

Contributors and Correspondents

SCOTLAND.

SYNOD U. P. CHURCH—REMODELLING OF DIVINITY HALL DETERMINED ON—LECTURESHIPS AT A DISCOUNT—MISSIONARY MEETING AND DR. ROBB—DELEGATES' NIGHT—SIGNOR GAVAZZI—FREE AND ESTABLISHED ASSEMBLIES.

The Synod of the United Presbyterian Church has just completed a session marked by its freedom from any great excitement like that anticipated in the pending Assembly of the Free Church. This gave all the more scope for quiet and profitable attention to more ordinary though not less important matters. Dr. Joseph Brown, notwithstanding a slight deafness, made an excellent Moderator, and an excellent spirit pervaded the meetings.

One of the principal discussions was over the Disestablishment Manifesto, which, in its somewhat extreme voluntary tone, was felt to be open to misconstruction by the adversary. While the motion of Dr. Harper did not withhold from it the endorsement of the Synod, it insisted upon an understanding of it in perfect harmony with the "articles of agreement adopted in 1871." Having for the most part shown a wise spirit of moderation in the practical working of the Education Act, the leaders of the Church seem to feel that consistency and interest call them to the same course in regard to the Union question, and even that of Disestablishment. At the same time they do not thereby swerve from their time-honored testimony to voluntary principles, and they have the satisfaction of seeing a growing sympathy on the part of the other Churches in at least the practical results of these principles. This is seen not only in the union tendencies of the Free Church majority, but the cordiality of the English Presbyterian Church in its prospective incorporation. Even in Ireland, since the loss of their Regium Donum, the Presbyterians have learned so much toleration for the voluntarism which necessitated the secession of Dr. Bruce and his party, that they are at this very Synod found making overtures of mutual eligibility to his successors, who will probably ere long be received again into their bosom.

Finding the Scotch Union indefinitely postponed, the Synod has been addressing itself to questions which would not otherwise have passed, such as the formation of an Assembly (referred to Presbyteries) and the reconstruction of its College arrangements. The circumstances of the Church and Country have so greatly improved of late that a thorough remodelling of the Divinity Hall was discussed and determined on. The impatience of the students under the protracted course of short sessions and long intervals renders longer delay in this matter undesirable. In short, the experience of the home Church in this matter seems conclusive against "lectureships in preference to the regular professorships, for the thorough ministerial training needed in the present day, and it is well the Canadian Church should note the result.

The most interesting occasions of course for the general public were the Wednesday evening missionary meeting in the Music Hall (filled to overflowing), and the reception of Foreign delegates the evening following. At the former the veteran Dr. Robb, from Calabar, was present, and made an interesting speech. I have already referred to the prospective changes in the working of that difficult field, through the employment of Christian freedmen trained in the United States. The U. P. Church with characteristic enterprise is entering upon a new mission to Japan. Dr. McGill's announcement that it lacked but £150 of the desired £10,000 for this object was received with enthusiasm, and still more so the addition before the close of his speech that the deficit no longer existed.

On the delegates' night the Queen-st. Hall could not contain the crowd who desired to hear the brethren from abroad. Pastor Alexander Djizian, from Bytherica, told us in broken English much that was interesting of the present work of the Holy Spirit in the land which he suffered not the Apostle to visit 18 centuries ago.

Mr. George Sedgwick, from the Church of the Maritime Provinces, created considerable interest by his homely remonstrance against the oversight of the Synod of the oldest United Presbyterian Church in the Colonies in the matter of visits by delegates and other attentions.

Time and space fail to tell us of the stirring appeals for sympathy and help from brethren from Bohemia, Holland, Switzerland; France represented by the noble Christian philanthropist, Jno. Bost, of Laforce, and Italy, so eloquently pleaded for by Signor Gavazzi. It was my first hearing of this famous man, and while I was somewhat disappointed by an absence of the intellectual, both then and on Sabbath evening, in the densely packed meeting which gathered to hear him in the Free Assembly Hall, his extraordinary oratory, even in the English, which he uses freely,

but with a strong foreign accent, was all that I had been led to expect. His tall, commanding figure, eagle eye, powerful voice, and especially his passionate gestures, combined to produce a most striking effect. Fancy if you can this man concluding a climax of apostrophe to the Rone of the old tyrannical regime, gone now forever, by flinging to it from the tips of his fingers a kiss of infinite scorn and irony. The extravagance of the gesture was forgotten in its unpromeditated spontaneity. Rev. Mr. McDougall, of Florence, his companion and fellow-laborer, is evidently a man of superior mental, spiritual, and administrative qualifications.

To-day (22nd) the Free and Established Assemblies begin their sittings. Great interest is felt in both, the former especially, and notwithstanding the heavy rain all available space was crowded at the Hall when Dr. Chas. Brown preached the opening sermon from the words (Judges v. 23) "Curse ye Meroz," &c. With his usual nervous intensity he enforced the oneness of God with his people, the sin of ease-loving indifference, and the righteous judgment with which it would be followed, frequently expressing his emphasis with foot as well as hand. The suspense as to the result of this meeting is painfully great, but will now soon be ended.

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WHAT ABOUT THE SUMMER?

BY REV. JOHN HALL, D.D.

The annual migration of so many of our citizens, with its good and its evil, is a part of the situation which we have to accept. It has already begun. Houses have been taken, board has been engaged; routes have been marked out; and for those who run across the seas, berths have been engaged. Any home-life that had grown up in the winter must now be sacrificed. In its nearly six months old have now to take themselves off. Average Christians, who have found their places in churches and Christian work, are now to be thrown out, and may mark themselves for the season as "miscellaneous."

But life is short; and there is much work to be done in it. The years are few; and on the present plan—in our great cities at least—they are not, for the purposes of Christian usefulness more than seven months in length.

A most important consideration, therefore, arises. How can they, who have purposed and pledged themselves "to do all to the glory of God," redeem their pledge in this matter of summer arrangements?

1. Decide wisely on your location. You will shun fever and ague, of course. You will avoid all swamps and marshes. You will prefer a healthy region, with pure air, and if possible, pleasant surroundings. All these are good for your health of body. But, remember, there is more of you than the body. Your immortal spirit, if healthy, needs to be fed. Go where you can have the sincere milk of the Word. Go where the moral atmosphere is healthy. Especially if you have children and young people to think of, study your arrangements in the light of that prayer, "Lead me not into temptation." Do not carry these impressive hearts for the forming of whose preferences you are responsible—to places where for months the frivolous, painted, smiling world spreads out daily its attractions, and where the Sabbath brings no effective warning against its blandishments. A youth of colorless and undecided character has sometimes been led to decision for the Lord by residence, for a time, in favorable circumstances. How many have been decided for the devil by opposite conditions? That lad never saw the sexes mingle on such easy terms as in the dance, until he spent a summer at a fashionable hotel; and considering his years and his passions, it just suited him. That young girl never thought of anything but complying with her mother's wishes in everything, till she had a month at that favorite watering-place. The young ladies, to whose society she was there admitted on the balcony, showed her, by precept and example, what a baby she had been. And alas! for her mother. She will never be the same to her again! And the poor little children—well, you cannot always follow them and watch them at a place of fashionable resort; and they will find companions, and talk, and learn what they never learnt at home, and the lessons of a Sunday school teacher are soon overlaid by a thick crust of juvenile worldliness that will not easily rub off. "I'm sure I don't know where my children learnt these things"—the hapless mother may be heard exclaiming next winter. My dear madam, they learn them where you put them to school, during the summer, with such teachers as they could pick up on the piazza and in the lobbies of that little Babel where you lived last August.

2. Keep up your observance of the means of grace, wherever you spend your summer. The Sabbath is all over the United States, remember, and through summer and winter. When in Paris, the Madeleine, when in Rome, St. Peter's may claim the attendance of such folks as are "doing" these capers, but when the Sabbaths come round, find a place in God's house, and be regular in it. They who go "somewhere" every Sabbath, get little good. They cultivate a fastidious, unhealthy, and superficial style of religious thought. The changes in the pulpit are numerous enough surely, but the summer resorts to gratify all reasonable curiosity. Keep your place in God's house as you would in the winter, and use the means of grace with diligence; else the gain in physical condition may be more than balanced by loss in spiritual. Carry out the same rule in your family. Are the children to feel that God has nothing to do with us but at home? Are the channels of devout feeling to be dry all summer? If so, there is danger that they will be dry in the winter too? Half a year is

a long time in the life of any one, but especially of a young person. For the sake of the children, as well as for your own, keep the fire burning on your family altar all the year round. Don't let these young hearts feel that you have got holidays from religion as well as business. Show them that Christ's yoke is easy, and that you do not want to shake it off. So your very holidays will be sweeter, your conscience purer, and your mental health higher, and they who learn from you will feel the happy influence. Even in the most favorable circumstances, Christians find it hard to keep their garments clean; but how hopeless is the effort if the means of self-preservation be utterly neglected!

3. Keep up the effort to be of use. Are you "doing something" in the winter just to please the pastor? Are you barely keeping up your character as a church member? Are you "doing many things" because it is expected of you? If so, you may as well save yourself the trouble of keeping up appearances. He who seeth in secret knows you to be but a whitened sepulchre. But 'o you love God's service? Is Christ your Master? Do you love Him with a deep personal attachment? Then love is a constant force. It is not confined to the bounds of the parish. It disregards State lines. It ignores the seasons. Let it work freely. Do good where you spend the summer, and in every way open to you.

My dear sir, to whom five hundred dollars "don't amount to much," do you know that that sum is the annual income of the village pastor you heard last summer? No wonder his sermons were not lively. A hundred dollars' worth of books would be a nice memento of your presence. You could tell him playfully that you would take out payment in earnest prayers and stirring discourses. And, if you took a pew and paid for it handsomely—stipulating with the Trustees that as the minister preached and not they, he should have the money—do you think anybody would be the worse? And you might even do a little visiting. It makes a walk much pleasanter to anybody to have an object. Perhaps you might counteract, in some little measure, the corruption which your fellow-citizens so frequently carry into quiet villages. And you, my dear lady, might do a little Sunday-school teaching. It will encourage the boys and girls in that secluded valley to see that pretty lady from the city humbly trusts in Christ, and it will make them gender to listen to the tones of your voice pleading to them for Christ. There are bonds stronger than iron. Let us bind them around the hearts of our fellow-creatures, and so link city and country together and practise the patriotism we applaud by diffusing truth and spreading righteousness.

Nor would it be any great drawback, we presume, to your Christian comfort, if the church should be a little different from your own in name and form. A little Methodist zeal will not hurt an orthodox Presbyterian. Nor will the Presbyterian preacher do any real harm to a Congregational or Baptist hearer. Any of these may, for the time, pray truly through a liturgy, if there is no church without one, and be all the better for having it interpreted by a Bishop Melvino or a Dr. Tyng. One can hardly go anywhere that work may not be had and ordinances enjoyed.

"But," says some one, "where I go, I am sorry to say, we have not an Evangelical church; the only place there is a little Ritualist." My dear sir, buy Appleton's Guide. Look at the map. This is America, my dear sir; and do you mean that over all that expanse, with its sweep of sea line, its ranges of Alleghanies, its Green, its White, and its Rocky Mountains, its plains and valleys, its countless towns and villages, and all its river banks, you can only pitch on a place where salvation is to be sought at the cost of spiritual health? My dear sir, the thing is absurd. "Where there is a will there is a way." You profess to be Christ's. You are His everywhere. You enlisted for Him. Go where you can best serve Him. The days of hermits are past. We believe in the communion of saints. When business can be left behind seek pleasure truly, and it is best sought in doing God's will. "Be not let go they went to their company." So did the disciples Peter and John. So do all men. The worldlings go to their own company—to the ball-room, the race-course, the theatre, and other great reveling meetings, where the devil's service is maintained. Go you to your own company also, and live everywhere as if from that place God might summon you to heaven.

PRESBYTERIAN SYNOD.

The annual meeting of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was held in St. Andrew's Church, Montreal, on Tuesday evening, at half-past seven.

SERMON.

Rev. John Hogg, D.D., of Guelph, Ont., the retiring Moderator, preached the opening sermon. His text was:

"Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one."—John xvii., 20.

After alluding to the plain, simple, but sublime prayer which the Saviour offered up, and recorded in the seventeenth chapter of John, the Rev. Dr. touched upon the union of Christians among themselves. The love which believers bore to one another was very different from that felt by them for the world at large. There was a dependence, a brotherly fellowship among Christians, which followed from their continual communion with Christ. There was but one flock and one Shepherd, and at the day of Pentecost the Church had outwardly or inwardly but one thought, but one aim. The Apostle Paul treads in the footsteps of Christ, and demonstrates the unity of the Church by comparing it to a temple, of which Jesus is the corner-stone. This edifice, built with spiritual stones from the dark quarry of human nature, rises in truer and grander proportions as age by age; and by and by the cope-stone shall be placed, and the glorious work shall have been accomplished, as Christ comes in all his grandeur at the last great day. The speaker

next alluded to the fact that the institution of the Lord's supper prepared Christ's disciples for the terrible ordeal through which they passed; that in modern days dissensions had arisen as to the terms of communion which did much harm. Let them go by the rule to receive none whom Christ had refused, but to extend an open hand to all who still had faith in his atoning blood. The nature of the union which binds believers is of the same nature as that between father and son. Our Lord speaks as a mediator. In carrying out the scheme of man's redemption, Christ by his death accomplished the work given him by the Father, and whatever divisions there may be among Protestants, all are agreed on those articles necessary to the well-being of the never-dying soul. The Church on earth can never be perfect—even in the little band of twelve that gathered around our Saviour there was one traitor. However, the greater number of converted persons in a society, the better claims it has as a branch of that above. Again, the visible union of Christians here below has a great effect on the worldly. Christ prays for it. In the second century of the Christian era, the brotherly love among his followers attracted the attention of the heathens. With one doctrine, one aim, and one mind they sought to turn sinners from their evil ways. There was a sad difference now. Dissensions and hatreds were seen. What a perversion of Scripture, that one denomination should proudly say to the adherents of another, "Come out and be separate," as if there was safety only in one little fold. If infidels and gainsayers were ever to be silenced, it would be by showing them a united front. Missionaries were successful among the heathens only as they merged their differences. Whether standing or kneeling in prayer is the true position, are minor considerations. Let us then remember the blessed declaration of Our Lord that "God is a spirit, and they that worship Him must worship Him in spirit and truth." Three methods of effecting a union of Christians has been tried. Diversity of opinion has been strictly prohibited. This has proved a complete failure, as instanced in the Church of Rome; causing a dead uniformity. Again others attempt the same by argument and discussion, but they soon grow so embittered as to form a striking contrast to the mild genius of Christianity—the only way for believers to agree on the great cardinal points of doctrine, without which no man can be saved, and give latitude to those who differ with them on minor affairs. There were the essential doctrines of the Gospel recognized by all evangelical denominations, which were necessary to maintain spiritual life, and beside these, and sacrifice not inconsistent with principle should be made to one another. "Behold how good and how pleasant it is for brethren to dwell together in unity."

CONSTITUTION OF THE SYNOD.

At the close of the sermon the Moderator immediately called the members of the Court together for the purpose of constituting the Synod.

Rev. J. H. Mackerras, M.A., the Clerk, first read the Synod roll for the eleven different Presbyteries, there being present forty-five ministers, and fifteen elders, who answered to their names.

Rev. Dr. Hogg then introduced to the members of the Court the subject of the election of a Moderator for the ensuing year, and nominated with a tribute to his excellent qualities the Rev. James Patterson, of Hemmingford, P.Q.

Rev. A. Mann, M.A., of Pankermham, moved, and Rev. D. M. Gordon, B.D., of Ottawa, seconded, that Rev. James Patterson be the candidate elect.

At this juncture Rev. Gavin Lang was nominated by Rev. D. McGillivray of Brockville, but declined the honor with many thanks.

Rev. Mr. Patterson was then duly elected, and took the Moderator's chair. In alluding to the high honor conferred on him, he felt sure he would share the feelings of all his predecessors in beholding the diligence and earnestness displayed by the members of the Court in their deliberations on the important matters brought before them, and in return he would endeavor to discharge faithfully the duties assigned him.

The thanks of the Synod were then given to the retiring Moderator, Rev. Dr. Hogg, who replied in appropriate language.

A committee composed of Revs. Dr. Jennings, Bayne, Hogg, Muir, and Rev. Messrs. McPherson and Currie, with Rev. Mr. Burnett of Hamilton as Convener, was then appointed to prepare obituaries concerning the members of the Court who had died during the past year.

A committee was next appointed to arrange the order of business, and members named for the following committees:—

To consider and report on Bills and Ordinances. To consider and report on Resolutions, Complaints, and Appeals. To revise Synod and Commission Records. To revise Presbytery Records. To draft an Address to the Queen. To draft an address to the Governor-General. To report on applications for leave to retire from active Ministerial Duty.

After some discussion on the manner of appointing members of committees,

Rev. D. Ross, D.D., and Rev. K. McLennan were re-elected Trustees of Queen's College, while Rev. N. McNish, B.D., of Cornwall, was elected in place of Rev. Dr. Barclay, retired.

A call for the report and financial statements of the Temporaries' Board being made, the Diet adjourned.

SECOND DAY.

June 4.—The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met this morning at eleven o'clock, and was constituted with prayer. Devotional exercises were conducted by the Rev. D. McGillivray of Brockville.

On motion it was unanimously agreed that the following ministers, strangers, who were present should be allowed to sit in Synod and deliberate:—Rev. Dr. Burns, of Cote street Church; Rev. R. W. Jones, of Chalmers' Church; Rev. Wm. McMillan, of

Nova Scotia; Rev. Malcolm McNeil, of Nova Scotia, and Rev. Mr. McClelland, from the United States.

The Clerk read replies to the address by the last Synod to the Queen, the Governor-General, Lord Dufferin, also to Lord Lisgar. At the instance of the Rev. Gavin Lang, a reply delivered at Toronto by Lord Zuffern was read.

The Clerk also read a number of applications from ministers for leave to retire from active ministerial duty on account of age or infirmity.

On motion by Rev. A. Currie, a long discussion ensued as to the propriety of making an almost entire change in the constitution of the Examining Committee for 1873-74.

Rev. Dr. Cook said the men best qualified for the examination of students should be on the committee, as the examination was a delicate matter. He advocated changes being made slowly and by degrees.

Rev. Dr. Jenkins observed that every year new men were introduced into the committee, and he supposed such policy would be continued.

Rev. Dr. Cook thought that the Presidents of Queen's and Morris's College should be on the committee, as they were able to elicit from the students all that the latter know.

Rev. A. Currie, in supporting his motion, acknowledged that the Committee had hitherto done its duties efficiently.

Rev. K. Maclellan moved in amendment, seconded by Rev. Dr. Jenkins, that eight members of the Committee be annually dropped to be replaced by eight new names.

After a protracted debate the Rev. Dr. Cook moved in amendment to the amendment, seconded by Mr. Morison, that the present Committee be re-appointed.

The original motion, also the amendments, were at length put, and Dr. Cook's amendment was carried by an overwhelming majority.

The Diet then adjourned.

THIRD DAY.

June 5.—The diet having been constituted, the Moderator called on the Rev. R. McCann, one of the delegates from Nova Scotia, to lead the devotional exercises.

The Clerk afterwards read the minutes of yesterday's diet, and the same were sustained.

Mr. Grant, of Halifax, appeared as a delegate, and was asked to sit and deliberate with the Synod.

On motion of Rev. Gavin Lang, Rev. Mr. Ellegood, of St. James the Apostle Episcopal Church, who was present, was also asked to sit and deliberate.

The Ottawa Presbytery recommended that the Rev. Mr. Cleland be received as a minister of this Church, without the usual year's probation. The application was referred to the Examining Committee.

The Guelph Presbytery reported, recommending that Rev. Mr. Waite, late of the Primitive Methodist, be received as a minister. Referred.

Mr. J. B. Taylor was also recommended by the Presbytery of London to be received as a probationer. Referred.

The four retiring members of the Temporaries Board were re-elected.

On motion, it was resolved that the next meeting of the Synod be held in St. Andrew's Church at Ottawa, on the first Tuesday of June next, at 7.30 p. m.

FOURTH DAY.

June 6.—At the Synod of the Church of Scotland to-day, the Rev. Mr. Muir, of Galt, made a verbal report, stating he had attended as representative of the Church of Scotland in Canada the General Assembly of the Canada Presbyterian Church. He had been received with great cordiality and good feeling by the Assembly, whose members assured him that they were willing to take all proper steps to bring about the proposed union.

At the close of his address, the thanks of the Synod were conveyed to him by the Moderator.

Dr. Bain, of Perth, presented to the Synod a document showing that a Mrs. McIntyre, a member of his congregation, had let by will a sum of \$400, to be applied to the schemes of the Church. He suggested that \$150 of this should be applied to the Sustentation Fund; \$100 to the ministers, widows, and orphans; \$50 to the French Mission, and \$100 to the Manitoba Mission.

The proposition was agreed to.

A proposition from the Rev. Mr. Nicol, in regard to his claim on the Widows' and Orphans' Fund, was referred to the favourable consideration of the Board of that fund. The applicant was stated to be in most precarious health.

Mr. J. S. Burnett, of Martintown, submitted an overture from the Presbytery of Glengarry, to the effect that a Committee be appointed to examine diplomas and degrees granted by certain disreputable Universities in the United States, which Universities make a traffic of conferring degrees. After remarks by Dr. Jenkins and Rev. Prof. Murray, on motion the overture was dismissed simpliciter.

AFTERNOON SEDERUNT.

After routine Rev. Gavin Lang presented an overture to the effect that, whereas grave doubts had arisen as to the effect which the proposed scheme of Union or no Union would have upon the past relations of the temporal fund, be it resolved that the whole scheme be referred to a special legal commission to ascertain how far the changes proposed may affect the purposes for which the temporaries' fund was first obtained. He said that although he had great hesitation in bringing before the Church Courts matters relating to filthy lucre, he thought the question at issue was one which should well find a place here. After speaking of the great importance of the subject, the Synod at which this large scheme was first brought up was the first he had the honor of attending. At the time he knew nothing of the Clergy Burses or of

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