our space will not allow us to give the names of the members; but we shall give them in an early number,

#### COMMITTEE ON TEMPERANCE.

In connection with certain overtures on the subject of temperance a Committee was appointed to prepare a report to submit to next Assembly, and meantime to prepare and forward a petition to be signed by the Moderator to the houses of Parliament in favor of a prohibitory liquor law.

#### REPORT OF COMMITTEE ON STATE OF RELIGION.

Rev. John Scott read the report of the Committee on the State of Religion. Sixty-eight of the congregations belonging to the Church responded to the request for information. 23 of these were in the Synod of Montreal, 16 in the Synod of Toronto, 17 in the Synod of Hamilton, and 12 from the Synod of London. The information sent in was mostly of a favorable kind. These were mentioned as evidences of a healthy state of religion, such particulars as a steady and in many instances an increasing attendance on Sabbath services, and additions to the membership. In some cases a manifestation of decided interest in religion was shown by a readiness to converse and make enquiries on the subject. Activity of members in works of benevolence and piety was also apparent, and a marked change was observable in regard to the subject of temperance and increased liberality towards the mission schemes of the Church. With regard to hindrances to vital religion, the replies refer to intemperance, an undue devotion to business pursuits, and a desire to advance in worldly position; and alarm is expressed at the consequences arising from a prevalent desire for amusements; Sabbath breaking and profane swearing are deplored, infidelity is referred to in some of the reports. In two of the reports especial notice is taken of the injury done by sects of a fanatical and proselytising character. The Plymouth Brethren and a party taking the name of Baptists are mentioned. In regard to the means for quickening and extending vital religion, the majority of the replies expressed the opinion that nothing aside from the ordinary means ought to be resorted to; but in several of the replies there was recommended occasional continuous preaching or evangelistic services. The Committee considered, from the united evidence they had been put in possession of, that while there appeared to be much indifference, worldliness, and prevalent sin in various forms, there was also evidence of much faithful preaching and hopeful fruitfulness. In closing the report the Committee made the following suggestions: (1.) That the General Assembly

would repeat its request to Presbyteries and Sessions to use any means which might seem to them fitted to produce increased interest and activity in the cause of our Lord Jesus Christ. (2.) That Ministers be reminded of the importance of discriminatory preaching, not only that which distinguishes between truth and error, between the spirit of Christianity and the spirit of the world, but deals also with the prominent present necessities of the Church and of ordinary society. (3) That Presbyteries and Sessions be recommended to consider the propriety of occasionally holding continuous religious services as a means of arresting the attention of the careless and bringing those who are subjects of grace more deeply under the influence of the truth.

#### FRENCH EVANGELICAL CHURCH.

Col. Haultain, agent for the French Canadian Missionary Society, addressed the Assembly. He first alluded to the fact that the existence of the Synod he represented was in a great measure originated by the policy which the Presbyterian Church had pursued in the past. The Synod desire that they should remain an independent ecclesiastical body, and he thought if they considered the circumstances in which they were placed they would readily understand why that independence should be desired. Their nationality and language rendered this desirable. He simply expressed the desire of those that thought the French Canadian Protestant Churches should be united in one body. He simply asked them to consider the interests of their Roman Catholic fellow-countrymen, not only in Lower Canada, but throughout the whole Dominion. The aspect of the Church of Rome in these days was very remarkable. They were evidently roused to energy and united effort which fifty years ago they saw nothing of. He pointed out that where Protestantism was in the ascendancy the people were beguiled by the advocacy of a religious freedom which the Church of Rome in all ages has condemned. Where, however, the Church of Rome was in the ascendancy there was an absence of this profession of religious liberty. He maintained that our people should be instructed in this particular. He delivered his message from the Synod of the French Protestant Church, asking that they would sympathize with and favor as in the past the French Canadian Missionary Society, which had done so much good in the past, and was so eminently well qualified to carry on the work.

#### THANKSGIVING DAY.

In accordance with the recommendation of the Presbyterian Church of Canada in connection with the Church of Scotland, it was agreed that Thursday, the 16th of October next, should be set apart as a day of thanksgiving.

#### COMMISSION TO MANITOBA COLLEGE.

Messrs. Ure and Cochrane were appointed members of a Commission to visit Manitoba, there to decide upon the claims of Kildonan and Winnipeg respectively to be the seat of higher education. The Constitution of the Manitoba College was settled. The Board of Management consists of Hon. A. G. B. Bannatyne, chairman; Rev. John Black, Hon. W. Fraser, Hon. Donald Gunn, Hon. John Sutherland, Rev. Alex. Fraser, Duncan McArthur, Gilbert McMicken, John F. Bain, John Fraser, John Sutherland, M.P.P., Duncan Sinclair, Rev. S. Donaldson, Rev. John McNabb, and Rev. Prof. Bryce.

#### REPORT OF COMMITTEE ON HOME AND FOREIGN RECORD.

Rev. D. H. Fletcher read the report on the Home and Foreign Record.

It showed that the circulation of the *Record* had not varied much during the past year. The circulation exceeds 8,000. The receipts were \$2,822 84, and the expenditure \$2,813 09, and a balance of \$9 75 remained in hand. The Committee recommended that conveners of the various mission Committees of the Church be instructed to furnish the Editor with interesting communications from missionaries, and other items of missionary intelligence. It was also recommended that the colored cover should be discontinued, in order that the *Record* might be supplied at 25c. per annum to subscribers.

#### SYSTEMATIC BENEVOLENCE.

A Committee was appointed to take such measures as they may think best to attain the object contemplated, and particularly to prepare a pastoral letter on the subject, to be read from all the pulpits of the Church. The Committee are Messrs. J. M. Gibson, C. C. Stewart, John Burton, Ministers; T. W. Taylor, Adam Gordon, Thomas Saunders, and Dr. Holden, Elders; Dr. Holden Convener.

#### BUXTON MISSION.

Rev. Mr. Cochrane read the report of the Buxton Mission Fund, for the two years, 1872 and 1873, which showed that the receipts for the year ending the 1st of May, 1872, were \$1,000.50, and that a balance then remained in hand of \$55.38. The report for 1873 was dated 21st of March, 1873. The receipts for the intervening period were \$1,133.23, and the expenditure \$1,026, leaving a balance in hand of \$107.23. The state of the fund is as follows: Money invested, \$3,156.64; interest due, \$329.25; total, \$3,485.89; salary due to Mr. King, \$125. The amount remaining is \$3,360.89.

#### ASSEMBLY FUND.

Rev. Mr. McBain presented a report of the Committee upon Overtures anent the Assembly Fund. The following are the recommendations of the Committee:—1. That they approve of the principle of assessment. 2. That congregations be assessed upon the basis of membership. 3. That the Finance Committee be instructed to assess the congregations of the Church year after year as the Assembly expenses may require. 4. That the congregations of the Church be required to contribute to this fund, leaving out the mission stations

#### SACRED MUSIC.

The following Committee was appointed to consider the substance of an Overture from the Presbytery of Ottawa anent Sacred Music, and report to next Assembly: Messrs. W. Burns, Convener; Wm. Moore, H. J. McDiarmid, Alex. Mutchmor, John Hardie.

#### STATED COLLECTIONS.

Widow's Fund, on the 3rd Sabbath of September; Assembly Fund, contributions not later than end of October; French Evangelization, on the 2nd Sabbath of October; Kankakee Mission, on the 1st Sabbath of November; Home Mission, on the 3rd Sabbath of December; Colleges, not later than the 31st of January; Foreign Missions, on the 3rd Sabbath of March.

#### PROFESSORS' SALARIES.

The Committee appointed to report on this subject to next Assembly includes Dr. Toop, Convener; Messrs. D. H. Fletcher, W. Cochrane, J. M. King, J. Scott (London), P. Gray, Dr. Taylor, J. Burton, A. D. McDonald,

A. B. Simpson, J. Watson, D. Paterson, Hon. J. McMurrich, Jas. Hossack, Warden King, Jas. Brown, T. W. Taylor, J. McLennan, H. Young, A. J. McKenzie, Dr. Holden.

#### KANKAKEE MISSION AND FRENCH EVANGELIZATION.

A Committee was appointed to take into consideration the whole question of French Evangelization, and the propriety of consolidating the schemes of French work, and report to next Assembly. It includes Mr. J. M. King, Convener; Drs. Topp, Taylor, Burns, Jennings, MacVicar; Messrs. A. A. Drummond, T. McPherson, J. W. Mitchell, J. M. Gibson, W. Bennett, R. H. Warden, Warden King, T. W. Taylor, Jas. Court, H. Young.

The balance sheet of the receipts and disbursements of the Kankakee Mission during the past year showed that the total receipts were \$3289.96 and the expenditure \$3581.61, leaving a balance at Dr. of \$291.65.

#### THANKS.

The thanks of the Assembly were given to the Christian friends in Toronto who had shown hospitality; to the Trustees of Cooke's Church and to the different Steamboat and Railway Companies.

#### CLOSING.

The Moderator briefly addressed the Assembly and finally dissolved it to meet in Knox Church, Ottawa, on the first Tuesday of June, 1874.

## Missionary Intelligence.

### LETTER FROM REV. G. L. MCKAY:

We are in receipt of a letter from Rev. G. L. McKay, of date 29th March. He says, "I have a new chapel finished and a helper I trained myself. In another place a new chapel will be completed very soon. In these places I could not rent any buildings suitable, and I found it necessary to build so as to give permanence to the work. Here in Tamsui I have rented another house for Chinese service. I get it for \$10 a month. I paid \$15 for the one I am in now. Ten or fifteen dollars will repair it and it will be a better place then. I am anxious to make the expenses as low as possible; but what is really necessary, I am sure the Church will seek to give.

I may state that the Lord is blessing the work in a remarkable way. In a large village several miles from the new chapel up the river I preached in the market one evening. Eight hundred assembled and now they are pleading for help so that they may hear the gospel every Sabbath. Many come here or go to the new chapel on the Sabbath. They are pleading for me to open a new chapel. There I could rent a house for \$30, \$40, or \$50 a year.

On Tuesday morning I am going to Sui-Kang, the Sek-Hoan settlement, and expect again to visit the savages. If the Lord should bring me back in safety and open a door in this large village referred to, I will rent a small place. At present everything seems favorable for an open door. I do trust that the means will be forthcoming. I have delayed building in Tamsui this year, so that I may feel more free in taking hold in other places, when I can rent accommodation cheaply. I have several earnest, able, devoted

young men who have been studying with me daily, and, if God will, would like to have them as helpers.

Rev. Mr. Campbell, of Taiwanfoo, came up to see me by a sailing vessel and has been with me a week. We will start on Tuesday for the south. He will go to their northern stations and I to Sui-Kang.

I pray God to send a medical missionary out speedily, and I believe a great work through God's power and blessing can be accomplished.

I have been preaching in Chinese since last September. To God alone be the honor and glory.

(Signed)

Ever sincerely yours,  
G. L. MCKAY.

### FREE CHURCH MISSIONS.

The Rev. W. C. Fyfe writes from Calcutta:—On Saturday last we had the privilege of baptizing an interesting young man named Avinas Chantra Datta. He is a native of Calcutta, and belongs to a respectable family. He entered our Central Institution in the year 1856, and has been attending it almost without a break for these sixteen years. He is now twenty-five years of age. He passed the University entrance examination in 1866, and the first examination in Arts in 1869. He is now in the highest class, and intends to go up to the B. A. examination in January, 1874. He went up in 1872, but failed, and is now preparing to try again.

For upwards of a year he has professed himself a believer in Christianity; so that, in writing to his friends on Saturday evening, he was able to say: "You know already that I am a Christian." But his mother was devotedly attached to him, and the thought of the sore trial that would come upon her deterred him from seeking baptism. Latterly, however, he became very uneasy in his undecided state, and he felt that his halting cost him a compromise of his convictions in several instances. But last week the peremptory command of his elder brother to do homage to an idol determined him to seek admission into the Church.

On his return home after baptism on Sunday afternoon, his mother uttered the most bitter lamentations. But his elder brother was very angry, and beat him severely, and afterwards expelled him from the house. He accordingly came back to us for shelter. During the evening his mother sent for him, and promised that she would protect him from further violence. He went home, and up to this day they have not again maltreated him.

I hope that this experiment of a convert trying to live in his own family will succeed; but I have grave doubts regarding its success. However, it is generally held now that we did wrong in former days in allowing or encouraging converts to separate from their own families. It was considered to be impracticable in our young days, and still I am somewhat doubtful of its practicability. But perhaps I am behind the age. However, I shall be delighted if it be found feasible for converts to remain in their own homes.

Dr. Wilson communicates the following:—

BOMBAY, 6th April, 1873.

To-day I admitted into the visible Church, by baptism, a Hindu woman, aged sixty years. Forty-one years ago she entered the Central Female School, so long conducted at Ambrosie House, where I and my family used to reside. Being a prompt learner, she soon became a monitor, and afterwards a teacher, in which situation she continued for many years.

giving us much satisfaction by her vigorous discharge of her duties. Owing to the demands of her family, she discontinued her work about twelve years ago, though occasionally attending the preaching at the native church. A few Sabbaths since, I spoke to her very seriously about her prospects for eternity, in the view of her advancing years. Her response was satisfactory—intimating her determination no longer to procrastinate. She has to-day vindicated the profession which she thus made. Her full and satisfactory reply to the interrogations addressed to her excited more than ordinary attention in the congregation; and a catechist of another mission, who was present, said he had yet heard of nothing more encouraging in any similar case than what he had learned from her lips. The fruit of past labors (both of those who have been removed, and of those who still remain, bearing the burden and heat of the day) manifestly appears in her case.

### UNITED PRESBYTERIAN MISSIONS.

The Foreign Mission Report of the United Presbyterian Church contains the following:—

We begin our report with a brief statement relating to the proposal, unanimously adopted by the Synod on the 16th of May, to establish a mission in Japan.

The Church has been fully apprised of a proposition, which has met with the unanimous and cordial recommendation of the Foreign Committee of the Mission Board, that the Synod should undertake a mission to that country. At its meeting in 1872 the Supreme Court had its attention drawn to this subject, and remitted to the Foreign Committee the question relating to the toleration of Christianity in Japan, with instructions to memorialize Her Majesty's Government in favor of such interposition on behalf of religious liberty there, and would tend to the abolition of those edicts which had for generations been in force against the propagation of the Christian religion. In considering this subject under the light of accumulating information, the Committee was led to revert to the wider reference of their minute of last year; and they did so under the distinct assurance, that no negative had been expressed in the Synod, in reference to our actual entrance into Japan as an additional mission field. Accordingly, under the direct sanction of the Committee, application has been made for a preliminary fund; and a response has been returned, of a kind so prompt and liberal, as to encourage the Board to come before the Synod, with the same unquestioning expectation of its acquiescence, as when, on two separate occasions, their predecessors laid on the table proposals to initiate missions in India and China. In the present instance the preliminary subscriptions largely exceed those which were obtained in originating our other two missions in the East. The amount already secured is £10,110, and all this from a limited number of persons—the Church at large having the prospect, at the close of the year, of entering into fellowship with the existing subscribers in the form of a New Year's offering, to be gathered by the young people of our congregations. The United Presbyterian Church occupies in various parts of the world, widely distant from each other, seven foreign mission fields. These are situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain. In these various mission fields we have an aggregate of 43 ordained European missionaries, 8 European medical missionaries, 5 ordained native missionaries, 2 native licentiates, 3 European male teachers, besides 2 about to leave for

Old Calabar), 9 European female teachers, 62 native catechists or evangelists, 133 native schoolmasters, 25 native female teachers, 54 principal stations, 143 out-stations, 6630 communicants, 1024 candidates, 157 week-day schools, with 9183 pupils ; the total educated agency consisting thus of 290 persons.

---

### IRISH PRESBYTERIAN MISSIONS.

---

Mr. Moore, of Madrid, writes.—

Among the inhabitants of the district where we work are a good many gipsies, who carry on sundry sorts of trading, but deal chiefly in mules. They are therefore obliged to attend the fairs held in all the adjacent towns, and have thus a wide circle of acquaintance. I have often wished to get an entrance among them, but they are rather difficult of access. A short time ago, Mr. Corfield, the very efficient agent of the British and Foreign Bible Society, gave me a few copies of the Gospel of Luke in the Gipsy language, hoping I might be able to put them in the hands of the Gipsies. But still I feared that if we went to work directly, we might get repulsed, so I had recourse to the following stratagem :—Taking Pepe Pauli with me one morning, we directed our steps toward the *posada* or inn, where the Gipsies with their mules are lodged. As soon as we came in sight, I separated from Pepe, after giving him his instructions. On approaching the door in which the *chief* happened to be standing, Pepe took out his Gospel and began to examine it with great curiosity ; then stepping up very politely to the Gipsy and handing him the Gospel, he says, “I have got a little book here which I can’t understand ; could *you* tell me what it’s all about ?” The Gipsy took it, and after reading a portion of the first chapter, Pepe asked him, “Do you understand it ?” “Yes, I should think so ! why it’s my own mother tongue !” and he ran in to show it to the rest. Pepe then told him that he would make him a present of it, on the sole condition that he would promise to read it constantly, and could also get some more for his companions. The result was that about half a dozen were then distributed, some of which were kept for comrades that were then at the fair of Alcalá. We have since had an application for more, and Mr. Corfield has given me another dozen. One of these men was present at both our services on Sabbath last, and consequently witnessed, with apparently deep interest, the celebration of the Lord’s Supper. Our schools are in a flourishing state notwithstanding much opposition.

The Connaught mission still prospers. The *Herald* says :—“He sent His word and healed them.” This is true of a goodly number now before the Throne, who were once benighted Roman Catholics. Let one instance suffice as an illustration :—

B. was a mission scholar. She came out openly from Popery, and in consequence had to bear the taunts and persecution of friends. Being seized with a rapid consumption, and drawing near to death, every means were used to induce her to return to the priest, and to the Church of her fathers. Threats and entreaties were alike unavailing. B. remained steadfast to the end, repeatedly declaring, “I have no priest but the Lord Jesus Christ, and *I want no priest but Him !*”

In other lands numbers taught by our mission have found that liberty of conscience, which was denied them at home, and all living witnesses for Christ.

We have those among us, who have for years testified faithfully to that truth which made them free; and in the hearts of others—weak ones—God has been, and is still working, how and when He will.

Not eighteen months ago, the writer stood by the bedside of a dying Roman Catholic woman. She was old, and unable to read, but she had learned and treasured in her memory many passages of Scripture, and these had evidently become to her “the power of God unto salvation.” Two of her favorite passages were, Psalms ciii. 1, 4, and Philippians iv. 6, 7. She had learned nearly 100 texts! She testified to the peace and sustaining grace imparted by her “merciful Saviour,” and her desire for the teaching of the Holy Spirit. She never came out *openly* from Popery. She died surrounded by Roman Catholics; but is she not an example of those *weak ones* ‘for whom Christ died!’ But we look abroad upon the general aspect of affairs in Connaught, and seek further for an answer to the question.

---

### AMERICAN PRESBYTERIAN MISSIONS.

The *Record* of the American Presbyterian Church states:—The Mission year of the Board ended on the 1st of May. We much regret to say that a heavy debt is reported—\$128,695.50. This is discouraging, indeed. Earnest consideration must be given both to the causes and the consequences of this deficiency of funds. We do not enter on the subject here. In other respects, the Report of the Board, as sent up to the General Assembly, and soon to be published, shows considerable progress in nearly all of the Missions. It is a cause of thanksgiving that God is giving our Church so great a work to do in the spread of the gospel, and that he has granted such marked success to our labors.

From Mexico we still receive interesting accounts of progress in the spread of gospel truth, particularly in places not far distant from the capital, and also at some points within easy reach of Cos or Zacatecas.

“ADDED TO THE CHURCH RECENTLY.—On the Tonawanda Indian Reserve, 5; at Cos, Mexico, 9; at Sao Paulo, Brazil, 7; at Sorocaba, 2; at Pereira, near Brotas, 4; at Beirut, to be received soon, 5.

A cordial and unanimous resolution in favor of continuing the negotiations for union was carried.

---

### Meetings of Assemblies and Synods.

#### GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The Assembly met on the 22nd of May. Dr. Duff was appointed Moderator. The report of the various Committees were full of interest and testified to the Church's success during the past year to all departments of the work. Many depositions were heard, tending much to enliven the proceedings. The subject of union, it was feared would create a schism in the Church, but on Dr. Candlish amending his resolution of approval of the Mutual eligibility scheme, the danger was averted and the motion made unanimous amid great applause. The amendment was.—“That in every case of a person being proposed to be called, who belongs to another branch of the Church of Christ, if the Presbytery find the call regular and sufficient so far as the congregations are concerned, they shall adjourn to meet on a

subsequent date, not sooner than a fortnight, not later (except in the case of foreign churches) than four weeks thereafter, and shall transmit to the person proposed to be called, an extract of the finding (viz.: that the call is regular and sufficient so far as the congregation calling are concerned) together with a copy of Art xii., 1846, including the preamble as well as the enacting part, as also a copy of this present finding of the Assembly in full, embracing the new overture as adjusted for being sent down to Presbytery and passed as an Interim Act, informing him that if no communication is sent by and in simple acknowledgment of this receipt, the Presbytery will then, upon the assumption that no difficulty exists on his part as regards the said documents, proceed in the case according to the laws of the Church; and at the diet for the induction of any Minister thus called, the Presbytery shall before the induction service record that the provisions of this Act have been fully complied with."

The reports of missions were favourable both in regard to finances and results.

#### SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

The *Presbyterian* for June contains the following:—"The United Presbyterian Synod met on the 12th ult. After a very excellent and appropriate sermon by Professor Cairns, the retiring Moderator, in which reference was made to the evils of division amongst the non-Established Churches as well as to the obstacles to the spread of Christianity that were found in the prevalence of nationalism and other forms of errors, Dr. Joseph Brown, of Glasgow, was chosen Moderator. The Sacramental Wine case, and other points which were expected to take up much time of the Synod, and evoke much general interest, were referred to Committees. The Disestablishment question occasioned a long and keen discussion, but eventually, the following motion, intended chiefly to satisfy the conscientious scruples of some brethren in the negotiating Churches, was adopted, 'The Synod declare that there is nothing in the statement issued by the Committee on dis-Establishment (the famous *Manifesto*), to be understood as in any way superseding the views of the Synod, as expressed in the articles of agreement.' A petition to Parliament anent Disestablishment, was also forwarded to Mr. Miall for presentation.

From the report on the statistics, submitted to the United Presbyterian Synod, it appears that the number of congregations on the roll in 1871 was 608, and 611 in 1872, showing an increase of three congregations during the year. Five new congregations had, however, been erected in the past year, and two had left the denomination. The number of members in full communion with the Church in 1871 was 181,426, and in 1872, there were 182,810, indicating an increase of 1303. The amount of congregational income for 1872 was £244,847 1s. 1d., which gave an average income to each congregation of upwards of £400 14s. 8d, and exceeded the amount reported in 1871 by £16,116 16s. 4d. To this income for congregational purposes, there is to be added the amount contributed for missionary and benevolent purposes, which is returned in the schedules for 1872 as £69,897 12s. 7d., and gives an average to each congregation of £114 7s. 11d. This missionary and benevolent income for the year 1872 exceeds that of 1871 by \$1,806 4s. 8d., and that of the year 1870 by £1,152 1s. 6d, and is consequently the largest amount which has ever been returned in the annual statistics of the Church under the head of congregational income for missionary and benevolent purposes. Taking these together, the total amount of congregational

income returned in the schedules for 1872 as collected in that year is £314-7-44 13s. 8d., which gives an average income to each congregation for all purposes, of £515 2s. 7d., and exceeds the amount reported as the aggregate congregational income of the year 1871, by £17,823 1s. The full amount of congregational payments to ministers for stipend and incidental expenses in the year 1871 had been £117,833 17s. 4d., showing an increase on the total payments of the previous year of £2,935, or very nearly £3000, which had been the average rate of increase during the preceding twelve years."

#### GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

The Assembly met on the 22nd of May, Dr. Gillan was elected Moderator. Many deputations were received, among others one from Canada consisting of Principal Snodgrass who gave a sketch of union negotiations here. The item of business which excited most interest was the case of Dr. Wallace; by a large majority the complaint was dismissed, and the Presbytery of Edinburgh instructed to afford Dr. Wallace an opportunity of retracting or denying the alleged heretical statements made by him.

#### SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

This Synod met in Edinburgh on the 5th of May. Dr. Gould, of Edinburgh was elected Moderator. The reports showed an increase in contribution for a diminution in members, owing to the secession of a congregation to the establishment. The *Presbyterian* says:—

With regard to the Union, the report given in to the Reformed Presbyterian Synod had running through it a strain of disappointment, and even of depression. The Mutual Scheme was approved of as a step toward union, but not finally passed into an act. The Negotiating Committee was discharged, but another was appointed in its room to watch over the interests of the Church in the view of relative questions emerging in the future. And a strong hope was expressed that the consummation so earnestly sought for might even yet be, ere very long, achieved. In the division which followed, 57 voted in the majority and 6 in the minority. Four declined to vote, but as it is understood that their objection was that the report did not go far enough, we may fairly add them to the 57, making those in favor of Union 61. Here, then, we have a very decided indication of the mind of the Reformed Presbyterian Church. They are with us in the proportion of 10 to 1. It is clear, however, that it is not the intention of this Church to rest on its oars at this stage. It seems not in the least unlikely that we shall hear by and by of negotiations being resumed between it and the United Presbyterian Church; and although, in our judgment, the former is nearer of kin to us, yet in the circumstances we cannot complain if it turn from our distracted house to that of friendlier though more distant relations.

GENERAL ASSEMBLY OF IRISH PRESBYTERIAN CHURCH.—This Assembly met at Belfast, on the 2nd. June. Rev. W. Johnston, Moderator for last year, was re-elected. The Report on the State of Religion referred to the growing interest evinced in Evangelistic services, and recommended that arrangements should be made by Presbyteries for holding such meetings throughout the church. Several other practical recommendations were made by the Committee. The Sustentation Fund has made healthy progress throughout the year, the amount raised for last year being £25,639 7s. 11d. The Mission Reports were all of an encouraging nature. A very lively discussion took place on the subject of instrumental music.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE  
ESTABLISHED CHURCH OF SCOTLAND.

The Synod met in St. Andrew's Church, Montreal, on Tuesday evening, the 3rd June, at half past 7 o'clock. After sermon by Dr. Hogg, of Guelph, the retiring Moderator, the Rev. Jas. Patterson, of Hemmingford, was elected to the chair. Deputations were received from the various sister Churches in the Dominion. When the report of the Union Committee came up there was much discussion, especially in regard to the disposal of the Temporalities Fund, as in our own Church, the basis of Union and other resolutions are sent down to Presbyteries, Sessions, &c. The Committee on Christian Life and Work reported somewhat discouragingly, showing, however, in its very truthfulness evidence of good effected. The finance of Queen's University were reported to be in no very flourishing condition. The report of the Juvenile Mission to India was one of much interest as the only mission scheme of the church. Synod adjourned on the afternoon of Wednesday, the 11th to meet in Ottawa on the first Tuesday in June, 1874.

GENERAL ASSEMBLIES OF THE PRESBYTERIAN CHURCHES OF AMERICA.

The General Assembly of the American Presbyterian Church, North, met in Baltimore on the 15th of May. On the same day the Southern General Assembly met at Little Rock, Arkansas.

SYNODS IN LOWER PROVINCES.—The Synod of the Presbyterian Church of the Lower Provinces in Session at Truro, and that of the Church of Scotland at Picton—while we are going to press, the Synods are full in Session.

## Home Ecclesiastical Intelligence.

MARKHAM.—The Rev. D. M. McIntosh has been ordained and inducted into the pastoral charge of *Markham*.

CHALMERS' CHURCH, MONTREAL.—Chalmers' Church, Montreal, was opened for public worship on the 15th ult. The Rev. Dr. Duryea, of New York, preached in the morning and evening, and the pastor of the Church, Rev. J. Jones, delivered an address in the afternoon. The church, which is situated on Main Street a little above Sherbrooke Street, is of stone, neat and commodious. The attendance was good and the services interesting.

PAISLEY.—The foundation stone of a new church at Paisley was laid on the 24th. Besides the Pastor, the Rev. J. Straith, Messrs. Tolmie, of Southampton, and Cochrane, of Brantford, took part in the services.

REV. W. TAYLOR, D. D.—The Rev. Dr. Taylor has recently completed the 40th year of his pastorate in Montreal. As a testimonial of the continued respect and affection in which he is held, he was presented with \$1000. We trust Dr. Taylor may be still long preserved and blessed in the ministry of the gospel.

MANITOBA.—Messrs. Black, accompanied by Mr. Nisbet, intend leaving on the 1st for Red River, whence Mr. & Mrs. Nisbet will proceed to the Saskatchewan. Messrs. Cochrane and Ure will shortly follow, in accordance with the commission entrusted to them by the General Assembly. Professor Bryce will also shortly return.

SASKATCHEWAN MISSION.—The following sums have been received by the Rev. James Nisbet for the Saskatchewan Mission :—

Belleville, a friend .....	\$5 00	
“ “ .....	2 50	
“ Boys at the “Home” .....	0 16	
		<hr/>
		7 66
Durham S. S. (for bell).....		2 00
Erskine Church, Montreal .....		
Per Rev. J. M. Gibson (for bell).....		3 00
Cote Street Church, Montreal, Dorcas Society...		
Cash Balance of Donations .....		5 80
Oakville, Mrs. E. ....		4 00

Special thanks are due to George Dawson, Esq., of Toronto Gore, for the trouble he has taken in procuring an excellent bell for the mission. The contributions for that object that have been received by Mr. Nisbet, after paying freight to the mission settlement, will be devoted to school purposes.

ASSEMBLY FUND.—The Finance Committee will, in accordance with instructions of the Assembly, apportion to each Presbytery the share of the Assembly Fund which it should equitably defray; and the Presbyteries will apportion the amount among the congregations. The matter will be attended to as soon as possible. In the meantime, Presbyteries meeting might appoint Committees to apportion the amount as soon as the Finance Committee can make out an estimate of the amount required.

### SYNOD OF HAMILTON:

The Synod of Hamilton met on Tuesday, the 6th day of May, within Zion Church, Brantford, and was opened with a sermon from the retiring Moderator, Rev. S. C. Fraser, M.A., of Thorold, from Paul's Epistle to the Colossians, chap. i. v. 28. The Clerk thereafter read the roll of Ministers and Elders, and the attendance marked.

The Rev. Mr. Middlemiss, of Elora, was elected, Moderator for the ensuing year. A cordial vote of thanks was tendered the retiring Moderator for his conduct in the chair, and the sermon preached at the opening of Synod.

Committees were afterwards appointed to examine the records of Presbytery, and also to prepare the business of the Synod.

The report of the Synod's Committee on the State of Religion within the bounds was given in by Mr. Lowry, Convener of the Committee. The report stated that on account of the small number of members present at the meeting called last November by the Convener, nothing had been done, save asking the Presbyteries to report to the convener, and that only two of the Presbyteries within the bounds had reported, namely—Paris and Durham. Mr. Lowry read the reports of these Presbyteries in the hearing of the Synod. The report was received.

The Clerk read a letter from the Rev. John Scott, of London, Convener of the Assembly's Committee on the State of Religion, asking the Synod to prepare a report on the state of religion within the bounds (based on the reports sent from congregations to the Synod) in order that the Assembly's report may be prepared. Messrs. Ball, Fraser and Burson were appointed a Committee to prepare said report and submit the same at the afternoon *sederunt* of the Synod.

A memorial from the Presbytery of Bruce was read, asking the Synod to transmit the same to the ensuing General Assembly, with the request that said Presbytery of Bruce be attached to the Synod of Hamilton, believing, as they did, that it was the intention of the General Assembly at last meeting that it should be so attached. The Synod unanimously agreed to transmit the memorial to the ensuing meeting of the General Assembly.

The Rev. James Nisbet, of the Saskatchewan Mission, being present, was

invited to a seat on the platform, and subsequently addressed the Synod in regard to his mission, and its claims upon the liberality of the Church.

On motion made and seconded, the thanks of the Synod were tendered Mr. Nisbet for his address.

The Synod proceeded to consider an Overture from certain members of Synod, on the subject of special and continuous religious services. The Overture having been read, Messrs. McTavish, Grant and McMullen were heard in its support. It was thereafter moved by Mr. McTavish, seconded by Mr. Grant, of Ingersoll, and agreed, that the Synod approve of the object contemplated in the Overture, and appoint a committee consisting of the Synod's Committee on the State of Religion (to be hereafter named) to receive applications from congregations within the bounds desiring such special services, and also to correspond and arrange with Ministers who may be willing to give their aid on such occasions.

The Synod agreed to hold its next meeting in Guelph, and within the 1st Presbyterian Church there (Mr. Torrance's), on the first Tuesday of May, 1874, at half-past seven, p.m.

The committee appointed to examine the records of the Presbyteries of Hamilton, Guelph and Durham gave in their reports, and the records were attested by the Moderator in the usual form.

Mr. McMullen, Convener of the Synod's Committee on Sabbath Observance, gave in a verbal report as to what had been accomplished during the year, and recommended the Synod to request the General Assembly to ask the co-operation of the American Churches in suspending all Sabbath traffic along the lines of their various railways.

On motion of Dr. Barrie, seconded by Mr. Smellie, the report was received, and the thanks of the Synod tendered the Committee, and that the Committee be re-appointed, with instructions to take such action as they may consider necessary to serve the object of their appointment.

In regard to the recommendation of the Committee that the co-operation of the American Churches be sought to put a stop to Sabbath traffic on the railways, the Synod cordially agree to adopt the recommendations, and bring it under the notice of the General Assembly.

The Committee appointed to audit the Treasurer's accounts reported that the books and papers were correct, and that there was a balance in hand of \$164.79. Further, that the Treasurer (James Walker, Esq.) had liberally allowed 6 per cent interest on outstanding balances.

The report was received, and thanks of the Synod given Mr. Walker.

The Synod instructed the clerk to prepare the minutes for printing, and have 500 copies published for the use of members of Synod.

The report of the Committee appointed to prepare a Synodical Report on the State of Religion, presented said report through Mr. Fraser, in the absence of Mr. W. S. Ball, the Convener. On motion, the report was received and adopted, and the clerk instructed to transmit the same to the Rev. John Scott, of London, Convener of the Assembly's Committee on the State of Religion.

The Moderator appointed the following as the Synod's Committee on the State of Religion for the ensuing year:—Mr. Lowry, Convener; Messrs. McTavish, Farries, Middlemiss, L. Cameron, A. B. Simpson, Murray and Blain, Ministers; and Messrs. Sutherland, Cowan, and T. McCrae, Elders.

On motion of Mr. S. C. Fraser, seconded by Mr. McMullen, the thanks of the Synod were tendered the Minister and office-bearers of Zion Church for the use of the building; to the Committee of Arrangements for their services; and to the families in the churches that had so kindly entertained the members of Synod.

The Moderator then engaged in prayer, and after a psalm had been sung, pronounced the Synod adjourned, to meet in the First Church, Guelph, on the first Tuesday of May, 1874, at half-past seven, p.m., and closed the *sedesunt* with the benediction.

WILLIAM COCHRANE, Synod Clerk.

**PRESBYTERY OF SIMCOE.**—This Presbytery met in the Barrie Presbyterian Church on the 6th May last. The remit anent the status of retired ministers was adopted with a slight change.

Mr. W. McConnell was appointed to moderate in a call for the Congregations of Cookstown, &c., when required. Mr. M. Fraser handed in his resignation of the convener'ship of the Presbytery's Home Mission Committee, and it was ordered to lie on the table till next meeting. A Committee, consisting of the clerk, (Convener), the Moderator, and Messrs. R. Rodgers and J. Ferguson was appointed to prepare a plan for the better arrangement and supervision of the H. M. Field. The Guthrie Church congregation, having paid up the arrears due to Mr. M. Fraser, the Presbytery expressed their great satisfaction thereat. An application from Adjala for the supply of ordinances was favorably received, and Mr. D. B. Cameron appointed to visit the field. A request from the Owen Sound Presbytery to take charge of the Parry Sound Mission was favorably entertained, and the requisite steps for its transference were agreed to. Mr. John Marples was appointed missionary to Mu koka. An overture anent missionary work from Mr. Rodgers was transmitted to the General Assembly. A Committee, consisting of Messrs. R. Moodie, convener, T. McKee and the Clerk, Ministers, and Messrs. S. Fraser, A. McNab, and J. Brown, elders, were appointed to procure the Word of God, with the Psalms and Paraphrases, at a cheap rate from the National Bible Society of Scotland. With the consent of Mr. R. Rodgers, Nottawa congregation and Duntroon mission were united together for six months. The resignation of the clerk laid on the table at last meeting was accepted, to take effect from the 5th August next. Messrs. W. Fraser and M. Fraser, Ministers, and Mr. A. McNab, Elder, were appointed to prepare a deliverance anent the said resignation. Mr. R. Moodie was unanimously appointed clerk of Presbytery. It was agreed to assess the congregations at the rate of six cents per member for the past arrears, and the current expenses of the Synod and Presbytery Funds. Messrs. R. Rodgers, convener, R. Moodie and M. Fraser, Ministers, and Mr. A. McNab, Elder, were appointed a Committee to arrange for the holding of a Sabbath School Convention during the current year.

JOHN GRAY, PRES. CLERK.

## Obituary Notices.

### THE LATE REVD. ANDREW McLEAN, WEST PUSLINCH.

The brief sentences "he lived" and "he died" constitute the historic summary given in the Bible of many of the ancient worthies. In some respects it may be said to be the most suggestive record that could be made.

The brevity of human life, the vanity of earthly glory and renown; the present and the future life, with their relations to each other, and many other topics of serious import are suggested by it.

Our ecclesiastical records can contain little more. They record the licensure, the ordination, and then the death of a Minister of the Gospel. Imagination, personal acquaintance, faith in God's Word, and hope resting upon the finished work of Christ may supply the detail. The subject of this obituary was born in the neighborhood of Inverness in the year 1820. His parents were in humble life, but respectable, and represent a class from among whom the Church has drawn many of her most able, laborious, and successful Ministers, and the State many of her best and most active citizens. Mr. McLean spent some time teaching in different parts of Scotland, and succeeded in making many life-long friends from among his

pupils. He studied in the University of Edinburgh, and after completing the course in the Arts department, studied Theology in the Free Church College.

He had the privilege of having for teachers such men as Dr. Duncan, Dr. Cunningham, Dr. Bannerman, Dr. Black, Dr. Buchanan, all of whom have gone to their rest. By fellow students as well as by the Professors, Mr. McLean was regarded as a very close, conscientious student during all his course.

The congregation of West Puslinch had made several attempts to secure a Minister, but all failed, and the people became very much discouraged. The Presbytery of Hamilton found it necessary to send a deputation to encourage them. The late Revd. Mr. McAulay, of Nassagawaya, and the Revd. Mr. McLean, of Naim, were appointed and by their earnest and wise counsel succeeded in getting the people first to commit their cause to God in prayer, and then to try again to obtain the regular preaching of the Gospel among them. Another call was addressed to a Minister, who, for some reason not known, declined it.

The late deservedly loved and highly esteemed minister of Knox Church, Galt, the Revd. John Bayne, D.D., was at this time going on a visit to Scotland. Trusting to his shrewdness and deep interest in the matter, they entrusted him with the selection of a Minister for them. The Revd. Dr. John Bonar, Convener of the Colonial Committee of the Free Church, recommended Mr. McLean, newly licensed, to Dr. Bayne. Mr. McLean accompanied Dr. Bayne to Canada, and was, in the year 1857, ordained Pastor of the congregation of West Puslinch. The friendship thus commenced continued uninterrupted to the end. Frequent exchanges in ministerial labors, and frequent intercourse helped to maintain this intimacy, till death separated. During the vacancy of Knox Church, Galt, after the death of Dr. Bayne, as a mark of respect to Mr. McLean, and as an acknowledgement of the respect Dr. Bayne entertained for him, he was appointed Moderator of that session. Dr. Bayne was on the eve of going to West Puslinch to assist Mr. McLean in special services the day he died. Mr. McLean married a sister of the Rev. James Cameron, the present Pastor and highly esteemed Minister of the congregation at Chatsworth. To show his sincere and deep respect for Dr. Bayne, he named his eldest son after him. For sixteen years he labored, amid many trials and discouragements, with zeal and devotion in the congregation of West Puslinch. Though not much known to the Church at large, yet those most familiar with him, and those who had the opportunity of assisting at communion, learned to know his worth and the appreciation of the best of his flock for his piety and personal gifts. He possessed a fine clear mind. He was acute in discrimination, and logical in his discourses. He was unassuming, pious and substantial. He was to the last a hard student of the Bible, deeply attached to his flock, and very solicitous for the eternal welfare of each of them. He had an intense abhorrence of everything dishonest, false and hypocritical. During the later years of his life, he became nervous and despondent, and looked at the dark side of things. This often led him to shrink from fellowship with those whom he suspected, although in many instances there was no ground for his suspicion. For years back his health had been failing. In the spring of the present year, his trouble increased, and after a few weeks suffering, he breathed his last on the 20th day of April, 1873. His funeral was largely attended by Ministers from his own and other Presbyteries, and by the people of Puslinch. His widow and her sons now

share the deep sympathy of the congregation, of the ministerial brethren of her late husband, and of many others who hold her in high esteem. May the husband of the widow, and the father of the fatherless watch over her and hers, and make all things to work together for her good. "Blessed are the dead who die in the Lord."

### THE LATE MURDO McMILLAN.

The subject of this notice was born in the Isle of Skye, Scotland, in the year 1800. At the early age of 14 years, he publicly professed his faith in the Lord, Jesus Christ, and having put his hand to the plough, he never looked back, but followed the Lord with a steadfast heart. By a more than ordinary application to the means of grace and the continual exercise of a living faith in the great Saviour of sinners, he gained a high influence among his fellow men, and a more than ordinary reputation for true godliness of life. The religious principles he enjoyed in his youth he ever highly valued, and by the blessing of the Holy Spirit, he was enabled, in early life, to consecrate himself to the service of God. In the year 1818 he was appointed by the Gaelic School Society to teach one of their schools in a remote and dark district in the Highlands, where he was the means of doing much good among the people, not only by the example of a pure and holy life, but by reading and expounding unto them the Word of God, and exhorting them to flee from the wrath to come while the gates of mercy were still open. In this capacity he officiated for several years. He emigrated to Canada in the year 1831. After arriving in this land he spent some time in examining different localities, but ultimately he settled in the Township of Kenyon, in the County of Glengarry. No sooner had he chosen his place of abode than he lifted up a banner for the truth, and gathered around him a little, but a select band, which formed the nucleus of the now flourishing congregation of Kenyon. He was ordained an Elder of the Church of Scotland; during the ministry of the late godly Mr. Clerk, and, along with a small number of his brethren, he witnessed a good confession for the spiritual independence of the Church of Christ, by joining the ranks of those who saw it to be their duty to abandon the walls, not the true principles of the Church of Scotland, at the period of the ever memorable disruption in the year 1843-4 in Canada. And, ever since he was not negligent of the talents which his Lord had committed to him, but he improved them as a servant of Christ, and a man of God. From the singular amiability and genialty of his disposition, the consistency of his conduct in all the relations of life, and his faithfulness to duty, and firmness in defence of truth, combined as these were with an unostentatious and modest bearing, Mr. McMillan received the respect and love of all with whom he came in contact. Naturally of a sound constitution, and temperate and orderly in all his habits, he arrived at the good age of 73 years. Death came to him through mere natural decay without any active disease. He looked upon death as a messenger of peace, calling him home into the joys of his Lord. His last accents on earth were extolling the glories of redeeming love and excellency of free grace. After he served his generation, he fell asleep in Jesus, on the 18th day of February, 1873. His end was peace.

McL.

## PROTESTANTISM IN MEXICO.

No country in the world, not even excepting Spain and Italy, has been the victim of so corrupt, degenerating and superstitious a form of Roman Catholicism as Mexico has had for generations to endure. It is gratifying to learn from a late number of the *New York Evangelist* that there are signs of improvement in this respect. The fetters with which the clergy have hitherto been able to hold the minds of the people are being shaken off, and strenuous efforts are being made by Protestant denominations in the United States to establish missions in every part of the country. Churches are erected in many places along the frontier, and the movement has been carried as far as the city of Mexico itself, where there is a decided revolution in progress against prelatical influence. According to the *Evangelist*, the leading feature of the movement at the present time is its spontaneous character. In many of the cities and smaller towns the people have, of their own accord, formed societies for worship, adopting some simple form of service, and appointing the more intelligent and mature of their own number to preach and exhort. Probably the most remarkable instance is that at Cos, where a Church which never until now has had an ordained minister, has grown to a membership of 170; and has built, with the help of Dr. Prevost (now of Philadelphia) and others, a neat church edifice. Laymen have been chosen to administer the rite of Baptism and the Lord's Supper. But around Cos, as in and around the city of Mexico, many small conventicles have been formed for worship, and converts have been baptized.

The missionary work appears to be passing into denominational forms, owing partly to the disputes among the Mexicans themselves over the question of prelaticism, and partly to the work being carried on by different Protestant denominations, including Presbyterians, Methodists and Episcopalians. This does not seem to be a matter much to be regretted at present, as it will likely lead to increased vigor in the prosecution of the work. Besides it is of vastly greater consequence to have the gospel preached in some form, than to have it proclaimed according to the views of any particular church. It is expected, therefore, that the various denominations will aid each other in the good work rather than throw obstacles in each other's way, as there is ample room for all.

In order to understand what kind of a field Mexico is for missionary labor and how much it stands in need of it, we have only to refer to the following description of the Mexican Church, which owned a short time ago, one-third of all the real property in the country :

"The Mexican Church, as a Church, fills no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice. It knows no mercy, and no emotion of charity ever nerves the stony heart of the priesthood, which, with an avarice that has no limit, filches the last penny from the diseased and dying beggar; plunders the widow and orphans of their substance as well as their virtue; and casts such a horoscope of horrors around the death-bed of the dying millionaire, that the poor superstitious wretch is glad to purchase a chance for the safety of his soul by making the Church the heir of his treasures. Public worship is a *habit*. People could not properly enjoy the cock-pit and bull-ring on Sunday afternoon without this prior preparation. The building is not large enough to hold the devotees, who during the celebration of mass, kneel therefore even on the pavement in front, and with outstretched arms and audible groans, sighs and beating of

the breast, adore the wafer which, though unseen by those without, is known to be elevated for their worship by the ringing of the bell, when every head is bowed to the earth, tears and sobs often burst from the eyes and hearts, the lustral water is sprinkled over the expectant and penitent crowd, and who now may, with tranquil hearts and a clear conscience, enjoy the remaining amusements of the Sabbath. Few reach the scene of these devotions more speedily than the good padre, whose rich vestments are quickly thrown off in the sacristy, and who is apt to be skilful at cards, a good judge of game-cocks, and nimble in the fandango."

It may be a long time before Mexico becomes evangelized to any great extent, but before that comes to pass much good will have been accomplished by the conflict of opinions and the introduction of a sounder morality. With reference to the expected results of these attempts to spread Protestant principles in that unhappy country, we cannot do better than quote the words of one engaged in the work.

"Of course the Papacy is on the alert. For every Protestant missionary of whatever name that is sent into Mexico the Pope will send ten. Let him do it. Not trusting to the soft and indolent native priests to cope with intelligent missionaries, he will select his keenest Jesuits for the contest. Let him do so. Anything but the old stagnation. With all these conflicts of opinion, Mexico must at least awake out of the slumber that for three centuries has lain upon her.

"Where we open schools, the priests will do the same. If we publish books and newspapers, they will follow the example. Seeing that our missionaries lead moral and exemplary lives and "teach men so," they will have to crawl out of the filth in which they have so long lived, and at least put on the appearance of decency. They will be obliged to preach and discuss; they will have to show some pity for the poor, and some regard for the general welfare of society. Whatever our missionaries do in these respects, the priests will be sure to do "with their enchantments."

### MONEYS RECEIVED UP TO 20th JUNE, 1873.

ASSEMBLY FUND.		Mosa .....	30 00
Elora, Chalmers' Church.....	\$8 00	Botany, additional.....	2 50
Widder .....	7 31	Ivy Town Line .....	7 00
English Settlement .....	5 25	Elora, Chalmers' Church.....	65 00
Williamstown .....	1 25	Florence and Dawn .....	36 00
		Simcoe .....	8 00
FOREIGN MISSIONS.		Mount Forest S. School .....	14 00
Eckfrid .....	\$10 60	East Normanby Station .....	3 50
Member of Biddulph Cong. ....	5 00	Friend, Michigan, U. S. ....	6 00
Ivy town line .....	4 00	Ekfrid .....	31 35
Florence and Dawn.....	10 00	Smith's Falls.....	50 00
Rev. Jas. Cairns, Sask'n.....	2 00		
Friend, Michigan, U.S. ....	6 00	KNOX COLLEGE ORDINARY FUND.	
Peterboro', Sask'n.....	25 00	Boston Church ..	\$15 70
Prescott .....	15 00	Milton, Knox Church .	7 63
Smith's Falls.....	50 00	Simcoe.....	8 00
HOME MISSION.		FOR SCHEMES OF CHURCH.	
Proof Line.....	\$2 50	Westwood.....	\$11 40
Duff's Church .....	10 75		

## KNOX COLLEGE, NEW BUILDING.

Mrs. Mathers, Toronto	\$500 00
Mr. W. Hicks, Mitchell	25 00
A. Mitchell, Jr.	10 00
G. Awty	5 00
J. Thom	5 00
Friend	3 00
D. McPhail	1 00
Mrs. Levi	5 00
S. Kingsburgh, Ayr	10 00
R. Davidson	11 00
Thos. Edgar	10 00
G. Black	10 00
Anthony Marshal	5 00
Thos. Clarke	2 00
S. Cochrane	1 00
C. Baird, Guelph	25 00
S. P. Petrie	5 00
J. Risk	10 00
J. Webster	5 00
Dr. Imurray, Toronto	50 00
Warren Rock, London	25 00
J. H. Fraser	20 00
Sheriff Glass	5 00
R. N. Currie	5 00
George Gray	5 00
Friend, Toronto	50 00

Hon. John McMurrich on acc't	
Toronto	\$400.00
Friend, Fergus	10 00
Dr. Dickson, Kingston	100 00
J. Hunter, Mount Pleasant	5 00
Dr. Greenlees, Toronto	10 00

## KANKAKEE MISSION.

Ivy Town Line	\$4 00
Mara	7 50

## WIDOWS' FUND.

Elora, Chalmers' Church	\$3 00
Widder	5 92
Elora, Chalmers' Church, A. & I. M. Fund	10 00
With rates from late Rev. Andrew McLean, \$40; Rev. J. Gault, Rev. J. J. A. Proudfoot, D.D., \$24; Rev. D. H. McVicar, LL. D., Rev. D. Davidson; Rev. D. Waters, LL. D., \$16; Rev. H. J. McDiarmid.	

## FRENCH EVANGELIZATION.

Mosa	\$9 85
Hespeler	6 30
Mono Centre	1 40

## RECEIVED BY WARDEN KING, MONTREAL.

## COLLEGE BUILDING FUND.

John Stirling	\$200 00
J. C. Holden	50 00
David Morrice	200 00
J. A. Ogilvie	20 00
David McFarlane	200 00
Wm. Young	33 00
Jas. G. Ross, Quebec	1000 00
Wm. Fraser	10 00
James Moodie	50 00
A. Cheslie	100 00
J. M. Kirk	33 34
Hugh Watson	66 66
Edward McKay	666 67

A. Mutchmor	33 33
Alex. Walker	100 00

## ORDINARY REVENUE.

Chalmer's Church, Quebec	\$126 00
--------------------------	----------

## BURSARY FUND.

Warden King	133 00
-------------	--------

## SCHOLARSHIP FUND.

Joseph McKay	50 00
--------------	-------

## RECEIPTS FOR RECORD UP TO 22nd JUNE, 1873.

J. C., Athol, J. A., Almira, Ill., Mrs. G. E., Oakville, \$2; S. P., Montreal, \$5 60; J. L., J. W. H., Galt, \$6 25; D. W., Woodstock, G. H., Bandon, \$3; Rev. Dr. P., London, \$1 80; J. C., Albion, Mrs. H. P., Vandecar, J. T. E., W. C., W. S., J. A., W. C., Milton, J. S., Simcoe, \$6; A. F. P., Eastwood, D. C., Eagle, A. McC., Aldboro', Miss B., Brighton, \$2 40; Mrs. F., Colborne, J. C., Roslin, \$2 50; J. T., Woodbridge, J. K., West Woolwich, \$2 10; J. K., Paisley, W. K., Kemptville, D. McC., Alexandria, \$3 00; W. M., Seaforth, T. M., Toronto, J. T., T. H. Rugby, A. McK., M. J., Atherley, R. C., Ashley, \$2 50.