

and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same."—(Conf. of Faith., chap. xxxi., sect. 3.) Questions of internal government and discipline, sometimes involving points of great delicacy and difficulty, may come up by appeal or reference from the inferior courts. It is no secondary duty of the Synod to adjudicate upon and adjust such questions. Indeed on the impartiality and discretion with which this department of the business is conducted, depends in great measure the moral influence of a Synod over the Sessions and Congregations of the Church. Tedious 'cases,' it is true, provoke impatience, but they should be faithfully heard and cautiously determined. Time and pains are never lost, which tend to increase that confidence in the Supreme Court of Appeal which is an essential condition of ecclesiastical peace and welfare. At the same time, no encouragement is to be given to frivolous complaints; and the 'business committee' should arrange that the more petty personal cases be not called till all important matters are duly considered and despatched.

The extension of the Church deserves the grave and earnest attention of young and vigorous Synods. They might combine the prudence of a missionary committee with the enthusiasm of a public missionary meeting. They are bound to consider the claims of duty toward souls that perish for lack of knowledge, and to encourage and direct the missionary zeal of the Church at large. There is abundant need for such zeal in providing for the education of the Ministry, in sustaining home missions, in assisting weak congregations, and in promoting foreign missions as opportunity may offer. It well befits a Christian Synod to have a large warm heart, beating in sympathy with the unselfish beneficent heart of the Lord Jesus. In the propagation of the gospel, the policy of extreme caution and economy is the worst policy of all. Better to devise liberal things, even at the risk of occasional precipitancy, than by liberal things the Church may stand.

Whatever the business in hand, we hold freedom of speech essential to every successful Synod. We have no sympathy with those who would arrogate to a few all liberty and boldness in discussion, requiring all others to keep silence, or speak in timid tones with bated breath. Whenever free speech is suppressed, the entire liberty of a Synod is surrendered to a self-constituted oligarchy. Let Canadian Synods, now, we believe, free from this evil, be careful to maintain their freedom. At the same time, let this freedom not be abused. It is intolerable to make the floor of a Synod an arena for displaying the "popular gifts" of individual members. A Synod is not to be confounded with an ordinary public meeting intended to influence the popular mind and illustrate the oratorical qualifications of speakers. It is a deliberative Court, and the speaking required is speaking *to the point*—clear, terse, unaffected, and if possible, conclusive.

Every year increases the value and influence of the Presbyterian Synods in this country. Not long ago, they attracted little attention, were scarcely noticed by the public press, and exercised a very slight and uncertain authority. This