

was entire agreement in the public teaching of the pulpits of both churches. He urged also that the committee be instructed to hold to the view that it is allowable and may be the duty of the Church to provide superior education. When the State provides this it should be thankfully accepted, but the State may not always do this, and when it does the teaching it provides may not always be in accordance with the wishes of the Church. The committee should also be instructed to refuse to accept the principle that denominational institutions must not receive assistance from the Government. He would never agree to this. This he believed was one of the political whims that had taken possession of the people of Ontario.

Again the committee should be instructed to secure if not a union of colleges, at least a union of men in the colleges. He suggested that Queen's college should be placed on the same footing as the University of Princeton. That College owes its origin to a royal charter appointing twelve trustees with power to fill up vacancies in their body. This number has been increased to 24, and for the long period of 100 years they have taken care always to appoint fast friends of Princeton and Presbyterianism, and the result is most satisfactory.

In closing he referred again to the Headship of Christ, and said that Christ had not only supreme authority over all things, and especially over his Church, but is also, and this is the most important of all, the head of every man, and we are bound to carry out His desires. We know that his prayer was that we should be one, and we cannot doubt that it is his wish that we should be one in the world's eye, and surely we should do nothing that would stand in the way of bringing about what He desires.

## RECEPTION OF DELEGATES.

The deputations from the Church of Scotland, and from the Church in the Lower Provinces, were introduced to the Moderator of the Synod by Principal Snodgrass in the following order:—

The Rev. Professor Milligan, D.D., Aberdeen, Rev. John Marshall Lang, Morningside, Edinburgh, Rev. Mr. Duncan, Charlottetown, P. E. I. and Rev. Mr. Wilson, Chatham N.B. He also referred to the presence of Rev. Dr. Masson of the Gaelic Church, Edinburgh, who had already been introduced to the Synod; and also said that Principal Campbell, of Aberdeen, was expected by the end of the week.

Rev. Professor Milligan was then introduced to the Synod by the Moderator, and addressed the Synod.

He expressed his sense of embarrassment and at the same time his satisfaction in being allowed on behalf of the Church of Scotland to appear before this large and important Synod of Canada. He referred to the many close and tender ties, the traditions and the glorious memories, that made them one. He rejoiced at the prospect of more frequent intercourse between the two Churches, evidenced by the fact that although 24 years had elapsed since there was a deputation from Scotland, there were no less than three this year. He pointed out that the custom of visitation was one of the most prominent and interesting features in the history of the early Christian Church. There was one question of the deepest interest to both Churches, viz., how are we to procure supplies for the ministry. Last winter they had several applications in Aberdeen for young men to supply situations in the parishes in Scotland, and for want of men had to refuse them all. There was no difficulty in finding candidates for a vacant parish, but for situations as missionaries, as assistants to older men, and as ministers in smaller churches they had not adequate supply. All the hopes of the world, as well as of the family and the Church are connected with its future, and we have the responsible task of providing in this matter for the future. What is best for us to do? One remedy is the provision for better stipends for our ministers—these are not adequate in Scotland any more than in Canada, and the United States; but admitting this, it was his firm conviction that if we have a true and faithful ministry, the laity will never suffer as to want. They are alive to our difficulties, and if we are faithful and show that our great object is the saving of souls they will rally around us and do any single thing we ask. We must remember too that we will never get men of the right kind by merely increasing the stipends, we cannot compete in this matter with commerce. How can we do it then? In no way so well as by so living, and so working ourselves, that we should maintain such a lofty standard of life and action as shall kindle a generous spirit in the souls of young men, and will lead them to join us for honour, and for its sake. We should point out to young men not only the responsibilities but also the attractions and privileges of the ministry. It is clear that we need not look for supplies from Scotland. He advised the restoration of the old custom of congregations making collections for individual students. Another point that puzzles them in Scotland, is how to train young men after they have got them. The Church in Canada has an advantage in this in not being fettered as the Church at home is by custom and prejudice. Here the forces of the Church can be easily adapted to the altered circumstances. How then is this to be done? We must keep the literary and theological standard as high as possible. A half dozen able ministers who shall commend themselves men as leaders of thought, are worth ten times the number of such as can hardly open their mouths nor carry conviction to the heart. He then pointed out how the increased and widespread intelligence of the age demanded higher culture than ever on the part of ministers. This is one side, on the other hand there are many of the more distant parts of the country where men of less learning and less theology would do as well as those who have spent years in acquiring a high culture. It seemed to him in bringing our students through the 3 or 4 years of the Divinity Hall, and obliging them to master the system of Jurretin, or Calvin or Hill, and the technical divisions of our theology, and the terminology of our systems, to be a question whether sometimes we have not helped to unfit them in some respects for teaching the truth in its simplicity. This view is gaining ground in the Church of Scotland, and there is a determination without departing from the old standard to raise up a class of labourers who shall meet the want above referred to. He referred to the absurdity of expecting a minister to be equally qualified for every portion of his work. Hence there may be a necessity of variety in culture as well as in character in the ministry. He closed by referring to the wonderful kindness the deputation had received both in Canada and in the United States, and hoping that in the future the ties of fellowship and sympathy at love that united them might constantly be strengthened.

Rev. Mr. Lang then addressed the Synod.

After referring to the progress of this country everywhere noticeable, he pointed out that the marked success of Presbyterianism on this continent disproved the charge sometimes urged, that it is wanting in the power of adaptation. He then referred to the trials of the Church here which he said were of two kinds, (1) those affecting ministers and elders, and (2) those peculiar to ministers. As to the

former he said we are exposed to a continual trial of faith, from adverse criticism, and from the smallness of the result as it appears to us, and from practical difficulties in the work. Then there are trials peculiar to the ministry, arising from the want of a full and living sympathy and kindred causes. He then referred to the question of supply for the Ministry. Is a question, he said, of money. Give us the men and we shall not want the money. He complained of the inconsistency of some, who demanded ministers of high social position, and yet this was the portion of society that did least of all in supplying men for the Ministry. These same persons often encourage their sons to enter the army, where the pay is less than in the Church. The great cause of the lack of candidates for the Ministry, however, is the want of spiritual life. Where this is men will not be wanting to undertake the noblest, the sublimest, and most wonderful work that can be delegated to a mortal. He then took up the question, how ministers are to be made; whether the Church should insist upon a prescribed process, as well as prescribed results. While he was strongly in favour of a prescribed process, yet he believed that we lost a great many men because of our long curriculum—men who might be eminently useful, though the desire to preach may arise in them later in life. We should exercise a dispensing power in some cases. We need not confine our license to one order. The order of the Church should go forth to meet the life of the Church. The English Church is doing this, and it would be an immense advantage to us if we had more plasticity and enlargement in regard to the licensing power. He then took up the matter of union, and spoke of the tendency in that direction in Scotland, and showed that it was much more feasible here. And if the terms were favorable, our union here would be a thing for which all in Scotland would be thankful. He then referred to the progress of the Church of Scotland since the disruption. 180 new parishes have been formed since 1848, at a cost of £54,000, and they hoped soon to be able to endow another 100. He concluded with an earnest and eloquent appeal, urging his brethren to seek the spirit of Carey and Fuller, and "expecting great things from God, to attempt great things for God."

The Rev. Mr. Wilson then addressed the Synod, and gave an account of the Home and Foreign Mission schemes of the Church of the Lower Provinces. The Home Mission Fund is rapidly increasing, so that they require now \$4,000 less than they at first received from the Colonial Committee. In connection with Foreign Missions, he referred to the labors of Dr. Geddie, the well known Missionary to the South Sea Islands.

Rev. Mr. Duncan took up two points—the education of young men for the Ministry, and the question of union. Last year there were 100 students in Dalhousie College. In regard to union, he said they desired to have it as soon as practicable. They had fewer difficulties than we had. They were already united in educational matters, inasmuch as both bodies had established chairs in Dalhousie College—the other Church having two, and they one. They were united also very much in the Foreign Mission work. In Prince Edward Island both Presbyteries meet on the last Wednesday of every month, and they never separate without having a conference of the Presbyteries as to how they can best advance the cause.

The Moderator then replied in suitable terms to the deputation, on behalf of the Synod.

## THIRD DAY—FRIDAY.

The Synod met at 12. Devotional services conducted by Rev. Mr. Carmichael, of West King.

## NEXT MEETING OF SYNOD.

On motion, it was agreed that the next meeting of Synod should be held in St. Andrew's Church, Montreal, on the first Tuesday of June, 1873, at 7 p.m.

## MANAGERS OF THE TEMPORALITIES' FUND.

It was unanimously agreed to re-elect the Rev. Dr. Cook, Rev. D. M. Gordon, B.D., James Michie, Esq., and William Walker, Esq.

## AFTERNOON SESSION.

The Synod resumed consideration of the report of the Committee on union.

The Synod resolved to go into Committee of the whole house, when Rev. D. Morrison was requested by the Moderator to take the chair.

Rev. Dr. Cook said he wished at this stage of the proceedings to present a paper on the report, as he was about to leave for home. The paper embraced the following points:—That the Synod should instruct their Committee on the union to say that they trust the union may soon be accomplished, and that they adhere simpliciter to the basis agreed upon last year, and agree to send it down to Presbyteries and Sessions, with such changes as may be agreed upon by the Joint Committee and by the Supreme Courts, but consider it unnecessary to do so, till union of sentiment has been gained. That the Committee further be instructed, (1) to decline all attempts to introduce the question of the headship of Christ, as being unnecessary, useless, and dangerous; (2), not to agree to any resolutions binding institutions connected with the United Church to refuse grants; (3), to consent to no change in the matter of providing superior education for the Church. Where the State, or private munificence, provides this, it is a ground of thankfulness, but it is the duty of the Church, in the absence of such provision, to provide for itself; (4) to impress upon the joint committee, that if a union of colleges cannot be attained, it is essential that there should at least be a union of men in the colleges.

It was then agreed to take into consideration the basis of union adopted by the joint committee.

## THE NAME OF THE UNITED CHURCH.

It was agreed, upon a division, that the proposal of the committee be accepted and that the name be "The Presbyterian Church of British North America."

It was then unanimously agreed to accept the doctrinal basis proposed by the committee. The supplementary resolutions of the Joint Committee were then taken up.

Upon a division it was agreed to amend the article on modes of worship so as to read "That with respect to modes of worship the practice presently followed by congregations in the matter of worship shall be allowed."

The proposals made by the Joint Committee in regard to the Ministers' Widows' and Orphans' Fund, the rights of property belonging to individual congregations; and the future prosecution of Home and foreign Missionary operations were unanimously concurred in.

## EVENING SESSION.

The resolution of the Joint Committee on the matter of the Temporalities Fund was then considered.

The following motions and amendments were offered in order. Moved by A. Mitchell Esq., seconded by Rev. D. Watson, "that the resolution passed last year in regard to the proposed distribution of this fund be, and is hereby annulled, and that it be converted into a general sustentation fund."

Moved in amendment by Rev. J. B. Muir,

seconded by Rev. Mr. Carmichael of Markh

"that in the event of union, the original intention of the founders of the Temporalities fund to give \$400 a year to all non-privileged ministers on the Synod roll be carried into effect in so far as the funds of the said board will permit after paying all vested rights."

Moved by Rev. W. C. Clarke, seconded by J. B. Muir, "that the payment of \$200 per annum to every non-privileged minister on the roll at the time of union be secured by mortgage on the capital."

## SATURDAY FOURTH DAY.

The Synod reassembled at 12 o'clock, noon. Devotional services were conducted by Rev. D. Fraser, there was read a commission from the general Assembly of the Presbyterian Church in the United States, appointing the Rev. W. Hogarth, D.D., Rev. Arthur Pierson, and the Hon. S. S. Farrand of Detroit, delegates to this Synod; together with a letter from the delegates stating that they were provisionally prevented from attending this meeting, and expressing their deep regret that they were unable in person to present to this Synod the fraternal greetings, and salutations of the Assembly; a regret the deeper in consideration of the fact that their Assembly had been favoured with delegations from the Mother Church, and from this Synod, which courtesy they desired with the utmost cordiality to reciprocate. The Synod agreed to record their deep regret that they have been deprived of the presence and fraternal communion of these brethren—to renew their expression of regard for their sister Church in the U. S., and their fervent prayer for her extension and success in the work of their common Lord.

An interesting report on the French Mission was read by the Rev. Gavin Lang, convener. The report recommended the union of this mission with that of the French Canadian Missionary Society. Mr. Lang also read the report of the Rev. Chas. A. Doudiet, the missionary in Montreal. The report was referred to a committee.

The moderator announced that the delegates from Scotland would conduct public worship in St. Andrew's Church on Sabbath as follows:—The Rev. J. Marshall Lang in the forenoon; the Rev. Professor Milligan, D.D., in the evening. The Moderator also announced that the hour of three o'clock in the afternoon of tomorrow had been recommended by the committee on arrangements as a suitable time for the Synodical observance of the Lord's Supper. This was agreed to, and the Moderator was requested to preside.

Rev. Mr. Lang read the report of the Committee on the PRESBYTERIAN. The change in the management, and the reduction of the subscription to 25 cents, have increased the circulation to about 9000. The revenue amounts to \$2580 exclusive of \$500 for advertisements.

Rev. Mr. Ross, Chatham, presented a report from the committee appointed to consider the report and accompanying financial statement of the managers of the Temporalities Fund. The report was as follows:—

"1. Your committee having examined the various documents submitted found them correct, and regard the general management of the fund as in the highest degree satisfactory.

2. Your committee would suggest that the name of the Rev. Neil MacNish, B.D., of Cornwall, be assigned on the list of the Temporalities board a place corresponding to that which it now occupies on the Synod roll.

3. Your committee would earnestly recommend that the proposed distribution of the Temporalities Fund agreed to at last meeting of Synod, be reconsidered with a view to its being made on the basis of a Sustentation Fund for the United Church.

The first two paragraphs were unanimously agreed to, and the third was left over till the discussion on the main question is completed.

## AFTERNOON SESSION.

The house again resolved itself into a committee of the whole—Rev. D. Morrison in the chair—and the discussion of the disposal of the Temporalities' Fund was resumed.

Mr. Barker moved, seconded by Mr. Galbraith, "That so soon as vested rights are paid, the interest of the principal sum be appropriated as follows: \$—annually towards the proper and efficient equipment of the Theological Chairs in Queen's College and Morrin College, and the balance to the Home Mission schemes of the United Church.

Then Prof. Mackerras moved, seconded by Rev. D. M. Gordon, B.D., "That whereas the Committee on union desire instructions as to mode of making provision for the payment of \$200 per annum to all ministers on the roll at the time of union, until such time as they become beneficiaries of the Temporalities' Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they may deem best, drawing, if necessary, but only as an extreme measure, when no other method of meeting the difficulty can be devised, upon the capital of the fund, the same to be repaid before any distribution of the principal takes place."

This was carried by a large majority over all the other amendments and the motion.

The Committee then rose and reported progress to the Synod. On the question being put, "Shall this resolution of the Committee of the whole become the judgment of the Synod," it was moved by Rev. J. Davidson, seconded by Rev. Mr. Simpson, "That the resolution of the Committee be considered at a future diet."

This was lost on a division, and the resolution adopted. Rev. D. Watson, Mr. Mitchell, and Rev. Mr. Davidson dissented.

The Synod then adjourned, to meet on Monday, at 12 o'clock, noon, and the diet was closed with prayer.

## UNION IN THE KIRK SYNOD.

We gave the following speech of Principal Snodgrass, along with the deliverance of the Special Committee on Queen's College question, in advance of our correspondent's report, in order to place the matter before our readers at the earliest moment possible.

Principal Snodgrass did not think the Synod or Church should be accused of a desire to stay union on account of the college question, as they had agreed on a doctrinal basis. Some matters of detail had bulked out with greater prominence than they would otherwise have. This might surprise some onlookers, but he supposed it was because of the peculiar and long-established interests involved in some of the details. Both graduates of Queen's College and those in authority over it had especially a warm interest in its welfare, and so had the Church which amidst great difficulties established and maintained that institution. He hoped Queen's College would become in future more useful and prominent, but he did not object to so much that was exceptional in regard to Queen's College, as that it should be made the subject of exceptional legislation as compared with other institutions, simply because the former had an Arts Faculty connected with it. His motion was in accordance with all the motions previously adopted and nearly in accord with the final motion adopted by the Canada

Presbyterian Assembly. It might be called somewhat weak, but we could come to no other solution of the difficulty. Out of this weakness there would ultimately come strength of which we had now no conception, and if the United Church should liberally sustain the College, its usefulness would be greatly increased. The latter clauses of his motion had been subjected to loud criticism, and he would explain their meaning. The relations of the Colleges to the United Church would be simply analogous to that now occupied to their own Churches. It was not intended that every special matter of detail should be rigidly adhered to in the future management. He had long thought that the graduates of Queen's College had not a just and proper share in its control, and he would favour change in that direction (Applause). The Board of Trustees was not now satisfactorily constituted; the election of trustees was in a nutshell; the position of trustee was very responsible, but the election was now a mere matter of form. The fact of the Synod electing these trustees in accordance with Royal Charter was made a bugbear by the other Church.

A Voice, "Sweep it away."

Principal Snodgrass said we must be conservative until we saw what we were going to do. Had it been an act of the Canadian Parliament he could not have opposed its repeal, but this matter was included in the Charter. But this matter of ecclesiastical control was not a vital principle and the question was whether some more satisfactory manner of electing trustees could not be devised. He thought his motion left to the negotiating Churches the fullest amount of liberty necessary. All that was contended for was that these institutions should not be destroyed by the process of union, that they shall have corporate existence in some way or other. Each Church would have to seek legislation, amending their various acts of incorporation in such a way as to make them suitable to the United Church. He did not know why a comparison of numbers of students had been made, for numbers were deceptive as to the manner in which an institution was doing its work. The aim of Queen's College was not quantity but rather quality. They had endeavoured to obtain the highest standard, and this system might perhaps have operated against the success of Queen's College. Considering all the great difficulties with which the College had to contend, it was surprising that it had been so well attended. Then it must be remembered that we had a college at Quebec, under the able management of Dr. Cook, and consequently a dividing process had been going on in the Church. It had been a good thing that they had been compelled to go to the congregations, not merely for money, but for young men as students with a view of entering the Church, for the results now were that never since 1858 had we so many students entering Queen's College as this year, nor so large a portion avowing their intention of going forward to the Ministry; and he was glad to say better things could be expected next year. He alluded to the innumerable connections of large centres, such as Montreal or Toronto, giving colleges in those places greater attractions in a social and commercial point of view. But those influences were not sound reasons for letting the college go down, and he hoped the Synod would not abandon the college for the sake of the Union. When they appealed to their people to save Queen's College from impending ruin, the appeal was based on the fact that it was a Church institution, and to show the way they had responded he stated that out of \$114,082 subscribed to the College endowment fund and \$95,000 collected for it, only \$4,890 came from persons not belonging to the Church outside of Kingston. (Applause). This showed the interest taken in the College by the people. He did not think they were required to advocate that complete separation from the Church as had been obtained in the case of the Princeton College, though he would favour some modification of the present restricted method of management. He thought the Synod should give the Union Committee suitable instructions for the circumstances under which they were placed. After the Synod accepted the original resolution, they might give instructions to secure some desirable modification in the Royal charter of Queen's College and Act of Incorporation of Morrin College; for both difficulties should be removed at once, so as to have the Church untrammelled by the election of trustees in all time to come.

Rev. C. Turner understood that provision had been made in the charter of Morrin College for union.

Principal Snodgrass said the forethought of Dr. Cook had secured such a provision, but that did not alter the principle, which was analogous to that of Queen's College. With respect to another particular requiring instruction, he did not know whether the other Church was wedded to that system, but thought it would divide the Church and introduce angry feelings. He thought the election by a board of Trustees was wiser. As we had now no State endowment, he considered one important obstacle to union had been removed. It now seemed that Morrin College had a grant, and expected more, and it was a matter of consideration whether we should give up the grant. He held that the Church should be left perfectly free in its judgment, at any time, as circumstances may dictate, to take any interest which may be required in this matter of higher education, and provide facilities for such education. He feared there would be trouble with regard to the Headship of Christ. In view of the demand to have it now inserted, he thought it would be well to instruct the committee that as we considered the doctrinal basis full, complete and satisfactory, nothing more should be added.

June 12.

Principal Snodgrass reported the following deliverance of the Special Committee appointed last night to consider the College question:—

"That the negotiating Churches shall enter into union with the theological and literary institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College (Montreal), Morrin College, and the Theological Hall at Halifax into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions on terms and conditions like unto those under which they now exist. At the same time, so far as the terms of this resolution affect the Colleges connected with this Church, this Synod is willing that the United Church shall not be required to elect trustees of the Arts department of these Colleges. In reference to theological colleges and faculties, this Synod has a decided preference for the election of theological professors by the governing boards, instead of by the Church Courts, and desires to ascertain how far the views of the other negotiating Churches are in accord with this preference. As regards State grants for denominational colleges in these provinces, as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject them as circumstances may warrant."

The Synod then re-appointed their committee, with instructions to govern themselves in their

deliberations and proceedings in accordance with these resolutions, and report to the next meeting of the Synod.

Rev. K. Mackerras moved that the report be adopted, as it clearly expressed the views of the Synod as enunciated in the long and earnest debate of last night.

The motion, seconded by Rev. J. C. Smith, of Belleville, was unanimously carried without debate and with applause.

The Synod then unanimously re-appointed the Union Committee.

Rev. D. M. Gordon Are we done with discussion now?

Rev. J. B. Muir, Galt, with strong emphasis: Yes, done with. (Loud applause)

## PRESENTATIONS.

A deputation waited on Rev. Dr. Bain, of Perth, and presented him with a flattering address and a purse of \$100.

The Rev. James Herald, of Dundas, was lately presented with a purse of money by the members of his church in Flamboro' Village. The presentation was accompanied by an address read by Mr. T. J. Macdonald, to which the Rev. gentleman made a suitable reply.

On the 20th ult., the Rev. John Gray, of Orillia, was called upon by a Committee of his congregation, and presented with a cheque for \$250, previous to his departure for Scotland. An address was read by Mr. A. J. Alport expressive of the high esteem in which Mr. Gray is held by his people and wishing him a prosperous voyage and a happy return to his family and friends.

## SOIREES AND TEA MEETINGS.

On the 24th ult., a successful Soiree was held in the Presbyterian Church, St. George. The commodious edifice was filled by an intelligent and respectable audience. Tea and edibles were plentifully served up, after which brief and pithy addresses were delivered by the Revs. J. Dunbar, Gloumorris; A. Andrews, Mr. Griffin, Esq., Brantford; and Mr. McQueen, Sheffield. The chair was ably filled by the pastor, the Rev. R. Hume. Proceeds, \$150.

On the same day, a Soiree was held in the Town Hall, Milton, for the benefit of Knox Church, in that town. The chair was occupied by the Rev. John Eadie, who, after a brief address, introduced the Rev. T. W. Jeffery, who was received with applause. Mr. Jeffery made a short address in his usual felicitous manner, and was followed by the Rev. W. H. Simpson, of Kilbride, in an able speech. The Rev. Thos. Goldsmith, of Senforth, was then called on, and delivered an eloquent address, which was received with enthusiasm by the audience. The proceeds of the Soiree amounted to nearly \$100.

## MINISTERS AND CHURCHES.

The Woodstock Review remarks:—So large has been the congregation and so numerous the applications for pews in Chambers' Church since the incumbency of the Rev. John McTavish, the eloquent and earnest clergyman of the above church, that it has been found necessary to put up a gallery, which will be completed about the middle of this month, so as not to interfere with the services upon the Sabbath.

The Brantford Daily News reports the interesting special services in Zion Church, Brantford, on a recent occasion, when the respected pastor, Rev. W. Cochrane, M.A., was assisted by his friend and former co-Presbyter, Rev. Dr. John Thomson, of New York city. "Ten years ago," says the report, "Dr. Thomson introduced Mr. Cochrane to his charge in similar circumstances. Indeed, it was on his strong recommendation that the pastor of Zion Church was called. Dr. Thomson, who was then minister in Galt, made a visit to friends in Brantford, during the long vacancy in the congregation, which extended from 1860-62. Comparatively weak then in point of numbers, and sadly shattered by other previous events, they appealed to Dr. Thomson for counsel. He at once suggested Mr. Cochrane as the man they needed. A call was sent, and Mr. Cochrane was in due time translated from New York to Brantford. The subsequent history of the church is well known to our readers. It has now the largest membership in town, and pays its minister the largest stipend. At the close of his sermon, Dr. Thomson feelingly alluded to the severe trials which his brother, Mr. Cochrane, had been called to experience since his settlement in the town, and his severe bereavement in the loss of his son, & over whose remains the ocean sings its requiem." He closed by charging the congregation to continue its attachment to the Pastor. "He has been true and faithful to you, against every inducement elsewhere; see that you, said the preacher, 'be true and generous to him.'"

On Sunday, 10th ult., says the London Advertiser, the Rev. Donald McKenzie preached his farewell sermon on retiring from the pastoral charge of the congregation, and the active duties of the ministry. The Rev. gentleman took for his text, Romans 16th, 17-20 verses. From this he took occasion to warn the congregation against the influence of unruly persons such as described in the text, and with all the vigor and energy of former years exhorted them to continue steadfast in the faith, despite the teachings of persons lately come among them, "deceiving the hearts of the simple with good words and fair speeches." He then took an affectionate farewell of them in the relation in which they stood so many years. Mr. McKenzie may be regarded as the pioneer of Presbyterianism in Western Canada. When his ministry commenced in 1834, he was the only Presbyterian minister between Hamilton, on the east and Windsor on the west. Entering with hearty zeal on his ministerial duties, he was soon known throughout the whole Western Peninsula as the pioneer missionary, and when at home the little "log church" was crowded with worshippers from far and near. As the outlying region became more settled and supplied with regular ministers his services were more strictly confined to his own congregation, which under his ministry became one of the largest and wealthiest in the country—as attested by the magnificent brick edifice erected a few years ago. Though possessed of undiminished mental vigor, failing physical power necessitated his retirement from active duty, and his resignation is received with sincere regret by all true friends of Presbyterianism here.

Castor oil is proverbially "hard to take." The difficulty is overcome by using Wilson's "Castor Oil Emulsion." See advertisement.