

College, Knox College, Morrin College, and the Presbyterian College, Montreal, and the Theological Hall at Halifax, into relations to the United Church similar to those they now hold to their respective Churches, and to preserve their corporate existence, government, and functions, on terms and conditions like to those under which they now exist; at the same time, so far as the terms of this resolution affect the Colleges connected with this Church, this Synod is willing that the United Church shall not be required to elect the Trustees of the Arts departments of these Colleges.

In reference to the Theological Colleges and Faculties, this Synod has a decided preference for the election of Professors by governing Boards instead of Church Courts, and desire to ascertain how far the views of the other negotiating churches are in accord with this preference.

As regards "state grants for denominational Colleges in these Provinces," as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject them as circumstances warrant.

This was made the unanimous deliverance of Synod.

The Clerk read Mr. Mitchell's reasons for dissent from the resolution on the disposal of the Temporalities' Fund. The first two were received and ordered to be kept in retentis.

REPORT ON THE LIFE AND WORK OF THE CHURCH.

It was unanimously agreed, that the Synod express regret that so many congregations should have failed in making their returns, and mourn over the evils which the report reveals, and hail thankfully the signs of life, especially in the Sabbath Schools, prayer meetings, and Pastoral visitation. Instruct ministers to bring the recommendations of the Committee before their people, and re-appoint the committee with power to add to their number.

REPORT OF THE BOARD OF TRUSTEES OF QUEEN'S COLLEGE.

This was presented by Principal Snodgrass. It was agreed unanimously that it be received and adopted. The Principal also read the report of the Endowment Committee, which was unanimously adopted.

Rev. Dr. Williamson presented the report of the scholarship and Bursary scheme, which was adopted and a deliverance given upon it.

AFTERNOON SESSION.

The Clerk brought up the appeal of Burnet v. s. the Presbytery of Hamilton, and read a letter from Mr. Burnet, stating that he did not desire to oppose the formation of a second congregation in Hamilton. The appeal was held to be fallen from.

Overture was presented from Presbytery of Montreal, in substance as follows: That the Synod recognize the expediency of using the power it possesses more readily than hitherto in shortening the course of preparation for the ministry in certain cases. It was agreed to send it down to the Presbyteries for consideration.

There was read an overture craving the Synod to add to the present trial exercises for candidates for license and ordination, a morning Prayer in writing, and also the songs of praise and lessons. This was sent down to the Examining Committee.

The reports on statistics, and on styles and forms of procedure were read by Mr. Croil, and Rev. Dr. Bell, respectively, and unanimously adopted with a suitable deliverance.

There was read an overture, sent up by the Presbytery of Montreal, recommending that retired ministers should not continue to hold the status of those holding charges. Sent down to Presbyteries for consideration.

Another overture on the question of meeting the expenses of members of the Synod, was referred to the Finance Committee, to consider it, and report to next meeting of Synod.

The Synod renewed the act amount collections.

The Committee on Church Property was reappointed.

Permission was given to the Presbyterians of Kingston to meet pursuant to adjournment, and to the Presbytery of Montreal to meet in St. Gabriel's Montreal on the 21st inst., and at Dundee on the 26th inst.

The report on the Juvenile Mission and Sabbath School scheme was read by George M. Macdonnell, Convener. Report adopted and Committee reappointed.

Mr. Macdonnell stated on behalf of the Manitoban Mission Committee, that Mr. Hart has accepted the appointment as missionary at a salary of \$1200, with \$100 for outfit and expenses, and all the money he may receive from local sources up to \$200. Mr. Macdonnell stated that Mr. Hart would take the

classical part of the educational work in the College. Report adopted unanimously, and the hope expressed that soon a French missionary may be sent to labour at Pembina in both languages.

An overture from the Presbytery of Victoria was read, proposing joint meetings of Kirk, sessions and managers of congregations, at regular intervals. On a division, it was decided to send it down to Presbyteries, with instructions to report to next Synod.

The Synod appointed their Commission to meet in St. Andrew's Church, Montreal, on the Wednesday after the second Tuesday of November next, at noon; in St. Andrew's Church, Toronto, on the Wednesday after the third Tuesday of January next, at noon, and afterwards when and where the Commission may choose.

The Revs. Jas. C. Smith, and Chas. Doudiet were appointed correspondents to the Synod of the Lower Provinces. The Synod recorded their great gratification at having the presence and counsel of Rev. Messrs. Duncan and Wilson on this occasion.

An overture was read, asking that the congregation of Arthur be detached from the Hamilton Presbytery and joined to that of Toronto. Agreed to.

A memorial was read from the Ontario and Quebec Temperance Leagues, inviting the Synod's co-operation for the suppression of the liquor traffic by legislative enactment. The Synod drew attention to former enactments of Synod on this subject, and especially to that embodied in Book iv. of the Form of Polity.

The Very Rev. Principal Snodgrass, Dr. Cook, and James Croil, Esq., were appointed a deputation to wait on the General Assembly of the Church of Scotland, and convey to that body our filial regards.

The Revs. Gavin Lang, Kenneth MacLennan, and James Michie, Esq., were appointed a deputation to the next General Assembly of the Presbyterian Church of the United States.

Rev. J. B. Muir was appointed a delegate to the General Assembly of the C. P. Church, now in session in Hamilton.

Notes of thanks were passed to the kind people of Kingston for their hospitality; also to the Railway and Steamboat Companies for reduction of fares.

Brief reports were handed in in reference to Church property and Sabbath observance. The reports were adopted and Committees appointed.

The minutes of this Diet were then read and sustained, after which the Moderator delivered the following

CLOSING ADDRESS.

FATHERS AND BRETHREN.—I beg leave to return thanks to the Synod for their forbearance with my imperfections in the discharge of the duties of Moderator. The subjects which have occupied your attention relate to the best interests of the Church. That the divided Presbyterianism of our Dominion should be united and directed to a common object, is a topic worthy of careful and prayerful consideration. True there are many difficulties in the way of attaining this object, yet many of them have been removed during the session. The difficulties connected with the Temporalities of the Church, always a vexed question, have been arranged to the satisfaction of both parties. The College question may be regarded as settled, and I am persuaded the sensible men of the Church will interpose no serious objections. But there is a point of more importance to union than any doctrinal agreement, or oneness of Church polity; there must be oneness of affection, or all else will go for nothing. If the contracting parties jealously strive with one another, then alienation and distrust will take the place of confidence and the success of union will be endangered. But if the parties put that construction on each other's actions which they can find in the Charity which hopeth all things, which endureth all things, the difficulties will be removed and a lasting union will be effected. There cannot be the shadow of a doubt that union would be of the greatest advantage to the Church. In remote country districts there would be one good Church where there are now two struggling for existence. In some places there will be Churches where now there are none, because two cannot be sustained, and neither will give in. The time will come when Judah shall not vex Ephraim, nor Ephraim Judah, and the Saviour's prayer shall be partially answered, an earnest of its still more complete fulfilment; "That they may be one as Thou Father art in Me, and I in Thee, that the may be one in us, that the world may believe that thou hast sent me."

Principal Snodgrass, at the request of the Moderator, then engaged in prayer, after which, the Moderator closed the Synod in the usual way, and appointed the next meeting to be held in St. Andrew's Church, Montreal, on the first Tuesday in June 1878 at 7 p. m.

CANADA PRESBYTERIAN CHURCH.

THIRD GENERAL ASSEMBLY.

MODERATOR'S ADDRESS.

The Rev. Wm. Ellis, the newly elected Moderator, on taking his seat, said:—I have been reluctant to take this chair, not because I would not serve you, but from the fear that I could not serve you as I would. Your kindness and partiality have compelled me, and now that I am here, I am exceedingly solicitous that you should have as little cause as possible for regret, or that you should have just grounds for the conclusion that a mistake had been committed. I need make no promise of earnest attention to the duties of the chair; but that these duties may be discharged in any good measure to your satisfaction, I shall need your sympathy, your co-operation, your forbearance. It is too much to suppose that no question, and no circumstances, shall emerge they always do—during the progress of our session, to put the wisdom, and the readiness, and the firmness of the Moderator to the test. But while anticipating all this, I derive encouragement from the assurance that my brethren will not be unduly exacting, and that I may in any event be permitted to take take refuge in the old excuse for inefficiency, mistake, and failure—"Humanum est errare." It would be unreasonable and improper at this advanced hour of the evening to detain this Assembly with any very extended address, but you will bear with me if I venture a little beyond the mere formula of thanking you for the honour which you have done me, and promising to bear the distinction as gracefully as I can. It is said that a very peculiar interest attaches to the examination of old letters; and though the real antiquary, who should find himself worthily employed only in rummaging among the dust and debris of ages, and disintombing the ruins of empires, "would find little worthy of his attention in the brief and humble annals" of the Canada Presbyterian Church, and though we have no very old letters to which to refer and no hour traditions of the "long ago," I am sure it cannot be without its interest or its use to glance for a moment at such records as we have, though they carry us no farther back than the memory of many living men. The history of Presbyterianism in Canada, without pretending to strict accuracy, cannot be much older than sixty years. Most of the pioneers have long since departed though one or two venerable fathers, who may be rightly classed among those who made the earliest attempts to "cast up the highways and gather us the stones," still remain (Smart, Harris). For some years the spots occupied were few and distant, and we shall never know the full amount of the difficulties and toils and privations encountered and endured by these devoted men—often against mighty odds—but never hesitating as to the right nor doubtful as to results in "holding forth the old truths," and "contending earnestly for the faith once delivered to the saints." The revived evangelism in the Church of Scotland about the beginning of the present century, which may in some degree at least be traced to influences at work outside the Church for many years, took form and substance less than fifty years ago in the formation of a society having for its object the promotion of the cause of Christ under Presbyterian forms in the Colonies. A great impetus was thus given to the Church in this country, and in a few years the ministers of the Church of Scotland in Canada numbered fifty or more. Let us now take a new departure. On the 21th day of December, 1831, 38 years ago, eight ministers, a ninth being absent, met in a small building in what was then one of the back streets of Toronto, but now the centre of the city and the site of a magnificent church, affording accommodation to the largest of its Presbyterian congregations. These nine, finding that it was dutiful to maintain, even in this land, the testimonies borne by their fathers against the Erastian conditions and defections in doctrine which prevailed in the more distant past, and which prevailed still, organized themselves into a Presbytery under the designation of the "Missionary Presbytery of the Canadas." Of these the greater part do not remain until the present, "but are fallen asleep." The able and learned and accomplished Proudfoot; the scholarly, unassuming, amiable Mackenzie, youngest in years, but not less mature in grace; the genial, lovely, saintly Skinner; the earnest, impulsive, energetic Murray; the meek, retiring, faithful Cassie; and last of all, the venerable, eldest in years, indefatigable Christie, have put off their armour and gone to rest—they sleep in the Lord.—The very few of that little band who are now left behind will not take amiss, even from the youngest of their number, the exhortation—"Be ye also ready, for in such a time as ye think not the Son of Man cometh." It took nine years for this little Presbytery to double its numbers. In October, 1849, in the city, with 18 ministers, was formed the Missionary Synod of Canada. In this advanced period of the

world's history, principles are speedily developed, and events are crowded into brief compass. That same year was signalled in the old land, the land of many of our fathers, and our own, by a grand crisis in the conflict—had I call it "the conflict of ages"—it is entirely too limited to call it the conflict of ten years—the conflict which has always been going on between *Cæsar* and *Christ*—a crisis which moved the hearts of men to their depths, and which shook the old bulwarks of Scotland's establishment to its foundations—a crisis which commanded the attention and enlisted the sympathies of multitudes in other lands and of other names. The old martyr spirit of Scotland's saints and heroes is not dead; and the moral sublimity of St. Bartholomew's procession from the High Church to the Canon Mills must ever stand forth as a grand triumph of faith over error—of principle over expediency—of the force, and fervour, and undaunted courage, and unflinching self-sacrifice of man under the power of the Kingdom of Heaven—willing to forego the ease and comfort of assured endowment, and to go forth with Christ bearing his reproach, stripped of position, emolument and home—ready even to expose their breasts to vindicate the right of Christ to rule in his own house, as he ruled in their hearts. Thank God for the undying testimony of the Free Church of Scotland against the usurpation which would fetter the consciences of men, and bind in ignominious chains the bride of Christ. Coming back to this country and to our own more especial concerns, we look in upon a venerable synod, in the city of Kingston, in the year 1844. Here the conflict is renewed and the result corresponding. All honour to the noble 22,—who, though the conditions were in many respects dissimilar, were not satisfied that the broad ocean which rolled between, or the absence of a State Church or a Court of Session, afforded sufficient grounds for remaining as they were; but who, in common with every individual missionary of the Church of Scotland in heathen lands, felt compelled to add their testimony to that of their brethren in tribulation on the other side the sea. Of the progress of affairs in this country for the next seventeen years I must say but a few words. Let it be enough that the 18 and 22, pursuing the same objects by somewhat divergent paths, soon changed their respective numerical proportions. The zeal and prestige and fresh vigour of the newer secession in a short time carried it far in advance of the elder, until at the end of the 17 years they stood in the relative positions of 158 to 68. But another process of still greater interest, commenced at an early period after the separation at Kingston and pursued with various fortunes through all these years was drawn to a close. The substantial agreement of the two secessions, which for a good while was undiscovered, became more and more apparent, and at last was so clearly revealed that no sufficient grounds remained for separation, and the consummation it which we all so much rejoice was at last accomplished—the union of the Presbyterian Church of Canada and the United Presbyterian Church of Canada in 1861. That union was a public blessing—the undoing of it would be a public calamity. Let us hope that in due season other unions may be accomplished—equally fraught with the like happy results to the Presbyterian cause and the cause of Christ in this land. The attempt has been made, at least in one instance, to depreciate and disparage the Union as injurious to the progress of the Church. Overlooking altered circumstances and the slower progress of population, because, seemingly, congregations could not be multiplied and ministers placed in them with equal rapidity with a period of great prosperity and progress which preceded, the cause was wrongly traced to the influence of the Union. We are not now going to argue the question; but surely it is something not to be despised that the 226 ministers on the Presbytery rolls in 1861, have grown, notwithstanding all the vicissitudes and changes incident to the pastoral relation in a new country and in a state of society quite unlike the finished and stable conditions of older lands—to 304; an increase of 87 in 11 years. From this view of things should we still have our regrets that the progress has not been more rapid and the increase larger? There is surely enough to lead us, in the spirit of sincere gratitude, to "thank God and take courage." I will not detain you by speaking of our colleges or missionary schemes. I must not and will not anticipate the exact information on the several subjects with which you will be furnished by the various boards; but it is not too much to say that all our schemes, and especially our Theological Colleges, and Knox more particularly, should obtain the earnest attention of every minister and office-bearer and member of the Church. Rejoicing in the new-born determination among our young men towards the Ministry of the Gospel, we can scarcely except to satisfy the claims which our youth have upon us, unless we furnish them to the utmost of our power with those facilities thoroughly equipped institutions which will enable them to pur-

sue their studies with comfort and success. It cannot be otherwise than desirable that our own schools should be such as to leave nothing further to be desired, and that our students should have no inducements to seek for what they think "greater advantages in a foreign land. But I must not continue. I only wish to add that, constituted as a Court of the Church of God in the name of our Lord Jesus Christ, the only King and Head of His Church, it behoves us to bring to the consideration of the many questions which may come before us, an earnestness and integrity of purpose which shall seek only for such solutions as shall be in harmony with the will of the Master, and conduce to the great, in one sense—the sole object of all our schemes and all our efforts—the salvation of the souls of men. Let me now close this too extended address, which, notwithstanding, I trust may not be regarded as obtrusive or impertinent, by invoking upon the Assembly that spirit which one apostle describes as "not the spirit of fear, but of power, and love, and of a sound mind." 2 Tim. i. 7.—and that wisdom from above which another apostle tells us is first pure, then peaceable, gentle, and easy to be entreated—full of mercy and good fruits, without partiality and without hypocrisy.—James iii. 17.

WEDNESDAY JUNE 5TH. EVENING SEDERUNT.

At eight o'clock the Assembly met and was constituted. The clerk read the minutes of the previous sederunt, which were sustained.

The report of the committee on the state of religion in the Church was then taken up. It was read by Mr. McTavish the convener, who then asked leave to resign the position of convener, not because he was tired of the work for it was a delightful one from which personally he derived a good deal of good, but from the conviction that he thought a *new* convener would do the work better.

Prof. Cavan moved, seconded by Mr. Currie, that the report be received, and remitted to a committee which shall consider it and report upon it to the Assembly; also that it be printed in the appendix.

Prof. C. spoke in high terms of the fitness of the convener for the position, and regretted that he desired to resign.

Mr. Rodgers of Collingwood thought the substance of the report should be circulated in the form of a pastoral address, in order the more effectually to reach individual members as well as ministers and elders.

Dr. Burns of Montreal thought that before the report was adopted, some conference should be held on the subject by the Assembly. He hoped the subject of intemperance, to which allusion is made in the report, would receive special attention. Dr. Taylor of Montreal said if the report were generally read much good would result. He hoped Mr. McTavish would not resign.

Dr. Topp agreed with Dr. Taylor, and spoke of the benefits resulting from conferences on the state of religion, and from deputations which bring the matter before the Church. Dr. Water of St. Mary's thought it better that the Assembly should form itself now into conference on the subject.

Dr. Burns moved, seconded by Mr. McMullen, that the discussion go on.

Prof. Cavan's motion was agreed to.

Dr. McVicar, convener of the committee for the reception of ministers, asked whether the Assembly would insist on the personal appearance before it, of five applicants, some of whom were not even before their respective Presbyteries, and some who were not instructed by Presbyteries to appear before this court.

Dr. Waters moved that the committee proceed according to the law of the Church on the subject. Agreed.

Dr. Proudfoot wished to withdraw his motion, which he moved in the afternoon antecedent the admission of ministers, and to substitute in place that the *Interim* Act along with the returns of the Presbyteries regarding it be referred to the committee for the reception of ministers to bring in a deliverance upon it.

Professor Young had very strong objections to the Act, as it prevented good ministers from coming to us from Scotland and other places. Yet something was needed to check what he might call the Princeton mania, that is students getting their education abroad and returning as licensed ministers much sooner than they would be licensed at home.

After some discussion Mr. McMullen, of Woodstock, moved, seconded by Mr. Lowry "that the report of the committee on the answers of Presbyteries to the remit be sent to the committee for the reception of ministers, with instructions to remodel the Act and report the same to the Assembly with the view of its being adopted *ad interim* and sent down to Presbyteries to (Continued on 6th page.)