

Edinburgh, was elected Moderator. Referring to the important questions which were being discussed, he expressed his conviction that it was impossible to meet and seriously consider these great topics without rising from the examination better and wiser, purer and more thoroughly furnished unto every good work.

It was being broadly hinted in some quarters that the U. P. Church and the Free Church were not in a good way—(laughter)—that they were rather falling than standing churches, because serious errors were rising up in their midst, so serious as to call for that very sharp ordeal—a libel. But in answer, he had to say that it was no proof that a church was falling or unfaithful, that seeming or real errors arose and had to be dealt with. He thought that they had good reason to be grateful at the condition of their Church, as would appear from the facts to be subsequently laid before them.

**DISESTABLISHMENT**—A series of resolutions were submitted, and carried by overwhelming majorities, recording the conviction of the Synod in favour of a separation of Church and State. The resolutions contained a renewal of the oft-repeated testimony of this Church against the system of State Churches "as unscriptural, opposed to equity, and hurtful to the well-being of religion and society, and emphatically condemns all attempts at legislative compromise or alternative on the question of disestablishment."

**THE STATISTICS** of the Church shewed an increase of eight congregations during the year. The number of Congregations was 534. The members in full communion numbered 173,554—an increase of 1,384. There were 841 Sabbath Schools, and 693 Bible Classes, affording means of religious instruction to 79,816 scholars, and 25,001 pupils respectively. Eighty-eight Students attend the Theological Hall. The congregational contributions shewed an average of about \$2260 from each congregation. The total income of the Church was about \$1,895,000. The average stipend to each minister was \$1,300.

**THE STANDARDS**.—A lengthened discussion took place on the report of a Committee appointed at last meeting to consider the advisability or otherwise of revising the subordinate standards of the Church. The Committee stated that the idea of revising the standards, in the proper sense of the term, was entertained by none, but that they had agreed to recommend the framing of a declaratory statement containing such explanations as were judged needful in regard to the existing standards. This statement was, subject to some amendments, approved, and sent down to Presbyteries and Sessions for their consideration.

The *First Article* asserts the doctrine of redemption through Christ. The *Second* relates to the doctrine of election, which is declared to be in harmony with the truth that "God will have all men to be saved," and has provided a salvation for all, adapted to all, and offered to all, with the Grace of His Spirit in the Gospel: and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

The *Fourth* declares that while all who are saved are saved by the mediation of Christ and by the grace of His Holy Spirit, who worketh when, and where, and how He pleaseth: and while the duty of sending the Gospel, the ordinary means of salvation, to the heathen, who are sunk in a state of sin and misery, and perishing for lack of knowledge, is clear and imperative, the Church does not require the acceptance of her standards in a sense which might imply that any who die in infancy are lost; nor does she bind those who accept these standards to hold that God never, in any case, does save without the use of the ordinary means.

The *Seventh* article allows liberty of opinion on such points in the standards not entering into the substance of the faith, as the interpretation of the "six days" in the Mosiac account of the creation.

The Committee further recommend to the Synod that the second question of the formula shall henceforth be read as follows:—"Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures?"

The chief event in connection with the Synod, however, was the case of Rev. F. Ferguson, appealed from the Presbytery of Glasgow. The Committee appointed to confer with Mr. Ferguson having reported that a majority of them were satisfied with Mr. Ferguson's explanation of his doctrinal views, Dr. Calderwood moved a resolution to the effect that the Synod should restore Mr. Ferguson to his ministerial functions, with an affectionate admonition to present his doctrinal positions in such a manner as to set forth their harmony with the great fundamental doctrines of the Church. This motion was carried by a majority of 142 to 90.

In the case of a Mr. Steele, of Greenock, who had been suspended from membership by his kirk-session for having married his deceased wife's sister, a Committee reported that in the present state of the laws of the Church, his restoration was inadmissible.

**THE REV. DR. JOHN C. BAXTER**, of Stanley Street Church, Montreal, at one of the sederunts, delivered an eloquent address on the condition and prospects of the Presbyterian Church in Canada. His speech is described as being seasoned with the raciness of an American, the solidity of a Scotchman, and the practical common sense of a Canadian. Unfortunately we have not seen it in print, and the telephone is not yet sufficiently far-reaching for us to have caught the sounds of his voice.

## Church of Scotland General Assembly.

**THIS** venerable Assembly met on the 23rd May. The opening was brilliant as usual. The levee, and the long procession from Holyrood to the Cathedral