

which is to be published, and which I hope will appear in the *Record*, as it puts the argument for the Apostolic Constitution of our Church as against Prelacy very clearly, and without any parade of learning. Synod sermons should deal with such questions, especially when they are questions of the day, and the preacher, in discussing them, should use the fullest liberty of prophesying, instead of keeping in the well-worn rut of conventional pulpit subjects and phrases. I had intended to have remained in Montreal during the whole of the Synod meetings; but, having been summoned home on the evening of June 3rd, I can speak of the proceedings only of the first two or three days. On that evening, my old College friend, Rev. Mr. Sommerville, of Vancouver's Island, appeared in the Synod, on his way home to Great Britain, having left Mr. McGregor in sole charge of his congregation two or three weeks previously. As that farthest West Colony is soon to become a portion of the Dominion, everyone felt a double interest in him and his mission, and he was quickly informed that he was to speak at a public breakfast next morning, to preach in St. Andrew's Church on Sunday, and to address the Synod's Missionary meeting on Monday evening. Deputations from the Canada Presbyterian Church, and from the Congregationalists, also came on June 3rd, with greetings from their respective Courts to the Synod. Dr. Clarke, of Quebec, was the chief representative of the former. His address was conceived in a manly and generous spirit, and was listened to throughout with unqualified approbation. As an old Free Churchman, he avowed his ardent desire for a re-union that would be honourable to both parties, that would be based on a forgiving and forgetting of the past by both. In a spirit widely different from the too common slavery to modern party-names and narrow ideas, he reminded us that our Re-forming fathers never considered the Church as a sect or a mere "denomination;" that though they adopted a form of government that may be called Presbyterian, they never called themselves the Presbyterian Church, but "the Reformed Kirk of the Realm;" and that thus the most fitting name for us as a re-united body to take, would be "the Reformed Catholic Church of Canada." This sentiment was loudly cheered, especially, it seemed to me, by the older members of the Court. There can be no doubt of the correctness, and also of the value, of the sentiment. Some may ask, "what's in a name?" Much, in a truthful language. The name should express the fundamental idea of the thing. Now, if by Presbyterianism is meant the parity of Ministers and Elders, that after all is a very small shred of Divine truth, not to speak of the facts that in practice we don't conform very closely to the theory, and that to everyone who knows a word of Greek, Episcopalian and Presbyterian mean precisely the same thing. Why, then, take hold of this shred, and hang out its name as our name, as something distinctive and separating from others who perhaps hold it as well as we do, instead of taking the old true name that would show our willingness to have fellowship with all who love the Lord?

The principal question before the Synod at its first meetings, was, "how to continue to carry out the principle of their Endowment or Temporalities Fund." It is difficult to go into this subject in the few sentences I can spare to it; but as it is one of great importance, it must not be passed over. The Canada Church, then, has a fund of about half a million of dollars gained to it by its old ministers "commuting" when the Clergy Reserves were secularized. They commuted; that is, instead of taking the annuities of about \$600 a year, which they were entitled to for life, they said to the Government, "Give us what we are entitled to in a lump sum." That sum they handed over to the church, on condition that they themselves were to be paid \$400 to \$450 a year from the interest of it, Queen's College \$2000, and that all their brethren who were added to the church afterwards should receive \$200 a year as far as the fund would go. There are about 50 of these commuting or privileged ministers in the church yet. The interest of the fund is enough to pay them their \$400 or \$450, to