

## STRIKES NOT OVER YET.

WE regret to say that the strikes in Toronto are not yet over, and that while we write there is no apparent prospect of any amicable arrangement being come to. We shall not say who is at fault, or where the blame is chiefly to be laid. That there is blame somewhere is beyond all doubt, for if the spirit of Christianity had as great power as it ought to have, such things would not be. We at once acknowledge that it is difficult to lay down a cast-iron definition of what a "fair day's wage for a fair day's work" really is. There ought, however, surely not to be so great utility in making an approximation at any rate to what, in the circumstances, would be fair and reasonable. We are afraid that this is not so much thought of as it ought to be, and that there is a growing danger of employers and employed taking up towards each other a position of antagonism and suspicion rather than of co-operation and goodwill. Employers are too generally calculating at how low a figure they can get the maximum of labour, and the employed are inclined to reverse the process by seeking to secure the maximum of pay for the minimum of work. They are not wise, even in a selfish point of view, who by their plans and proceedings seek to intensify this feeling; and therefore there is the greater reason why, when such differences of opinion between employers and employed arise as the present, there should be a more or less formal tribunal of arbitration to judge between parties and finally to adjudicate on the difference. If workmen could all be intelligent, sober, industrious and considerate, there does not seem any reason why a large amount of the work of the world should not be done on the co-operative principle. As things are, however, this is scarcely to be expected. So long as so many are stupid, dissipated, inconsiderate and idle, they very readily fall under the power and leadership of those natural "captains of industry" who have mind to plan and energy and resources to execute extensive undertakings. To protest that this ought not to be may no doubt be very easy and not unnatural. But in the meantime how is it to be helped? There are plenty who do very well as "hands," who would at once and egregiously fail if they were made "heads." Who then is to settle what the proportion of remuneration to be given to the skillful "hand," and what to the planning "head"? It may often be difficult to say. The "hand" may be little able to estimate all the outlay involved in a certain enterprise. The "head" may have far too little "sweet reasonableness" to and consideration for the comparatively unenterprising "hand." Mutual friends ought surely in such circumstances to be able to effect a good deal, and the wise considerateness and self-abnegation involved in the grand old "Whatsoever ye would that men should do to you, do ye even so to them," if more yielded to than they are, would go very far to accomplish all the rest. Greed and mammon-worship—in other words, selfishness—lay down the principle that in bargain-making no man has any business to think for his neighbour. If he is sure that the bargain is for his own benefit, he has no call, it seems, to think whether it is for the advantage of the other side. This principle, we submit, if carried to its legitimate results, would often issue in the most grievous injury and oppression. The keen, strong-headed man of the world and business not to think of anyone but himself in his dealings with the weak, the ignorant, the unskilled, and the inconsiderate! That may be *business*, as business is too often understood, but it is not *Christianity*; and for the matter of that, it is neither *true manhood* nor *genuine honour and honesty*. It is, on the contrary, the miserable negation of principle with which the unscrupulous trader quiets that which he is pleased, often very absurdly, to call his conscience, on account of his dealings with the ignorant savage or the inconsiderate clown. It is the insolent pretence with which the scheming debauchee brazen out his heartless meanness in ch-chasing a thoughtless girl out of her virtue, and remorselessly casting her to the tender mercies of the city streets. It is, in short, the grand defiance of all that is mean and all that is merciless on the part of power, whether that power be in brain, or muscle, or purse, or in all combined. It is the worst defilement of selfishness in all that is meanest in self. It is dethronement of God and the deliberate murder of mercy. Think of and for others! Yes! every one, even in bargain-making, is bound to do this, unless he is willing to take his place with those "who have denied the faith, and have become worse than infidels."

## SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in Knox Church, Ingersoll, on Monday evening, the 20th inst. The opening sermon was preached by the retiring Moderator, Rev. John Thompson, of St. Andrew's Church, Sarnia, from 1 Cor. i. 17, 18: "Christ sent me . . . to preach the Gospel;" "The preaching of the cross is to them that perish foolishness;" and Acts v. 42: "They ceased not to teach and preach Jesus Christ." At the close of the sermon, the Synod was constituted, the roll was called and marked, and a tabulated statement of changes during the year was submitted by the Clerk, Dr. Cochrane, of Brantford. Rev. Walter Inglis, of Ayr, was unanimously elected Moderator, took the chair, and returned thanks for the honour conferred. The Committee on Bills and Overtures was then appointed, also committees to examine Presbytery records and to audit the Treasurer's books. After a cordial vote of thanks had been given to the retiring Moderator for his excellent sermon and his conduct as Moderator during the year, the Synod adjourned, to meet on the following day at half-past nine a.m.

## TUESDAY MORNING.

Synod met at half-past nine. The Clerk laid on the table the deliverance of the General Assembly on the transference of Molesworth congregation, showing that it had been transferred to the Presbytery of Maitland. The report of the Commission of the Synod appointed to dispose of the Granton case was also presented, showing that this case had been settled nearly a year ago. Mr. James Walker, Treasurer of the Synod, tendered his resignation, and a committee was appointed to nominate a successor, and also to report a minute recognizing the long service rendered by Mr. Walker. The Synod then took up a reference from the Presbytery of Chatham, asking the Synod to transmit it to the General Assembly, in order that the relation of the Rev. Mr. Chiniquy to the congregations of St. Ann, Illinois, and the Presbytery of Chatham be declared. The reference was transmitted.

An overture from the Presbytery of Paris, in regard to the modes of collecting money for the schemes of the Church, was also transmitted, and Messrs McLeod and Wright appointed to support it at the bar of the Assembly.

From the Presbytery of Paris, an overture anent the Bible in public schools was introduced by Messrs. McMullen and Inglis. The purport of the overture is to have such changes made in the school law of Ontario as shall make the Bible a class book in public schools, giving a local option to exclude it.

A long discussion ensued, Messrs. McMullen, Inglis, McAlpine, Ballantyne, Laing and others speaking in favour of the overture, and Messrs. Lyle and Robertson (Chesterfield) against it. The vote being taken, the prayer of the overture was granted, but three members voting nay.

## TUESDAY AFTERNOON.

The committee appointed to frame a minute on the resignation of the Treasurer did so, thanking Mr. Walker for his long services, and recommending Mr. G. W. Rutherford, of Hamilton, as his successor.

Dr. James, Convener of the Synod Committee on Education, presented the report of that committee, which was received and its recommendations adopted; and a committee appointed to wait upon the Ontario Government and to lay the recommendations of the committee before them.

The Moderator, Messrs. Inglis, McMullen, Laing, Thompson (Sarnia), Dr. James, Dr. Cochrane and Dr. McDonald, were appointed a deputation to wait upon the Ontario Government in regard to the Bible in public schools.

## TUESDAY EVENING.

The appeal from Belgrave was dismissed. The report on the State of Religion was submitted by Mr. McLeod, that on Sabbath Observance by Mr. R. N. Grant, and that on Temperance by Mr. Straith. A Judicial Committee was appointed, consisting of Messrs. Thompson (Sarnia), Convener, McLean, A. D. McDonald, Laidlaw, McKinnon, Cuthbertson, Laing, Robertson, Ministers; Dr. Clark, Jas. Hutchison, John Waldie and James Burr, elders.

## WEDNESDAY MORNING.

Synod met at half-past nine. The Committee on

Records handed in their report. With the exception of some slight chronological errors in the Stratford records all were found to be carefully and correctly kept. The Stratford records were referred back to the Committee for proper arrangement.

The following applications from Presbyteries for admission of students to the ministry were granted: Paris Presbytery, Mr. McKinnon, student Knox College; London Presbytery, Angus McFay, student in theology.

The report on the State of Religion was, on motion, received and ordered to be transmitted.

The reception of the report on Sabbath Observance was moved by Mr. Hamilton and seconded by Mr. McMullen. Strong speeches were made on the subject by Messrs. Durson, McPherson, Gray, and Grant, the last mentioned speaker suggesting that people attending Church should not patronize the street cars, and they would soon stop running. The conduct of the Governor-General in the matter of Sunday travelling by railway was unsparingly condemned, and various suggestions were made as to the means whereby the desecration of the Sabbath by the running of trains and steamboats could be stopped. The motion was carried, and a committee appointed to consider what further action should be taken in the matter.

The report on the State of the Treasury showed that ninety-one congregations had defaulted in not paying in their dues, and ninety-nine had paid up.

It was moved by Rev. Mr. Fraser, seconded by Rev. Mr. Burson, of St. Catharines, that the next meeting of the Synod be held in Knox Church, St. Thomas commencing on the 2nd Monday in April, 1883.

The report of the Committee on Temperance was recommended to the committee, with instructions to make certain changes.

Two overtures—one from the Presbytery of Paris, the other from the Presbytery of Huron—anent the Aged and Infirm Ministers' Fund were read, and Messrs. Musgrave, McCoy and Cochrane heard in their support. The overtures were transmitted to the General Assembly.

## WEDNESDAY AFTERNOON.

Synod met at half-past two. The Sabbath school report was read and adopted. The remainder of the sederunt was principally occupied in hearing an address from the Rev. James Robertson, Superintendent of Missions in the North-West.

## WEDNESDAY EVENING.

The Judicial Committee, which had been sitting all day on the South Kinloss case, asked the Synod to take the matter off their hands. The case is briefly this: One-half of the Presbyterians of Lucknow and vicinity are Highlanders, the other portion being Lowlanders. The congregation first worshipped unitedly at Kinloss, but many of the Highlanders could not understand English—the Lowlanders *vice versa*. The latter portion of the congregation moved into Lucknow, and took the minister with them, while the Highlanders kept possession of the church. The dispute now is, which is the original congregation? The question involves Church property to the amount of \$3,000. The history of the Church for the past twenty-eight years was given in detail by each speaker, and the matter was shown to have been settled at least half a dozen times in the past fifteen years, having been before Sessions Committees, Presbyteries, the Synod Commissioners, and various other tribunals.

The discussion on this case continued to a late hour.

## THURSDAY MORNING.

The Synod resumed at nine o'clock. There was a very small attendance of members, the majority having left for home. The South Kinloss case was again taken up. The protest and appeal were thrown out, with the consent of appellants. A Commission was appointed, consisting of Rev. Messrs. Thompson, N. Fraser, McDonald and McMullen, and elders Barr, Waldie and Burtlett, to visit South Kinloss and look into the case; the Commission to have full Synodical powers, and to meet in Kinloss church on May 6th.

Votes of thanks were carried to the railways for accommodation, etc., and to Rev. Mr. Grant and the congregation of Ingersoll for use of church.

This concluded the business on hand, and the Moderator, after pronouncing the benediction, adjourned the meeting until the 2nd Monday in April, 1883, then to meet in Knox Church, St. Thomas.