

the grace of God, in the work of man's salvation, is in harmony with the spirit and doctrine which is prominent throughout the whole of Scripture. And any teaching which detracts from the glory and sovereignty of God in the work of man's redemption is not in harmony with the teaching of the Scriptures. This is a valid test of doctrine: does it magnify God, or does it take away from His sovereignty? And it is a test which, if borne in mind, would tend to keep the Church free from error.

To keep this truth prominent is to lift up to a higher plane the whole work of the Church. In the great evangelistic movements of the day, as well as in the small ones, there is a tendency quite to bring God's work of grace within the bounds and measure of man's arithmetic, to reduce His working to methods and times which man has prescribed. It would appear from some teaching, as if it were man who was conferring a favour on the Almighty by listening to and accepting his terms. It is the presence and ability and originality of man that makes meetings interesting and profitable. It is man that is offended with God, and judges God, and puts aside God as seems good to him, while the Almighty is presented as a powerless candidate for the suffrages of sinners. Evangelism or public teaching that encourages such views, that encourages irreverent thoughts of God, or of His worship, or of His house, or of His ministry, or of His Word, no matter what good it may seem to do, is only demoralizing and injurious and to be condemned. In the second place, in regard to worship—which is an act of the soul and a duty which is made too little of, indeed, seems to be lost sight of altogether, and to give way to something in the nature of a popular entertainment. It is the claim of an infinitely great and holy God which brings the worshipper to His house. "Let us magnify His holy name together. Let us praise Him for His mighty acts, praise Him according to His excellent greatness." That is the grand conception of worship presented to us in the Church of old. The whole service is to help us, to teach us, to give us an opportunity to praise and glorify God. This should be the inspiration of it. Man dedicating his genius, dedicating his instruments of music, dedicating his powers of mind and speech, not to provide an hour's entertainment to his fellow creatures, but to speak of the glorious honour of His majesty, and of His wondrous works. So would all our worship be elevated in its character, and the irreverences of our modern modes of worship be cast out. And herein probably more than we suspect is found a reason why the Church of God has lost its attractive power. It is because it has so much ceased to be the Church of God, and become something less than that. Let us give God the place which He claims in our worship, let the mighty eloquence of a loving heart, a heart filled with the love of Christ shine in the pulpit, let the Christ inspired music of kind words fall from consecrated lips on the hearts of weary, burdened men, let us invite men not to exhibitions of human ability but to behold the beauty of the Lord and to enquire in His temple, and the deserted temples of the Christian Church will be frequented with eagerness. Because the most ignorant will recognize as Jacob did that the spot upon the mountain side, where the angels came: "This is none other than the House of God and the gate of Heaven."

But last. In the life of the world God is ignored. It is man and mammon that are worshipped, the creature rather than the Creator. God is not acknowledged as having any practical influence in human affairs. His words, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed," are regarded as an obsolete utterance, with which practical men have nothing to do. Railway corporations, commercial companies, the magnates of society and commerce, the worldly-wise men in the governments of the nations leave God out of account in all their calculations, as if this could be done with entire impunity. As if His laws were out of date and unworkable. As if God had not foreseen the requirements of this age, nor made laws that could be adjusted to the gigantic operations of modern commerce. But those who act in this spirit are walking in the footsteps of the nations that have perished. The only remedy for this state of things, the duty that remains to us, is to lift high the claims of God before the people, to proclaim His sovereignty in all the work of man's redemption, as in all the ordering of human affairs. To adopt and to retain, as the basis of the life and worship and doctrine of the Church, as of the individual, that truth which we learned in our youth, which is the truth of this text, and which is a noble foundation upon which to build the lives of men and nations, Man's chief end is to glorify God, and to enjoy Him forever.

The Rev. Stephen Young, of Clifford, was appointed Moderator of the Synod. Mr. Young briefly and modestly acknowledged the honour conferred upon him. He also referred to the loss sustained by the death of Professor Young. Principal Caven moved the thanks of the Synod to the retiring Moderator for the efficient manner in which he has discharged the duties of the office and for his excellent sermon, and requesting the publication of the latter. Dr. Middlemiss seconded the motion, which was unanimously carried.

Rev. J. Somerville presented the report of the Conference held previous to the meeting of the Synod, and a committee, composed of Rev. J. M. Cameron, Rev. W. G. Wallace and J. K. Macdonald, was appointed to arrange for a similar conference next year.

A letter was read from Mr. Van Horne, stating that the desire of the C.P.K. officials was to lessen as much as possible Sunday labour on their lines, and Mr. Somerville moved that the letter be acknowledged with an expression of the Synod's appreciation of the Company's efforts to reduce Sunday labour.

The Synod was opened on Wednesday morning with devotional exercises led by the Moderator, Dr. Wardrope, and Rev. Robert Wallace. Applications from several Presbyteries to take students who have completed their theological course on trial for license were granted.

A communication from the Diocesan Synod of Toronto respecting religious instruction in public schools was read, recommending that a compendium of Christian truth be drawn up by the various denominations and sanctioned by the Government for use in the schools, and that steps be taken to have the Scripture lessons restored to their place in the public readers.

Dr. Caven thought the last suggestion was an excellent one. The first was more difficult. The proper course seemed to him to be to hand over the communication to the General Assembly, who have the subject under consideration.

Rev. A. A. Drummond favoured the restoration of the feature referred to in the Irish national readers, but he was decidedly opposed to seeking Government sanction to a doctrinal abstract.

Rev. J. Somerville recalled the fact that the people in the East as well as in Manitoba had expressed unwillingness to raise a question that in their Provinces had been settled. Rev. J. McMeekan and Dr. Gray related their experiences in giving religious instruction in the schools of their respective districts.

The following motion by Dr. Caven, seconded by Rev. J. Mutch, was carried unanimously: The Synod acknowledges the receipt of the communication from the Synod of the Diocese of Toronto, expresses its sense of the great importance of the subject to which the communication refers, and its desire to co-operate with other Churches in securing an entirely satisfactory solution of the question of religious instruction in the public schools, and resolves to transmit said communication to the General Assembly, so that the matters brought forward may be carefully considered and dealt with by means of the Committee on Religious Instruction in Schools, which the Assembly will doubtless reappoint.

Mr. J. K. Macdonald, Convener of the Committee on the Aged and Infirm Ministers' Fund in addressing the Synod on this subject in introducing regretted that the proposals made to secure an adequate endowment fund had not met with a very encouraging response. The sum of \$14,000 had been apportioned among the Presbyteries. Only two Presbyteries have raised the sum for which they were assessed—Whitby and Brandon.

From the Presbyteries of Toronto and Kingston \$5,730 had been asked and only \$4,012.28 had been received. The congregations in the rural districts are scarcely doing their full duty in relation to this fund. The Church should come to the conclusion either to support the fund properly or abandon it altogether. Ministers and elders have not fully realized the necessity and importance of this fund. Why are the members of the Church so ignorant of the facts of the case? The ordinary fund should be brought up to the proper level before the endowment fund can be raised. For the ordinary fund \$8,811.11, instead of \$14,000, is this year's contribution. Ministers will have to speak more fully and plainly concerning the claims of the fund. He was satisfied that when the people understood the actual state of matters they will respond with liberality.

Rev. J. Carmichael moved that the Synod tender its thanks to Mr. Macdonald for his excellent address and his valuable efforts on behalf of the Aged and Infirm Ministers' Fund, expresses its sense of the great importance of the scheme which he has presented, and pledges itself by bringing the matter before its congregations, and in other suitable ways, to do what it can to make the efforts towards improving the fund successful.

Mr. T. Yellowlees seconded the motion. He felt that the elders should do more in commending the claims of the Aged and Infirm Ministers' Fund to the confidence of the people. The motion was unanimously carried.

It was agreed that the next meeting of the Synod be held at Orillia on the second Tuesday of May, 1890.

In the afternoon, after devotional and routine business, the next matter of interest was the Galt holiness case. Parties were called to the bar and the papers read, the latter taking up much time, as the documents were both numerous and lengthy.

Mr. J. K. Cranston spoke in support of the appeal from the decision of the Presbytery of Guelph, and was followed by Mr. J. D. Cranston. Both speeches repudiated the imputation of holding and teaching absolute and perfect holiness.

Rev. Dr. Middlemiss, in defence of the action taken by the Sessions of Knox Church, Galt, and the Presbytery of Guelph, said that the agitation of this question in Knox Church is fraught with danger, if not disaster. Dr. Middlemiss gave an account of the successive steps taken in dealing with the appellants by the Session of Knox Church, Galt.

At the evening meeting the report of the Sabbath School Committee was presented by the Convener, Mr. D. Fotheringham, from which the following is gleaned:—Four thousand officers and teachers are reported for 1888, in charge of nearly 36,000 scholars, old and young, whose average attendance is 23,668, or 66 per cent. From among these about 1,200 professed faith in Christ—that is, one in thirty became communicants. The contributions of about 200 schools reported as giving to missions, out of 235 from which reports were received, were \$5,601, while \$20,308 were collected for all purposes. That is, 42 per cent. of the collections went for missions, 8 per cent. was given for other objects, while half was expended in support of the schools or diverted into other channels. One officer or teacher in eight is an elder. The report concludes with a number of practical suggestions intended to secure more complete organization and greater efficiency of Sabbath School work. Mr. Fotheringham moved that the report be received, its recommendations considered and with slight alterations they were adopted, and the thanks of the Synod given to the Committee.

Consideration of the Galt case was then resumed by the continuation of Dr. Middlemiss answer on behalf of the assessors to the Galt Session. He held that the doctrinal standards are directly opposed to the theories of the appellants. He concluded by indicating the undesirable practical results that are likely to flow from the ideas of the appellants.

Dr. Torrance addressed the Synod in defence of the action taken by the Presbytery of Guelph. He showed from the sixth and other sections of the Confession of Faith that the views of the appellants were contrary to the doctrines of the subordinate standards of the Presbyterian Church. He concluded by referring to the teaching of Scripture on the nature of sin, with which the opinions of the appellants are at variance, and asked that the Synod dismiss the appeal and reaffirm the decision of the Presbytery of Guelph.

Rev. Alexander Jackson spoke in answer to the appeal on behalf of the Session of Knox Church. Messrs. J. K. and J. D. Cranston briefly replied, and questions were put by several members of the court.

After devotional exercises and routine on Thursday morning, consideration of the Galt case was resumed, and a number of questions were asked in order that the appellants might more clearly define their position.

Rev. John Somerville moved that the appeal be dismissed and the action of the Presbytery be sustained. This was seconded by Dr. J. B. Fraser.

Professor McLaren was of opinion that substantial justice had been done in the proceedings by the Presbytery. The objection that specific charges had not been formulated had no great weight, as it was only when the process is by libel that specific charges were required. In cases of a doctrinal character, the method of procedure followed in this case is the usual one, and is sanctioned by the forms and practices of other churches. The appellants had full opportunity for the statement of their views. The two points were:—Do the appellants hold and teach doctrinal errors? and have they followed divisive courses? The teaching of the Church on the question was clear, and it was in harmony with Scripture. When they came to what the appellants taught they were found to repudiate certain expressions implying sinless perfection, but they claimed that for greater or less periods they are not conscious of having sinned, and therefore, at these times, they had no occasion to make confession of sin. There were times when they were not conscious of sin. This implied either that they were sinlessly perfect or that the conscience may have become so deadened that it has ceased to perform its functions. Perfect holiness or spiritual blindness is the logical outcome of the position they assume. The doctrine professed by the appellants is substantially the same as the Romish doctrine concerning sin, and it has an important bearing on fundamental truth. Had the appellants remained quietly and orderly they might have been allowed to continue undisturbed. If they came forward as leaders and teachers, then they should be dealt with as other Christian teachers were. For the reasons given he could see no other course open to them but to sustain the action of the Presbytery.

Professor Gregg, though in harmony with what had been stated by Drs. Middlemiss and McLaren, thought specific charges should have been preferred.

Dr. Reid regretted that answers to the questions touching fundamental points in the controversy had not been given. He regretted that reflections on the integrity of the parties had been mixed with the doctrinal matters.

Principal Caven was of opinion that the Synod had no option but to sustain the action of the Presbytery. It was clear that from the appellants' declining to answer some of the questions put, they had not fully meditated on the doctrines that had been familiar to theologians for hundreds of years. He had no intention to say anything harsh of the appellants. They were, no doubt, sincere and well-intentioned. If they will now acknowledge that they have not yet thought out this matter sufficiently, let them state this.

The vote was then taken on the following deliverance, moved by Rev. John Somerville, seconded by Dr. J. B. Fraser, and carried unanimously. The Synod, recognising the fact that the appellants have had a full opportunity of defining their position before the Session of Knox Church, Galt, and before the Presbytery of Guelph, and have also had a full opportunity of stating their case before the Synod, and further recognising the fact that the doctrinal position of

the appellants is not in harmony with the teaching of the subordinate standards of the Church and the Word of God, and that they declare that they are determined to teach the doctrinal views they at present hold, therefore the Synod resolve that the appeal be dismissed and the action of the Presbytery of Guelph sustained.

When the Synod again assembled in the afternoon, the Rev. W. G. Wallace presented the Synodical Committee's report on Temperance. In introducing the subject, he stated that the reason why the Church had appeared indifferent in this matter was, that it has been too much left to outside organisations. Efforts have been made to give the subject a more important place in Sabbath School instruction. The report says. The repeal of the Scott Act may not, under present circumstances, be a retrograde movement, but it is very significant that almost all, if not quite all of the Sessions in counties that have returned to the license system, report change for the worse, and agree in attributing it to the repeal of the Scott Act.

Rev. W. Frizzell moved and Rev. Donald Tait seconded the motion that the report be received and its recommendations considered. Mr. Tait urged that while much had been done in various ways to advance the cause of temperance as a matter of expediency all Christians should practise total abstinence. The recommendations were then taken up and adopted as follows:

1. That the Synod make an earnest appeal to the people to sink political differences and unite in pressing towards the total prohibition of the liquor traffic which is the most effective form of Temperance legislation, and to seek to foster Temperance sentiment in this direction.

2. That, whereas in order to make Prohibitory legislation effective, there must be a strong abstinence sentiment behind it, and, as there are many possessed of inherited weakness or of acquired taste for intoxicating liquor, or exposed to peculiarly strong temptations, we urge upon all to discountenance in every way the use of strong drink as a beverage.

3. That we express satisfaction that the Minister of Education has decided to allow value for examination in the public schools on the subject of Scientific Temperance, which we believe to be the best means of securing faithful, constant instruction in these important principles; and, further, that the Synod again urge ministers and people to use all diligence, that the authorized text-book on this subject be introduced into every public school.

4. That we record our gratitude to God that although there have been reverses, there has been during recent years great advance made in the cause of Temperance, and that, believing that "no drunkard shall inherit the Kingdom of God," we give ourselves with renewed earnestness to holding up the Lord Jesus Christ as the only Saviour from the sin of intemperance, as he is from all sin.

Rev. E. F. Torrance presented the report on the State of Religion, which gave a view of the services rendered by the eldership, attendance at the religious services, Sabbath observance, the cultivation of religious life in the family, the increase of the missionary spirit, evangelistic services, special efforts to bring the young to Christ, Young Men's Guilds and Societies of Christian Endeavour, Temperance Organization, hindrances, etc. On motion of Rev. J. A. R. Dickson, seconded by Dr. MacTavish, the report was received and its recommendations adopted.

Rev. J. Somerville submitted the report on Sabbath observance. Among its recommendations were: The importance of direct instruction on the subject of Sabbath observance. It is advised that the meals on the Sabbath, except in cases of necessity, should be discontinued; that the Synod draft a petition to be forwarded to Dr. Armstrong, Ottawa, Secretary of the Sabbath Alliance, for presentation next session of Parliament; that Presbyteries be recommended to exercise more careful supervision of congregations in regard to Sabbath observance, and that a given Sabbath be devoted to special sermons on the subject.

Rev. J. McKay having called attention to the growing prevalence of Sabbath milk traffic, and moved that the Synod recommend that our people in all practicable ways endeavour to discountenance this form of Sabbath desecration:

Overtures were received from the Presbyteries of Guelph and Kingston praying that action be taken to secure disallowance of recent legislation in favour of the Jesuit Order.

Dr. Torrance supported the overture from the Presbytery of Guelph. The Church ought to speak out on this subject. The teaching of the Jesuits is antagonistic to the progress of evangelical truth. He said nothing against the Jesuits personally, but their system is antagonistic to personal, civil and religious liberty. Our liberties are in danger. The resistance of the community and the Church should have been begun before this. These acts are but the beginnings of further aggressions. The supreme Court authority ought to be invoked if need be. Jesuit missionaries did noble service as missionaries in early days, but their aim was the Church rules the world, the Pope the Church, and the Jesuits the Pope.

Rev. Alexander Young spoke in support of the overture from the Presbytery of Kingston. He cordially endorsed the remarks of Dr. Torrance.

Principal Caven thought it would be best simply to transmit the overtures. He had not met with one who endorsed the Jesuit Acts. The only objection that has been urged is that agitation might jeopardize provincial authority. But surely remissness to maintain the civil and religious rights of the people would be fraught with still greater dangers to the perpetuity of the Dominion.

Mr. Yellowlees seconded the motion, which was unanimously and enthusiastically adopted. It is as follows: The Synod receives the overtures, recognizes the exceeding importance of the subject to which they relate, as well as the especial obligations which the history of the Presbyterian Church lays upon all its adherents to be zealous in the defence of the principles of civil and religious liberty—principles which, in our judgment, are flagrantly violated by the Jesuit Estates Act, as well as by the Act incorporating the Jesuit Society. The Synod transmits these questions to the General Assembly, to meet in Toronto next month, fully persuaded that the Superior Court of our Church will give earnest and adequate expression to the convictions of our people upon a question which has so important a bearing upon the fundamental relations of civil and ecclesiastical power, the just rights of the minority in the Province of Quebec, and the tranquillity and well-being of the entire Dominion.

A petition was presented asking permission to organise a Synodical Evangelistic Association for the purpose of organising and conducting evangelistic services. Rev. J. W. Mitchell thought that owing to the late stage at which the petition had come up, it would be better to lay it on the table.

A communication from Dr. Rosebrugh, chairman of the Prison Reform Society, was read, suggesting that the Synod might take some steps to forward the work undertaken by the Society.

A motion was adopted expressive of sympathy for Dr. Fraser and his congregation, because of his illness, and pleasure at learning that his health is improving.

The customary votes to the officers of the church in Bowmanville, the families who have entertained the delegates, the press, etc., were cordially given. It was a subject of general remark that much of the pleasure and comfort of the delegates was due to the care of the local committee, whose arrangements were so successfully carried out by the active and untiring efforts of Mr. Peter Murdoch. It was felt that the Synod meeting was a pleasant and profitable one.

On Thursday evening, the Rev. J. Wilkie, Missionary from Indore, delivered a most interesting address, filled with information as to the actual condition of the people to whom the missionaries in connection with the Presbyterian Church are seeking to impart the blessings of the Gospel. He told of some of the difficulties that had to be encountered in the prosecution of the evangelistic and educational work in which they are engaged, and spoke in a hopeful vein of the future prospects of the mission.