

the planting of the Presbyterian standard in Canada, of the then happily successful combining of the various Presbyterian sections into one hand, in the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and of the unhappy, and in Canada specially uncalled for, disruption of the body into two rival Synods. It does no good to Presbyterianism, much less to Christianity, this unseemly spectacle of the perpetuation of old strifes in the presence, in all our colonies, of three Presbyterian bodies, each struggling against the other, and weakening and destroying their common influence. A lesson might well be taken from the conduct of the Anglican Church in this province, which has obtained the right of the election of its bishop, and is wisely taking steps to make itself a national church, sustained and supported by the sympathies of the Canadian people.

But, meanwhile, I propose simply to place before you a view of the Presbyterian Synod in connexion with the Church of Scotland—a strictly independent Church, and bound to that Church but by the ties of origin and identity of standards.

The Synod is just, in point of number, regaining the position it held before the disruption, though, in view of the advancing population and the many openings for missionary effort, these numbers are but scant. The harvest is indeed great, but the labourers are few. The additions from Queen's College, and from other Churches, and the one or two a-year from Scotland, barely suffice to supply the diminutions caused by the removal, by death, of the older clergy.

At present the Synod numbers eighty—even settled ministers, two retired ministers, and one missionary—in all, ninety. It comprehends eight Presbyteries. There are numerous vacancies, but it has been very hard to get pastors, and many are weary of raising the Macedonian cry, which has been so long unheeded.

In one district of country, for instance, a thriving, populous country, where the Synod had been wholly unrepresented since the disruption, although possessing a valuable church and property, I am informed that at the census in 1851 no less than 3000 described themselves as adherents of the Church of Scotland, and so it is with many other localities. It is believed that there are at least 100,000 in the province who enjoy the ordinances of religion from, or profess adherence to, the Church of Scotland. Amongst this great body, then, there is wide room for home missionary effort, and, under Providence, the Synod is happily in a good position for eventually overtaking this, at least in so far as its pecuniary position is concerned, as will be seen from the ensuing summary. In compliance with a party outcry the clergy reserve lands were secularised three years ago, but the rights of incumbents were preserved, and the ministers were, with the consent of the bodies with which they were connected, allowed to commute their stipend for a sum, estimated upon the principle of life annuities. This amount the ministers of the Churches of Scotland and England, with but one exception in each Church handed over to

their respective Churches as a fund to be applied to the support of the ministry for ever, and subject only to the payment, during their lives, of their own stipends. But, with reference to the ministers of our own Churches, a fact is worth recording here to their credit. Although entitled to receive £150 each per annum, and commuted for that sum, yet as the payment of these annuities by the Synod would have diminished the principal fund and as there were 11 ministers who had been excluded from the commutation, and who were so unprovided for, these commuting ministers nobly and unanimously agreed that they would receive from the fund but £112. 10s. per annum, and that the next charge upon it should be £100 per annum to these eleven ministers, and that any surplus should be applied to the payment of £50 to new ministers.

Thus, then, is the position of the Synod. It has a fund of £122,536. 8s. 4d. currency invested, and yielding an annual income of £8762. Against this there is at present a charge of guaranteed stipends of some £8400, leaving £400 per annum to be applied in aid of new ministers, and as death thins the ranks of the veterans of the Church, a corresponding amount of interest is released, and made available for new stipends. The Synod, too, has determined upon appealing to the laity to supplement this fund, and so large a sum as £30,000, is not thought an impossibility, if the measures for raising it be wisely concerted and energetically pushed. Should this scheme prove successful, the fund will, with this addition, eventually prove of great service as a home mission fund, and in supplementing the stipends paid to ministers by their people. At present these incoming ministers will be mainly dependent upon their people, though it is hoped that the fund may be so added to as to secure them £50 per annum.

Another fund was, some years ago, instituted, and has received the cordial support of the laity, and has already proved a blessing to many a widow and orphan. This fund, in May last, amounted to £510¹, and the annual revenue was £1169, of which the congregational collection was £514—a liberal sum. There are twenty widows receiving annuities from the fund, varying from £20 to £60. It is likely to be productive of much good.

With a view, too, to the extension of the Church, the attention of the friends of the Synod was early directed to the establishment of Queen's College, for which a royal charter was obtained, and an endowment raised amounting to £20,000. Two years ago a suitable range of buildings was purchased at Kingston, at a cost of £6000—a considerable portion of the cost of this property being contributed by various congregations.

The College has a staff of three Professors in Arts and Divinity, and the Principality and Chair of Church History are at present vacant though steps are being taken to fill these Chairs. A Medical Faculty, with a full staff of Professors was organised two years ago, and had last session an attendance of sixty students. The Arts and Divinity students together numbered 40. There is also a school attached to the college. Already

there are in the Synod about twenty ministers trained in Queen's College, and the number is likely to increase.

Such, then, is a view of the material and financial position of the Synod, and in many respects it is an encouraging one. It is gratifying to state, that the Synod is alive to the calls upon it to enter upon missionary and other benevolent enterprises.

A mission to the French Canadian people was commenced some years ago; and though with varying success, owing to the difficulty of obtaining suitable labourers, is still pursued. The Synod own a site for a French church in Montreal, and also a church at Sorel, at which place a French divinity student, in training at Queen's College for the ministry, is labouring as a catechist. This is an interesting mission. The French Canadian people number 700,000 in Canada, and, though devoted Romanists, are amiable and gentle in their character, and are comparatively easy of access. This effort deserves the encouragement and support of the parent Church, and of the French Protestant Evangelical Church.

The Synod, at its recent session, moreover, decided on entering upon a mission to Palestine, sending one missionary to Jerusalem, and eventually another to Tiberias and Saphet. For the former place they have over £500, a donation from Dr. Aiton of Dalphinton, and collections made by him. If suitable labourers are obtained, ample funds will be forthcoming, and the mission will quicken and stimulate the whole Church.*

The children of the Synod, too, within the last two years, came to the aid of the Edinburgh Ladies' Association in their labours in India, and last year raised over £100, thus supporting twenty-two orphans in India. They have also commenced a fund for sending a library to the Orphanage at Calcutta—an example which is being followed by the Scottish children. The Presbyterian, and also the *Juvenile Presbyterian*—a children's paper in the interest of the Synod—have contributed much to this result. The good work is going on, and has extended to the lower provinces. Its ultimate influence on the Church will be important in the way of training the young to an interest in missions, and its schemes generally.

A Sabbath Observance Committee, a Sabbath-school Committee, and a Committee on Church Property, are all in their respective spheres labouring for the advancement of the best interests of the community. An Education Fund for divinity students, and a Home Mission Scheme, are also maintained.

A delegation was sent from the Synod to the Synods of Nova Scotia and New Brunswick two years ago, and correspondence is now steadily maintained between these Synods, while, as a result, indications are evident of a growing desire to unite in the furtherance of the missionary

* After many inquiries and very mature deliberation, the Jewish Committee of the Church at home has unanimously resolved again and again that a Mission to Jerusalem is expedient and uncalled for. In this decision we cordially concur; and all the information we receive from Jerusalem confirms us in our opinion.—ED. E. C. M.