

was also needful. If this be not secured, if the ministry of the Church does not come up to this standard, the teaching of the people would pass into other hands, into the hands of writers for the periodical press and writers of fiction, whose writings, whether these might be of the highest grade of excellence or the lowest trash, all went to form public opinion. Public opinion must be formed—that was inevitable—but the Church was not to stand feebly and inefficiently by, and see the minds of the people perverted into a state of active hostility, or dead, sleepy indifference to Scripture truth. Both inside and outside the Church, there were things that tended to weaken the Church and strengthen its enemies. One of these was the excessive amount of work expected of each minister, one to a congregation being generally deemed sufficient, no matter what the extent of the labour required might be. This was usually enough for two men, but upon one man was thrown the duties of both preacher and pastor. He thought, two sermons well studied out, as they ought to be, were equal to five days' labour. There were, too, the duties of the Sabbath and superintendence of congregational work generally, and with all this to do, was it not almost hopeless to expect that the priest's lips should keep knowledge, as was required of him—that knowledge which it was necessary he should himself possess, and be able to impart. Secondly, there was the small remuneration in most cases given. Many large congregations contented themselves with giving merely the minimum stipend (\$400) while many came short even of that. The agent of the Church had reported that some congregations must actually pay, by law, as much for dog-tax as they do for the support of the ministry.

The question was a grave one, and a solemn one, involving, as it does, the degeneracy of ministers as a class, and even imperilling the existence of the Christian Church. As it was, while scarcely more than getting bread for his family, it is utterly impossible for him to obtain acquaintance with the works of distinguished theologians of the day, or with those of the masters of thought in the various walks of literature and science, or with the nature of the modern objections brought against Christianity by those who are labouring hard to overthrow it. There was danger of the same curse now befalling the Christian Church that befell the Jewish Church in the days of Malachi—a poverty-stricken, unlettered and despised ministry—and this from the very same cause. And oh! it was an evil day, and one ominous to a people of coming woe; and that day seemed as if at hand when those in the priest's office—having had all independence of spirit crushed out of them—were ready to accommodate their message to the taste of the people, lacked the courage to administer discipline, or even to rebuke the sinner and for a piece of bread were found to crouch before Dives or even before his meaner, poorer brother; and when young men of talents and of liberal education turned aside from the holy ministry, and when such only as had enjoyed lesser advantages and were possessed of lesser gifts sought to be "put into the priest's office"—when in short, not the first flower of a people's youth, vigorous and full of power, and without blemish, but the blind and the sick and the lame

were offered at the altar of God. As it was not improbable that in every coming year they should be receiving fewer accessions to their numbers from the parent church in Scotland, and should have to depend almost entirely for a supply of Ministers upon their own colleges, Queen's and Morrin, the demand was therefore the more urgent that these institutions should be put into a state of thorough efficiency. The noble response already made to the appeal on behalf of Queen's College was cheering and refreshing, and it was to be hoped that the final result would be to put it in the power of the Governors to place the institution on a more stable footing, and also greatly add to its teaching power. The need of Morrin College was even greater than that of Queen's. In conclusion the preacher said that the ministers of the Gospel, like the priests of old, were the messengers of the Lord of Hosts, and at their lips men were to seek not only the law but also the Gospel. Their calling was thus a high one; it should be theirs to magnify it—to stand before the world in their true character—the bearers of men of glorious news—of the truth of which they have not only an intellectual knowledge, but also heartfelt and sweet experience. It should be theirs to seek not only to deliver their own souls, but "convince the gainsayers," and bring glory to God. The voice of the times summoned to wakefulness—the voice of the Master called to diligence—the voice of their brethren departed, since last they met, called to faithfulness; let them give heed to their voices, and unreservedly devote themselves to the work given them of God, and in the light of eternity, as it were, fulfil this Ministry.

Immediately after the sermon, of which the foregoing is only an imperfect outline, the Synod was constituted, the great body of the ministers and elders not having yet however arrived.

The Moderator stated that the ex-Moderators were not in a position to propose a name for Moderator, and suggested that the election be deferred until to-morrow morning.

Dr. Jenkins while desiring to defer to the proposal of the ex-Moderators, questioned the propriety of establishing a precedent for deferring the election of a Moderator.

Mr. Croil thought the ex-Moderators ought to have made their decision sooner, and not have left it until the last moment.

Dr. Barclay explained that this had been done, but that the party selected was not present and they had no assurance that he would be present, hence the difficulty in which they found themselves placed. He stated that in a similar case at Toronto the election had been postponed until the second day of meeting.

Rev. Robt. Burnet thought the Moderator was called on to vacate the chair after the calling of the roll, and that as a matter of law the election should take place at once.

After some further conversation, Rev. Robt. Burnet moved, seconded by the Rev. J. Gordon, That the Rev. John Jenkins, D.D., be Moderator, which was carried unanimously.

Dr. Jenkins was then introduced to the chair, having been duly robed by the Rev. Mr. Dobbie, the retiring Moderator, and briefly thanked the Synod for the appointment, which he said had not been of his seeking, but that looking for the