

## SYNOD OF TORONTO AND KINGSTON.

## CONFERENCE.

The Conference in connection with the Synod of Toronto and Kingston met in the Presbyterian Church, Cobourg, on Monday evening, 4th inst. The Rev. Alexander Young, of Napanee, occupied the chair, leading in devotional exercises.

The first topic was: "How to develop amongst the people a taste for the study of the Bible," on which Rev. H. Parsons dwelt with his accustomed interest and earnestness. He adverted to the fact that many people grow up with the impression that they cannot understand God's Word without the help of commentaries. When God speaks to us we should get an impression that He speaks to us as clearly and distinctly as when a friend speaks with his friend. The speaker then illustrated the following points: That the Church must study the Word that it may become better acquainted with the Lord Jesus Christ; that ministers and elders should lead in this study with a view to finding Christ there; and that there should be a reform in the style of our services. The Sabbath morning service might be devoted to united study of God's Word.

Rev. Messrs. J. McAlpine, R. Wallace, and others took part in the discussion of the subject. The next topic was

## THE CHURCH AND YOUNG MEN,

introduced by Rev. D. J. Macdonnell, who spoke in an earnest and impressive manner. He stated some of the reasons why in our cities and towns so many young men, worthy in many respects, stood aloof from the Church. He summed up the general reason why so many young men assumed an attitude of indifference or antagonism as comprehended by the expression "the world, the devil, and the flesh." Young people have a sense of independence and a resentment of control. This is one of the expressions the devil uses as a snare—"We want to see life." It isn't life, but death—moral death—to which this too often leads. After a time there comes a positive love of vicious indulgence. It is terrible when by deliberate choice one comes to say I prefer self-indulgence to the service of the Lord. It is a bad thing to be free from moral restraint. We all need all the safeguards we can get. The world also has its influence in keeping young men out of the church. Modes in which business is often conducted conflict with their moral perceptions. While they drift with the current they feel as if they cannot without hypocrisy take their place at the Communion table. This tenderness of conscience is good, but let it be enlightened by the Holy Spirit. Then the spirit of scepticism is abroad. There is eager enquiry both within and without the Church. He then referred to the want of adaptation sometimes observable in the public services of the Church. It is not the discussion of sensational subjects that is needed, but the bringing of the eternal truths of God's Word to bear on the actual condition of affairs and life here and now. Much could be done to influence young men outside the Church for good by young men inside the Church.

Several of the points suggested by Mr. Macdonnell's address were discussed by Rev. Messrs. Hugh Pedley, H. M. Parsons, J. McAlpine, R. D. Fraser, Mr. J. Henderson, and others, after which the conference was adjourned with devotional exercises.

## SECOND DAY.

The Conference was opened with devotional exercises, Rev. D. D. McLeod, Barrie, presiding.

Rev. Principal Grant delivered an address on "Conditions of Ministerial Success." He proceeded to discuss hindrances to ministerial effectiveness. Men who are apt to fail do not look for the causes of failure in themselves. What is meant by ministerial success and failure? Managers and trustees are disposed to measure success or failure by a financial standard. This leads to the gathering of what may be denominated the respectable class into the Church. This, however, is not the highest success. It must be determined by the end and object the ministry have in view. That should be the same as Christ's aim. "I am come that they might have life." That is what we want—to seek and to save that which is lost. Does the minister add to the spiritual life of the Church and community? Is he a veritable ambassador of Christ ministering to the actual needs of his people? If a minister does this he succeeds; if not he fails. The learned Principal then proceeded to consider the spiritual, intellectual, and temperamental conditions of ministerial success. The minister must be spiritually minded. It is marvellous how readily a congregation responds to the teaching of a minister who is imbued with the mind of Christ. He must have a clear conviction that he has entered the ministry from the noblest of all motives. The historical position of the Church is that the minister should have a liberal education—not exclusively theological. His intellect should be fresh, vigorous, and elastic all his life. He ought to advance all the time. Without this the mind becomes torpid, withered, ossified. Such ministers never dream that their congregations are tired to death under a monotonous ministry. Congregations lapse into a state of intellectual quiescence. He referred to the freshness of intellect as seen in St. John Macdonald and Mr. Gladstone. They continue to read all that is recent in literature and keep their intellectual youth. There are men in the Church who have been preaching for fifty years and are yet fresh and vigorous. Why have we such short pastorates? Temperament has much to do with this. Ministers require to cultivate patience, reticence, an entire absence of fussiness, and to repress the desire to show themselves off. He briefly but graphically sketched the minister with a grievance, the tale bearer, the one who was ever interfering with the duties of the managers, and the fearful man who brings his grievances into the pulpit, the illiberal and penurious man. Paul in his epistle to Timothy described the model minister.

The discussion on Dr. Grant's paper was participated in by Rev. Messrs. F. McQuaig, J. McAlpine and H. M. Parsons.

Rev. G. M. Milligan, P. A., then conducted a prayer-meeting, with which the morning conference concluded. He delivered a very suggestive and appropriate address in the line of the morning's discussion.

In the afternoon Mr. J. Henderson, Cobourg, presided, opening the meeting with devotional exercises.

Rev. Principal Caven, after a brief introduction, in which he defined the distinctive positions of Presbyterians, Congregationalists, and Episcopalians, stated that he held there was a distinction between teaching and ruling elders. There were two main views on this subject. Some held that the office of ruling and teaching elders was the same. If the same it is competent for elders to administer ordinances. The present practice in that case is only one of expediency. The second theory makes fundamental distinction between the office of teaching and ruling elders. There is a specific distinction between them, as expressed in 1 Tim. v. 17; Rom. xii. 8, and 1 Cor. xii. 28. One modification of the theory is that elders are not presbyters, but are designated among helps, governors, rulers. This is, evidently, the view accepted by the compilers of the Directory of Worship. If both offices are the same our practice is seriously at fault. The usage of the Church has been based on this distinction. Either the second or third view must be correct. The office of ruling elder is no less divine and authoritative than the office of the teaching elder. His functions are determined by the term ruling. If this term is taken in its broadest sense it covers all that is necessary. He has duties to the Church and to the ungodliness outside of the Church. He co-operates with the minister in the admission of members. This duty is of the utmost importance. The elders have a better means of knowing people than ministers. Every minister finds it a strength and comfort when he has a bench of competent elders. Elders share with ministers the oversight of those within the fold. The exercise of discipline is very important. Here the minister relies on his faithful elders. The elder will admonish, reprove and give counsel as he moves among the people. He will visit those under his care. Every elder should have his own district, and might do much good by his visitations. He will especially visit both the aged and the young. The Principal maintained that the elder, above all, should be prominent in the work of Sabbath school instruction. The elder's relation to the outside world should lead him to take an active interest in the missionary enterprise. His co-operation with the minister in the promotion of the missionary spirit is very valuable. Blessed is the minister who is cheered by worthy elders. Every elder should be both a praying and a paying elder.

An interesting discussion followed Dr. Caven's address, in which Principal Grant, Rev. Messrs. D. D. McLeod, W. Frizzell, W. Bennett, J. Carmichael, Norwood, F. McQuaig, H. M. Parsons, P. McF. McLeod, G. M. Milligan, J. Smith, Grafton, and H. Grace took part. This was followed by an address by Rev. J. C. Smith, Guelph, on

## INDIVIDUAL RESPONSIBILITY IN CHRISTIAN WORK.

Work done for Christ anywhere and by anyone, within or without the visible Church, is Christian work. One besetting sin of the present day is indicated by the frequency with which people have to be reminded of their individual duties. It is not my neighbour's vineyard, but my own, for which I have to answer in the judgment. The first requisite is a willing mind. This is an outcome and evidence of grace. To do Christ's work I must know and submit myself to Him. Only as we are living in practical Christian communion with the Saviour can we in a true sense do His work. God is calling for workers everywhere. He has given to every one his work. This direct sense of responsibility is vivid and overwhelming. It is not for nothing that God has given each his various gifts and opportunities. There is much unused power, spiritual talent and force in the Church of God. How to utilize these is one of the Church problems of the time. He is the best minister who sets others to work for Christ. We must have more personal holiness, more of the indwelling of the Lord Jesus. Let the heart be filled with the Word of God. Christianity is a system of spiritual life, therefore it is our duty to extend that life. There is ample room for the exercise of all the varied talents with which Christians are endowed. There is a sphere for the humblest as well as the highest. Above all, we must seek to be Christ-like in spirit and service. Christian influence is a sacred trust. Let us draw our inspiration from the love, sufferings and example of our Master. Let us learn of Him every day. Let us work with a loving heart and a willing mind.

Rev. E. D. McLaren having been called upon to deliver an impromptu address on "How Young Children may be Brought to Confess Christ," said: Young children really belong to Christ. A great amount of evil has been done by ignorant and inexperienced persons expressing themselves in a formal and artificial way. We ought to remember that Christ by His death has redeemed the children. We ought to give them a constant exhibition of what Christianity is. Christians are Bibles that the unchristian read. The beauties and glories, not the trials and difficulties, of the Christian life ought to be fully and freely presented to the minds of the young. Many children might be brought to Christ by personal dealing. The truth ought to be earnestly and lovingly presented to their minds.

Remarks were made by Rev. Messrs. H. M. Parsons and S. H. Eastman, after which Rev. R. D. Fraser moved that this Conference would express its gratification with the action of the Synod's Committee on the State of Religion in arranging for the Conference, and with the selection made of subjects for this session. It begs to offer its thanks to those brethren who have presided at the different sessions, and to those who have introduced the various topics, and would further record its sense of the great value of such a conference as in itself refreshing and stimulating, and as an excellent preparation for the business of the Synod which is to follow.

Rev. S. H. Eastman seconded the resolution, which was unanimously adopted.

## THE SYNOD.

The Synod of Toronto and Kingston met in the Presbyterian Church, Cobourg, on Tuesday evening. The retiring Moderator, Rev. Alexander Young, Napanee, preached a thoroughly evangelical and appropriate sermon from Isaiah lxiii. 1. The application of these words is to the

Church of the New Testament dispensation; the terms Righteousness and Salvation set forth the true service of God in the Church collectively and individually. This service places us under a heavy responsibility and imposes an important duty. The fulfilment of this prophecy implies the emancipation of the Church from the influences at variance with her character and aim. Some of our mission work has been interrupted in the North-West, our representatives are exposed to danger; in Fortuna the missionaries were driven from the field, but through the good providence of God they have now been permitted to return. The text also implies the duty of extending the Church's territories and increasing the number of her members. The first place in our affections should be given to Christ; the second to His Church, and so we ought to labour for its prosperity and extension. The Church has always been most prosperous when missionary effort was greatest. Never since the Apostolic age has there been so much missionary zeal as at present. The text also implies that the Church should appear in her true spiritual character. The service of God must be the service of the heart. It implies the clear manifestation of the spirit of unity. Over this society our glorious Head is placed, from whom all believers receive blessing, and to whom they are united. That Head is Christ. The ultimate triumph of the Church is assured. A prominent means is prayer, which is an appointed instrumentality through which these future blessings shall be attained. There should also be diligence in the discharge of the duties to which we are called. We should keep pace with the improvements of the age. Then there is the importance of holy example for the success of our ministry and the prosperity of Zion. The salvation of souls depends, to a great extent, on the example set forth by the ministers of the Gospel. The means are simple and within our reach. They are mighty through God, but if we neglect our duty how great is our responsibility! Let us contemplate our great pattern—the Redeemer Himself.

The Synod was then constituted for the transaction of business. The Moderator in demitting his office expressed his heartfelt thanks for the honour conferred on him, and asked them to appoint his successor.

Rev. G. M. Milligan, B. A., moved that Rev. D. J. Macdonnell, B. D., be elected Moderator. The proposal was greeted with applause. The nomination was seconded by Rev. Principal Caven. Mr. Macdonnell was unanimously appointed Moderator. On assuming the chair he expressed his sincere thanks for the honour his fathers and brethren had accorded him. He cast himself on their sympathy, trusting that they would have a pleasant, profitable, and harmonious time.

Rev. Dr. Torrance, Guelph, moved the thanks of the Synod to the retiring Moderator for his appropriate discourse, and his conduct as Moderator. The motion was unanimously agreed to, when, after routine business, the Synod adjourned.

## WEDNESDAY MORNING.

The Synod met at ten o'clock, the Rev. D. J. Macdonnell, the Moderator, in the chair. The first hour was spent in devotional exercises.

Application was made by the Presbytery of Kingston to take on trial for licence the following gentlemen who have graduated in theology: Messrs. John Hay, B. D.; Robert C. Murray, B. A.; James A. Brown, B. A.; and Alex. K. McLeod. From the Presbytery of Toronto: Messrs. Archibald Blair, B. A.; John M. Gardiner, Henry C. Howard, Jonathan B. McLaren, Robert McNair, James A. Malcolm, and John A. Ross.

## COOKE'S CHURCH CASE.

The appeal of Rev. John Kirkpatrick against a decision of Toronto Presbytery declining to grant his request for the withdrawal of his resignation was then taken up.

Parties were called to the bar after all the papers in the case had been read. Drs. McLaren, Caven, and Rev. D. J. Macdonnell appeared for the Presbytery of Toronto; Rev. J. Kirkpatrick for himself; Thomas Henry, and D. Murray for Cooke's Church; Thomas Caswell for the session; and S. Wallace and Andrew Scott for the minority.

## AFTERNOON SESSION.

In the afternoon, after devotional exercises, the consideration of Cooke's Church case was resumed.

Rev. John Kirkpatrick said that it was not without pain he had been compelled to assume a position of antagonism to the Presbytery. There was only a small meeting when it rendered a decision in his case. Technically it was the Presbytery's action, though actually it was not. He had been taught to respect principals and professors of colleges, but in Toronto they seemed to him to act arbitrarily. He reflected severely on the Presbyterial assessors. Two of the nine members only of the Presbytery who favoured the decision were settled pastors. The decision was based on a petition signed by a minority. He was not accused of immorality or heretical teaching. It was because a few disliked his method. There have been many misrepresentations. He stated that undue means had been resorted to to get signatures to secure his resignation. He also stated that his opponents had agreed to withhold their contributions. His friends had greatly increased their subscriptions, paying all current expenses, and removing indebtedness. Cooke's Church in its best days never gave more than \$1,200 for salary. Mr. Kirkpatrick then referred to the petition presented by persons not now in connection with Cooke's Church. He characterized some of them as a "brawling brood of belligerents." The action of the Presbytery was not in accordance with the principles of Presbyterianism. It was high-handed prelate tyranny. He was satisfied that if Cooke's Church were vacant he would be called again immediately. Dr. Gregg, he said, did him the justice to say that the Cooke's Church troubles were not new. They had originated in Dr. Robb's time. It had never recovered the results of that separation. Great as the troubles are they would be worse if the action of the Presbytery were sustained. Members had left the church, taking their money with them. There is nothing singular in this. Some had become wealthy and moved to other localities where new churches had sprung up. He was not responsible. The church still occupies its old position, and it is bound to fall off while it remains where it is. All the