

One new auxiliary has, during the year, been formed at Amherst Island, under the active supervision of the Rev. Mr. Cumberland; and another, it is believed, is in course of formation at Sunbury. Others, it is hoped, may be formed in the course of the coming year, but this cannot be done without the active co-operation of ministers of congregations. As the Presbytery of Kingston has so warmly approved of the work of this society, its members would ask for the active interest of individual ministers in promoting its success.

"The general society has this year to record the loss by death of two of its most valued members. The first called away was Mrs. Kelso, the beloved and esteemed President of the Roslin Society, who united in herself the offices of president, secretary and treasurer, and whose loving, Christian activity was the mainspring of the society. The other, Mrs. Macdonnell, so well known among ourselves, was one of the most faithful and interested members of the society from its origin, and its members would take this opportunity of recording their high esteem for her Christian faithfulness and clear judgment, which they will often sadly miss, while they rejoice for her that she has been called to her rest and her exceeding great reward."

Mrs. Chambers, after reading the report, expressed her sympathy with the society, as did also the chairman in cordial terms. Mr. Chambers also explained that the Sunbury Auxiliary had now been organized, and was much interested in Foreign Missions by means of information diffused among them by the society.

A collection was then taken up, and after a few earnest words by the Rev. H. Gracey, of Gananoque, and the Rev. W. Coulthard, of Picton, the meeting was closed with the doxology and benediction.

PRINCIPAL GRANT'S SPEECH ON THE TEMPORALITIES BILL.

We can make room but for a few short extracts from Principal Grant's admirable address before the Private Bills Committee of the House of Commons. In his opening remarks, referring to the reticence of the Anti-unionists as to their numbers, he said:—

"When wild statements are made in the newspapers as to the numbers of the dissentients, it is only fair that we should know the facts, now and here, especially as there is not a public document anywhere in which that information can be had. If you turn to the Canadian Almanac, you find the numbers of ministers and congregations of every denomination in Canada except that of the Synod of which Mr. Lang is Moderator. Even after all the efforts made yesterday by Mr. Macdonnell and by members of the Committee, we failed to get the information. We learned, indeed, that there were thirteen ministers present at the last meeting of their Synod, but Mr. Lang is perfectly well aware that quite a number of those could not be constituent members of Synod, because they were retired ministers; that, perhaps, only about half of the thirteen were ministers of congregations in Quebec and Ontario. That Synod, then, must still be represented by the algebraic formula of X, an unknown quantity."

Regarding the unanimity of the Presbyterian Church in Canada in seeking for legislation in the matter, his remarks were:—

"It is quite evident that Mr. Lang knows more about our Church than we do. He is amazed at the small number of our petitions compared with the number of our congregations. He sees a contradiction between Mr. Fleming's statement that we have about 1,000 congregations and Mr. Morris' statement that we have more than 700 ministers. I see no contradiction. It is well known that there are at all times vacant congregations, and it is also well known that some ministers have two congregations. There is not the slightest shadow of contradiction. The statements of those two gentlemen, as anyone who knows them might readily believe, were perfectly and literally accurate. With regard to the number of congregations petitioning, it is a well-understood principle that silence gives consent. Has any one of those thousand congregations petitioned against our legislation? Not one. There are some dreadful people, it seems, in our Church, called Voluntaries, and Mr. Lang thinks that these are opposed to our action. If Voluntaries exist anywhere, they are to be found in the Metropolitan Presbytery of Toronto. It is one of our thirty-three Presbyteries, and it alone has five times as many ministers as this so-called Synod. Well, that Presbytery met the other day, and unanimously and heartily agreed to petition, and it has petitioned, in favour of our bills. Every Presbytery, as it meets, will do the same, should it be deemed necessary."

After showing, at considerable length and with convincing force, that the union in question was a proper thing, and properly accomplished so far as was known at the time, the Principal described his opponents' position as follows:—

"I beg pardon for assuming even by way of argument that Parliament would dream of refusing the claim. Public faith is pledged, then. Pledged to what? To this, that we are the historic old Kirk of Canada. If any man asks,

where is the Presbyterian Church in Canada in connection with the Church of Scotland? we answer, in our Church. How can that be, Mr. McMaster asks, when you united with another body? Does a man lose his personal identity when he is united to a woman? I thought he only became a complete man. But, says Mr. McMaster, the body you united with was so much bigger than your own. That means that if my wife is bigger than I, my personal identity is gone. (Laughter and applause.) And what became of Solomon, the sad and splendid, with his several hundred wives? (More laughter.) Let me ask in all seriousness, where is Old Canada now? Is it not contained in the Dominion? There were minorities against Confederation in every Province, and Mr. McMaster would contend that if a few of these had gone off to Sable Island or some other charming place, and declared themselves the true Canada, there it would be. (Applause.) More; he says that if one man had remained, it would be for him to stand up like St. Simon Stylites, and call out to the universe to behold Canada. (More applause.) We know that Canada now is ten to twenty times as big as she was before, that her very name was changed from the Province to the Dominion, and that it might have been changed entirely. But it is said, 'Was there not a contract?' A contract with whom? Mr. McMaster calls it a contract. Where is it called a contract in the minutes? He quotes, and quotes truly, that the Synod in 1855 implied its ministers to commute, in order that, under Providence, the money might be a permanent endowment for the Church. They did so by a majority. When the Church accepted the gift, did that mean that the Church sold its liberty of action for all time for \$60,000? Mr. McMaster says that the act of the commutators was 'sacramental'; if so, all that I have to say is that I do a great many sacramental acts. I never ask for money for Queen's without making the same prayer as the Synod. We believe that the endowment of Queen's will be a permanent blessing to the Church and the country. Does that mean that the Church is to have no freedom of action, that Parliament is to have none, that the clutch of the dead hand is irrevocable? No; it means that the essential spirit, that the fundamental conditions are to be maintained. So far as the Temporalities Fund is concerned, these are maintained in our bills. Where then is the Presbyterian Church of Canada in connection with the Church of Scotland? It is identical with our Church—so the resolution of our Synod immediately before union declared. That resolution was read at the first meeting of the General Assembly; and yet, when Mr. Fleming temperately said so in his memorandum, Mr. Lang characterizes the statement as mendacious. Comment is certainly unnecessary. If we are the Church, what are they? Simply what they call themselves, 'dissentients.' How could they be anything else? Mr. Lang admits that fifteen were necessary to form a quorum or constitute a meeting of Synod. How then could seven or nine constitute a meeting of Synod? Oh! he answers, they just considered that it was the same seditious, and went ahead with the business. He forgets, or forgot to state, that the Synod adjourned, and that those nine men of necessity took part in the adjournment, and that by no possibility could it be the same meeting.

Mr. Lang.—They protested.

Principal Grant.—Of course they did; they have never done anything else. If nine could do this, remember three could have done it; one might have remained to go on with the business. The Committee is acquainted with the rules that regulate Parliament, and our rules are the same in principle. Suppose, then, that the House of Commons should find it necessary on some occasion, because its hall was not large enough—precisely the reason for our adjournment—to go to another place of meeting for a few hours, and that they regularly adjourned, with Mr. Speaker, the clerks, the mace, whatever it may mean, could a few members, by protesting, remain, pretend that they were the House, pass laws, and assume that it was all the same sitting? And if any one said, 'You haven't even a quorum,' the ready answer would be, 'To the eye of sense we are only nine, but to the eye of faith we are two hundred. We include in our number the men who have gone away to do the wicked thing against which we protested.'"

In the course of the Principal's argument as to the fairness of the treatment received by the dissentient beneficiaries at the hands of the Temporalities Board, he had a very lively passage at arms with Mr. McMaster. The address was concluded as follows:—

"The question comes back to the point from which I started. Did we do right in bringing about union between brethren. We did. Did we do that right thing in the right way? So far as human intelligence could foresee, we did. The history of Canada has shown that we acted rightly. We have added to our congregations and ministers at the rate of twenty a year ever since. That is, we have added every year double the number of their Synod. Mr. Lang objects to the union because it is not comprehensive enough. He is willing, that is, to take the whole flight of stairs, but not the first step. 'If any man is a Christian he is my brother,' are his loving words. Surely we are Christians. Why, then, may he not unite with us? Wamba, the son of Witless, would understand his position. When the Knight craved forgiveness of the fair Rowena, she answered, 'I forgive you as a Christian,' 'which means,' whispered Wamba, 'that she does not forgive me at all.' (Laughter.) A Scotchman, possibly the ancestor of some one in this room, was dying, and the good priest would not shrive him until he forgave his enemy. The old man looked at his wasted arm, unable now to wield a brand, and then at the priest, and slowly uttered the required formula, 'I forgive him.' When shriven, he turned to his son, who stood like a young Hercules by his bedside, 'Now, Donald, your father's and your grandfather's curse on you if you forgive him.' There are as queer marks of Christianity to-day as there were in the middle ages. Bois-Guibert's religion is to hate a Jew, and the Templars to kill a Saracen, said DeBrassy. I am supposed to be as catholic as Mr. Lang, but I do not desire to parade that on such occasions as this. I speak of my love

for other denominations at more fitting times. Mr. Lang spoke of his love for the Church of Scotland, and he did so in language that touched one. It showed that a tide of generous prejudice for everything Scottish boils in his veins, and I like a man with national prejudices; but cannot he believe that Canadians are animated by similar sentiments for Canada? Are we not to love the land in which we were born, and where the children sprung from our loins are to live? Was it not right that patriotic sentiment should influence us and make us desire to see a Canadian Church? It was right. Other churches said so. None of the other churches dream that the dissentients were the Church of Scotland. The history of the past eight years has shown that we have done right, and the Parliament of Canada will say so, for the glory of this Parliament is the glory that irradiates every true Parliament, namely, that it represents the people."

With our limited space it is extremely difficult to make such a selection of extracts as will do anything like justice to an address so much to the point and so forcible throughout. It has been published, however, in pamphlet form, and no doubt many of our readers will have an opportunity of perusing it in full. It is seldom that a Parliamentary Committee hears in the same space of time so much solid argument as is contained in this address, and in the equally incisive one delivered by Mr. Macdonnell.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 21st March. Present, sixteen ministers and four elders. A call was sustained from the congregations of First West Gwillimbury and Cookstown, in favour of Mr. J. K. Henry, licentiate, with guarantee of \$677 stipend and promise of a house. After a short time requested for consideration, Mr. Henry intimated his decision to decline the call from Angus, New Lowell, and Bonnyton, sustained on February 14th, and to accept the first mentioned. The Presbytery resolved to meet within the church at Bond Head on Wednesday, 16th April, at eleven a.m., for examination and trials of Mr. Henry for ordination, and, should these be sustained, for his ordination and induction to the charge—Dr. Fraser to preside, Mr. James to preach, Mr. Cochrane to address the newly-inducted minister, and Mr. Grey the congregation. The following were elected commissioners to the General Assembly: ministers, Messrs. Leiper, McDonald, Burnett and Cochrane by rotation, Dr. Fraser and Mr. Moodie by ballot; elders, Messrs. J. Shortread, A. Bannerman, J. Brown, W. Wilson, J. Allan and J. G. Hood. Reports on the State of Religion and Sabbath Schools were presented, and ordered to be transmitted to the Synod. It was agreed to hold a conference at a future meeting on these subjects, and a Committee consisting of Messrs. Rodgers, Cochrane and Burnett, ministers, Shortread and Allan elders, was appointed to make arrangements. The Home Mission work engaged much consideration. Reports from the missionaries of the winter's work were satisfactory and encouraging. Never before was the Mission field of the Presbytery so fully supplied in the winter season, two licentiates and six catechists having been employed. Some changes were made in the grouping of stations, admitting of a reduction of grants in some instances, and requiring an increase in others. Mr. J. Geddes was appointed missionary for six months at Manesing, Craighurst, etc., and Mr. R. W. Kennedy for the same term to the Huntsville and Port Sydney group. There was a renewal of the petition of the Bracebridge congregation to be made a supplemented congregation. The Presbytery expressed a strong desire to grant the petition as soon as arrangements can be made with the aid of the Home Mission Committee, and resolved to make representations to the Committee as to the necessity of appointing a Superintendent for the Presbytery's Mission field. A resolution was adopted in connection with the translation of Mr. D. McDonald to the Presbytery of Lanark and Renfrew. It expressed great esteem for him as a co-presbyter and as a pastor, and took leave of him with warmest wishes for his success in prosecuting the Lord's work in his new sphere of labour. Next regular meeting on Tuesday, 16th May, at which the remits of Assembly and other matters of importance will be taken up.—ROBT. MOODIE, Pres. Clerk.

THE congregation of St. Paul's Church, Ormstown, have handsomely added \$200 to the salary of their minister, Rev. D. W. Morrison, B.A., making it \$1,000 a year. This is the more creditable to them in view of the fact that their contributions in aid of the Schemes of the Church are larger this year than they have ever been before, exceeding by about \$100 those of last year, and aggregating \$450. Of this amount, the Woman's Foreign Missionary Society contributed \$92, and the Sunday schools \$36.—COM.