

A petition was read from the Maitland Presbytery, asking the Synod to transfer to the said Presbytery a portion of the mission field under the Presbytery of Bruce. Messrs. McQuarrie and Ross were heard in support of the petition. It was moved by Dr. Cochrane and seconded by Dr. Thomson! That the Synod recommend the Presbytery of Maitland to confer with that of Bruce, and also, if they see fit, with the Presbytery of Owen Sound, in the Synod of Toronto and Kingston, in the matter of dividing the mission field now under the sole care of the Bruce Presbytery, and report the result of their negotiations to the next Synod, and also, if they deem it needful, to the Home Mission Committee at any of the meetings during the year. —Carried.

A letter was read from Principal Dymond, of the Blind Institute, inviting the members of the Synod to visit the institution. The letter was acknowledged with thanks.

A petition was read from Rev. Mr. McPherson, of Stratford regarding the annuity still unpaid him by the congregation of Knox Church, of that town, and in regard to which the Synod had already taken action by the appointment of a committee to confer with all parties with a view to amicable settlement. The petition was also sent from the Stratford Presbytery, together with minutes of meetings of the committee. Dr. Proudfoot presented the petition and spoke to it, followed by Dr. Laidlaw. On motion the report of the committee was received and the thanks of the Synod tendered them for their diligence. Mr. McPherson was then heard at length, in support of his petition and it was finally moved by Dr. James, seconded by Dr. Laing, and agreed, that a small committee be appointed along with Dr. Proudfoot and Dr. Laidlaw to bring in a deliverance on the report submitted by the committee on the Stratford case.

Dr. McMullen reported on behalf of students seeking license, and leave was given to their respective Presbyteries to license Messrs. Hutt, McMillan, Pettinger, Hossack, Jansen and Needham, lately students of Knox College.

The report on Temperance was presented by Mr. William Martin and its recommendations adopted. Among these recommendations are the following: That regular instruction should be given in the public schools in the text book on temperance, authorized by the Education Department, and that the Minister of Education should be urged to allow value for the examination on this text book, as is the case with other subjects; that the subject of temperance be prominently set forth from the pulpit and otherwise, and that the quarterly temperance lesson be used in all the Sabbath schools, and that, despite the late repeal of the Scott Act in so many counties, the friends of temperance should never relax their efforts until prohibition is obtained.

The report on Sabbath schools was presented by Mr. T. W. Nisbet, received and adopted and special thanks given him for his labours as Convener, in preparing such an interesting and elaborate report.

The Synod received a deputation from the city Methodist ministers. Rev. Dr. Young, and Rev. John Kay, representing also the Niagara Conference, were introduced by Rev. Dr. Cochrane, in felicitous terms. He reminded the Synod that Dr. Young had attended Thomas Scott, when executed by Riel during the Northwest Rebellion, and had done all he could to save him from death. The deputation addressed the Synod most happily, and the Moderator conveyed the congratulations of the Synod to the brethren of the Methodist Church in a cordial and humorous manner.

Rev. W. J. Dey, of Hamilton, presented the report on Sabbath Observance, which was followed by speeches from Dr. Laidlaw, Mr. Young, Mr. Mordy, Dr. McMullen and others. Strong resolutions were passed on the subject, and the Moderator and Clerk were instructed to address the Dominion Government in the name of the Synod.

In the evening the Synod visited the Young Ladies College, where an address was read to the members of the Synod by Miss Shortreed, of Toronto, on behalf of the students, and responded to by the Moderator, Mr. Cuthbertson. The beautiful grounds surrounding the college, and the homelike buildings, were much admired by the visitors.

In the evening, when the Synod returned to the church, the report on the State of Religion was given in by Dr. Fletcher, and addresses given on evangelical work and workers by Dr. Battisby, of Chatham, and Mr. Wright, of Stratford. Dr. Robertson, of Winnipeg, also addressed the Synod on North-West Missions.

On Wednesday, leave was given to transfer the congregation of Fordwich and Corrie from the Maitland to the Saugeen Presbytery, subject to the sanction of the Synod of Toronto and Kingston.

Dr. Cochrane presented a lengthy report from the directors of the Young Ladies' College, giving details of the efforts made during the year to increase the efficiency of the institution. He followed up the report in a vigorous speech, in which he claimed for the college a more generous support at the hand of the Synod and Presbyterian families than it was receiving. He denounced the practice in some Presbyterian families of sending their daughters to Roman Catholic institutions, and spoke also of others who sent them to colleges other than Presbyterian. Dr. Laing, Dr. Thomson, Mr. D. D. McLeod, of Barrie, Mr. McQuarrie, Mr. Kenneth McDonald and Mr. John Gray took part in the discussion. It was admitted by all that the college was a credit to the Church and deserved extended support. Finally, on motion of Dr. Cochrane, the following was carried unanimously: The Synod expresses pleasure at the good work done by the college and the efforts of the Board of Directors to increase its efficiency and make it every way worthy of the Presbyterian Church by increasing the attendance during the ensuing

college year, commend it heartily to parents and guardians as an institution where young ladies may have not only thorough Christian training, but a Christian home, and appoint the Rev. Hector McQuarrie visitor for 1889.

Dr. Laidlaw presented the names of the standing committees with the following Conveners, which were all adopted: State of Religion, Dr. Fletcher; Sabbath Schools, Mr. Nisbet; Sabbath Observance, Mr. Dey; Temperance, Mr. Martin.

It was agreed to hold the next meeting of Synod at Windsor on the third Monday of April, 1890, at half-past seven p.m. It was also agreed that the present system of providing homes for the ministers and elders at the meetings should henceforth be discontinued.

Mr. J. K. Macdonald, Convener of the Committee on the Aged and Infirm Ministers' Fund, was heard in behalf of its special claims upon the Synod for a more generous support. Mr. Macdonald's address was a splendid effort in behalf of a fund which he has so much at heart. After discussion, on motion of Dr. McMullen, seconded by Dr. Thomson, a resolution of thanks was carried to Mr. Macdonald, the Synod at the same time expressing its gratification at the arrangements made for the raising of the proposed \$200,000 as an endowment fund.

Dr. Proudfoot presented the report from the Committee on the Stratford case, recommending that a commission of Synod be appointed to proceed to Stratford, at such time as they might fix, to endeavour to arrive at a final settlement of Mr. McPherson's claim against Knox Church there. The recommendation was agreed to and the following commission appointed: Drs. Proudfoot, Laidlaw, Laing, James, Cochrane, Thomson and McMullen, Messrs. A. D. Macdonald, F. McCuaig and Alexander Henderson, ministers; and Messrs. D. D. Wilson, T. W. Nisbet and T. M. McIntyre, elders.

The afternoon session was taken up by the Jesuit Estates Bill discussion. A report from the special committee was submitted by Dr. James and the following resolutions, proposed by Dr. Laing and ably supported by himself and others, were enthusiastically carried:

Whereas, in an Act passed in July, 1888, in the Legislature of the Province of Quebec, entitled "An Act respecting the settlement of the Jesuit Estates," there are statements which accord to the Bishop of Rome, otherwise styled the Pope, and his authorized agents, certain civil rights within the Dominion of Canada, and which recognize him as head of the Romish Church, and so possessed of authority to interfere in the administration of civil affairs and give validity to legislation left dependent on his sanction.

Whereas, by the said Act, the sum of \$400,000 is taken from the public funds of the Province and placed at the disposal of the Pope without any restrictions, except that the money "shall be expended exclusively in the Province."

Whereas, this money is expressly declared to be a compensation for the alleged loss of certain property known as the Jesuit Estates, which were escheated to the Crown, while the Act expressly declares that the Government does not recognize any legal obligation, but merely a moral obligation, to make such compensation, and this is avowedly done, in consideration of the Pope's "granting permission unto the government to sell these public lands."

Whereas, the said Act expressly recognizes as existing between the Province of Quebec and the See of Rome a "glorious concordat—that is, that the establishments of the Jesuit Fathers in this Province are always allowed in accordance with their deserts and if they ask for it, to participate in the grants which the Governments of this Province allows other institutions to encourage teaching, education, industries, arts and colonization."

Whereas, by way of commemorating in the political history of the country that glorious concordat, said Act provides that all the rights of the Province, in and to the Laprairie Common be transferred to the Society of Jesus, which is confessedly an alien society.

Therefore, resolved, that this Synod utters its condemnation of this Act, and protests determinedly and earnestly against such enactments, and more particularly against the claims of the Pope and the acknowledgment of them, against the recognition by the Legislature of civil rights as if possessed by him, against the alleged concordat, and against the gifts of money and lands to the Pope and to the Society of Jesus, as (1) contrary alike to the letter and spirit of the laws of the British empire generally and of this Dominion in particular: (2) subversive of the civil and religious liberty which has been secured to us as British citizens and derogatory to the sovereignty and supremacy of the Queen; (3) inconsistent with and destructive of that religious equality and freedom which are understood to obtain throughout this Dominion, bestowing on the Church of Rome an excess of privilege beyond the favour conceded by the king at the time of the conquest to the inhabitants of Canada, viz., to profess the worship of their religion according to the rites of the Romish Church as far as the laws of Great Britain permit; (4) a malversation of the public funds and public domain; (5) unjust and oppressive to the Protestant minority in the Province of Quebec, who are conscientiously opposed to the endowment and maintenance by taxation to a great extent upon them of what they regard as deadly error; (6) endangering the liberty, peace and prosperity of our country and tending to deprave public morals and destroy personal independence, inasmuch as the Society of Jesus, thus established and endowed, has by its well known principles, aims and practices invariably proved an intolerable evil in all countries in which it has been established.

Whereas, the Dominion Government has decided to leave said Act to its operations, and has been sustained by an overwhelming majority of the House of Commons in refusing to disallow it:

Be it resolved, That this Synod urge all the Christian people under its care to inform themselves fully regarding this matter, to rise above all party considerations and unite in defence of our civil and religious liberty, and to see that only such men be returned to represent them in Parliament as will not be found wanting in the conflict which the persistent aggressions of the Romish hierarchy is forcing on our country.

Further, in regard to the recent incorporation of the Society of Jesus, the Synod expresses its regret that a society which in every country, Roman Catholic as well as Protestant, it has been found necessary to suppress in the interests of the public welfare, peace and morality, and which is not tolerated in Great Britain or any other part of the empire, should have been re established and granted corporate existence and rights in one of the Provinces of this fair Dominion, and also expresses the hope that in some way the constitutionality of this Act may be tested so as to secure its annulment or repeal.

In order to give effect to the above resolutions, the Synod authorizes the Moderator and Clerk in its claim to sign such petitions and other documents as they may deem to be of service in securing the disallowance of the Jesuit Act, and appoints the following ministers and elders, along with the Moderator and Clerk, a committee to watch the whole matter and do what may be found necessary from time to time, viz., Dr. Laing, Dr. McMullen, Mr. Ball, Dr. Battisby, Mr. McAdam, Mr. McQuarrie, Mr. J. S. Henderson, Dr. James, Mr. R. Hamilton, ministers; Mr. J. Charlton, M.P., Mr. E. H. Ford, Mr. T. W. Nisbet, Mr. Thomas Gordon and Mr. D. D. Wilson; and resolves to call the attention of the General Assembly to this matter, praying the Supreme Court to adopt whatever measure it may judge proper so as to afford direction to the people generally in the grave and momentous crisis which is upon us.

## Pastor and People.

### AS THE HART PANTETH.

PSALM XLIII. 1.

My soul pants after Thee,  
Thou glorious One in three,  
To Thee I come.  
I long thy face to see,  
Thy loving child to be  
Reveal Thyself to me,  
O, holy One.

Let me hear thy voice,  
My spirit shall rejoice  
In Thee, alone.  
Then healing power shall roll  
O'er this poor sin-sick soul  
And make me truly whole,  
Indeed Thine own.

Now make me more like Thee  
More of Thy truth to see,  
More light within.  
Lo! on a cross I see!  
One, dying there for me,  
Whose blood doth set me free  
From reigning sin.

All glory be to Thee,  
Mysterious One in three,  
Thy light has come:  
Through Christ the crucified,  
I now am justified,  
My spirit satisfied  
In God, the Son.

O! let my soul abide  
Thus ever near Thy side,  
Jesus, my King!  
And anthems loud proclaim  
Through faith in Thy dear name,  
Thou wilt to all the same  
Salvation bring.

FOR THE CANADA PRESBYTERIAN.

### LIVING FOR JESUS.

BY THE REV. J. A. R. DICKSON, B.D.

There is such a thing,—though not among professing Christians so common as it ought to be,—as living with a clear, well-defined purpose of honouring God. So ordering the ordinary affairs of our life as that God shall be glorified in them and through them. Seeking first the kingdom of God and His righteousness. This, wherever it is done, sets the doer above his fellow-Christians who are living a sort of haphazard life, without the influence of any fixed law or guiding principle to direct them in their course. This makes him a happy man, because he has the testimony of a good conscience, and it makes him a powerful man, because he is working together with God. His life is a magazine of gracious and Christly forces, that go forth continuously, and whose action is unspeakable in their beneficence.

Those Christians who have no great, over-ruling purpose Godward, whose religious life hangs at loose ends, whose prayers have no specific object, whose Bible reading is largely a form, whose hearts are unkept for the higher offices of religious duty, and the nobler privileges of sacred service and devotion—these surely do not order their business life as they do their religious life. Oh, no! In their commercial concerns, in their monetary transactions, in their speculative land interests, in all their enterprises they are thoughtful enough, and careful enough to act under law. They know this maxim, "Keep your business and it will keep you;" and this, "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." They act with a certain end in view, an end that lies in the clear sunlight of their minds, an end which governs and controls all they do. Now, why should they not act in the same way in their religious life? Why? Evidently they think very differently of a religious life, from what they do of a business life. The one must be thought of, planned for, carried out in keeping with definite principles, while the other may do well enough without any serious thought or attention. It would be exceedingly interesting to know whether the treatment of the religious life was carried on under some thought hidden away in the heart, such as, "God will look after my interests," "Once a believer, safe for ever;" or, "I have given myself to Christ and he will take care of me,"—or under perfect vacuity of thought. Some deceptive lie or some false principle is surely underlying this course of action. Constituted as we are, we must have some ground for our action, whether it be right or whether it be wrong. We fear that in the great majority of instances where the religious life is a name merely, there is no thought about it. All is in the heart, dead, a corpse, and on the outer surface formal as a puppet show.

How different it is where there is life and purpose. There, there is an action, and an atmosphere which tell of the spiritual condition in an unmistakable way. It is said that Lord Peterborough, who was more famed for his wit than his religion, once visited Fenelon, the Archbishop of Cambrai, and that he was so charmed by his piety and beautiful character that he said to him at parting, "If I stay here any longer, I shall become a Christian in spite of myself." Is that not beautiful? The sweet odour of the heart is emitted in the life of godliness. The love of the Saviour flows out into the smallest acts and makes them full of charm and blessing.

The Rev. Charles Simeon enjoyed somewhat of the same gracious atmosphere in the home of Sir Thomas Fowell Buxton. And this is no matter of surprise when we learn that he could write in this way to his wife of "a remarkably comfort-