

the minutes had been read and adjusted, applications from the Presbyteries of Kingston, Toronto, and Whitby for leave to take certain students on trial for license were granted.

An overture from Brock street Church, Kingston, asking the Synod to overture the Assembly in favour of adopting another version of the Metrical Psalms, which would have a greater variety of metre and be altogether free from obsolete words and imperfect versification, was taken up. The Rev. Mr. Andrew Wilson, the pastor of Brock street Church, was heard in its support, and after considerable discussion it was agreed to allow the overture in the meantime to lie on the table.

The report on temperance was read by Rev. Mr. Fraser, of Mount Forest. It strongly deplored the prevalence of drunkenness in the country, and hoped that all would encourage total abstinence. It especially urged that "treating" in all its forms, and the use of intoxicating liquors at public dinners, etc., should be discouraged.

The report was received and its recommendations taken up *seriatim*. The first recommendation was that circulars be sent to all sessions to fill up and return to the Committee on Temperance; second, that a pastoral letter be sent to all our churches on the subject; third, that the sessions give all diligence to promote temperance, especially among the young; fourth, a protest was raised against treating and the use of liquors at public dinners; fifth, that the Synod instructs its Temperance Committee to watch carefully any attempts to lessen the efficiency of the Scott Act, and to oppose the same by petition or otherwise, and lastly, that attention should be drawn to the recommendations of last year, especially those regarding total abstinence and prohibition, which are as follows: "That ministers and church courts should urge upon their people the practice of total abstinence as a matter of Christian expediency under the circumstances in which we are placed, and that every effort should be made to bring about as soon as possible the entire prohibition of the liquor traffic."

A lengthened and very animated discussion on these recommendations ensued. They were ultimately adopted, with the exception of the third, which urged the establishment of congregational total abstinence societies. This was dropped, while after considerable discussion on the one in reference to the Scott Act, it was somewhat modified. When this recommendation was taken up Principal Grant objected to it as indefinite.

Prof. Gregg said it would be well to make it definite by condemning the action of the Senate on the Almon amendment to the Scott Act, and he moved to that effect.

Mr. Yellowlees said he was disappointed with the recommendations on the subject of temperance, as they were not strong enough, but rather calculated to neutralize any action they had previously taken.

Rev. J. M. King said he felt much out of place when called upon to condemn a legislative body, for he was not in a position to give an opinion as intelligently as he would like. Information should be laid before him as a member of the Synod which would enable him to judge intelligently of the action of the Senate. What would they think if a legislative body condemned the action taken by the Synod? These matters should be looked at by them as citizens, and not as members of an ecclesiastical body.

Rev. D. J. Macdonnell said this recommendation seemed to take it for granted that the Synod had endorsed the Scott Act, which he did not know that as yet they had done. He believed that while a majority of the Synod favoured the Scott Act as citizens, many, even of that majority, would not like to see the Synod endorse it.

Rev. Mr. Hastie asked if the Synod would be justified in passing a resolution condemning the Senate for some interference with the law of Sabbath observance.

Rev. Mr. King hoped that a plain statement of one of the commandments would not be put on the same plane as an inference from Scripture teaching. As a citizen he had favoured prohibition, but he did not feel easy in discussing a partially political question here as a member of the Synod. Many of the political questions had their moral side, yet they would not think of discussing them here.

Rev. Mr. Mullen said the recommendation of the Committee was not so strong as the resolution of the Assembly last year. He read from the minutes of 1880 a resolution unanimously adopted, strongly favouring the Scott Act, and thanking Parliament for passing it.

Rev. Mr. McLaren thought that some attention should be paid to the respect due to our legislators, and therefore he moved that for the Committee's recommendation the following be substituted: "That the Synod instructs its Temperance Committee to be hereafter appointed to watch over all attempts to make such amendments to the Canada Temperance Act as may be calculated to neutralize its efficiency, and by petition, deputation, or otherwise, to use all suitable means to avert the same."

Rev. Mr. Pringle, of Georgetown, spoke strongly in favour of the Scott Act. He said he came fresh from the contest in Halton which had resulted in the adoption of the Act, and he could not see why, if he could favour the Act, the Church he represented could not do the same. He favoured the Boulbee amendment providing that a majority of the voters must favour the Act before it could be carried. He condemned, however, the Almon amendment, allowing wine and ale under the Act.

Principal Grant spoke very strongly against any interference on this subject. He had never read the Scott Act; he had more important things to read than the tinkering Acts on this subject. When he heard men talk as if the whole fate of certain moral reforms depended upon the action of some particular politician or legislative body, he wondered if he was in a spiritual court—if his brothers forgot the great weapons of the Church. He strongly objected to the appointment of any committee to speak in the name of the Synod on such a subject as this. He pointed out that the last speaker had favoured one amendment but not the other, yet the Committee might go to Ottawa, and, speaking in Mr. Pringle's name, condemn both amendments. He moved that the recommendation be struck out, and no action taken on the subject.

Rev. Mr. Coalthard, of Picton, urged that the Church

should take its stand against the traffic which tended against the moral welfare of the community.

On a vote being taken, Prof. McLaren's resolution was carried.

At the evening sederunt the Rev. Mr. Roger, of Ashburn, read the report of the Committee on the State of Religion, which was of an exceedingly encouraging description. It spoke of a largely increased interest in divine things in very many of the congregations within the bounds, rising in not a few cases to what might be styled remarkable religious awakenings, which had resulted already in great good, and gave promise of being still more marked and influential. The hearts of many of God's people had been thereby greatly rejoiced, as they marked in such movements the prayers and exertions of past years graciously owned and answered.

The Committee made the following recommendations:—

1. That the Synod express its thankfulness for the goodness of God in the prosperity of a large portion of the Church under the regularly constituted means of grace.
2. That the Synod gratefully acknowledge the blessing of God which has accompanied the special evangelistic services which have been held in many places, and renew their recommendation to the ministers and sessions that such meetings should be held where proper conditions were found to exist.
3. That the Synod renew its instructions to the Committee on the State of Religion to co-operate as far as possible in the conduct of these services, where such assistance may be desirable.
4. At the same time the Synod recommends that great care should be taken not to allow any such special efforts to cause a relaxation of the ordinary stated labours of ministers, elders, or people, and while freely acknowledging the activity of some in Sabbath schools, missionary societies, etc., they recommend that greater attention should be devoted to the drawing out the energies of the people in individual as well as well as associated effort, specially in seeking the salvation of souls. They also recommend that the first Sabbath of October be set apart for impressing the importance of this duty and privilege from the pulpits.
5. They commend to the General Assembly the following resolution, unanimously adopted by the Presbytery of Toronto:—That the unanimity of sentiment expressed by a large proportion of the reports, as to the benefits derived from evangelistic services, in not only quickening the people of God, but in the conversion of sinners, prove that the divine blessing is accompanying a form of work which is evidently destined to become increasingly useful, and that, therefore, if we are to hold it in control it should be seriously asked if the time has not come for our Church to take definite action in this matter by setting apart one or more qualified ministers, whose duty it shall be to do the work of evangelists.
6. That the attention of ministers be devoted to those doubtful and objectionable aspects of thought which are at present disturbing the minds of many and turning them away from the simplicity of the truth, that the evil arising therefrom may as far as possible be counteracted.
7. That Sessions and Presbyteries be urged to send in more full and prompt returns, and that their consideration be made the occasion of conferences upon the State of Religion, and that they be invited to send any resolutions and suggestions agreed upon at such conferences.

The report was received, the committee thanked, and the various recommendations taken up and considered *seriatim*.

On the first being again read, Principal Grant said he had much pleasure in recommending its adoption. He heartily agreed that special services had been useful. The Church must try to strike a mean between dull, monotonous routine, and that restless state resulting from a morbid craving for constant change. The Church must keep in view its great object. When it forgot that, it became idolatrous, however beautiful an object of idolatry might be the building of churches, endowing of colleges, and moral reform. Political reform was not the object of the Church, but winning souls for Christ, and bringing the world in subjection to Him. It was adopted.

The second, third and fourth were also adopted after most excellent addresses delivered by various members of the Court. Among others by Rev. Messrs. McLeod, Parsons and Carmichael, of Markham.

When the fifth recommendation in reference to the appointment of one or more evangelists was taken up, there was more diversity of opinion, not in reference to the object aimed at, but to the particular suggestion as to the means to be employed.

Rev. Mr. Mitchell, of Belleville, stated the pleasure it gave him to testify to the good done by special services, and there could be little doubt that special work required special workers. Now the practical question is: Should the Synod single out special men for the work? In Belleville they had the advantage of a visit from Mr. Torrance, of Peterboro, who rendered great aid, and visits from other ministers being always helpful this might be cultivated more. We want our Moody's, if such there are in our Church. There are hundreds, both of our ministers and laymen, who could do noble work in this department, and if evangelists should be appointed let them come from the ministerial or lay brethren of our Church.

Rev. Mr. Little, of Bowmanville, addressed the Synod upon the same subject. He considered that of the many agencies of the Church that of the evangelist might be very useful, not only in aiding in special work, but in extending help in sparse settlements. He held that wrong views might be entertained on this subject. Philip and Timothy of old went from place to place doing God's work. God seemed to be opening the door for such an office at the present time, when He has been blessing the Churches so signally by special service.

Rev. Mr. Milligan, of Toronto, followed, looking at the subject in a different aspect and taking exception to the appointment of an evangelist, remarking that if we could get the individual effort referred to to-night more common in our congregations all our services would be special.

Prof. McLaren also took exception to the recommendation. The work of an evangelist, as he viewed it, was in outlying districts, and he regarded our home missionaries as fulfilling that mission. He suggested that the matter be laid over for another year.

Principal Caven entirely agreed with the last speaker. He cautioned the Synod against rashly committing themselves to the appointment of an evangelist. He regarded all our missionaries as such, and by loosening men from their charge, and sending them among our people, great harm instead of good might be done.

Rev. Dr. Reid spoke for a few moments taking exception to the appointment of an evangelist. While great good had been accomplished by brethren appointed to such an office, yet an evangelist such as is proposed would fail, he feared, to accomplish the objects sought for.

Rev. Mr. Macdonnell followed, favouring the recommendation. This was the first time that fault had been found with the word "evangelist." Now why should not this matter be done systematically, having special men for special work? If men can be brought to the Lord Jesus Christ by special efforts, why not have men appointed specially adapted for the work.

On motion of Principal Caven the whole case was referred to a committee to be appointed for further consideration, and the Synod adjourned.

After adjournment the members of Synod and other friends were invited to an entertainment prepared for them in the basement of the church by the ladies. A very pleasant hour or so was there spent in social intercourse.

On Thursday the rest of the business of the Synod was disposed of. The Peterboro' case was referred to a committee, which, by and by, brought in a unanimous finding, which was adopted by the Synod, and was to the following effect:

"Sustain the appeal in so far as to find that the appellant was entitled to have the enquiry prosecuted or the petition withdrawn; but inasmuch as after hearing all parties it appears no interest of justice or religion requires further investigation, the Synod decides that the matter now take end. Further, the Synod recognize the excellent spirit by which the Presbytery has been actuated throughout, and their obvious desire to deal faithfully under difficult circumstances."

In this all parties acquiesced, and what threatened to be both a disagreeable and protracted case was happily settled.

The Committee on Sabbath observance brought in its report, which was received and gave rise to a somewhat lengthened discussion.

A special committee was appointed to draft a finding on the subject. This finding was, at a later stage, brought in and adopted. It was to the following effect:

"1st. That while the Synod learns, with gratitude, that the observance of the Sabbath is attended to throughout its bounds with a large measure of outward propriety, they, at the same time, regret to find that in various localities the Lord's day is desecrated by the running of railroad cars and steamboats, by Sabbath excursions, by funerals unnecessarily conducted on the Lord's day, and by social visits. 2nd. That the Synod, strongly disapproving of these forms of Sabbath desecration, earnestly recommend to ministers and Kirk sessions, to discourage them as far as possible, and particularly recommend that ministers should, during the year, take occasion to preach upon the nature and obligation of Sabbath observance; and further recommend our people to set their faces against all forms of Sabbath desecration. 3rd. That the committee on Sabbath observance be instructed to send down to the Presbyteries a series of questions for the purpose of obtaining information and suggestions bearing on this subject, with a view to the adoption of such measures as may seem advisable in the interests of Sabbath observance."

Rev. J. M. Cameron, Toronto, submitted the report of the Committee on Sabbath School work. The reports from the Presbyteries were full, and the statistics could be given better than in former years. Number of teachers, 2,037; scholars on the roll, 17,944; average attendance, 12,940; communicants admitted during the year, 739; communicants under instruction in schools, 612. Amount of money expended for Sabbath school purposes, \$4,692; subscribed for schemes of Church, \$2,308; number of books in libraries, 39,202. Complaints were made of the diversity of hymn-books in schools, and that weekly teachers' meetings for study of lesson are not so common as they ought to be. Very little was done in the way of teacher-training, which was regarded by some Presbyteries as of great importance. The distinctive principles of Presbyterianism were apparently not much taught.

After some remarks by several members,

Rev. Mr. Fraser, Mount Forest, moved that the report be received and adopted, with thanks to the committee, especially to the convener, and that the Synod express its gratification at the fullness of the report and the favourable features apparent in it and draws attention to the necessity of giving our Sabbath school teachers as good a training as possible for their special work.

This motion was carried and the Committee reappointed with Mr. Cameron convener.

The complaint of Rev. Mr. Wilson, of Kingston, against the action of the Kingston Presbytery in the matter of the Rev. Joshua Fraser, was sustained, and the original resolution of the Presbytery on that case was ordered to be carried out.

An overture in reference to raising \$12,000 for the library of Knox College, was unanimously and cordially adopted. After hearty votes of thanks had been duly accorded to the friends in Bowmanville for their great kindness and hospitality, an exceedingly pleasant and profitable meeting of the Synod was brought to a close.

The next meeting is to be held in Peterboro', and within St. Paul's Church there, on the first Tuesday of May, 1882, at seven o'clock p.m.

COME in, O strong and deep love of Jesus, like the sea at the flood of spring-tides; cover all my powers, drown all my sins, wash out all my cares, lift up my earth-bound soul, and float it right up to the Lord's feet; and there let me lie, a poor broken shell, washed up by His love, having no virtue or value; and only venturing to whisper to Him that if He will put His ear to me, he will hear within my heart faint echoes of the waves of His own love, which have brought me where it is my delight to lie, even at His feet forever.—*Spurgeon*.