

churches are changing. It is now on a more liberal basis, and in line with the other churches. There is much high-handed tyranny and abuse of power in the Presbyterian Church in Canada. Individual rights are trampled upon. Presbyterianism was of a different character in his young days. The attendance at church was improving, and a good spirit now prevails.

It was decided to hold the next meeting of Synod in Knox Church, Galt, on the second Tuesday in April, 1886.

Mr. Thomas Henry, in a temperate address, spoke in support of his appeal.

On adjourning, the members by invitation of the ladies of Cobourg congregation, met in the basement, attractively and tastefully decorated for the occasion, where a most agreeable and successful social was held.

EVENING SESSION.

At the evening meeting the reports of the various standing committees were presented.

Rev. E. D. McLaren presented the report of the Committee on the State of Religion. In answer to enquiries it was found that the proportion of the population found not attending any place of worship, though not very large in country districts, is considerable in cities and in towns. The number of lapsed Presbyterians is not great. Church accommodation is plentifully provided. Attendance on public worship has increased considerably during the past year. The report suggested that ministers might announce that opportunities at the close of public worship for conversing with enquirers would be afforded. In a number of instances weekly congregational meetings were held for the systematic study of the Scriptures. The ordinary weekly prayer meetings in many instances report increased attendance and interest. In connection with some congregations cottage, women's, and young people's prayer meetings have been held with excellent results. Various methods for improvement in the manner of conducting prayer meetings are reported. In reference to the observance of family worship the report spoke less positively, and in some respects less hopefully. This is a feature of church life where there is urgent need for improvement. In connection with special services held it was observed that children of pious parents were most quickly and deeply impressed by the presentation of religious truth. The congregational conferences held throughout the Presbytery of Toronto were found to be very profitable. The experiment proved a complete success, acknowledged by ministers and people alike.

Rev. G. M. Milligan, B.D., submitted the report of the Committee on Sabbath Schools. The returns from Presbyteries were more numerous and complete than in former years, still there were several deficiencies. The number of Sabbath schools reporting is 278; scholars attending, 26,842; in Bible classes, 5,739; number of teachers, 2,531; other officers, 498; the number of young people who have joined the membership of the Church during the year is given as 692; the number of volumes in Sabbath school libraries, 49,907; total contributions of Sabbath school scholars for missions, \$5,476. The report concluded by recommending that Presbyteries appoint an efficient Convener of Sabbath school Committees, to bring to the attention of superintendents and teachers the importance of presenting to pupils the duty of connecting themselves with the membership of the Church, the importance of holding Presbyterial conferences, and the value of the Shorter Catechism. These points were eloquently enforced.

Rev. P. McF. McLeod then presented the Temperance Committee's report. It is said that the returns were very incomplete, and therefore not an adequate expression of the views entertained in the congregations. In furthering the adoption of the Scott Act, Presbyterian ministers and people have taken a prominent part, though other churches have been very active in the same good work. The report referred to the tendency of Anti-Scott Act legislation at Ottawa, and suggested that the Act should be enforced by the proper authorities, not by private citizens. Ministers could not be expected to do detective work. Temperance associations have been formed in several congregations and Sabbath schools during the year. In this respect the Church of England has set us a noble example. The reports received from Halton County speak very favourably of the operation of the Scott Act. As to prohibition there are diversities of opinion.

Principal Caven presented the report of the Committee on Sabbath Observance. Efforts had been made to obtain a cessation of traffic on the Owen Sound branch of the C. P. R., and the line of steamers sailing from Owen Sound. It was also stated that in co-operation with the Assembly's Committee efforts were made to obtain proper legislation. Great service had been rendered by Mr. John Charlton, M.P., and other members of the Dominion and Provincial Legislatures, and now effective legislation had been secured.

The report made special reference to the recent efforts to publish Sunday editions of certain Toronto newspapers under cover of relieving the anxiety caused by the dangers in the North West. The defence of this innovation is placed on grounds hostile to proper Sabbath observance. In consequence of the action taken by the Toronto Ministerial Association and the Society for the Suppression of Vice, the Police Commissioners have given assurances that proper action will be taken and the law enforced. All Christian people and all enlightened members of society must see that Sunday newspapers would do much to destroy the sacredness of the Sabbath.

Rev. J. Fraser Campbell, missionary from Mhow delivered a most interesting address on the work in which he was engaged in Central India, and received the most cordial thanks of the Synod.

THURSDAY FORENOON.

The Synod met and was opened with devotional exercises led by Rev. Dr. Reid.

Mr. Thomas Caswell spoke on behalf of the session of Cooke's Church. He had no desire for notoriety, but simply took the position he did from a sense of duty. He referred to some statements which had been made from the pulpit by Mr. Kirkpatrick reflecting on the elders. He then narrated the various steps taken by the session during the progress of the troubles. He was sure that the Committee appointed by the

Presbytery of Toronto were thoroughly impartial. He could refer to any of the judges or members of his own profession on the fact that there six months till trouble began. Then the organ question of his veracity. Mr. Kirkpatrick, when he came to Cooke's Church, met with a most hearty welcome. He questioned emerged, and differences of opinion arose. The subsequent occurrences arising out of that controversy were then detailed. Ministers, he said, have no right to introduce personalities into the pulpit. Such personalities were frequently introduced into the pulpit of Cooke's Church. Mr. Caswell then explained the circumstances and misunderstandings arising out of the various congregational meetings. He explained that though he had tendered his resignation at the meeting with the Presbytery's assessors, it had not yet been accepted. He accused Mr. Kirkpatrick of having no serious intention of resigning, but that he offered to do so merely for the sake of gaining sympathy. He contended that if there is financial prosperity now it did not exist when the Presbytery came to the decision now appealed against. He characterized the proceedings at some of the congregational meetings as scandalous, but the fault was not his or theirs with whom he was acting. The decision of the Presbytery was based on their knowledge of the actual state of the congregation. The speaker then went on to refute the reasons advanced by Mr. Kirkpatrick in support of his appeal. He had no wish, notwithstanding the strong language applied to him (Mr. Caswell), to retaliate or to cherish unkind feelings towards Mr. Kirkpatrick. That style of language was customary to him. They have been a patient and long-suffering people. Mr. Kirkpatrick was a good preacher, but he had not taken an active part in extra congregational work. He hoped that the decision of the Synod would be just and fair, and for the good of the Church. He hoped that they would not be influenced by feeling.

Mr. Andrew Scott waived his right to be heard, as the time of the Court had already been fully occupied.

Principal Caven did not wish to speak at any length, as the Court was now seized of the facts of the case. He had no wish to retort on account of the painful things said of honoured and esteemed brethren of the Toronto Presbytery. If the brethren do not know us now our defence would be hopeless. Mr. Kirkpatrick wished the Synod to understand that the decision was reached when only ten persons were present and did not give it sufficient consideration. They discussed it carefully for two whole sittings. It was no star chamber matter. The Presbytery, after hearing parties, resolved to meet in committee of the whole, simply that they might not adopt a hurried deliverance on so painful a case. Mr. Kirkpatrick was present when the deliverance was discussed and adopted. Some of the thirty-two members may have left, but there was a large number present. The finding was adopted with singular unanimity. Mr. Kirkpatrick's first reason is that he has a perfect right to withdraw his resignation. He has a perfect right to ask leave to withdraw it. The right to dissolve the pastoral tie is one possessed by Presbyteries. Is this a proper case in which that right should be exercised? Mr. Kirkpatrick in his speech, had photographed himself upon the Synod. If the Synod say we have erred I shall feel deeply grieved. I say these things with deepest sorrow. If Mr. Kirkpatrick should rise and express his regret for the reflections cast upon beloved brethren, I should feel much relieved. As it is, his language is severely to be condemned. The reasons for the Presbytery's deliverance were found in solution in that speech. There has been continued strife in the congregation, though Mr. Kirkpatrick is not to be blamed for all these contentions. The hand at the helm was not steering judiciously. Principal Caven detailed the steps taken by the Presbytery since representations had first been made to them. Mr. Kirkpatrick had been very imprudent. The safety of the congregation and the interests of religion require that this painful separation should take place. It was fearfully strengthened by the document read by Mr. Kirkpatrick yesterday. It may not be possible to prevent the congregation from scattering, whatever your decision may be.

Mr. Kirkpatrick replied: It is due to myself and to my brethren at the outset to assure you that the character and worth of the esteemed brethren Drs. Gregg, Caven and Reid were not called in question. If anything reflecting on these honoured men had been so understood he deeply regretted it, and desired to withdraw those statements. Mr. Kirkpatrick disclaimed responsibility for the introduction of the organ into Cooke's Church. He also explained the points of disagreement between himself and the members of the session.

AFTERNOON SESSION.

Mr. Kirkpatrick resumed speaking and concluded by saying: The case stands where it was. The people desire to retain me, and I desire to stay where I am, because the people press on me the duty of remaining. It is for you to say whether I shall go or stay. I ask you to give a faithful verdict, consistent with facts, consistent with the interests of the congregation, the interests of the Church at large, and the glory of the great King and Head of the Church.

Mr. Thomas Henry having spoken briefly in reply, Revs. T. S. Chambers, J. Windell, D. D. McLeod, W. J. Wilkins, J. Carmichael, Mr. Norwood, F. McQuaig took part in the discussion that followed, after which the following deliverance, proposed by Rev. D. D. McLeod, was unanimously adopted. Whereas it appears from the statements made before the Synod by the parties in this case, that a condition of things has existed for a considerable time in the congregation of Cooke's Church, Toronto, unfavourable to the interests of religion in that congregation and to its prosperity, the Synod, in view of all the circumstances, while expressing its sympathy with the members and adherents of the congregation of Cooke's Church and Rev. Mr. Kirkpatrick, dismisses the appeal, and sustains the action of the Presbytery of Toronto in refusing to accept the withdrawal of the resignation of the pastor, the Rev. Mr. Kirkpatrick, and recommends that the resignation of the pastor should take effect from the last Sabbath in June, or at such time before that as may be convenient for Mr. Kirkpatrick.

Mr. Kirkpatrick and Mr. Henry appealed to the General Assembly against the finding of the Synod.

The various reports of standing committees were adopted

and their conveners specially thanked for their diligence.

An overture from Owen Sound Presbytery was read, favouring a better arrangement of mission fields, and proposing two College Sessions, one in autumn and the other in spring.

Revs. J. McAlpine and A. H. Scott were heard in support of the overture, and Revs. D. Wishart, R. Moodie and Prof. McLaren spoke on the subject, when it was agreed to transmit the overture.

Rev. P. McF. McLeod moved that the Synod desire before their session close to express their deep interest in the efforts now being made to restore order in the North-West. They have marked with admiration the noble spirit displayed by the young men of our country in so loyally offering themselves for the defence of constituted authority and the protection of our fellow-citizens whose lives have been endangered. They desire also to express their sincere sympathy with those who have lost relatives and friends already in the struggle, and with the sick and wounded, and they earnestly pray God that our Government may be wisely guided in this crisis of our country's history—that the Lord would watch over the troops and cover their heads in the day of battle, and that their efforts may bring about a righteous and lasting peace.

In the evening an appeal by Rev. Joshua Fraser was remitted to be dealt with by the Presbytery of Kingston.

An overture from the Presbytery of Saugeen, praying for the formation of a new Presbytery to be called the Presbytery of Orangeville, and one from the Presbytery of Barrie, disapproving of the College of Moderators, were received and transmitted to the General Assembly.

After the usual resolutions of thanks, the Synod adjourned.

AN ANCIENT BUILDING.

A writer in the Boston Herald tells the story of one of the oldest houses in New England. It stands in Quincy, Mass., on the old turnpike leading to Boston. In it has lived for thirty years Peter Butler, who has filled it with articles of historic interest and antique fashion. It is supposed that a part of the house was built about 1635. The building was enlarged in 1685 by Edmund Quincy, son of the first Edmund Quincy, who came over in 1633 with John Cotton. The second Quincy was a prominent man and a magistrate. The town was named after his grandson, John Quincy. Judge Sewall, "the last of the Puritans," tells in his diary of sleeping in the house, and the appearance of the room he occupied is much the same to-day as in 1712. The oaken timbers still show the mark of the axe, and one room, the parlour, has on its walls the French paper, hung in squares, which is said to have been put on in honour of Dorothy Quincy's marriage to John Hancock. Another room was occupied by Henry Flynt, a brother-in-law of Edmund Quincy, and for fifty-five years a tutor in Harvard College. The old house passed out of the hands of the Quincys just after the Revolution. Three other families owned it before it became the property of its present possessor.

OUT-DOOR LIFE FOR WOMEN.

The redemption of women's health, I am more and more convinced, depends on their taking to out-door life and activities. Reading high class memoirs, which are in every one's hands now a days, of the Carlyles, the Sterlings and F. D. Maurice, one is distressed to hear the continual story of weak health and women who, brought face to face with the realities of life, immediately droop, languish, and are a long time dying. If they have a house to keep, and a share of the actual work, like Mrs. Carlyle, at Craigenputtock and Chelsea, they sicken mysteriously, and their life is a time of wrestling with household affairs, alternating with refuge on the sofa, or months in the doctor's hands, in that wretched, unimprovable state which justified the sigh of a much-tried husband who "wished his wife would get better, or something!" Have I not, through the ignorance of my day and generation, wasted life enough in attacks of the familiar household demon, nervous prostration, which only vanishes on turning the patient out of doors? Twice and again, friends have looked pityingly on me as good as gone, but taken out of doors ten hours a day, as good for nothing else, sun and wind wrought their spell of healing, and health came again. Henceforth no more in-door life than must be for me, and I would urge other women to fashion their lives so as to spend them more in the open air.—From "How to Dress for the Garden," in *Vick's Magazine for May*.

THE Rev. Dr. Somerville, of Glasgow, has been holding a series of religious meetings in Constantinople, which has excited considerable interest. The extent of the city of Constantinople and the difficulties of locomotion interfere with the gathering of large audiences in any one place, but by holding meetings in different parts of the city, he has been able to address large numbers of Greeks, Armenians, and foreign residents. At the German Teutonia Club Hall, in Pera, he drew together large audiences of Greeks, many of whom had probably never heard evangelical preaching before. At the Bible House Chapel he preached on Sabbath, and on two evenings during the week to audiences of over 400. The sermons were translated into Turkish, and Moslems as well as Christians were present. At the American Board's Chapel, in Scutari, he preached twice (translated into Armenian) to audiences of about 400. At all these services the characteristic feature was the rapt attention with which the people drank in the words of the preacher. Certainly half of the audiences were men who had not before attended preaching services. At one place there was in the congregation at least thirty Moslems, who kept their eyes riveted on the speaker during two hours, as he told the simple story of salvation through Christ alone.