

# British American Presbyterian.

Vol. 3. — No. 19.]

TORONTO, CANADA, FRIDAY JUNE 19, 1874

[Whole No. 123

## KIRK SYNOD.

Monday, June 8th.

The Synod met at 10 o'clock, and was duly opened with devotional exercises. The debate on the Union was resumed. After Mr. Milne had engaged in prayer Dr. Cooke moved in amendment to the other motions before the House. That the Synod consider itself fully justified by the returns to the remits to adhere to its former resolutions in favour of Union, and to take steps towards its consummation, and that it be resolved that for this end a Committee be appointed to consider all the matters in which legislation may be required, and to take all competent measures for obtaining such legislation, with power, if need be, to employ counsel in reference thereto; and, since there is still a minority who have returned disapproval of the terms of Union, the Synod authorize and enjoin the aforesaid Committee to confer with the said minority, and to endeavour to remove their objections; and further, the Synod, to meet the wishes of many of the brethren, ministers, elders, and member, of this Church, and to secure, if possible, unanimous consent to a Union which promises so far—he it resolved to alter the proposed disposal of the Temporalities Fund, and after all vested rights shall have lapsed, to constitute the same Home Mission Fund for aiding weak churches in the United Church.

After a long and desultory discussion on what constituted a vested right, Principal Snodgrass and Mr. Gordon asked leave to withdraw their amendments. Mr. Gordon's was withdrawn accordingly, but as Mr. Lang refused, as second to Principal Snodgrass, motion, to consent to its withdrawal, it had to stand.

The Synod then went into a Committee of the whole in order to consider the changes in the basis proposed by the Canada Presbyterian Assembly.

Rev. Dr. Cooke moved that the Synod approve and willingly accept the proposed preamble of the basis of Union, both as being suitable and becoming in itself and as being entirely in accordance with the style and language of the Church of Scotland on all great and solemn occasions. (Applause.)

Rev. Dr. Livingston seconded the motion.

Rev. Mr. Burnet said he had always believed in the headship of Christ, and held that so had the Church of Scotland, although he agreed that upon some occasions she had exceeded her powers. He thought, however, that the preamble should be in the words of the Scripture, that "Christ is head over all principalities and powers," "the head over all things to the Church," and "the head of every man."

The Chairman asked Mr. Burnet to put his suggestion in writing if he intended to move it in amendment.

Rev. Mr. Burnet said he would not thus be dragged into an acceptance of the basis, by making any motion on the matter.

Rev. Mr. Mackay, Eldon, agreed with Mr. Burnet, and said he was opposed to the basis.

Rev. Dr. Cooke protested against the question of the headship being set down as a matter of doctrine. They were about to form a new Church, and he saw no reason why such a definition should be forced upon them, as it was an implication of insinuation against the Church of Scotland that she had ever denied the headship. He did not believe that the Free Church ever thought the Church of Scotland had any doubt upon that subject, although at one time an attempt was made to propagate the idea.

Rev. Mr. Lang said he thought the protest of the Free Church, of 1844 should be formally withdrawn.

Rev. Mr. Mann said matters had greatly changed since 1844, and so had the General Assembly.

Rev. Mr. McLean thought the very fact of the General Assembly having introduced into the preamble the statement that the Church of Scotland as well as themselves were at one in the matter of the headship, as on other matters of doctrine, was an implied avowal on their part that such was the case, and he entirely agreed with it, therefore, in all respects.

Rev. Mr. Cochrane thought if there were more thought about the headship there would be much less said about it.

Principal Snodgrass said he had always thought a preamble necessary, and he would be recreant to his principles were he not to support this one.

Rev. Mr. Mackay, Eldon, moved, "That the 21st verse of the 1st chapter of the Epistle to the Ephesians be inserted in the preamble."

The Moderator said he had never been favourable to taking any steps towards Union until the letter of the Rev. Dr. Ormiston was laid before this Synod. He was now fully in favour of it, and he also gave his cordial support to the preamble, as acknowledging the headship of Christ in the very terms in which the Moderator of this Synod closed the proceedings. He further thought that they had been met in a brotherly and Christian spirit by the General Assembly, who, considering the difficulties which existed among themselves, had certainly done all that could be expected from them.

The Committee then rose and reported progress.

The Synod adjourned at one o'clock for recess.

AFTERNOON SCHEDULE.

The consideration of the minor questions was resumed, with the Moderator in the chair.

Mr. Croil, Montreal, moved that the

Synod approve of the preamble to the basis of Union suggested to the General Assembly of the Canada Presbyterian Church.

Rev. Mr. Livingston seconded the motion.

Principal Snodgrass moved, seconded by the Rev. Mr. McLean, that the House go into Committee of the Whole to continue the consideration of the preamble.

The Synod went into Committee of the Whole, Dr. Jenkins in the Chair.

The motion of Mr. Croil was then put to the Committee and carried by an overwhelming majority, only seven dissenting.

Rev. Dr. Cooke moved that the 4th article be omitted from the basis, but that it be placed amongst the resolutions.

Rev. L. Bain thought the object could and would be gained in another way, and characterized it as most extraordinary that such a resolution should be either in or appended to the basis.

Rev. Mr. Burnet thought it necessary that the interests of the ministers of the Church of Scotland and their admission into the United Church should be guarded. He did not wish to commit himself to the basis, and therefore he made no motion.

Rev. Mr. Laing did not wish to commit himself to the basis by making any suggestion, but he looked upon this as the one good feature of the basis, as it would prevent such men as Knight, of Dundee, and others, who thought for themselves, from getting persecuted by any bigots in the Church. He expressed gratification at the proposal for its retention in the resolutions, and asserted that he was himself a firm believer in the Church establishments, and the connection between Church and State.

Principal Snodgrass thought the proposal now made with regard to this portion of the basis put in its proper place, and thought as they had in the preamble given expression to the spiritual independence of the Church, it was only proper that this resolution, expressing no partiality for one Church or another, but asserting their fraternal relations with other Churches, should be retained as a resolution.

The Moderator moved the following resolution in this connection, because he was not aware that to put the 4th article in the resolutions would exactly suit the General Assembly:—

"That this Committee recommend that the Synod express its willingness to have the fourth article removed from the basis, and that the Synod appoint a small Committee to confer with a like Committee of the General Assembly of the Canada Presbyterian Church, and to consider in what way the object intended by that article may be best secured."

Rev. Dr. Bain denounced the opinions held by the Rev. Mr. Knight, of Dundee, and assured the Assembly he had no sympathy with the liberality which would enclose him within the fold of the Church.

Rev. Mr. Campbell said he thought as the Synod had come half-way to meet the Assembly by changing its position, the Assembly would come the other half and agree to it, at least in substance.

Rev. Mr. McLean suggested that the words, "in substance, if not in form," should be put in the resolution of the Committee.

After a few remarks from Mr. McLean,

The motion of Dr. Cooke was put to the meeting and carried. Mr. McLean and Mr. McMurchy, elders, alone voting against it.

On the proposition of the General Assembly regarding the Temporalities Fund.

Rev. Mr. Laing thought it was the purpose of the General Assembly to avoid all responsibility in case there was a dispute as to the right of the Synod to hold the temporalities in case of a minority or the State claiming them.

On the proposal of the General Assembly for the deleting of the 7th resolution relating to the headship, and the declaration of independence.

Mr. McLean, Toronto, said he rose with great pleasure to express his thankfulness that this proposal would be deleted, and he looked upon it as the greatest sign which could have been given of the desire of the General Assembly to unite. (Loud applause.) He moved the adoption of the proposal, which was carried.

On the motion of Rev. Mr. Campbell, the Committee rose and reported the resolutions.

Rev. Mr. McLean moved that the report of the Committee be received and adopted as the deliverance of the Synod on the matters referred by the Canada Presbyterian Assembly, and this deliverance be made on behalf of this Synod by Principal Snodgrass, who was sent as a deputy to inform the Canada Presbyterian Assembly of the action proposed to be taken.

Rev. Dr. Jenkins then resumed the debate on the main question, and replied to the objections made by Mr. Laing that the ministers of the United Church would not be eligible as ministers of the Church of Scotland, by quoting the deliverance of the General Assembly of the Church of Scotland, in reply to the delegation sent in 1872, which bade the Church "God speed in the good work to which she had set her hand. He also quoted from their deliverance regarding the ministers of the United Church of Canada, which showed that they would stand on exactly the same ground as at present.

It being 5:30 the Synod adjourned for recess.

EVENING SCHEDULE.

At the evening sederunt the Union debate was continued.

Rev. Dr. Cooke said he had agreed, with the consent of the Synod, to make some alterations and alterations in his motion in

amendment, which as he laid it before the Synod, was as follows:—That the Synod consider itself fully authorized by the returns to the remit to adhere to its former resolutions in favour of Union, take steps towards that consummation, and resolve that for this end a Committee be appointed to consider all matters on which legislation may be required, and take all competent measures for obtaining such legislation, with power, if need be, to employ counsel in reference thereto, and further the Synod, to meet the wishes of many of the brethren—ministers, elders, and members of this Church, and to secure, if possible, unanimous consent to a Union which promises so far, resolve to alter the proposed disposal of the Temporalities Fund, and to change the resolution in the form: remit amount the said fund to read as follows:—

"That the Temporalities Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued after the consummation of the Union by the remaining members, having power to fill vacancies caused by death, resignation, or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present until the vested rights of all ministers shall have lapsed, and these rights shall be held to be the following:—1st. The annual receipt, by ministers now receiving four hundred and fifty dollars, four hundred dollars, or two hundred dollars, of the same amount during their life-time; 2nd, the Treasurer of Queen's College the annual receipt of two thousand dollars in perpetuity; 3rd, the annual receipt of two hundred dollars by all ministers who shall hereafter come on the Synod roll up to the time of the Union, and by all recognized probationers and licentiate engaged in actual service during their lifetime, and good standing in the Church, and a salary of \$200, to be increased to \$400, when these with the consent of the Church shall have retired from the active duties of the ministry. That the Temporalities Board, if necessary, shall draw upon the capital of the Fund in order to meet the aforesaid requirements; that as soon as the Fund or any part of it shall no longer be required for these purposes, it shall, with the exception of the aforesaid annual grant of \$2,000 to Queen's College, at the same capital, be appropriated to the formation of a Home Mission Fund for aiding weak churches in the United Church."

At the end of a long discussion, there were only two motions before the House, viz., that of Mr. McLean, which was to the following effect:— "That inasmuch as the question of Union has not been submitted to the Presbyterian Church of Canada in connection with the Church of Scotland, in accordance with the laws of Canada; that inasmuch as the position of this Church in reference to doctrine, government, and connection with the Church of Scotland was clearly defined by the Acts and resolutions in 1844; that inasmuch as this Church has not resolved to cancel said Acts, and that as there are reclaiming minorities in the two Churches before which the question of Union has been brought who do not agree on the basis of Union, and who will not accept said basis. Be it resolved, that this Synod now assembled renew their declaration of adherence to the doctrines and government of the Presbyterian Church of Canada in connection with the Church of Scotland; their determination to stand by the doctrine and discipline now established in the Church; and this Court now tender to the late Union Committee their best thanks, and withdraw from further consideration of the question."

When the numbers for each motion were counted, it was found that 10 had voted for Mr. McLean's motion and 89 for the amendment of Dr. Cooke.

The amendment of Dr. Cooke was then declared carried, amid loud and enthusiastic applause.

Rev. Mr. Burnet lodged a formal written dissent against the decision of the Synod, attaching his reasons for doing so.

Rev. Mr. Lang, Rev. David Watson, Mr. McLean, Rev. P. Watson, Mr. J. McMurchy, Rev. J. S. Mullen, Rev. T. McPherson, and Mr. Rodrick McLeod intimated their assent to the protest.

Rev. Dr. Cooke then moved the adoption of the following resolutions in reference to the resolutions of the General Assembly, as communicated by them at the Conference.

1st. That the Synod entirely approves and willingly accepts said preamble to the proposed basis of Union, both as being suitable and becoming in itself and as being entirely in accordance with the style and language of the Church of Scotland in all great and solemn occasions in its history.

2nd. That the Synod consent to the omission of the 4th article from the basis as containing only a matter of detail in regard to which there is no reason to apprehend that there will be difference of opinion in the United Church, but as the said article is expressive of Christian affection towards the whole Church of God, and a desire to hold fraternal intercourse with it in its several branches, as opportunity offers, they would be glad that the substance of it were placed, as originally intended, among the supplementary resolutions.

3rd. That the Synod, though having been willing to accept the 7th resolution, if necessary to a harmonious Union, has always deemed it unnecessary, and cordially agree that it be withdrawn.

4th. That these resolutions be communicated to the General Assembly of the Canada Presbyterian Church by the Synod, and the Synod resolves to record their great satisfaction with the spirit of the Conference on Saturday, and the clear and candid explanations then given of the views of the Assembly.

That in consequence of the changes thus adopted, the basis, as now amended, be sent down to Presbyteries, in terms of the

Barrier Act, also to Kirk sessions and congregations, with instructions to report to an adjourned meeting of Synod to be held at Kingston on Wednesday, October 28th, 1874. Further, that the aforesaid Committee on Legislation be instructed to lay before the said meeting a draft of any measure or measures which they may deem necessary to the proper consummation of the Union, and instruct all Boards in the service of the Church to co-operate with the said Committee.

This motion was not disposed of when, at 11:30, the Synod adjourned.

Tuesday, June 9th.

The Synod met and was duly constituted.

Principal Snodgrass moved, seconded by Mr. Croil:—"That the General Assembly of the Canada Presbyterian Church be requested to appoint a Committee to meet a Committee of this Synod to revise the resolution respecting fraternal relations with other Churches and to prepare a form of the remit on the basis and the accompanying resolution for the consideration of the inferior judicatories and congregations of both Churches; and that the members of the former Union Committee be appointed to meet the Committee which the General Assembly may appoint."

The motion was agreed to unanimously. The Synod then proceeded in a body, headed by the Moderator and Clerk, to Knox Church, to hold a Conference with the Canada Presbyterian General Assembly.

Afternoon Sederunt was taken up in discussing an overture on Home Missions, and another on Temperance.

In the Evening Foreign Missions was considered and delegates from the Lower Provinces heard. Thereafter a long discussion ensued on the presentation of the French Mission report. The Synod adjourned at 11 o'clock p.m.

Wednesday, June 18th.

The Synod met and was duly constituted.

Principal Snodgrass reported that the Joint Committee of both Churches had met and come to an unanimous and harmonious conclusion and agreement with regard to the 4th article of the basis, and also, to the form of the remit. The reason why he asked the favour of reporting now was that, they considered it desirable to have the form printed and placed in the hands of members of the Synod and Assembly before finally deciding about sending it down to the inferior courts and congregations. The members of this Synod expressed at the Conference yesterday their willingness that the fourth article should, in substance, at least, appear amongst the accompanying resolutions. The Joint Committee met last evening, and agreed that the resolutions should receive appropriate headings, and that one of those headings should be relations with other churches. It was also agreed that the substance of the 4th article should appear under this heading. On comparing notes they found that some of the members of each Committee, including himself, had always regarded the form of the 4th article as clumsy. They, therefore, decided to put it into two paragraphs, which they thought was no violation in any way of the design with which the article was originally inserted; and they thought they had also given it something more of explicitness. The two resolutions which would come under the head of "Relations to other Churches" would, therefore, be as follows:—That this Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several branches as opportunity offers; and second, that this Church shall under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches, holding the same doctrine, government, and discipline with itself. They propose, further, that there should be a preamble as follows:—"That the following remit be sent down to the Presbyteries in the terms of the Barrier Act, and Kirk sessions and congregations, with instructions to report thereon to the adjourned meeting of Synod." Then followed the preamble agreed to; then the first article and the first two resolutions as already agreed to. It was proposed, to amend the resolution respecting State aid to educational institutions by reducing it to a simple statement that in the United Church there would be perfect liberty of opinion with regard to the subject. With regard to the designation of the United Church, there was perfect agreement among the members from the Upper Canadian Churches that it should be the Presbyterian Church in Canada, but in the Maritime Provinces there was a curious feeling, principally political in character, the thought arising out of the circumstances connected with Confederation against this name. They therefore proposed to attach a resolution to the remit, to the effect that the Synod regarded this name as the proper designation, that they respectfully asked the Churches of the Maritime Provinces to agree to this, the Clerk being requested to communicate an extract of the minute to the Synods of these Churches.

It was then agreed to print the resolutions, as proposed by Principal Snodgrass.

Thereafter a good many routine items of business were disposed of and the Synod adjourned.

In the meantime no matter of much importance came up for consideration.

At the evening sederunt it was agreed to hold an adjourned meeting of the Synod in Toronto in autumn, various reports were presented and discussed and the Synod adjourned at 11 o'clock, p.m.

Thursday, June 14th.

The Synod met and after transacting various items of not important business, and hearing an address from the Moderator adjourned to meet in Toronto in November next.

Free Living and Established Diet.

This is how the Scotch Clergy are pictured to others by a ubiquitous special of the *Manchester Examiner*.—Externally the chief difference between the clergy of the two bodies, that strikes an observer, is that those of the Establishment look the better fed and carry the more flesh. English satirists used to couple poor living and fanatical thinking together, and Dryden in particular, sneers at our "lean faith," and informs us that—

The full-fed Mussulman goes far to Heaven  
This kind of sarcasm would be pointless in the present day. I am convinced that the average weight of the Established clergyman who has reached the age of forty is fourteen stone. The ordinary life of the parochial Scotch clergyman is highly encouraging to the tissues. Not only does he preach and "visit," but he dines out five days in the seven (and the solids and liquids which Scotch "heritors" can purvey would almost satisfy the palates of the heroes of Mr. Mortimer Collins's novels); scarcely a forenoon comes round but some female admirer tells him that he is looking pale from over work, and endeavours to bring back colour to his cheek by giving him a substantial lunch and a couple of glasses of dry sherry; and scarcely an evening passes but he finds it necessary to call upon one of his elders and talk about the "letting of his globe, or about some School Board business, and that means the consumption of at least a square yard of family mutton and the orthodox three tumblers of toddy. The Free Church minister, again, fares differently. In nine cases out of ten he is, if not a Good Templar, a teetotaler, that he may influence the more "drowsy" of his flock; he is but poorly paid, and the people he ministers to are not in the habit of giving dinners, although they may ask him to say grace at their tea parties. Thus Established clergymen have more of the look of men of the world than those of the Free Church, while the latter again perhaps look more apostolic.

The Real Issue.

The despatch from Gloucester, which we publish this morning, supplies a proper commentary on the "side issues," which opponents of the Government have been seeking to raise. The clergy have taken the field in earnest in this quarter, and traced boldly the plan of the campaign, from the Opposition stand-point. There is no beating about the bush in the speeches, which we report. Disdaining to hide behind the petty subterfuge of excessive taxation, and never once alluding to the small details of departmental administration, the clergy throw down the gauntlet of separate schools, and tell the Gloucester electors to disregard all other issues. They quote the Pope's authority for their course; and in intervening actively in the elections and naming the candidates on whom the people's lot should fall, they express themselves so boldly, so clearly and so emphatically that neither friend nor opponent can claim to misapprehend their meaning. They know the real issue, and they do not hesitate to avow it, and we give them credit for their candor. They are in dead earnest in the expression of their convictions, and they intend to carry their point by all legal and moral influences. They are quite right in acting up to their conviction. The Non-Sectarian party are equally justified in resisting all such influences—in meeting argument with argument and ballot with ballot—in battling earnestly, strenuously, and, we trust, successfully against what they regard as a most pernicious principle. Now that those on the opposition side, who fully understand and are prepared to grapple with the real issue, have stated their case, we hope that it will not be pretended that we are not fighting for or against an attempt to fasten separate schools on New Brunswick forever.

A hidden light soon becomes dim, and if entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some respect does not shine.

The most refined and ingenious sort of unregenerate men have nothing in them which is more excellent than common grace; and common grace leaves them in a state of nature under the power of sin, and in the very suburbs of hell, wholly at the command of Satan. And if any man think otherwise let him take heed that every remnant of God's image is fallen man, a little improved by the light of God's word. All such cannot endure to hear that God's law must be perfectly fulfilled in every tittle of it, or so man can be saved by doing; that they must all perish for ever who have not the righteousness of a man who never sinned, who is also God over all blessed for ever, to shelter and cover them from a holy God's anger, and to render them accepted of Him—that his righteousness is put on by the grace of God, and man must betake himself to it, and recede as a naked, blushing sinner; that as man can do anything that is good, till gospel-grace renew him, and make him first a good man. This they never will receive; but do still think a man may be good by doing good.—*Trail*.