

and salvation, by kindly watchfulness, counsel, and admonition, and if need be, in the case of serious misconduct on the part on the part of those who have come to years of responsibility, by reporting their delinquency to the session.

3. That every baptized child shall, on removal from a congregation, obtain a regular certificate of disjunction, stating his name and age, to be delivered to the minister or session clerk of the congregation to which he removes; and that the reception of such certificate shall be notified by the said minister or session clerk to the minister or session clerk from whom he came.

4. That wherever there are two or more congregations of this Church, but especially in all large towns, a Committee of Superintendence shall be formed, composed of a representative selected by each session, whose special duty shall be to take the oversight of young persons who come from other congregations into the town or locality without having any Christian relatives or friends in it to whose care they are committed, and to assist them in the selection of respectable lodging houses, to visit them in their new abodes, to watch over them in the spirit of Christian love and solicitude, to advise them to decide early on the congregation with which they are to connect themselves, and to introduce them to its minister or elders; said committee to report to the presbytery of the bounds annually in the month of January its procedure during the preceding year.

5. That the ministers or session clerks of the congregations from which young persons have received certificates of disjunction should forthwith apprise those of the congregation within whose bounds they have gone of their removal, with any further information they may deem it advisable to communicate, and that in large towns this notice and information should be sent to the secretary or convener of the Committee of Superintendence.

6. That the Committee of Superintendence should seek the co-operation of Young Men's Fellowship Societies, of Sabbath-school teachers, and of a Ladies' Committee to assist in the cases of young women.

7. That intimation should be made at least quarterly from the pulpit, and especially two or three weeks before each of the half yearly terms in May and November, that any young persons intending to remove beyond the bounds of the congregation are requested to apprise the elders of their districts and to obtain a certificate and introduction to take with them to the places of their destination.

8. That the provision of such Committees of Superintendence, with the names and addresses of their respective secretaries,

in the large towns, should be regularly advertised on the cover of the *Missionary Record*.

'The Synod received the report, thanked the Committee, especially the Convener, for their valuable labours, and adopted the scheme *ad interim*, that it may be open to modification and improvement from practical experience of its operation; and agreed that the Committee be re-appointed to receive suggestions from presbyteries at sessions, to co-operate with them in carrying out the scheme, and to report to next Synod.'—*C. P. Missionary Record*.

WHAT WILL YOU DO WITH IT?

The right use of wealth is a subject deserving the most serious consideration. It was discussed at the recent Conference, and the tone of the discussion may be understood from the following principles laid down:—

Wealth was one phase of power, and was being accumulated rapidly as all power was being accumulated in these days. It implied responsibility. It belonged to Christ. A miser, whether in wealth, or in scholarship, or any other talent, was a wrong-doer. Christian citizenship requires us to maintain the right of property, but it also requires us to insist upon its duties. It was wrong for a man to keep his wealth to himself. When the masses of men saw the Christian law prevail, the collision between labor and capital would die out. Christian men should study how to use their wealth. Indiscriminate almsgiving was wrong, and the wealth thus bestowed was worse than lost. Its employment should be concentrated where it can do the most good. In what way could this be better done than in educating, elevating, and Christianizing men? Christ's people were all ministers, and should live for others; the rich for the poor, the intelligent for the ignorant, the bond for the free. The core and essence of Christianity was sacrifice, and when Christians learned the lesson of bearing about with them the body of our Lord Jesus, no apology would be needed for their religion. It would be felt to be a divine power even as in the day when the Holy Ghost came down and filled all the house where the disciples were sitting.

DEATH OF DR. CANDLISH.

Telegraphic news intimate the death of this eminent minister of the Free Church, on the 21st October. Dr. Candlish had been in infirm health for years, and his