

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

2X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE  
HOME & FOREIGN RECORD  
OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 6.

JUNE, 1873.

Vol. XII.

**CONTENTS :**

Psalm xviii.....	161	Presbytery of London.....	179
The Philosophy of Church Extension.....	162	"    Stratford.....	179
United Presbyterian Missions.....	166	"    Owen Sound.....	179
Irish Presbyterian Missions.....	168	"    Simcoe.....	180
GENERAL RELIGIOUS INTELLIGENCE	169	COMMUNICATIONS.	
HOME ECCLESIASTICAL INTELLIGENCE	172	Letter from Rev. J. Nisbet.....	180
Synod of Toronto.....	173	The late Mr. John Crichton.....	181
"    Montreal.....	176	The late Rev. A. T. Holmes.....	183
"    London.....	178	The late Mr. W. R. Sutherland.....	187
PROCEEDINGS OF PRESBYTERIES.		The late Mr. Robert Smith.....	188
Presbytery of Brockville.....	179	Moneys Received .....	189
"    Paris.....	179	Moneys Received by Mr. W. King.....	192
		Receipts for Record .....	192

**PSALM XVIII.**

No change of times shall ever shock  
My firm affection, Lord, to Thee ;  
For Thou hast always been a rock,  
A fortress and defence to me.  
Thou my deliverer art, my God,  
My trust is in Thy sovereign power,  
Thou art my shield from foes abroad,  
At home my safeguard and my tower.

To God I made my mournful prayer,  
To God addressed my humble moan,  
Who graciously inclined His ear,  
And heard me from His holy throne.  
For God's designs shall still succeed,  
His Word will bear the utmost test,  
He's a strong shield to all that need,  
And on His sure protection rest.

Who then deserves to be adored,  
But God, on whom my hopes depend,  
For who, except the mighty Lord,  
Can with resistless power defend ?  
Let the eternal Lord be praised,  
The Rock on whose defence I rest,  
O'er highest heavens His name be raised,  
Who me with His salvation blessed.

—MATTHEW HENRY, Comp'

## THE PHILOSOPHY OF CHURCH EXTENSION.

Among some of the lower types of animal life we find what are called *gemmiparous* and *fissiparous* re-production. *Gemmiparous* re-production is that which multiplies the animal by the development not of an egg or embryo, but of a bud upon the surface of the parent. The bud remains united by its base to the parent stem for a shorter or longer period, and gradually attains perfection. The re-production called *fissiparous*, takes place not by buds but by divisions. A well known naturalist thus briefly describes the process: "A cleft or fissure at some point of the body takes place, very slight at first, but constantly increasing in depth, so as to become a deep furrow, like that observed in the yolk, at the beginning of embryonic development; at the same time the contained organs are divided and become double, and thus two individuals are formed of one, so similar to each other that it is impossible to say which is the parent and which is the offspring." What is true of these lower forms of life is also true of the highest created form of spiritual life, the Church of God.

The same phenomena are observable in the plant world. A single vegetable cell floats in the water, or lies upon the surface of marshy ground. By subdivision it adds cell to cell until the single one is lost in the long line of its descendants. These again multiply in another direction, until the line itself is lost and a great expanse is covered with the product of the single cell. So the Churches of the world have grown from the little company that followed Jesus of Nazareth, the Church's King and Head. The little one has become a thousand, the small one a strong nation.

There was a time when progress was made principally by simple evangelization. The apostles went with the seed of the kingdom, which is the Word of God, and sowed it broadcast in the great centres of population, Antioch, Ephesus, Philippi, Corinth and Rome. This was the formation of the original cells. It was by division that the Churches were multiplied; centralization, so much to be desired, in some respects, at a time when mutual support and sympathy were most needed, would have been the death of the infant cause. A single persecution might have swept it away. The scattering, not only of teachers and officers, but of private members of the Church, was a division for the sake of multiplication. In many a house, far from the place where the Word by the apostle first brought quickening to the heathen city, in rural seclusions and neighboring towns and villages, twos and threes cut off from the central fold became large flocks, well worthy of a shepherd's care. In heathen lands we must still evangelize, or sow the Word in order to extend the bounds of the Redeemer's kingdom; and that same Word of which God's sons and daughters are begotten, must also be the means for up-building the Church wherever it is planted. But the Church itself which has received the engrafted Word that is able to save the soul, in which the Word lives and energizes, that Church by itself must carry on its own extension. There is life, if it be a true Church, not only in its head or Minister, in its arms or Elders and other office-bearers, but in every part. Take a fresh water polype and divide it into as many unmangled pieces as you may, each one of these will become a perfect animal. Such has been the experience of the Church in all ages of its history, and in every land. Especially is it true of a new country such as this in which our Church is placed.

Our Church members do not understand or appreciate this truth. A destitute region in a city forces itself upon the notice of a Christian congregation or community. It is decided that something should be done for the

extension of true religion there. Money is subscribed, a suitable man looked out, and a Committee appointed to take the oversight of the district till it can help itself. This is very good so far as it goes, but it does not go far enough. Viewed from the stand point of the congregation that begins the work, this is neither *gemmiparous* nor *fissiparous* reproduction. It is one of two things; the nursing of a chance germ that happens to lie in that region, or the endeavour by the preaching of the Word to create such a germ. Now no amount of faith in the Word of God ordinarily justifies in neglecting the use of means. If I plant an exotic in the rough soil of my garden, it is possible that it may flourish owing to favorable circumstances of sunshine and rain. But if I bring about its roots much of its native soil, I need not fear for its growth. So, with the truth we carry into a desert neighborhood, it becomes us, where possible, to carry, some of the soil which the heavenly plant has made its own. That soil is the hearts and lives of the true members of the Church.

It is becoming respectable for city Churches, in at least three cities of Ontario and Quebec, to have missions. That it is so, is an exceedingly gratifying sign. The manner in which these missions are treated is not so gratifying. They are frequently patronized, almost invariably indeed. Far be it from us to disparage the liberality of our Church office-bearers and members, or deprive them of the praise which their well-meant and often very efficient services deserve. Would that their spirit were more general in all the cities and towns of our land. But in the work of Christ we must not let well alone. "Here all our gifts imperfect are," is a call towards perfection, as well as a fitting confession that we are unprofitable servants. We are only beginning our education in the work of Church extension. Let the future history of our Canada Presbyterianism show that we are apt scholars.

Has the patron of a Mission Church ever asked himself what right he has to demand that a minister, at least his equal in culture and social standing, should make personal and family sacrifices for a new cause among a humble class of people not yet blessed with the highest type of Christian character, while he stands aloof? His influence, if identified with such a congregation, would be almost as important as the minister's; his means, or that part of them generously set apart for the support of ordinances, the mere excess of which now flows into the poor treasury, would be a most valuable assistance to a struggling cause; he would reproduce his own Christian character over and over again as he never could do in the consolidated worth of which he is a unit. The complaint we hear from most Mission Churches is that men of administrative ability, of Christian gifts and social standing, almost essential for the prosperity of the cause, are wanting. It is frequently impossible to find material of the right quality for the formation of a session as well as men in the management who will devise liberal things.

From the very heart of the population in the midst of which a Mission Church is placed, pious and respectable families wend their way on the Sabbath to distant Churches, passing their humbler brethren on the way, who cannot get rid of the idea that caste is part of modern Presbyterianism, and saddening the heart of the minister, who, with their aid would see his way to a success that now baffles his utmost zeal to attain. Aid and encouragement rendered to such a church in other ways will not atone for want of identification with it in all its interests. To act as assessor with the Session, as teacher in the Sabbath School, or as adviser in finance, is

an insufficient sacrifice. It is often worse than this, a very aggravation of the evil circumstances of the congregation, a standing memorial of ecclesiastical pauperism.

It is a great sacrifice to leave an old and well established congregation, a minister to whom one is attached, a communion of saints in which for many years the highest spiritual joys have been experienced, even a Church edifice that one may have largely contributed to erect or beautify. There can be no doubt that it is a sacrifice. But our religion calls us to sacrifice. It is not a needless or unprofitable act of self-abnegation, but one that the prosperity of the Church urgently demands, and one that will undoubtedly bear great fruit. Not simply will God's kingdom and glory be advanced, but the spiritual good of the agent along with them, for our good and God's glory go together. He who fails to obey the call that sends him forth, even as a private Christian, into a new sphere of labor and influence, may find too late that he has missed the turning point in his own life that leads to highest prosperity. Many congregations that have stored up for themselves all their wealth of Church membership, pulling down their barns and building greater, have found in the end that the very lack of such division as we have indicated leads to divisions of another kind.

The philosophy of Church extension is *fissiparous* re-production, multiplication by division. The division may be very small, but let it be a real division—not of money, of effort, of countenance, but of Church members and office-bearers. When a minister or missionary is asked to go to a new field of labor, let some of those earnest Christians who reside within it or in close proximity to it, cast in their lot with him and with the people he may gather together. When this is the rule we shall have no more weak or unsatisfactory city missions, but every one of them will itself become a parent Church, until Christianity, and our true apostolic form of it, cover every corner of our wide Dominion.

---

## Missionary Intelligence.

---

### FREE CHURCH MISSIONS.

Mr. Moody Stuart has issued an appeal for funds to build a church as a memorial of the 4,000 Protestant martyrs entombed in the year 1420 in the silver mines of Kutteneberg, by Sigismund the perjured Bohemian king.

The students of the new College, Edinburgh, are endeavoring to raise sufficient means for erecting a church and theological institution at Adebajar, in Bithynia, under the care of Pastor Alexander Djezizian.

Dr. and Mrs. Murray Mitchell, so well known in connection with the Calcutta Mission, have returned to Scotland for their health after a long and laborious term of service.

Mr. Tomory, Missionary to the Jews at Galata, reports interesting progress in the work of education. He says:—"Two recent cases are mentioned in the last annual report of the well-known mission in Kishinew, in Bessarabia. Three years ago a girl that was in Miss Henry's class said one day to her,—'I love the Lord Jesus; I would like to hear more about him.' Of course an especial interest was taken in the child, and she visited Miss Henry on the Saturdays, and at other times. She read privately the Bible, and other Christian books. But the remarkable thing was that at that very time her father was an inquirer in Kishinew, and was

baptized there that winter. The longing in the child was surely in answer to prayer. The father came here, and wished to fetch the whole family to Kishinew; but the wife opposed it. We helped him to get away Bertha; a year or two later he got away the boy. The mother is now dead, but the two children are baptized, and well cared for in a Christian boarding-school at Kishinew. Bertha will be about thirteen, and may turn out a promising useful woman. Such cases are calculated to encourage our teachers, and those especially interested in school-work. The new appointed teacher will find on her arrival that she comes to a ready field, and to a popular school. Mr. Leonhardt visits every Saturday among the parents, and feels greatly encouraged in his work."

Encouraging intelligence comes from many of the Free Church Mission Stations on the Continent. The following is a fair sample.

"CANNES.—The generous gift of a place of worship by Admiral and Mrs. Pakenham, has put us in possession of a commodious church, and as the transfer has been completed, it is now the actual property of the Free Church of Scotland. We need not say that the services of Mr. Grant of Ayr, during the winter, have been highly valued. In a recent letter Mr. Grant says:—

"Though many of my hearers have left Cannes, their places are more than filled by new comers. The 'chapelle' is now full on Sabbaths, and half full at the prayer meeting on Thursdays. My congregation wished me to have a forenoon service also; but until the 'chapelle' was really ours, we could not well move in the matter. And at last we thought it better not to disturb the French congregation for the sake of six weeks. But Lord Dalhousie has kindly opened his drawing-room for a service at 11.45. With this and three prayer meetings my hands are full. But it is pleasant to find the people so *greedy* of the word. I am every day more deeply interested with my work here, not only in the public meetings but still more with private conversation with individuals."

The following is an extract from a letter written by a young lady who has been visiting the Zenanas of India:—"The second house we visited was exceedingly interesting to me, there was such a number of nice, pretty young creatures in it. I felt so sorry not to be able to speak to them. Though not rich, they belong to a high caste Brahmin family. Any rich ladies coming to see them, Miss — says, have to make a very low obeisance, and touch the feet of every female member of the family. We shook hands with all the young ones—the older generation deeming the touch of our hands pollution to them, after which they would have needed to wash, before they would feel comfortable in mind or body. As on a previous visit, we found them, on entering, all seated on the floor, to the number of nine—all pupils of Miss —. They were dressed to receive us, and all seemed very glad to see us. Among these nine are the mothers of some of them. All read Bengalee; and two are learning English. Both have made wonderful progress during the year they have been studying it; and by the way they read to us out of their lesson-book, it was evident they quite understood what they read. It was their own request to learn our language, and they seem very fond of it, and anxious to get on. One lady showed me her copy-book, and her English writing she has just begun; and the A's and B's, strokes and turns, she is busy over, are every bit as creditable as those we see at home. All are not equally far on, so they form different divisions; and the daughter of the native pastor of — takes charge of some of the less advanced ones, allowing Miss — to devote herself to those further

on, and more able to profit by her instructions. They all read the Bible, of which they have copies in Bengalee; and Miss — says that, for Hindus, they are not only not opposed, but even favorably inclined, to Christianity — interested in it, anxious to receive instruction, and always glad to see her. This must indeed be encouraging to her in her labors, which she carries on with so much devotion and ability. One old lady—the mother I spoke of before—comes in only to the Bible-reading, and listens very attentively—and has even committed some texts and verses to memory.

Mr. Cooper of Nagpore, reports the baptism of an old woman of sixty and a lad of fifteen, and Dr. Mitchell gives the following statement of P. K. Vishwas, a respectable Hindoo, whom he baptized at Calcutta, shortly before leaving:—

STATEMENT.—“I am an inhabitant of Calcutta. I beg to state that I was trained up in missionary and other schools, during which time I had careful instruction in the Christian religion. But as soon as I entered into business life, I was misled by some bad companions. In the meantime the thought suddenly arose in my mind, ‘What is our life? Whence are we come? Where shall we go? What shall be the result in the end?’ These thoughts led me to recollect different passages of the Bible; and I used to attend Dr. Mitchell, who has carefully explained in various ways the truth of the Christian religion. Also, I had the impression from my school life that there is no other true religion for the obtaining of salvation and eternal happiness. Some time ago I concluded to embrace the Christian religion with my wife and children; but owing to some causes I dared not to confess openly; I thought, the matter (of baptism) is very little, as He knows everything which passes in our hearts, and also because religion is not for show before men, but to worship the almighty and everlasting God, our Father. But now, heartily repenting for my past sins, I desire to be baptized in the name of Jesus Christ our Saviour.

“P. K. VISHWAS.”

### UNITED PRESBYTERIAN MISSIONS.

The prospects of the United Presbyterian Missions in Japan, are exceedingly favorable. Already, the sum of forty-five thousand dollars has been subscribed, and before long, we shall hear of missionaries on their way to this important field of labor.

The following is part of a communication to the *U. P. Missionary Record*, from Mr. Anderson, of Duke Town, Old Calabar:—

“The writer of this is a son of the late King Eyamba. He was baptized in September last. He seems a promising young man, although no great scholar as yet. A little sauciness on the part of several of our young is what he refers to in introducing Peter.

W. A.

“REV. WILLIAM ANDERSON,—Sir, I have went to Aqua last Sunday, of which I meet all of the gentlemen in the house. I therefore open in St. John, ch. iii. v. 16. and Teach them the word of God. After my return I past at Twin Town and collect four man; open the same place, and Teach them, but Sir, I am very sorry to hear this word which I heard in the meeting yesterday, for I wish you with all Blessing not to vex with your people, for they are your Children. You can See in Mattew c. 26. v. 69, how Peter came to denide Christ, but after he come to his sence he was astonish to See what he has done in v. 75.’

“I have went to Aqua not for my own heart sake, but what I read in John 15. vas 16.—I remain yours truly,

JOHN EYAMBA.”

A project is on foot to educate the natives of Jamaica and Old Calabar at some of the theological institutions for coloured men in the United States.

Mr. Traill, missionary at Jeypor, Rajpootana, sends an interesting account of a Brahmin convert. He says, speaking of the convert, Gunga Parshard :—

“From hearing the Gospel, he began to doubt the truth of such teaching; and the more he heard and thought, the more his former ideas got confused. He came to me, therefore, to be my scholar—to get assistance in his search for some solid ground to stand on; he felt that on all sides there were so many difficulties which his own system could not solve. I promised that morning, with the help of God, to give him all the help I could to put him in possession of Divine truth. It was no easy task, as you can see, for his mind was already full. He was sincere, honest, docile, and had some understanding. We had many hard battles to fight between the wisdom of man and God’s way of salvation. He was often startled as he came to look upon man and himself as God sees us. I took him at once to the light of the cross, as it alone can drive away the darkness of the soul and fill it with light; it alone can reveal the true nature and perfections of God and our relation to Him; it alone can throw light on the mystery of our being, and answer the questions which every earnest soul will ask: What am I? Why am I? Whither am I going? In the light of the cross I showed him our lost and undone state, how terrible a thing sin is, and how utterly helpless we are without a Saviour.

“He was filled with delight when he saw the true way to salvation. He was rejoiced to find that his Creator was his loving God and Saviour. When he saw that sin was a reality, and had such far-reaching penalties, such passages as ‘God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life,’ were very precious to him. He often exclaimed, ‘I must tell all I know about this, that they may come into my joy!’ I need not say this change was gradual, and that this progress was not made without many struggles. His old ideas were continually cropping up. This is not strange, for a babe in Christ is not a man in a short time, either in knowledge or perfection.

“He read with me about two hours daily, and what we went over and explained he again revised, and prepared more for next day. He was very anxious for baptism, and in the beginning of December, when his knowledge seemed to justify it, he received it. Since then he has been regularly taught as before.

“Of late he has been going into the city to preach, or to visit the houses of his old friends, to speak to them of Christ. Those who meet him in the bazaar, etc. are of two kinds. Those who despise him and sneer at him for forsaking his religion. Again, there are those who wish to hear what he has found. ‘You,’ they say, ‘were our grūrū, our God, as it were; what have you found to make you forsake your religion and become one of the despised?’ He answers them very well; and as his knowledge and power increases, we expect him to be a most useful worker for Christ. He greatly delights in the work, and he has been accustomed to such work all his life.”

## IRISH PRESBYTERIAN MISSIONS.

Mr. Taylor, Missionary at Borsud reports no fewer than fifty-eight baptisms in the month of March of the present year. Of those baptized forty were adults and eighteen children. He is expecting a still more extensive revival, meanwhile he is busy reading and translating the Confession of Faith and Pilgrim's Progress. The following account of work among the Dheds, a peculiar Indian tribe, is not without interest.

"The Dheds are subdivided into something like clans. Up till now, with one solitary exception, our influence has extended only over one clan. But last week we were able to break fresh ground in a new clan. The work among them is too fresh to be considered anything but tentative as yet, but yet a short account of it will be interesting to our people at home, and give them an idea of one of the ways in which the field opens up. About four weeks ago we had a visit from rather a peculiar-looking man, evidently of very excitable temperament, with a strong dash of self-assurance. He attended our service, and immediately declared his resolution to become a Visvasi, *i.e.*, Believer—the common designation of Christians in this part of the country. He invited Desai and some more of our people to come over and see his village. They went, and found he was a sort of priest, the owner of a little house which he had dedicated to Mata, the favorite goddess of the people, and a man of some influence in his clan. He took the Christians into what may, by courtesy, be called the temple, though it is a wretched hut, consecrated to Mata. He turned the idol out, and bundling up all the symbols and instruments of worship, &c., handed them over to Desai, and declared that henceforth he and the place should be devoted to Christ. He then began to speak very demonstratively, and proceeded to detail a great variety of notions, many of which were anything but Christian. This brought Desai out, who took the opportunity of describing what Christianity and the Gospel required; and the man was rather taken aback. Next Sabbath he returned with his two children, whom he said he wished to leave in our charge to be brought up as 'proper Christians,' and also begged that we would open a school in his village. He offered the said hut, or temple, for a school, or residence for a native teacher, and he would himself guarantee the fees of twenty scholars. Desai visited the village again, and found that the man was preparing to carry out his word, and had engaged the scholars that should attend the school, and as Desai could not stay then, having important work in another direction, at Anund, I sent Girdhee, another of our native teachers, and the only man I can spare. The village glories in the name of Mujkno, and is only seven miles from Borsud; I went to visit it yesterday. There were 22 children in the school, of whom five had already learned to read. You will say learned to read in a week! Yes. To learn to read in Gujarati is a very different thing from the same operation in English. The Alphabet is phonetic and syllabic, and a man or child has only to learn the letters and he is ready, as far as the mere reading is concerned, for any book in the language. The great toil and trouble necessary for English boys in learning how to spell, is entirely saved to Gujarati scholars. The other children were in different stages of forwardness with the alphabet. I had a good audience among the people, and several promised to come to the service here on Sabbath. In all this there may be a good deal of mere excitement, but I hope there is also that which will give us a firm hold upon this clan also."

Mr. Waddell, missionary in Spain, has taken up the schools at Cordova which Mr. Tugwell the Episcopal missionary, was compelled to abandon, so

that the expectations of the Romanists in that quarter have been disappointed.

Mr. Pons, evangelical minister in Verona, describes a funeral, the first Protestant funeral, which he conducted in Roveredo. He says: "To reach the cemetery, it was necessary to cross a great part of the town. Whoever was not in the streets was at the windows, and I could even see persons dressed as invalids looking out to see the new spectacle. Here a husband beckons to his wife, saying: 'Come, he will preach again at the cemetery.' There, a boy calls out to his father: 'Papa, if you wish to hear a prayer in Italian, run quick.' Further on, one exclaimed: 'This pleases me.' Presently two young men came up and asked me respectfully: 'Where are the torches?' Pointing them to the sun, which was just sinking below the horizon, I said: 'That is my torch.'

"Arrived at the graveyard, all that crowd ran round me, eager to hear the Gospel. I read the 11th chapter of St. John and explained the words of the 25th verse:—'I am the resurrection and the life.' My discourse was listened to with the greatest attention and respect. Many of the bystanders were visibly affected, and all seemed hungering and thirsting for the truth. I ended my prayer with the Pater Noster and the benediction. I had scarcely finished when one exclaimed: 'I understand—I have a soul that does not die, a God who loves me, a Saviour who has redeemed me, and will raise me again—enough.' Another added: 'We never heard these things before, and who knows when we shall have the pleasure of hearing them again.' 'This is a beautiful, simple, true, and comforting religion,' said a third. These words were the spontaneous manifestations of a people delighted and moved by the proclamation of this truth. Both the authorities and the population of this town of 12,000 inhabitants, deserve our lively gratitude and thanks."

---

## General Religious Intelligence.

---

"A few years since," says a writer in the *Weekly Review*, "a Japanese of high rank was sent to Europe with sixteen native youths, who were to be educated for their country's service. One of these, a graduate of Oxford, is Mr. Arinori Mori, now Japanese Minister at Washington, U.S. It is gratifying to know that the influence of Mr. Mori is favorable to Christianity. In a work of about 250 pages prepared by him for Japanese readers, he has given a full account of the various religious sects. Although he is very guarded in his language, he presents Christianity in a favorable light, and is anxious to point out the distinction between Protestants and Roman Catholics; and it is gratifying to see he fastens the odium of the ancient intrigues against his country upon the Jesuits, to whom alone it belongs. In this work selections are made from the most conspicuous of our Saviour's teachings. 'The increasing influence of the Bible,' he adds, 'is marvelously great—penetrating everywhere. It carries with it a tremendous power of freedom and justice, guided by a combined force of wisdom and goodness.' Such testimony from one occupying his position to his own people is most valuable. Judging from the influence of Mr. Mori, what may we not expect from the hundreds of youths who are now following his example in seeking an education in Christian countries, and especially in the United States of America?"

“ Never before has such a spirit of inquiry been shown by any nation ; never before have a people so frankly admitted their inferiority and their desire to emulate us. Iwakura, the chief ambassador in this country, recently remarked : ‘ We came for enlightenment, and gladly find it here. Journeying eastward from the ‘ Empire of Sunrise ’ towards the sunrising, we find everywhere a new sunrise beyond the one we had enjoyed before. New knowledge rises daily before us ; and when a completed trip shall have passed in review an encircled globe, shall gather together our treasures of knowledge, remembering that however we have advanced towards the sources of light, each onward step has revealed a further step beyond.’ ”

The Evangelical Society of Geneva has been carrying on a good work of colportage in France.

In France, says the last circular of the society, the hopes of a good sale, which we lately expressed, have begun to be realised, notwithstanding the constant opposition of the priests. We cannot, however, conceal from ourselves that a storm is brewing. Not only is a very strict law formerly passed in reference to political writings applied to our work, but the Minister of the Interior, M. de Goulard, has just addressed to the Prefects an order enforcing the rigorous observance of a law, in virtue of which no one can distribute works of any sort without the Prefect's authority. This applies to every kind of distribution, occasional, stated, gratuitous, or by sale, in the house or on the highway, and includes books which are not prohibited or contain no bad matter.

The workings of this law were experienced in person by Mr. Dardier, the director of our colportage, as he himself describes ;—

On the 21st November, I was going from Geneva to Bourg, bringing with me 800 tracts against drunkenness, for distribution. I thought to do a good work by attacking a vice whose ravages are so great that the National Assembly has thought it its duty to legislate against it. But alas ! I was to learn, to my cost, that what I might do without interference in Italy or Spain is impossible in France without a patent—a formal permission from the Prefects and a passport from a sort of tribunal established at Paris under the name of the *Censurat*. At the station of Coloz I got out of the train, and as I was distributing my little books, a person dressed as a gentleman, without any sort of uniform, declared that I was breaking the law, and desired me to remain till he had received instructions regarding me. These instructions ordered my arrest, and from the hands of the Commissary of Police I passed to the barracks of the gendarmerie, where I was made to occupy the *cell of security* (so called)—an unhealthy cellar, fit enough for pigs or cows, not for men. I was conducted the following day by two policemen to the prison of Belley. After an inquiry before the Procureur-General I was released under bail of 500 francs.

On the 1st December Mr. Dardier appeared before the Correctional Tribunal of Belley, charged with offering books without permission. The public prosecutor reminded the magistrates that in 1855 the defendant had been convicted at Gex, because whilst going from Geneva (where he was a student) to Fernex he was found to be *carrying* (not *distributing*) eight religious books. A severe penalty was demanded ; but the Bench, seeing many extenuating circumstances in the case, did not condemn Mr. D. to prison, but only to a fine of 100 francs (£4). On appeal, the fine was reduced by half, as it appeared that the books were perfectly moral, and conceived in an excellent spirit.”

Mr. Vernier, a Swiss missionary in Tahiti, describes an awakening which

had taken place throughout a great part of the island, and which the Queen herself had zealously aided by her addresses to the people. A chief, called Aitoo, gives an account of one of her allocutions as follows:—

“ District of Paoa, 29th April, 1872.

“ To Messrs. Green and Vernier, servants of the Most High God.

“ I salute you and your families in the Lord Jesus. I wish to inform you of the circumstances that have occurred with us at Paça. On Sunday, 28th inst., at eight o'clock in the evening, the church of this district, the brethren and sisters of Papéété and the members of the royal family, met in the house of prayer to meditate on the Word of God. At ten o'clock, her Majesty Queen Pomaré IV. stood up and began to proclaim the Divine oracles. The following are the texts she dwelt on in her discourse: ‘ I was glad when they said unto me: Let us go up to the house of the Lord;’ ‘ Pray without ceasing;’ ‘ Continue in the faith grounded and settled;’ ‘ What, then? Shall we sin, because we are not under the law but under grace? God forbid.’

“ O servants of God! our hearts are filled with satisfaction, with joy and happiness, because our Queen, who formerly never exhorted us from the Divine Word, now gives us this commandment—‘ Continue grounded and settled in the faith.’

“ Such is our news. The Church is powerfully encouraged and quickened.”

On another occasion the Queen entertained a number of pastors and deacons, who had assembled for conference at Papéété. Pomaré would not sit down, but presided herself over the serving at the table. At the conclusion, she said, with a voice full of emotion,—“ I have no greater joy than to behold my children walking in truth.”

It is not long since the sovereigns of Tahiti treated their subjects as vile slaves. What a social reformer is the Gospel!

---

MEETING OF ENGLISH PRESBYTERIAN SYNOD.—The English Presbyterian Synod held its Annual Meeting at Newcastle. The reports on Home Mission work and on Foreign Missions were satisfactory and encouraging. It appears that so far as Home Mission work is concerned, no denomination is making such rapid progress as the Presbyterian Church; their Churches having been trebled in number in the course of twenty-one years. The Sustentation Fund scheme appears to be favorably inaugurated. The Union Question occupied much of the attention of the Synod. The report on Union was given in by Rev. Dr. Anderson of Morpeth. It anticipated the consummation of the Union in 1874. After a discussion, the adoption of a motion in favor of Union was carried by a vote of 157 to 6.

While we write the General Assemblies in Scotland, as also in the United States, are in Session. We wait with anxiety to hear of the issue of the Union Question in Scotland.

---

## Home Ecclesiastical Intelligence.

REV. DR. WATERS.—It is with very sincere pleasure that we have learned that the Rev. Dr. Waters has declined the call to Brooklyn, N. Y.

THE MEETING OF ASSEMBLY.—The Assembly meets in Cooke's Church, on the evening of the 3rd June. Important matters will be under consideration. We suggest to all our people the desirableness of much earnest prayer for the guidance of the Supreme Head of the Church. We are all too apt to forget the importance of this. Let us all really honour the great Head by recognizing His presence and looking for the grace and wisdom which we so much need and which He is both able and willing to impart.

DELEGATES TO THE ASSEMBLY.—Dr. Eadie and Prof. Calderwood come as Delegates to our Assembly from the United Presbyterian Church in Scotland. We expect also a deputation from the English Presbyterian Church consisting of Rev. Mr. Thain Davidson, of London, and Rev. P. F. McLeod of Birkenhead; and also deputations from several of the Presbyterian Churches in the United States.

ROCKWOOD.—Mr. Alexander Nairn, of Rockwood, Ont., very generously presented the Congregation of the Canada Presbyterian Church of that place, with a very valuable Silver Communion Service. It is with feelings of pleasure we commend the spirit of liberality which actuated a zealous and active member to the bestowal of such an acceptable and useful gift.—*Com.*

REV. J. NISBET.—The following sums have been received by the Rev. James Nisbet for the Saskatchewan Mission, and to defray travelling expenses in attending meetings :

### MAY, 1873.

Bowmanville .....	\$12 15
Peterboro' Mission S. S. ....	7 85
A. S. C. & A. D. Ferrier, Esq., Fergus.....	4 00
Avondale.....	5 00
do Mr. R. ....	6 00
Thames Road.....	4 20
Hibbert.....	2 00
Norval (less discount on American silver).....	6 03
Union Church (less discount).....	11 29

### DONATIONS OF CLOTHING, &C., FOR THE MISSION.

Kingston, per Rev. P. Gray—a parcel.....	
Belleville, a box, value.....	\$108 46
Madoc, a parcel.....	5 60
Erskine Church, Montreal, Dorcas Society, a box.....	213 11
Knox Church, " " " " .....	46 58
Cote St. Church " " " " .....	78 99½
Clinton Ladies' Society, a box.....	65 00
Millbank S. S., a box.....	25 00

## SYNOD OF TORONTO.

### ABSTRACT.

The Synod of Toronto, of the Canada Presbyterian Church met within Gould Street Presbyterian Church, Toronto, on Monday the 31st day of March, 1873, at half past seven o'clock, p. m., and was opened with an appropriate sermon, on Luke xxiv, 45-47, by the retiring moderator, the Rev. R. H. Thornton, D.D., who thereafter constituted the Synod by prayer.

The roll was then called. About 60 ministers and 40 elders attended the several sederunts.

The usual summary statement of the changes affecting the roll since last meeting was submitted.

After a short address from the retiring moderator, the Synod proceeded to elect a moderator.

It was moved and seconded, that Mr. R. Monteath, minister without charge, be moderator of Synod.

It was moved in amendment, and seconded, that Mr. John Paterson, of Bobcaygeon, be appointed moderator of Synod.

On the vote being taken, the amendment was carried.

By the cordial consent of the court, the election of Mr. Paterson was made unanimous, whereupon he took the chair, and thanked the Synod for the honor conferred upon him.

The thanks of the court were given to Dr. Thornton, the retiring moderator, for the efficient discharge of his duties, and for his able and suitable discourse.

On the report of the Business Committee, the members composing the Committee of Bills and Overtures were appointed, as well as the several committees for the examination of the respective Presbytery records.

Arrangements were made for the diets of Synod for business.

Members of the other Synods present at any of the sederunts, were invited to sit as corresponding members.

The Presbyteries comprising the Synod, were permitted to meet during the intervals between the diets of Synod, and leave was granted to the Presbyteries of Cobourg and Ontario, to meet in conference.

The Synod adjourned to meet at ten o'clock to-morrow morning, when the first hour was to be spent in devotional exercises.

### SECOND SEDERUNT.

The Synod met at ten o'clock a.m., and engaged in devotional exercises for an hour, the moderator being followed in prayer by Messrs. J. Dick, J. M. Roger, M.A., and W. Meikle.

The minutes of the first sederunt were read and sustained.

In accordance with report of the Committee of Bills and Overtures, there was read, the report of the committee, of which Mr. T. W. Taylor was convener, appointed at last Synod to visit Owen Sound, in connection with a Protest and Appeal of Mr. Hugh Mackay, in relation to certain Church property there.

The report which was to the effect that the Protest and Appeal be dismissed, was received and adopted, and thanks were tendered to the committee for their diligence.

The Synod then took up the Dissent and Appeal of Mr. W. Chisholm against a decision of the Presbytery of Toronto.

The papers in the case were read.

While the court was citing the parties, the hour for adjournment having arrived, the Synod adjourned to meet at two o'clock p.m., and was closed with the benediction.

### THIRD SEDERUNT.

The Synod was constituted at two o'clock, p.m., prayer being offered by Mr R. Monteath.

The minutes of the second sederunt were read and sustained.

The Synod resumed consideration of the case of Mr. W. Chisholm.

On parties being cited, Mr Chisholm compeared for himself; and for the Presbytery of Toronto the moderator, Mr. W. Meikle; at his request, Mr. J. Dick was appointed to act for Dr. A. Topp, the other commissioner for the Presbytery.

Mr. W. Chisholm was heard at length. The commissioners of Presbytery were also heard. Questions were put and answered.

In the course of deliberating thereon, the moderator, Mr. J. Paterson, left the chair, which was taken by Dr. Thornton.

After reasoning, it was moved and seconded, that the Dissent and Appeal of Mr. W. Chisholm be dismissed, the finding of the Presbytery sustained, and all parties counselled to exercise mutual forbearance.

It was moved in amendment and duly seconded, that the finding of the Presbytery of Toronto be sustained and that the complaints of Mr. Chisholm be sent to the Session of the Milton and Boston Church congregations, *de novo*.

On the vote being taken, the motion was carried, and the Synod decided in terms thereof.

Mr. Meikle, in behalf of the Presbytery of Toronto, and Mr. Chisholm for himself, respectively craved extracts, which were ordered to be granted as asked for.

The Synod proceeded to deliberate on the time for holding next meeting.

After reasoning, it was moved and seconded, that the next meeting of Synod be held on the first Tuesday of March, 1874, at half past seven o'clock, p.m.

It was moved in amendment, and seconded, that the next meeting of Synod be held on the first Tuesday of May, 1874, at half past seven o'clock, p.m.

It was moved in further amendment and seconded—That the next meeting of Synod be held on the Tuesday preceding the first Wednesday of April, at half-past 7 o'clock, p.m.

On the vote being taken, the last amendment was carried by a majority of votes, and the Synod decided accordingly, with the rider added thereto, that the place of meeting be Gould Street Church, Toronto.

On the recommendation of the Committee on Bills and Overtures, the Presbyteries of Cobourg and Ontario were permitted to expunge certain paragraphs of their records.

There were submitted two Overtures from the Presbytery of Ontario, the one anent encouraging the pupils attending the Sabbath schools of our Church to form total abstinence organizations, and the other, anent recommending to the General Assembly to enjoin upon church members the practice of total abstinence as a Christian duty.

Dr. Thornton and Mr. J. Smith were heard in support of both overtures.

The following deliverance was agreed to:—That the Overtures from the Presbytery of Ontario anent total abstinence be transmitted to be General Assembly, and that their adoption by the Supreme Court be recommended, and that Messrs. Dr. Thornton, John Smith, J. B. Edmondson, and the mover, Mr. R. Rodgers, be appointed to support said overtures before the Assembly.

In connection with the foregoing subject, the following motion was adopted: That a committee consisting of Messrs. J. Smith, R. Rodgers, J. Douglas and Thos. McKee, ministers; and Messrs. J. Ratcliffe and A. Gordon, elders, be appointed to draft a memorial from this Synod to the Governor-General of the Dominion, and the Houses of Parliament at Ottawa, asking for the enactment of a law prohibiting the sale and manufacture of spirituous liquors within the Dominion of Canada.

The meeting was closed with the benediction.

#### FOURTH SEDERUNT.

The meeting was opened at half-past 7 o'clock, p.m., prayer being offered by Mr. W. Donald.

The minutes of the third sederunt were read and sustained.

Mr. Gordon read the draft of the petition to the Houses of Parliament. It was ordered to be engrossed in triplicate, signed by the moderator and clerk of Synod, and transmitted to Hon. S. L. Tilly.

The Synod, in harmony with the resolution of last year, resolved itself into a Conference on the State of Religion.

The moderator left the chair, which was taken by Mr. J. M. Roger, M. A.: Reports on the State of Religion were read from the Presbyteries of Cobourg and Simcoe.

No reports were received from the Presbyteries of Ontario, Toronto and Owen Sound.

An admirable address on the "Things essential to a Revived Religious Life," was read by Mr. W. Donald.

After remarks from several members, the Conference rose, and the moderator having resumed the chair, reported progress, and asked leave to sit again.

As suggested by the conference, the Synod resolved that Mr. Donald be requested to publish his excellent address in the RECORD and *British American Presbyterian*, and that thanks be tendered to him for a document so timely and suitable.

The Synod then adjourned, and was closed with the benediction.

#### FIFTH SEDERUNT.

The meeting was opened with devotional exercises, Dr. Thornton leading in prayer.

The Minutes of the 4th Sederunt were read and sustained.

The following finding was adopted anent the Conference on the State of Religion.

That the Synod, while thankful to God for the interest evinced by many ministers and congregations in this important subject, have to express deep regret that only the two Presbyteries of Cobourg and Simcoe, have this year submitted reports, and they hereby earnestly recommend that the Presbyteries of Ontario, Toronto and Owen Sound, do, before the close of May, forward reports on the state of religion to the clerk of Synod, and also that Sessions who may not have an opportunity of reporting through their respective Presbyteries, send their returns direct to said clerk.

Further, that, in view of the good results flowing from such Synodical conferences, a similar conference be held at next meeting of Synod, during one of the principal sederunts, that Mr. W. Meikle be appointed to open the meeting, and Mr. R. Moodie to close, with suitable addresses, that both praise and prayer be made prominent elements of the Conference,—that the Conference be intimated from the various pulpits of our Church in the city of Toronto, on the Lord's day preceding the meeting, that the several congregations be urged to attend, and that efforts be put forth to interest our people generally in this vital and momentous question.

There was submitted an Overture transmitted by the Presbytery of Owen Sound, anent the mode of appointing professors to the chairs of Theology in the colleges of our Church. After reasoning, it was moved and seconded, that the overture be transmitted to the General Assembly.

It was moved in amendment and seconded, that, the Overture be not transmitted to the General Assembly inasmuch as its sets forth no definite plan for making such appointments.

The motion having been, with the permission of the Court, withdrawn, the amendment became the main motion. To it the following amendment was moved and seconded "That, notwithstanding the omission of the proposal of any plan by which the evil complained of may be removed, the Synod agree to transmit the Overture, believing that the discussion of the matter will lead to some plan for the securing of the change desired.

On the vote being taken, the motion was carried, and the Synod agreed not to transmit.

There were read the minutes of the Commission of Synod, appointed to meet at Prince Albert, on the 15th May, 1872, to dispose of the Windel case. They were ordered to be recorded in the minute book of the Synod.

The report of the Treasurer was read, received and adopted.

Messrs. R. Monteath and J. K. Macdonald were appointed Auditors for the current year.

The committees appointed to examine the records of the Presbyteries of Cobourg, Ontario, Simcoe and Owen Sound, reported that they were carefully and correctly kept, and they were ordered to be attested accordingly.

In connection with the report of the committee on the records of the Toronto Presbytery, it was moved that, the report be sent back to the committee to see whether there be anything calling for remark in the proceedings of the Presbytery, in regard to the retention of the name of the clerk of Presbytery, on the roll thereof, after the demission of his charge.

It was moved in amendment and seconded, that, inasmuch as all such cases will be disposed of at next General Assembly, when the result of the remit on the last clause of the Interim Act, will lead to a final decision, the Synod hereby resolve to take no action in the matter in the meantime. On the vote being taken, the amendment was carried, and the record of the Presbytery of Toronto was ordered to be attested in the same form as the other Presbytery Records.

Votes of thanks were passed to the several railways for reduced fares—to the managers of Gould Street Church for the use of the building, and to the friends in Toronto for their kindness and hospitality to the members of the Synod.

After holding a short Conference on the State of Religion, with the moderator in the chair, the meeting was close with singing and the benediction.

JOHN GRAY, *Clerk of Synod.*

### SYNOD OF MONTREAL.

This Synod met at Belleville, Ont., within John Street Presbyterian Church, on Tuesday the 6th of May. The opening sermon was preached by the retiring Moderator, the Rev. Dr. Macvicar, from Heb. iv., 15. 16., after which the Synod was constituted for business. The attendance of members from the western Presbyteries of the Synod was tolerably good, but from the eastern Presbyteries small. The fewness of Elders present was very noticeable. The number from the Presbytery of Montreal was only three, and two of these were from small vacant congregations. The Rev. Dr. Burns, of Montreal, was appointed Moderator. The business before the Synod was mostly of a routine nature, so much so indeed, that it had little else to do, but transmit certain documents from the Presbyteries to the Supreme Court. A number of Overtures from the several Presbyteries were ordered to be transmitted. There was an Overture from the Presbytery of Kingston, praying the General Assembly to place Knox College, Toronto, and the Presbyterian College, Montreal, on a footing of equality, in respect of support and equipment. This was agreed to be sent up, but without expressing any opinion on the merits of the question. An Overture from the Presbytery of Kingston, praying the Synod to consider whether some additional provision might not be made within its bounds for widows and orphans of deceased Ministers, and for aged and infirm Ministers by way of mutual insurance, was referred to a special Committee for further consideration, and to report upon it at the next meeting of Synod, and, should they see fit, to send the matter down to Presbyteries for them to consider, and to report upon a draft scheme. An Overture from the Presbytery of Montreal was presented, praying the General Assembly to establish a Mission to the Gaelic-speaking Roman Catholics of the county of Glengarry, in the Province of Ontario. The Synod unanimously agreed to transmit said Overture with special recommendation. Another Overture to the General Assembly from the same Presbytery was read on the subject of temperance, praying the Supreme Court to petition the Legislature of the Dominion for the total suppression of the manufacture and sale of intoxicating liquors as a beverage; to appoint a large Standing Committee

on the general subject of temperance, and to hold a public conference on this matter at an evening sederunt during the next meeting of the General Assembly. This Overture was ordered to be transmitted to the General Assembly, with the special recommendation of the Synod. There was also presented an Overture from the Presbytery of Montreal, praying that the Rev. D. H. Macvicar, LL.D., Professor of Systematic Theology in the Presbyterian College, Montreal, be appointed Principal of said institution. This Overture was recommended by the Synod, and ordered to be transmitted to the General Assembly. An Overture to the General Assembly from certain members of the Synod on the status of retired Ministers, and Ministers without charge, was next taken up. After considerable deliberation, it was moved by Mr. A. Wilson and seconded by Dr. Macvicar: That this Synod disapproves of the remit of the General Assembly sent down to Presbyteries on the status of retired Ministers and Ministers without charge, and respectfully overtures the venerable the General Assembly *not* to pass said remit into a standing law of the Church. An amendment to this motion was presented by the Rev. W. McLaren, seconded by Rev. W. B. Clark: That the Synod having considered the remit of the General Assembly anent the status of retired Ministers and Ministers without charge, finds that it was not sent down to Synods for consideration, and further, that inasmuch as said remit manifestly embodies the principles recognized by this Church in the past, and also by the Churches in Scotland which have heretofore largely formed the model by which this Church has been guided in its ecclesiastical procedure, this Synod is of opinion that no change on a subject so important should be sanctioned without the most mature deliberation, and therefore declines to take any action on the matter. The amendment was carried by a majority, and the Synod decided in terms thereof. The report of the Standing Committee on the State of Religion, within the bounds of the Synod, was presented and read by the Convener, Mr. James Whyte. The report was received, the thanks of the Court tendered to the Committee for their diligence, and a Committee appointed, with Mr. W. McLaren as Convener, to draw up a deliverance thereon. At a subsequent stage this Committee submitted the following deliverance, which was received and adopted, viz:—The Synod having taken into consideration the report of the Committee on the State of Religion, and the information elicited in conference upon it, resolved that satisfaction be expressed with the work done, and recommend the Committee to extend it as much as possible, and direct attention of Ministers and others who may engage in evangelistic work to the recommendations of the report with respect to the manner of conducting such meetings; that the report be printed in full in the appendix to the minutes of Synod; that the clerk be instructed to send a copy of it to the Rev. John Scott, of London, Ont., Convener of the General Assembly's Committee on the State of Religion; and that the Committee be re-appointed with the addition of Messrs. A. J. Traver and W. Coulthard, Ministers. The Committee consists of Messrs. James Whyte, Convener, William McKenzie, William McLaren, James Hastie, A. J. Traver, and W. Coulthard, Ministers; and Messrs. R. Kennedy, W. Taylor, and A. Mutchmor, Elders. On the second evening of the meeting of Synod, a conference was held on the above subject, at which stirring addresses were delivered by Messrs. D. Wishart, W. Burns, Joseph White, A. Wilson, W. McKenzie, W. B. Clark and W. Coulthard. Mr. A. Wilson, Convener of the Committee appointed to enquire into the provision made for the religious instruction of convicts in the Provincial Penitentiary at Kingston, Ont., gave in a report, from which it appeared that no religious instruction was afforded to the convicts apart from that given by the Roman Catholic and Episcopal Chaplains, and that the efforts made to effect some change in this matter had hitherto failed. It was resolved by the Synod that the report be received, its thanks tendered to the Committee, and especially to the Convener, and that the Committee be re-appointed and instructed to continue the correspondence, and should they see fit, to bring the whole matter before the General Assembly.

Several items of routine business having been attended to, the Synod adjourned to meet again in the city of Ottawa, and within Bank Street Church there, on the Tuesday after the first Sabbath in May, 1874, and the session was closed.

## SYNOD OF LONDON.

This Synod met in Knox Church, Stratford, on the evening of Tuesday, May 6th, and was opened with a suitable and impressive sermon preached by Rev. Dr. Proudfoot, the retiring Moderator, from Genesis xviii, 17-33. The Rev. W. King, of Buxton, was unanimously called to the chair and addressed the Synod in suitable terms. The thanks of the Synod were given to Dr. Proudfoot, for his efficient services as Moderator and for his sermon. Committees were appointed to examine the various Presbytery Records, and on Elders' commissions. A Committee was also appointed on the State of Religion, to consider the various reports from congregations. On the second day of meeting, the subject of the support of the Ministry was considered, Messrs. Dr. Waters and Mr. Ballantyne being appointed to open the subject. Messrs. Scott and Drummond were appointed to introduce the following subject, viz.: "The means by which our people may be made better acquainted with the working of the Church"; and Messrs. McCuaig and McKinnon, the subject of Family Worship and Catechetical Instruction.

There was also a discussion on "the most efficient method of managing congregational affairs.

The Home Mission work of the Church was next considered, Dr. Proudfoot and Rev. Mr. Warden delivering addresses on the subject, as did also Revs. Messrs. Duncan, Dr. Waters, Drummond, Scott, of London; Macpherson, of Stratford; and others.

At the evening session, the first business was the consideration of an Overture from the Presbytery of Huron regarding the examination of students by Presbyteries. Rev. Mr. McCuaig moved, seconded by Rev. Mr. McLean, that the Overture be adopted and transmitted. It was moved in amendment by Rev. Mr. Drummond, seconded by Rev. Dr. Waters, that the Overture be simply transmitted. The amendment was carried.

The Synod then entered into a conference on Sabbath-school work. The Rev. Thos. Macpherson, by appointment of Synod, introduced the subject, and dealt in an effective manner with a variety of useful and important topics, and was followed by several members. The following resolution was adopted by the Synod:—

"1st. The Synod desires to recognize the great importance of Sabbath-school work, and would especially urge upon the office-bearers and members of the Church the necessity of using all right means in order that the Sabbath-school may be made not only attractive to the young, but a true nursery of the Church, so that the children of the Church may pass from the Sabbath-school into the active membership of the Church."

"2nd. The Synod would most respectfully Overture the General Assembly to take steps in order that a Sabbath-school paper may be founded in connection with the Church.

It was resolved that the next meeting of Synod be held at London, on the first Tuesday of May, at half-past seven, p.m.

The report of the Committee on the State of Religion was received and adopted.

The Rev. Mr. Nesbit, of Saskatchewan, being present, was requested to address the Synod. This he did at some length, giving a variety of interesting information regarding the state of the country and the progress of Christianizing the Indians. From the statements made by Mr. Nesbit, it appeared that cheering progress had been made, and that many of the Indians were favorably disposed towards Christianity who had not made any public profession of their faith. They only receive those into the membership of the Church who appeared to be truly Christian. Up to the time when he left, twelve pure Indians and fifteen half-breeds were on the communion roll, and the number in the school was twenty-five. Mr. Nesbit made a strong appeal for more laborers in the mission field.

The Synod re-assembled at 9 o'clock on Thursday, and after devotional exercises, an animated discussion took place regarding evangelistic services, in which

Revs. Dr. Waters, Mitchell, Macpherson (of Stratford), Hamilton, McLean, Gordon, Ross, Drummond, Mr. D. Waters and others, took part. Eventually, the subject was remitted, on motion of Dr. Waters, to a Committee of which Rev. J. W. Mitchell, M. A., was appointed Convener, to report at the next meeting of Synod.

On motion of Rev. Mr. Drummond, a vote of thanks was unanimously tendered the managers of Knox Church, for the excellent accommodation provided; to the members and adherents of the congregation for their hospitalities, and to the Grand Trunk Railway for the customary courtesies to members of the Synod.

The Synod closed at 11 o'clock with the doxology and the benediction.

## Proceedings of Presbyteries.

**PRESBYTERY OF BROCKVILLE.**—This Presbytery met at Prescott on the 5th ult. The Presbytery deferred action on Rev. W. Lochead's resignation till next meeting. The Presbytery had before them applications from two Ministers for admission into the Canada Presbyterian Church, viz.: Rev. A. Dowsley, a licentiate of the American Presbyterian Church; and Rev. Joseph Elliot, formerly of the Congregational Church at Halifax, N. S. It was agreed cordially to entertain these applications, and seek permission from the General Assembly to admit the Ministers applying.

**PRESBYTERY OF PARIS.**—This Presbytery met at Brantford, on the evening of 5th May. A conference was held on the State of Religion. Several reports were read and statements made verbally. Messrs. Dunbar and Wright were appointed to consider the reports and draw up a report for the Synod, which was afterwards adopted by the Presbytery. It was agreed to apply to the General Assembly for leave to license Mr. K. F. Junor, student of Divinity, and to receive Mr. Andrew Glendinning, a licentiate of the Presbyterian Church of the U. S. On application made by the Presbytery of Platte, Mo., U. S., it was agreed to grant extracts in the case of Rev. John Gillespie, that that Presbytery might deal with Mr. Gillespie as they see fit.

**PRESBYTERY OF LONDON.**—This Presbytery met in Stratford, on the 7th ult. A call to Rev. D. F. Sage, from Parkhill and McGillivray, was sustained. It was agreed to give Rev. Mr. Hay three weeks more to consider the call from the congregation of Delaware. It was agreed to petition the General Assembly to place Rev. J. Malcolm on the "Aged and Infirm Ministers Fund." Rev. P. Currie, who had been called to Teeswater, asked till the next regular meeting of Presbytery to consider the matter.

**PRESBYTERY OF STRATFORD.**—This Presbytery met by permission of the Synod of London. Rev. R. Renwick obtained leave of absence for three months with the view of visiting his native land. Notice was received from the Presbytery of Ontario of its intention to apply to the General Assembly for leave to receive as a Minister of this Church, Mr. William Hodnett of the Bible Christian Church. The Presbytery agreed to apply for leave to receive Mr. A. G. Hartley, formerly of the Methodist New Connexion Church, who has finished a course of study in Knox College.

**PRESBYTERY OF OWEN SOUND.**—This Presbytery met in Owen Sound on the 13th May. It was agreed to apply to the General Assembly to have Mr. Nicol's course of study shortened to four years, in the peculiar circumstances of his case. The Presbytery agreed to apply for leave to take Mr. D. B. Whimster on trials for license. Mr. D. F. Sage who had failed to fulfil his appointments in the Presbytery was summoned to appear in person at the next meeting of Presbytery. Mr. Burns of St. Vincent, and Mr. McInnis, of South Keppel resigned their respective charges. The resignations were ordered to lie on the table till next ordinary meeting, which will be held at Owen Sound, on the first Tuesday, in July at 10 a. m.

**PRESBYTERY OF SIMCOE.**—The Presbytery of Simcoe, at a special meeting held at Barrie, with reference to two calls addressed to Mr. G. Burnfield M.A., adopted the following resolution on its being determined that Mr. Burnfield should be transferred to Scarborough. "The Presbytery in taking leave of their Co-Presbyter would place on record the expression of their appreciation of Mr. Burnfield's talents and acquirements as an acceptable preacher of the Gospel; their regret at losing his efficient services within their bounds, and their best wishes and prayers for his abundant comfort and success in his new sphere of labor."

## Communications.

### LETTER FROM REV. J. NISBET.

DEAR MR. EDITOR,

Your readers no doubt expect to hear something from our mission among the Indians on the Saskatchewan. Since my return to Ontario, there has been only one opportunity of sending letters from the Mission, so that the intelligence I have received has been very scanty. The Rev. Mr. Vincent, whom I introduced to the work, as the second Missionary of the Church to the Indians—has thus far been chiefly employed in studying the language of the people, with a gratifying measure of success. The usual services at the Mission Station, and school work, as well as visits to the Indians tents (as occasion offered) have been carried on.

I learn that we may now expect a new element in connection with the population at this mission. Several of the old presbyterian settlers in Manitoba, have sold their possessions in that province with the view of settling at our mission on the Saskatchewan. These families are (in all probability) now on their way across the plains—a five hundred miles journey; and should the Government make a treaty with the Indians for a portion of their land (as ought to be done without delay), that class of population may be expected rapidly to increase—more especially as the Hudson's Bay Company are to have steamboat communication established this season between Manitoba and the Saskatchewan. This new element of population will create a little additional work for the missionaries, but will by no means hinder work among the Indians. The movement only serves to show that we cannot too soon increase the number of mission stations, and of laborers among the Indians as being the very best method—if not the only method—of securing peace between them and white settlers—whose number may be expected rapidly to increase, now that a beginning has been made, and the fertility of the soil, the facilities for settlement, and the beauty of the location are becoming known.

I am thankful that I have been able to visit a large number of congregations; and still more thankful for the large measure of interest manifested in our work by the people therewith connected. I feel exceedingly sorry that it will be out of my power to visit a considerable number of others that have requested such a visit. I trust that the friends will feel assured that nothing but absolute want of time has kept me from complying with their request.

For the special contributions for the mission that I have received, and for the donations of clothing and materials that have been made, the donors have my most hearty thanks.

Hoping that you will find space in the June number of the record for this note, I am, Mr. Editor, Yours most truly,

MAY 23RD, 1873.

JAMES NISBET.

## Obituary Notices.

### THE LATE MR. JOHN CRICHTON.

Mr. John Crichton, of Sydenham, died on the 23rd of last December, in the 78th year of his age. He was the son of the late Mr. Thomas Crichton, of Paisley, in Scotland. His father, who occupied a highly respectable position in society, was a man of extensive reading, and of considerable literary taste. He was a member of the Session of the Middle Kirk, under Dr. Rankin, and Session clerk of the High Kirk, of which Dr. Finlay—of whom he published an interesting biography—was pastor. He was also a special favorite of Dr. Burns. The esteem in which the Dr. held him was pleasingly evinced by the affectionate interest which he took in those of his children, whom he met in this country.

The subject of this notice came to Canada in 1820, in company with several families that emigrated from the neighborhood of Paisley. On their arrival they resolved to keep together that they might be mutually a comfort and help to one another. After the usual enquiries and consultations as to whither they should direct their steps, they were led—no doubt by Him “who appoints for us the bounds of our habitation”—to fix upon Caledon as the scene of their future labor and hopes. And as that section of the country was then almost an unbroken wilderness, they had no difficulty in securing lots of land in immediate proximity to each other.

It was an arduous task for a young man like Mr. Crichton, accustomed from his childhood to city life, to face the wilderness of Canada. But Mr. Crichton with much child-like simplicity was endowed with a good share of firmness and fortitude. He felt that he was committed to the undertaking, and well did he go through with it. For though he never became a model farmer, yet by dint of perseverance and hard labor he worked his way to an easy competence, and it seemed to be a luxury to him to share the comforts of his house, with the wayfarer that came in his way. The ministers of the Gospel specially were thrice welcome to his hospitable home. And his piety and intelligence made him so agreeable a companion that those of them who once enjoyed his hospitality, felt inclined when they could to visit him again.

When Mr. Crichton came to Canada, Presbyterian ministers were few and far between, perhaps half a dozen made up of all sorts that could be found in the whole country, west of Kingston. This was felt by our little group of settlers, to be the greatest privation which they experienced. Not that they were not persons going about even in those days calling themselves ministers of the Gospel, but they were alien to the feeling and to all the religious associations of a people who were nursed in the lap of a Church, distinguished for its order and for the general soundness of its teaching. When therefore they noticed the gross errors taught by some of this class, who made them an early visit, it had the effect not of relieving but of deepening the gloom of their spiritual destitution. They resolved however as the best they could do in the circumstances to meet together on Sabbath,—sing the praises of God in the good old Psalms—read the Bible and other good books, and present their supplications to the Hearer of Prayer.

Mr. Crichton took a leading part in these social meetings, for as he was in advance of the rest in point of education and had a supply of suitable books, and was withal a good singer, the chief burden—if burden it can be

called,—of sustaining these meetings, and making them interesting and profitable rested upon him.

These humble meetings were not in vain, the promise made to the "two or three" was honoured by the Promiser who heard their prayers and made their little meeting, like many another prayer meeting in those days, the *nucleus* from which the future congregation of West Caledon took its rise.

Here again Mr. Crichton was honored as the chief instrument for greatly increasing the religious privileges of the settlement. He drew the attention of the Rev. A. Bell, then about to be settled in the township of Toronto, to the destitution that existed in Caledon and neighboring settlements, and pressed him to make them an early visit. The result was a regular course of monthly visits, on week days, continued for some years, till Caledon was supplied with the stated administration of Gospel ordinances for itself.

During the period of Mr. Bell's visits, the congregation of West Caledon was organized, and in April 1831, Mr. Crichton was unanimously elected and duly ordained to the office of the eldership.

Their first minister was the Rev. D. McMillan, now of Lobo, he was ordained over them in May, 1831. He was then young and of but little experience.

His pastoral charge embraced not only the whole of Caledon but also a good part of three other adjoining townships. The fragments of it have now grown up into several flourishing congregations. His young pastor felt himself early drawn towards Mr. Crichton as one on whose integrity he could place the utmost confidence, and on whose calm but sound judgment he could rely, and the experience of many years served only to confirm the correctness of the estimate of his character thus early formed.

In his own quiet, unobtrusive way, Mr. Crichton was unwearied in his efforts to promote the good of the congregation. He was at once elder, Session clerk, precentor, manager and treasurer. It cannot be doubted that so many offices held by him together, and that for years, made a large demand on his time and labors, but he never complained. To him it was emphatically "a labor of love."

He was appointed to the commission of the peace in 1838. But so far was he from taking advantage of the follies of his neighbors to add to his own pecuniary resources, as was often done in those days, that his position as a magistrate was the occasion of positive loss to him, owing to the unselfish manner in which he discharged the duties of it. He, however, took advantage of a favorable opportunity that offered to retire from an office which he found to be uncongenial to his quiet and peace-loving spirit.

Mr. Crichton like many others then thought himself rich with fifty acres of land. This did very well, till he saw his two sons growing up to manhood. He saw then that he must make up his mind either to see them leaving him to seek their fortunes elsewhere, or else exchange his little farm for a larger one in some newer part of the country. The last alternative he wisely chose, and as the late Rev. J. McKinnon, whom he highly esteemed, was then minister of Owen Sound congregation, he directed his attention to that quarter, and regarded it as a special Providential favor to be enabled to secure a home near that place and within reach of a ministry in which he had full confidence and from which, by the blessing of God, he looked for much spiritual good. Thither, therefore, he removed with his family in 1851, soon after he was inducted into the same office there that he

so efficiently filled in the congregations he left, and there he remained respected and useful till as already stated he was call to his long home by a lingering illness that towards the last subjected him to much bodily suffering. He left a widow and two sons, and also a widowed sister to mourn his loss, but to realize the faithfulness of God in the fulfilment of his promise to be a "father to the fatherless and a husband to the widow."

The length to which these historical statements have already reached, prevent me from attempting to mark more distinctly the leading features of his character. They may however be easily inferred from what I have already written. I shall therefore conclude with the following characteristic statements furnished by his pastor, the Rev. C. C. Stewart, descriptive of his last days and of the state of his mind during that trying season.

"I became acquainted with Mr. Crichton, in Sept. 1870, and visited him as occasion offered, until he died. He was a very humble man, and one of a very quiet and unobtrusive turn of mind. Not that he did not enjoy conversation, on the contrary, he delighted in it. But whatever he said was in praise of some one else, not of himself. While able to attend church he was always in his place. And when age and increasing infirmities made it impossible for him to attend, he seemed to feel very much the loss of old and valued privileges.

As his end approached, he sat down with the greatest calmness, not to review what he had done, for he put that all aside without a thought of it, but to fortify his mind with the promises of God—with the provision of God's great covenant. He would rise from such contemplations firmly persuaded, that there could be no possible way in which the Christian could fail to gain the promised inheritance. But then the thought would arise, 'What if I have never trusted in Christ.' A few tests such as the word of God affords would soon dispel all his doubts. In this way he passed some weeks, distressed to much with bodily complaints, that his great subject of thought in the day would continue in his dreams and take all sorts of troubled forms. At length, however, he spake of his abiding peace of mind. Every doubt had fled and he had spiritual rest. Thus he continued as long as he remained and with unclouded mind, and a hope sure and steadfast, he passed away."

On him, as on many another one, unknown among the world's great ones, we may pass the highest eulogium that can be passed on any mortal. "He fought the good fight, he finished his course and kept the faith."

The Chamber where the good man meets his fate,  
Is privileged above the common walks  
Of virtuous life, quite on the verge of heaven.

D.

#### OBITUARY NOTICE.—REV. A. T. HOLMES.

The subject of the following notice, who departed this life on Tuesday evening, 18th March, under the support and consolation of the gospel of the grace of God, which he had so long and earnestly preached, and which he firmly believed, was born at Carnoon, in the County Donegal, Ireland, on 11th February, 1815. From a family record which now lies before us, it appears that he could trace his ancestry back to a period considerably remote. He was the ninth child of Benjamin Holmes, who was again the twelfth child of Charles, whose grandfather Robert had emigrated to the north of Ireland from the Isle of Wight, about the year 1654, during the protectorate of Oliver Cromwell, and farmed several acres of ground, in the

townland of Minnahoney, which he held under the see of Derry. In religion he was Calvinistic. Two of his sons were killed by the followers of King James during the civil commotions of 1689, and the rest of the family endured great privations at the siege of Derry. One was severely wounded in the thigh, at the battle of the Boyne, near Oldridge, on 1st July, 1690, in which James II. was defeated by William III. It will thus be seen that their lot was cast in stirring times, that they bore their share in the convulsions that were taking place and in the hardships that had to be endured, in the conflict that had to be maintained between Protestantism and Popery, in what may be called the last struggles of the Stuart family.

Andrew Thomas Holmes, the subject of this sketch, was the ninth child of a family of seven sons and three daughters. Four of the sons became ministers and three doctors. Of these, one minister and one doctor are still alive, and were present at the funeral of their father when he was laid in the grave in December, 1868. No record has been preserved of his early training, but it may be safely concluded that in the family circle he was under the influence of an enlightened piety. At school he proved himself to be an apt learner, and soon afforded promise of attainments such as the Presbyterian Church has all along required in those who aspire to occupy her pulpits. When sufficiently advanced in his education he entered the college at Glasgow, 1834; for in those days young men in Ireland, looking forward to the ministry in connection with the Presbyterian Church, had, in many instances, to repair to Scotland and there obtain that learning which they could not receive, with the same satisfaction, on their own shores.

Having completed the prescribed course in Arts, and taken the degree of A.M., in 1837, he entered upon the study of Divinity in the same institution, and having finished this at Belfast, he was taken on trial by the Presbytery which had him under its superintendence, and was licensed to preach the gospel in the twenty-sixth year of his age. His first appointments were to Tempo, near Enniskillen, where he preached his first sermon, on 24th January, 1841, from Philippians II. 8, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;" and his second from Ps., CXIX. 105, "Thy Word is a lamp unto my feet, and a light unto my path." He thus put in the foreground of his ministry the cardinal mystery of Divine revelation, the incarnation and sacrificial sufferings of the Son of God, and the use and importance of the Scriptures in guiding man on his journey to the eternal world. On looking over a memorandum which he kept of the texts from which he preached, we find that the tenor of his discourses was in accordance with the promise held forth in the beginning of his ministerial labors, for his motto, so far as we can learn from these was, "I am not ashamed of the gospel of Christ." "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

The services on which he entered at Tempo in the beginning of 1841 were continued till 11th May, in the following year, when, in accepting a call that had been addressed to him by the congregation, which had thus had full opportunity of judging of his gifts and graces, and of his ability to minister to their edification, he was ordained to the office of the holy ministry, and assumed the pastoral oversight of their souls. That he felt the arduousness of the work to which he devoted himself, and was led with the apostle to ask, "Who is sufficient for these things?" and that he was reposing his confidence in the Master whom he served, are apparent from the words of his text when he first occupied the pulpit as an ordained

minister, "God is our refuge and strength, a very present help in trouble." He went forward in the evangelical strain in which he had begun, recommending Jesus Christ to the believing reception of the sinner, and to the increasing faith of the saint; expounding the design and use of the law, and, at the same time, holding forth the grace and glory of the gospel; urging the unconverted to strive and enter in at the strait gate and press along the narrow way which leads to everlasting life; and the believer to forget the things that are behind and reach forth to the things that are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus the Lord.

After a ministry of seven years from the date of his ordination at Tempo, he resigned the pastoral oversight of the congregation there, with the view of proceeding to Canada, to which he had been designated by the Presbytery of the bounds as a missionary. He left the place on the same day, 1st of May, 1849, passed through Belfast to Liverpool, from which he sailed on the 8th for New York, where he arrived on the 14th of June. On the 21st he had reached Toronto, where he officiated on the following Sabbath. From this period he was abundant in labors in his adopted country as he had been in his native land. The spiritual destitution existing around him called forth his Christian sympathies, and with devoted earnestness, he gave himself to fulfil the ministry he had received of the Lord Jesus. He had placed himself at the service of the Church in Canada, and his leading aim was to promote her interests. For a considerable period he fulfilled appointments to Norval, to Streetsville, to East Toronto, and other places till finally he was inducted at Brampton, in October 1849, where he ministered thirteen years, earnestly seeking the salvation of souls and the edifying of the Church in love, not two Sabbaths out of the pulpit from sickness till the latter part of 1862, when he was loosed from his charge by the Presbytery of Toronto. After preaching a few months in Milton, and taking charge for a short time of the grammar school in Streetsville, he removed in January, 1866, to the neighborhood of Arthur, a thriving village in the county of Wellington, to a farm he had there purchased. While here he was engaged as a missionary by the Presbytery of Guelph to preach in Arthur and Kenilworth, an adjacent station, and when the congregation became so strong that they wished to have a minister duly ordained over them and to be removed from the list of mission stations, and placed on the list of vacant congregations that they might have their proportion of supply from the probationers' roll, Mr. Holmes had work assigned him at North Luther, and other congregations in the field. Such work he was always ready to undertake, even when his health was beginning to decline, and he could no longer bear discomforts similar to those he had undergone in former years. By the supply he was able to give, stations were encouraged and fostered.

Towards the close of 1871, Mr. Holmes removed with his family from the neighborhood of Arthur to the township of Erin. As one who has consecrated himself to serve the Lord Christ, he was desirous of receiving appointments to such work as might be assigned him. He travelled frequently to North Luther, he preached his last sermon at Everton, five weeks before his death, from Rev. xx., 1-6., dwelling particularly on the last clause of verse 4th, a book in the study and exposition of which he appears to have taken special delight, and from almost every verse of which he preached in the course of his ministry. He officiated, also, in some of the neighboring congregations, proving himself to be a workman not needing to be ashamed, rightly dividing the word of truth.

On Wednesday, 19th February, he was laid upon a sick-bed under inflammation of the bowels and an affection of the liver. Neither his medical adviser nor his family anticipated a fatal issue of the trouble, although the impression had taken hold of his own mind that he would not recover. In his sickness he was resigned to the Divine will, frequently saying in conversation with his family and friends, and in letters sent to his brothers and sisters, that if spared he was willing to remain, if called away he was willing to depart, and that when the Lord's work by him was done, he would take him to himself. For some time he suffered considerably, but when his sufferings were greatest, he would reply to those who were expressing their sympathy with him, "God is good in the sending of pain as well as in the removing of it." Often did he put up the petition, "My God have mercy upon me" the language of distress and felt unworthiness, appropriate to the saint even when he is passing from grace into glory, as well as to the sinner, when the anguish of conviction has taken hold upon him; and the last words he was heard to utter were "My God," the beginning of the same petition, but it was answered before he could finish it. God took him to himself, away from pain and sickness, and infirmity. He breathed his last, gently falling asleep in Jesus, in the presence of his weeping widow and children, after an illness of four weeks. On the Friday following his death, his body was laid in the Union Cemetery at Guelph, to rest in the grave till Christ comes in the power and glory of the resurrection morn.

"There is a calm for those who weep,  
A rest for weary pilgrims found,  
And while the mouldering ashes sleep,  
Low in the ground,

"The soul, of origin divine,  
God's glorious image, freed from clay,  
In Heaven's eternal sphere shall shine,  
A star of day."

He has gone to the grave. His eyes are closed in the long sleep of death. Affection weeps over the wound which marks the spot where his ashes slumber. But he, being dead, yet speaketh; to friends he calls "weep not for me, prepare to follow." To saints, "Do with all your might whatsoever your hand findeth, for there is no work nor wisdom in the grave." To those in the ministry, "Be instant in season, and out of season, that you may finish your course with joy, and the ministry you have received of the Lord Jesus, to testify the Gospel of the grace of God."

Mr. Holmes was a kind husband and father. As a minister of the Word he was bold, earnest, searching and instructive in his preaching not shunning to declare the whole counsel of God. He was of a meek and inoffensive spirit; patient in trouble, faithful in friendship, given to hospitality.

He was married on 13th October, 1846, to Miss Sarah McIlwaine, of Strabane, Ireland, who died 7th November 1858. On 6th October 1863, he married Sarah Lundy, of the township of Chinguacousy, Canada. Six children, all the issue of the first marriage, and his widow, remain to mourn his loss.

T.

### THE LATE MR. WILLIAM R. SUTHERLAND.

Some time ago we were called to deplore the sudden death of Mr. William R. Sutherland of Ramsay. His loss left a great blank in his own immediate neighborhood. In very early manhood his heart was won over to the love and service of the Great Redeemer, and, ever since, he manifested a cordial interest in those things, whereby his Lord might be glorified, and His cause advanced. When the writer stood in the relation of his pastor, he has many a time, been indebted to him for kindly and efficient help in the discharge of ministerial duty. He did not grudge time and labor spent for such a purpose; winter and summer his conveyance was always ready to enable us to reach places where work was to be done. And then there was the cordial hospitality of his house, ever open to receive his minister with a ready welcome. He took a foremost place in his own neighborhood in the prosecution of every good work. In the Sabbath School he held the place of a teacher for many years. There is, and has been for long, a very efficient temperance organization in the region where he dwelt, which for years, has been the means of immense benefit to a wide district. Of this organization he was counted worthy, once and again to fill the first place. A few years ago he was elected to the office of the Eldership, and during all the time he was spared thereafter, fulfilled the duties belonging to that honorable position.

In all this we give but a few imperfect outlines of a Christian man's life. Such a life happily is not rare among those who confess Christ. There are many such to be found amongst the godly office-bearers and members of our Church. What a well-spring of blessing these quiet, useful, and godly lives prove to all within their influence. Sometimes it is only by the more luxuriant foliage, the greater abundance and beauty of the wild plants, and the fresher green of the herbage, that we detect the presence of the hidden fountain. And so should a Christian life beautify all within its sphere. So shall it indeed, for is it not written, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass."

The subject of our sketch was happily married to one like-minded with himself. By the time that he had reached the prime of manhood, he saw growing up around him a fine family of sons and daughters. His course seemed to be opening out into a promise of larger fruitfulness, and his character to be endowed with a growing power, when in God's all-wise providence, he was suddenly stricken with fatal illness. Those about him could hardly realise the sudden danger. He himself though surprised was, not dismayed. It did not take long for him to hold himself ready. Within two days he was taken away, commending those dear to him to that care which he had found so sufficient for himself in the hour of need. He died 26th March, 1872. He was in his forty-second year.

We sometimes are in amaze before such a dispensation of Providence. How a life such as this of growing fruitfulness and power should be ended so suddenly, and as we are apt to say, so prematurely! In our view it is sometimes so; and we think of our great loss, and of all the unfulfilled promise now buried for ever. An *early* death may be the lot of God's children, but it cannot be *premature*, before they are ripe. When our Lord likens the kingdom of God to seed sown in a field, and growing up secretly, "first the blade, then the ear, after that the full corn in the ear," we find these significant words following. "But when the fruit is brought forth, or

ripe, immediately he putteth in the sickle, because the harvest is come." The great husbandman is never deceived or mistaken about this thing. He knows the exact time when to gather in the fruit. He knows when His own have been exposed long enough to the noonday heat and the midnight chill. Whenever the fruit is ripe, He will leave it no longer in this ungenial clime, but immediately He putteth in the sickle, and gathers it lovingly to Himself. After all it is we who are mistaken about this thing, and not He the proprietor of the field. But while we say all has been right and well, we would remember with a tender sympathy the sorrowing widow, and the fatherless children: and we would hear the voice which calls aloud to us all, warning us to "be not slothful, but followers of them who through faith and patience inherit the promises.

ALMONTE, April, 1873.

WM. McK.

---

### THE LATE MR. ROBERT SMITH.

Another of the old settlers of this district has gone to his rest after a long and somewhat chequered life.

Mr. Robt. Smith, of whom we write, was born on the borders of Scotland and England, and spent part of his early days in the neighborhood of Coldstream, under the ministry of Rev. Andrew Thompson. During a period of over 10 years, he served the British Government in the Royal Marines, from which he was discharged, because wounded in the battle of Java. A providential interposition by which his life was saved, had no small influence in leading to a change in his eventful life and ultimately to decision on matters of religion. Early settled in the Bathurst district, he was associated with the history of Presbyterianism from the first minister's settlement. He was connected with the Church of Scotland, under the Rev. T. C. Wilson; he was much interested in and often spake of the revival under that minister. With many others he cast in his lot with the Free Church at the disruption, and remained till his death in connexion with Knox Church, Perth. During the latter years of his life he was in some measure deprived of the enjoyment of the service of God's house, by loss of sight and hearing; but a retentive memory of former reading afforded an abundance of matter for meditation. His death took place at the residence of his son-in-law, D. McDonald, from whence the remains of Mrs. Smith had been borne less than a year before. His confident expression was: "I know whom I have believed."—*Communicated.*

---

The number of clergymen in the Church of Ireland has considerably fallen off since the passing of the Disestablishment Act. In 1869 there were 2,380 clergymen; but according to the "Clerical Directory" just published, there are now only 1974.

The Rev. Dr. Angus, speaking at Sheffield on a recent occasion, stated that the work of revising the New Testament would be completed in seven years, and the Old Testament in twelve years, if the committee continued, as at present, to devote forty days a-year to the work. The Americans had also appointed two committees, to whom the English work was referred for suggestion.

Princeton College, since Dr. McCosh was installed the President, has received enormous endowments from private beneficence, notably from Mr. Green, a China merchant, who gives £120,000, and as might be expected, the number of students has gone up from 250 to 400.

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

## ASSEMBLY FUND.

Barrie.....	\$5 25	Caledonia, Sutherland St.....	\$8 00
Admaston.....	50	Toronto, Charles St.....	60 00
Mount Forest.....	6 67	Bayfield.....	8 00
Listowell.....	1 25	Storrington.....	4 00
Molesworth.....	1 25	Pitsburgh.....	2 50
Langside.....	2 00	English Settlement Sask'n....	4 48
Vankleekhill.....	8 14	Cobourg.....	48 83
Kinloss.....	1 00	do S. School, China....	22 00
Durham.....	2 00	Fullarton.....	10 00
Toronto, Charles St.....	15 00	Grafton.....	10 00
Caledonia, Sutherland St....	3 00	Vernonville.....	6 00
Ashfield and Huron.....	22 00	Perrytown.....	3 00
Proton.....	3 00	New Glasgow.....	7 08
Wakefield.....	8 25	London, 1st Presbyt'n Church	23 00
Cobourg.....	10 00	"    "    S.S. Saskat'n	12 62
Grafton.....	4 00	Belleville.....	50 00
Vernonville.....	5 00	Sarnia.....	58 00
Perrytown.....	2 50	Fingal.....	18 00
London, 1st. Presbyt'n Church	10 00	Saint Thomas.....	10 00
Fingal.....	5 00	Goderich.....	21 31
Saint Thomas.....	8 00	Oneida, Indiana &c.....	72 00
Goderich.....	25 25	Caledonia, Argyle St.....	15 00
Chatham, Wellington St.....	8 00	Allan Settlement.....	12 00
Ingersoll, Knox Church.....	12 00	Mono West.....	1 22
Lochiel.....	4 00	Caledonia Argyle St. S.S. Sas-	
East Puslinch, Duff's Church..	5 00	katchewan.....	20 00
Kincardine, Chalmers' Church	2 00	Chatham, Wellington St.....	15 00
Wellesley.....	9 00	Almonte.....	50 00
Uxbridge.....	3 00	Ingersoll, Knox Church.....	57 00
Chesterfield.....	5 00	"    "    S.S. Sask'n	15 00
Hamilton, Knox Church.....	20 00	Lochiel.....	10 00
Windsor.....	5 00	Brucefield.....	60 00
Port Stanley.....	2 00	Winslow Ist.....	2 00
Forest and Mackay's.....	3 00	East Puslinch, Duff's Church..	17 00
Norval and Union.....	9 05	Kincardine, Chalmer's Church.	8 00
		Lyndock.....	2 00
		Uxbridge.....	9 00
		Chesterfield.....	15 00
		Aylwin.....	18 50
		Hamilton, Knox Church.....	200 00
		Windsor.....	5 00
		Port Stanley.....	3 00
		Forest and Mackay's.....	5 00
		Inverness.....	2 00
		Winterbourne.....	6 00
		McKillop.....	22 00
		Winnipeg.....	21 50
		Ashfield and Huron.....	16 00
		Dumbarton.....	28 00
		Quebec, Chalmers' Church, for	
		Saskatchewan.....	28 00
		John Ingles, Wroxeter, China.	6 00
		Member of Allan Settlement	
		Congregation, additional....	20 00
		McKillop, Duff's Church.....	4 25

## FOREIGN MISSION.

Emily and Lakeville omitted			
in May.....	\$15 00		
Bristol omitted in May.....	30 00		
Napanee.....	30 00		
Barrie.....	15 15		
Grimshy.....	25 00		
Listowell.....	10 00		
Molesworth.....	18 00		
Langside.....	6 00		
Kinloss.....	2 50		
Vankleekhill.....	2 00		
Cannington S.S. Saskatchewan	4 46		
Durham.....	5 00		
Seaforth.....	40 00		
Oro, Knox Church.....	6 00		
King.....	14 00		



Listowell.....	\$10 00	Windsor.....	\$100 00
Molesworth.....	18 00	Forest and Mackays.....	10 00
Langside.....	30 00	Inverness.....	5 50
Kinloss.....	2 50	Winnipeg, Knox Church.....	40 00
Bervie.....	3 10	Silver Heights.....	25 00
Vankleekhill.....	45 00	Headingley.....	98 00
Durham.....	5 00	Parks Creek.....	35 00
Kilbride, additional.....	5 75	Portage La Prairie.....	50 00
Oro, Knox Church.....	18 00	Rockwood.....	5 08
Tecumseth 2nd.....		Little Britain.....	159 00
King.....	10 00	Burnside.....	50 00
Caledonia, Sutherland Street.....	10 00	Kildonan.....	40 30
Toronto, Charles Street.....	150 00	Buxton, St. Andrew's.....	6 00
Harwich, additional.....	10 39	Ashfield and Huron.....	17 00
Bayfield.....	4 00		
Storrington.....	22 74	KANKAKEE MISSION.	
Pittsburgh.....	20 76	Barrie.....	\$20 84
Proton.....	12 00	Almonte.....	20 00
Saint Columba Church.....	2 90	Langside.....	2 00
English Settlement.....	31 47	Kinloss.....	4 00
Cobourg.....	50 00	Bervie.....	50
Ailsa Craig, additional.....	2 00	Vankleekhill.....	11 00
Fullarton.....	17 00	Durham.....	1 00
Grafton.....	20 00	Oro Knox Church.....	4 00
Vernonville.....	12 00	King.....	8 00
Perrytown, &c.....	4 00	Caledonia Sutherland Street.....	3 90
New Glasgow.....	9 17	Toronto Charles Street.....	12 00
Wick.....	16 50	Williams.....	31 34
Greenbank.....	14 00	Bayfield.....	4 00
Glenvale.....	10 00	Proton.....	1 00
Woodville.....	95 15	Nassagaweya.....	1 00
London 1st. Presbyterian		Grafton.....	4 00
Church.....	6 32	Vernonville.....	4 50
Sarnia.....	90 14	Perrytown.....	1 50
do Sabbath School.....	13 86	Woodville.....	20 00
Fingal.....	20 00	Mariposa S. School.....	16 00
St. Thomas.....	50 00	Eramosa 1st.....	6 00
Goderich.....	40 37	Chatham Wellington Street.....	5 00
Oneida, Indiana &c.....	72 00	East Puslinch Duff's Church.....	5 00
Thorold.....	5 00	Kincardine Chalmer's Church.....	5 00
Trenton.....	21 00	Uxbridge.....	2 00
Burford.....	2 00	Windsor.....	5 00
Chatham, Wellington Street.....	50 00	Forest and Mackays.....	5 40
Almonte.....	50 00	Wm. Sutherland Quebec, Re-	
Lochiel.....	25 00	sult of Rifle Match.....	5 00
East Puslinch, Duff's Church.....	20 00		
Mono Mills.....	20 85	FRENCH EVANGELIZATION	
Kincardine, Chalmer's Church.....	8 00	Barrie.....	\$11 95
Wellesley.....	12 00	Grimsby.....	5 50
Uxbridge.....	25 00	Drummondville.....	03
Chesterfield.....	40 00	Mount Forest.....	11 57
Lachute, 1st. Church.....	13 00	Langside.....	2 00
Alywin.....	30 00	Kinloss.....	2 00
North Bruce.....	4 00	Vankleekhill.....	8 23
Scarboro, additional.....	20 00	Durham.....	2 00
Hamilton, Knox Church.....	300 00	Seaforth.....	8 00
Port Stanley.....	3 00		

Oro, Knox Church.....	\$6 00	Fingal.....	\$10 00
King.....	14 00	Oncida & Indiana, &c.....	15 00
Caledonia, Sutherland Street..	2 58	Saint Mary's.....	28 10
Toronto, Charles Street.....	20 00	Lochiel.....	12 00
Bayfield.....	4 40	Nissouri North & South.....	8 00
Proton.....	3 00	East Puslinch Duff's Church..	5 00
Brantford, Zion Church.....	25 00	Kincardine Chalmers Ch.....	5 00
Grafton.....	10 00	Wellesley.....	9 00
Vernonville.....	6 00	Uxbridge.....	2 00
Perrytown.....	2 50	Roxborough & Finch.....	12 00
Fergus.....	55 00	Hamilton Knox Church.....	30 00
Tilbury East.....	8 62	Windsor.....	5 00
Glenvale.....	5 00	Port Stanley.....	2 00
Woodville.....	20 00	Forest and Mackays.....	3 00
London 1st Presbyterian		Columbus.....	17 91
Church S. School.....	6 31	Ashfield and Huron.....	8 00

### RECEIVED BY WARDEN KING, MONTREAL.

#### COLLEGE ORDINARY REVENUE

Richmond.....	10 00
Storrington.....	10 50
Pittsburgh.....	9 50
Leeds.....	10 50
Wakefield.....	30 10
Inverness.....	2 55
Trenton.....	5 00
Cornwall.....	10 00
Fitzroy and Tarbolton.....	12 75
Rec'd from you as per list....	168 69

#### FRENCH EVANGELIZATION

Wakefield.....	\$17 90
Mrs. P. McLaren.....	4 00

#### KANKAKEE MISSION.

William Sutherland, Quebec	
result of a rifle match.....	5 00

#### BUILDING FUND.

E. H. Copland.....	\$67 00
Rev. Wm. McLaren.....	50 00
David McKay.....	10 00
Chas. Baillie Jr.....	50 00
James Court.....	83 34
Judge Torrance.....	233 33
John Watson.....	200 00
James McLaren.....	333 34
Wm. Tait.....	500 00
Laird Paton.....	200 00
Hector Munro.....	10 00
Wm. Sutherland, Quebec, re-	
sult of a rifle match.....	5 00
H. J. Johnstone.....	16 90
Wm. Robb.....	10 00
Warden King.....	833 33

### RECEIPTS FOR RECORD UP TO 22<sup>nd</sup> MAY, 1873.

W. R., Bowmanville; Rev. W. McK., Almonte, \$5 40; J. McC., Kirkton, \$7 50; W. B., G. E., W. H., Mrs. F., Rev. T. W., J. M., Seneca; A. McG., A. M., S. G. B., Mr. S., Rosseau; L. K., Morrison, \$15 00; H. W., Clarksburg; J. C., Woodville, \$22 00; D. McK., H. H., Aberarder; J. C., S. S., Hillsborough; D. R., Brucefield, \$2 40; A. L., Wick, 3 60; Mrs. C. F., Colborne; Rev. A. McL., Hoathhead \$6 07; Rev. W. R., Chesterfield \$5 60; Rev. J. M., W. McO., Lachute; A. McN., Rockwood; Mrs. F., W. McF., Strabane; J. H., Westover; S. McL., E. W., Utica; C. McF., Appin, 3 30; W. T., Parkhill; J. K., Elora, 1 80; A. S., A. E., A. T., Lieury; P. F., Williamstown, \$4 00; W. C., Widder, \$11 95; A. S., Flesherton, G. B. Gormley's Corners.