

ger of personal individuality becoming a more prominent feeling than that of corporate unity? The "one-man power" is also more likely to be felt, and banefully felt, when our numbers are few. All this is avoided when by the considerable size of the convention of persons the individual becomes merged in the body; and the variety of gifts and talents thus brought into action work as checks and counter-checks to prevent anything like the autocratic predominance of one mind. A large Assembly of intelligent and cultivated Christian minds affords a fine field for the exercise of the highest gifts, while it effectually curbs the presumption that would imperiously dictate or command.

A stranger to our proceedings may ask us, after such a preface as that in which we have indulged, Well, what have you been doing with or in this fine Assembly into which you have grown?

In the first place we appointed for the first time in the history of the Church a Moderator who had been educated, licensed, and ordained in Canada. Hitherto the ancients from the fatherland who had borne the burden and heat of the day in the Colonial field had been appointed to this honorable office. But without disparagement to the Fathers who yet remained to be thus honored, it was thought a becoming and a graceful act to place an elder-born of the Canadian Church upon our Episcopal Throne. The esteemed minister of Ottawa the Rev. Thomas Wardrope was therefore with one voice cordially called to the office. He bore the sceptre with dignity and grace, maintaining the peace and enforcing order without offence. His official addresses were neat, clear, and pointed; and he discharged the functions of his office with credit to himself, and satisfaction to his brethren.

We had next our season of pleasing and profitable devotion. God was praised for past blessings and mercies, for the measure of His Spirit's power and influence which had been sent to the Churches, for the progress of the Redeemer's cause in this and other lands. Sins and short-comings were confessed, pardon implored, grace to be more faithful in future besought. That the Great Head of the Church would grant us wisdom to guide us in all our deliberations the Synod earnestly and we trust effectually prayed.

The Knox's College Act of Incorporation came to be considered at an early Diet. Difficulties had arisen in carrying this Act through Parliament. Those whom we reckon among our friends in the House of Assembly opposed us because they believed the "Act" to be objectionable in some of its clauses. We as a Synod wished to bind our College property to our principles, and for this purpose insisted that the "Confession of Faith, Larger and Shorter Catechisms, with the Form of Church Government" should be specified in the "Act," as the documents in which the principles and doctrines to be taught in the College were to be found. The Protestant opposition in the Legislature alleged that they had long been contending against this introduction of religious matters into the Legislature on the grounds of public policy, and especially in opposition to the pretensions of the Roman Catholic Church, and that therefore they could not consistently support such a clause as the one alluded to in our Bill. It was said by them that the object at which the Synod aimed, namely; to bind