

**Presbytery of Montreal.**—Tanneries: Put on list of Mission Stations, with grant of \$4 per Sabbath. —Hochelaga: Grant increased to \$4 per Sabbath.

**Presbytery of Glenora.**—R. Hawkenbury: Grant withdrawn. —Sumnerstown: Put on list of Mission Stations, with grant of \$4 per Sabbath. —South Finch: Put on list of Mission Stations. No Grant.

**Presbytery of Brookville.**—Dalhousie and North Sherbrooke: Removed from the list of Supplemental Congregations. —North Augusta and Fairfield: Granted \$200 per annum, from 1st October, 1876. —Bathurst and South Sherbrooke: Asked \$3 per Sabbath. Granted \$2 per Sabbath. —Palmerston: Granted \$8 per Sabbath.

**Presbytery of Ottawa.**—Admaston, etc.: Asked \$150 per annum, conditional on settlement. Delayed. —Aylwin: Granted \$260 per annum, conditional on settlement. —Okelea: Granted \$150 per annum. —Nepesin: Removed from the list of Supplemental Congregations.

**Presbytery of Kingston.**—Amherst Island: Removed from list of Supplemental congregations.

**Presbytery of Peterborough.**—Fenelon Falls: Granted \$125 per annum, from 1st October, 1876. —Perrytown and Oakville: Removed from the list of Supplemental Congregations.

**Presbytery of Barrie.**—Town Line and Ivy: Granted \$50 for next six months. —Bracebridge: Granted \$500 per annum. —Gravenhurst: Asked \$300 per annum, if ordained missionary got. Delayed. —Stisted, Town Line, and Port Sydney: Put on list of Mission Stations, with grant of \$3 per Sabbath.

**Presbytery of Owen Sound.**—Meaford: Removed from list of Supplemental Congregations.

**Presbytery of Saugeen.**—North Arthur: Granted \$50 per annum, for next six months. —Hanover and West Bentinck: Granted \$150 per annum, from 1st October, 1876. —North Luther and Ross: Granted \$200 per annum, conditional on settlement.

**Presbytery of London.**—Port Stanley: Granted \$200 per annum, from 1st October, 1876. —Hyde Park: Granted \$3 per Sabbath. —Dorchester: Removed from list of Supplemental congregations. —West Williams and North Adelaide: Put on list of Mission Stations. No grant. —Arkona and West Adelaide: Put on list of Mission Stations. No grant.

**Presbytery of Chatham.**—Harwich: Removed from list of Supplemental Congregations. —Dover and Oliver's Section: Granted \$150 per annum, conditional on settlement. —Dresden: Grant withdrawn.

**Presbytery of Stratford.**—Listowel: Removed from list of Supplemental Congregations. —Molesworth and Trowbridge: Granted \$100 per annum, conditional on settlement.

**Presbytery of Bruce.**—Langside: granted \$100 per annum, from 1st October 1876. —Presbytery of Huron.—Bayfield and Bethany: granted \$200 per annum conditional on settlement; and \$2 per Sabbath while vacant. —Stephen: granted \$3 per Sabbath. —Cranbrook and Ethel: granted \$180 per annum. —Dungannon and Port Albert: Asked \$25 per annum for one year, declined. —East Ashfield: put on list of Mission Stations. No grant.

**Presbytery of Quebec.**—St. Sylvester: \$200 per annum. —Presbytery of Montreal.—Mille Isle: \$200 per annum. —Farnham Centre: \$200 per annum.

**Presbytery of Kingston.**—Camden and Sheffield: \$150 per annum. —Presbytery of Saugeen.—Proton: \$100 per annum.

**MANITOBA.**  
CLAIM OF REV. A. FRASER.  
The Convener laid on the table and read a letter from Mr. Fraser claiming \$200 for expenses incurred in returning from Manitoba to Ontario. Mr. Fraser was heard in support of the claim. Moved by Dr. Proudfoot, that the claim be allowed in full. Moved in amendment by Mr. King, seconded by Mr. Smith, that the claim be not allowed. Moved in further amendment by Mr. Macdonnell, seconded by Mr. McCaig, that in view of all the circumstances of the case, the claim be allowed to the extent of \$100. After lengthened discussion, Mr. Fraser agreed to withdraw his claim.

**STATISTICS, ETC.,**  
The Convener read letters from Messrs. Bryce & Robertson to the effect that the Presbytery of Manitoba were endeavouring to procure full statistics from the Supplemental Congregations and Mission Stations within the bounds in accordance with the regulations of the Committee. On motion of Mr. King, seconded by Dr. Proudfoot, was unanimously agreed to recommend the General Assembly to instruct the Presbytery of Manitoba to present to this committee a statement of the amount which, in its judgment, each group of stations should pay for every Sabbath it receives supply, together with a statement of the number of families and communicants connected with each group, for the consideration and approval

of this committee, and that no payment be made for work in Manitoba after first October next, unless this instruction is complied with.

**APPOINTMENT OF REV. H. McKELLAR.**  
Mr. H. McKellar was appointed to Manitoba for three years on the usual terms.

**HELP ASKED FROM MARITIME PROVINCES.**  
The Convener intimated that he had corresponded with the Eastern Section of the Home Mission Committee as to securing their assistance in carrying on the work in Manitoba, but that thus far no aid had been received. The Committee agreed to record their opinion, that the expense of work in Manitoba should be shared by the eastern section of the Church.

**BRITISH COLUMBIA.**  
The Convener reported that the Congregation in British Columbia had not contributed \$800 towards Rev. R. Jamieson's support, this being the condition on which the grant of \$1200 per annum was to be given by this Committee. It was agreed that as the congregation had declined to report the fulfilment of the stipulated condition on which the grant of \$1200 was promised, the supplement for this year be \$1000, the rate formerly paid, and that this action be reported to the General Assembly.

**LAKE SUPERIOR.**  
SAULT STE. MARIE.  
The Sub Committee reported that they had made a temporary arrangement with Rev. W. Stuart to supply this field, his salary to be at the rate of \$600 per annum, with the understanding that the people would contribute at least \$250 of this amount, and that Mr. Stuart had proceeded to the field in December last. The report was received, and the action of the Sub Committee sustained, and future arrangements left in their hands.

**PRINCE ARTHUR'S LANDING, ETC.**  
The Convener reported that he had carried out the decision of the October meeting of the Committee in regard to this field, and that Mr. McKersher had lately written to the effect that the people were prepared to contribute \$500 annually, and that arrangements were now being made looking towards his being duly called and settled among them as a regular pastor. The report was received.

**MANITOULIN ISLAND.**  
The Committee agreed to invite Mr. Hugh McKay to labor as Ordained Missionary in Manitoulin Island for a term of two years, at a salary of \$700 per annum, and the Presbytery of Bruce were instructed to take steps to obtain from the field as large a portion of the salary as they were able to contribute.

**MISCELLANEOUS.**  
FREE CHURCH GRANT.  
The Convener reported the receipt of £800, sterling, from the Colonial Committee of the Free Church of Scotland, which he had duly acknowledged.

**REV. A. STEWART'S SALARY.**  
The Convener, and Messrs. King and T. W. Taylor, were appointed to meet with the Foreign Mission Committee to arrange as to the proportion of Rev. A. Stewart's salary to be paid by that Committee.

**CONTINUOUS SUPPLY OF MISSION STATIONS.**  
Mr. Laing, on behalf of the Sub-Committee appointed to prepare a scheme for the more continuous supply of Mission Stations (See page 70, Minutes of Assembly, 1876), submitted the following report, which was received and adopted by the Committee:

The Sub-Committee is of opinion that the time has not yet arrived for the detailed presentation of a scheme, but that the following general recommendations may be laid before the General Assembly:

1. That Presbyteries should aim at grouping missions in such a way as may afford full employment for an active minister, with a considerable proportion of the salary from the field in which he labors.

2. That the salaries of suitable Missionaries, accepting an engagement for more than one year, should be on a liberal scale and not subject to the regulations affecting Supplemental Congregations.

3. That an effort should be made to secure the services of our young men immediately on their being licensed, for mission engagements for a term of not less than two years.

4. That when deemed necessary such Missionaries may be ordained by Presbyteries with a view to laboring for such term in a particular field, and may enjoy the full privilege of ministers of the Church.

5. That provision be made for the more continuous supply during winter of the Mission Fields which are wrought by students during the summer, by a different class of Missionaries.

The Committee further recommend that a copy of this report be sent to the several Synods with a request that it may be considered by them.

**STATE OF THE FUND.**  
The Committee took into consideration the state of the Fund. It is as follows:  
Paid out by Treasurer prior to 1st April, 1877 \$26,419 00  
Received by Treasurer prior to including last year's deficit 25,687 00  
Balance against the Fund 1st April '77 \$732 00  
Claims passed by Com. at this meeting 7,338 00  
" for Manitoba, Lake Superior, etc. 3,163 70  
Indebtedness of the Fund at date \$11,956 00  
With one month's contributions (April) yet to be received.

[List of Missionaries and appointments appeared in our issue of the 6th of April.—Ed. B. A. P.]

**Synod of Hamilton and London.**  
There was a large attendance at the meetings of this Court at Woodstock. The retiring Moderator, Rev. J. O. Smith, M.A., of Hamilton, preached the opening sermon from John vii. 17.  
After the conclusion of the sermon the Synod was formerly constituted, when the retiring Moderator made a few remarks, thanking the Court for the consideration with which he had been treated by the Fathers and Brethren during the delibera-

tions of the past year. Motions for the election of a Moderator for the next year were then received. The Rev. John Laing of Dundas and Dr. Cochran of Brantford were nominated. Dr. Cochran asked that the Synod permit his mover and seconder to withdraw his nomination. While highly appreciating the honor intended he greatly preferred that another should be appointed. The Synod having granted the request, Mr. Laing was unanimously elected, and took the chair accordingly. After a brief address by the newly elected Moderator, the Clerk read the changes that had taken place in the Synod by deaths, translations, demissions and otherwise. The roll was then called, when about 100 ministers and more than thirty elders answered to their names. The appointment of committees for the transaction of business concluded the first seditment of the Court. On motion of Dr. Cochran, seconded by Mr. Livingstone, a cordial vote of thanks was tendered to the retiring Moderator for his excellent sermon, and for the efficient manner in which he had discharged his duties.

**SECOND DAY.**  
On Wednesday the Synod met at 10 a.m., the various Presbyteries having held meetings early in the morning. After the usual devotional exercises, Mr. Sleight submitted an overture in reference to that clause of the Registration Act which affixes a penalty upon clergymen for officiating at funerals without first having received a certificate of death from the Registrar. Several speakers took strong objections to this clause of the Act, and thought that the law should be changed. After some discussion a motion was adopted that the overture be laid before the Government. An overture was next presented from the Paris Presbytery in reference to Colleges, recommending that the theological department of Queen's College be done away with, and that the Institution be maintained only as a University, with which all the Colleges of the Canada Presbyterian Church be affiliated. The Presbytery asked that the Synod transmit the overture to the General Assembly. This led to an animated discussion which took up all the morning seditment. The overture was strongly opposed by Dr. Bell, Mr. Smith of Hamilton, and others. During the recess the Paris Presbytery met to take the overture into further consideration. At the afternoon sitting of the Court the overture upon Colleges again came up, the Paris Presbytery agreeing to have the objectionable clause with reference to Queen's College expunged. After prolonged discussion, an amendment in the following terms was carried, over a motion to transmit the overture *simpliciter* to the Assembly: "That the Synod, while disapproving of the paragraphs relating to Queen's College in the overture from the Paris Presbytery, agree to transmit said overture to the Assembly."

The Synod considered an overture from the Huron Presbytery relating to the Ontario Act for the Registration of Births, Marriages, and Deaths, in which a penalty is imposed upon clergymen who fail or neglect to register deaths. The matter was remitted to a committee to prepare a deliverance. At a subsequent seditment the committee reported, recommending that the Synod appoint the Moderator to bring the subject matter of the overture under the notice of the Premier of the Ontario Government, and respectfully urge its modification in the direction which the overture indicates.

The next subject that came up for discussion was "The Bible in the public schools," coupled with the names of the Rev. Messrs. Smith and Law. The Moderator by the request of Mr. Smith took that gentleman's place in the discussion. He thought that the great number of studies in the common school curriculum prevented the teacher from giving any time to Biblical instruction. There were two views in objection to the introduction of the Bible in the public schools. 1st—That it forces Roman Catholics to take their children from our schools. 2nd—That it would not be safe to trust some of our teachers with the Bible among our children. Throwing aside other considerations, the Bible was unequalled as a book of instruction in almost every department of literature, and for this reason, if for no other, he would like to see it in use in our schools. The ulterior design of all education should be the formulation of enduring religious principles in youth, and no book is better adapted for this purpose than the Bible. The Scriptures were disseminated among the heathen, yet they were excluded from our schools! Are we, as Christians, asked the speaker, prepared to say, that it is not our duty to see that our children are taught the blessed truths of the Word of God? Are we going to cut ourselves loose from all our privileges? That beautiful reply of Queen Victoria to the African Prince who desired to know the secret of England's greatness is well known to all, and although many thought that the idea of the Bible being the secret of England's glory was a mere fancy, he for one thought it was a living truth. He was decidedly in favor of the introduction into and use of the Bible in the school, and he trusted that immediate steps would be taken to place the matter before the Minister of Education.

Mr. Macpherson thought that their efforts to place the Bible in our school would be successful now that we have a Minister of Education uninfluenced by Archbishop Lynch.

Mr. Bell thought that in one sense that the Bible should be made a public school book, and again it should not be. One hour per week could be demanded from the trustees to teach the scholars the Bible, but he was very sorry to say that the law was never enforced. He would suggest that a committee be appointed to confer with the Minister of Education on the subject.

Mr. Macpherson—can you say that the Bible is an authorized school book? (Mr. Bell—No.) Then it cannot be used as a school book.

The Moderator—Although there is no law on the statute to exclude the Bible from our public schools, yet it is the law that the trustees see that no book is taught that is not on the list of Educational Books.

A member thought that the council of public instruction was influenced by Bishop Lynch by having created school books that were on the *Index Expurgatorius*.

Mr. Campbell thought it was putting too much on the teacher to ask him to teach the Scriptures. If the Bible were taught in school it would not be properly received by the pupil.

Another speaker said the Bible was not wholly excluded from our schools, as the Ten Commandments were to be taught by the teacher. He thought it would be well for the committee to impress upon the Minister of Education the necessity of the teachers acquaintance with Biblical information before he or she is granted a certificate.

Mr. Macpherson knew a school where the Bible was taught, and he would challenge them to produce a school with more moral young men and women.

Mr. Hamilton had found that where nothing had been done to cultivate the youth in our schools the effect of preaching had very little effect upon the community. He heartily supported the memorization of the Government.

Several members here entered into the discussion, prominent among whom was Mr. Thompson, who thought it was too much for the Government to ask the prohibition of the Bible from any schools. He had spoken with a number of Roman Catholic Priests, and they say that their principal reason for demanding separate schools was that they believed the Bible and secular training should go hand in hand; while Protestants believed it important to give secular instruction only.

Messrs. Sutherland, Gracey and Thompson discussed this subject at considerable length, all agreeing that the Bible should form a part of the common school curriculum. Space prevents us from giving even a *resumé* of their remarks.

After discussion it was moved by Dr. Bell, and seconded by Dr. Gordon, "That the Synod sustain the overture, and appoint the Moderator (Mr. Laing), the Clerk (Dr. Cochran), with Dr. Bell and Mr. J. O. Smith, a Committee to confer with the Hon. the Minister of Education on the subject."

It was agreed to hold the next meeting of Synod in Stratford, and within Knox Church there, on the second Tuesday of April, eighteen hundred and seventy-eight, at half past seven o'clock.

The Sabbath observance Committee was re-appointed, and a committee consisting of Messrs. D. D. McLeod, Grant and Gordon appointed to prepare a special deliverance on the subject of Sabbath desecration, and report the same to the Synod. The deliverance, which was presented before the close of the Assembly, instructed the Synod's Committee to co-operate with the Assembly's Committee to use all legitimate means to enforce existing laws, and influence public opinion towards the better observance of the Sabbath.

**SECOND EVENING.**  
The Synod met at 7.30 in the evening, when a very large attendance of townspeople and many from the country were present. After the reading of the minutes of previous sitting their report of the Committee appointed to examine the records of the various Presbyteries was presented and adopted.

The Rev. Jas. Mitchell, convener of the Committee upon the state of religion read the report. The reports which the Committee had received in answer to the questions which they had sent out to the different Presbyteries and congregations had been much fuller than upon previous years. All the Presbyteries had sent in returns, and the number of sessions thus reporting was much in advance of any previous year. The Committee had thus been able to gain a vast amount of information. They found that throughout the whole church there were many indications of growth and progress and of the quickening of religious life. The increase in church membership had in all places been encouraging, while in some congregations and Presbyteries it had been very great. Interesting statistics were given to show this. The reports received in regard to the observance of family worship were indefinite. It appeared however, to be very generally observed. There was a great failure in many places to impart proper parental instruction to the young. It was very often left entirely to the Sunday School. In one Presbytery there was a very marked increase in the attendance at prayer meetings. In all quarters the Sabbath Schools appeared to be in a flourishing condition. Only two churches were reported without them, and the Shorter Catechism was, with one or two exceptions, used in all. The returns from many places showed that the membership of the churches was drawn very largely from the Sabbath School and Bible Class. There were in many sections indications of an increase of liberality, and a decrease nowhere. The chief hindrances to the success of their gospel efforts appeared to be intemperance, worldliness, fashionable amusements, Sunday railway traffic, indifference and sectarianism. Very few cases of church discipline were reported. Good results in many congregations flowed from special evangelistic services.

Dr. Ure, in moving the adoption of the report spoke at some length. He thought they had much reason to be thankful to God for the encouraging nature of the report, although there were some matters brought out by it over which they had reason to mourn. He believed the subject referred to in the report was the real work of the Church, and that in the past too much attention has been paid to mere matters of business. He would confine himself more particularly to the question of special religious services. He and his colleague had begun such about a year ago and had since kept them up. They were regarded at first as an innovation, but they had reason to bless God for the result. Such meetings throughout the Presbyterian Church had grown out of the annual week of prayer. His own were as calm and orderly as ordinary church services, with no tendency to excitement. The effect upon himself had been most important in teaching him directness in the way of dealing with souls. The rev. gentleman then described what he thought the proper and

most effective mode of presenting the gospel to sinners at such meetings. Those who had not seen Dr. Ure before must have recognized him at once as a man of mark in the Church. His address was a most admirable one, showing his intellectual resources as well as his spiritual discernment.

Rev. Mr. Scott, of North Bruce, in seconding the adoption of the report concurred with what the previous speaker had said in regard to the great importance of the question of the State of Religion. He pointed out the benefit that had resulted from statistics upon this subject. He also favored special evangelistic services.

Mr. McLeod, of Paris, called attention to the importance of employing means to instruct the people in the distinctive features of the doctrine and government of their own church. He suggested that a question regarding this point be added to those sent out by the Committee in future.

Rev. Mr. Hamilton thought that there existed very great ignorance in many congregations of the Confession of Faith, and suggested that lectures upon it and the principles of the Church would result in good.

Rev. Mr. Lowry thought more time should be given to the subject of Missions. He would speak more particularly on the establishment of Women's Foreign Missions. He alluded to the probable return of Mr. McKay of Formosa, and the expense that would attend the sending out of a substitute for that devoted missionary.

Mr. McGuire, (Elder) next spoke briefly. Rev. Mr. Thompson of Sarnia, spoke of the importance of keeping the idea before their people that children of Christian parents were members of the Church. This he had been in the habit of teaching. Spiritual life might be developed simultaneously with intellectual growth, and their children ought to be spoken of as members of the church.

Rev. Mr. Fletcher alluded to the subject of Family Worship, and thought the reports upon this question were unsatisfactory. It was a most important part of religious duty.

Rev. Mr. Straith spoke of the importance of the religious training of the young, and thought there was a lamentable amount of ignorance of scripture even among the children of Godly parents.

Rev. Mr. McEwen spoke of Sabbath School work. He thought that in the way of S. S. papers and other means of carrying on the work there was no lack, but that the teachers relied too much upon these. Some means should be taken to train the Teachers, and the question should be taken up by the Presbytery.

Rev. Mr. Sutherland agreed with what had been said about the Confession of Faith.

Rev. Mr. McPherson, regretted that more time had not been given for the discussion of the question.

Rev. Mungo Fraser suggested that a Sabbath School Convention be held next year in connection with the Synod.

Dr. Cochran agreed with Mr. Fraser, and thought that a whole day might be given to the question of S. S. instruction. With regard to the special religious services he thought that some of their able young men should give a week now and then to holding such services in neighboring congregations.

This closed the discussion on the state of religion when the Committee's report was adopted. A Committee was then appointed to report next year upon the work of Sabbath Schools, and to make arrangements for holding a S. S. Convention in connection with the meeting of Synod. A like Committee was appointed upon the question of Temperance. An overture from the Presbytery of London recommending important changes in the mode of carrying on Home Mission Work was next laid before the Court. After some discussion it was agreed to transmit it to the General Assembly.

Several other matters were disposed off, when the Moderator announced that the business before the Court had all been transacted. The meeting had been a very pleasant one, and he trusted that they would be enabled during the year that will elapse between now and the next meeting of Synod, to do more than ever they had in the past to further the cause of Christ.

Dr. Cochran then moved that a vote of thanks be tendered to Rev. Mr. McMullen, the office-bearer of Knox Church, and to all the friends of both Presbyterian congregations and others outside of them, for the manner in which they had entertained the members of Synod. The members of the Court would always look back with pleasure upon this meeting, for never had they been more hospitably or kindly entertained than in Woodstock.

Rev. Mr. Smith, of St. Paul's Church, Hamilton, said it afforded him great pleasure to second the motion which had just been made. He could endorse all that had been said by Dr. Cochran as regards the hospitable manner in which they had been entertained. He had visited Woodstock some fourteen years ago, and he was pleased to notice the rapid strides that had been made in material progress.

The motion being put was carried amidst applause.

Rev. Mr. McMullen in thanking the Synod for the vote of thanks which had just been passed, assured them that it afforded the people of Woodstock a peculiar pleasure to have the Synod meet here, and they would long remember the event as a most important one in the history of the Church in this town. He was pleased to know that they had succeeded in entertaining the members of Synod in a manner so as to give such satisfaction. They had made it their aim to do so, and it was pleasing to know that they had succeeded. Mr. John Douglass was especially deserving of their thanks for the indefatigable manner in which he had worked in order to see that accommodation was provided for all.

The Moderator then announced that the Synod would stand adjourned till the second Tuesday in June, 1878, then to meet at Stratford at half past seven o'clock in the evening.

The proceedings were then brought to a close by the singing of a psalm, and prayer by the Moderator.

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Rev. Mr. McEwen spoke of Sabbath School work. He thought that in the way of S. S. papers and other means of carrying on the work there was no lack, but that the teachers relied too much upon these. Some means should be taken to train the Teachers, and the question should be taken up by the Presbytery.

Rev. Mr. Sutherland agreed with what had been said about the Confession of Faith.

Rev. Mr. McPherson, regretted that more time had not been given for the discussion of the question.

Rev. Mungo Fraser suggested that a Sabbath School Convention be held next year in connection with the Synod.

Dr. Cochran agreed with Mr. Fraser, and thought that a whole day might be given to the question of S. S. instruction. With regard to the special religious services he thought that some of their able young men should give a week now and then to holding such services in neighboring congregations.

This closed the discussion on the state of religion when the Committee's report was adopted. A Committee was then appointed to report next year upon the work of Sabbath Schools, and to make arrangements for holding a S. S. Convention in connection with the meeting of Synod. A like Committee was appointed upon the question of Temperance. An overture from the Presbytery of London recommending important changes in the mode of carrying on Home Mission Work was next laid before the Court. After some discussion it was agreed to transmit it to the General Assembly.

Several other matters were disposed off, when the Moderator announced that the business before the Court had all been transacted. The meeting had been a very pleasant one, and he trusted that they would be enabled during the year that will elapse between now and the next meeting of Synod, to do more than ever they had in the past to further the cause of Christ.

Dr. Cochran then moved that a vote of thanks be tendered to Rev. Mr. McMullen, the office-bearer of Knox Church, and to all the friends of both Presbyterian congregations and others outside of them, for the manner in which they had entertained the members of Synod. The members of the Court would always look back with pleasure upon this meeting, for never had they been more hospitably or kindly entertained than in Woodstock.

Rev. Mr. Smith, of St. Paul's Church, Hamilton, said it afforded him great pleasure to second the motion which had just been made. He could endorse all that had been said by Dr. Cochran as regards the hospitable manner in