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THE PRESBYTERIAN.

JULY, 1868.

At page 222 will be found a report of the proceedings of the Presbytery of Co-bourg relative to the demission of his charge by the Rev. Mr. McKenzie. The grounds on which he severs his connection with Presbyterianism appear somewhat extraordinary, but they afford a striking illustration of how little attention is given by

many to the evidences on which our Church relies of its truly scriptural character.

We give so full an account this month of the proceedings of the Synod and other Church news, that no room is left for editorial comments.

News of our Church.

SYNOD OF THE CHURCH OF SCOTLAND IN CANADA.



THE Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, commenced on Tuesday evening June 2nd, according to appointment, in St. Andrew's Church, Kingston. A sermon was preached by the Rev. Kenneth Maclean, M.A., minister of Whitby, and retiring Moderator, from Acts xx, 28th verse. The Synod roll was then read and approved. An extract minute was read of the Synod of Nova Scotia, dated July 1867, authorizing Rev. Allan Pollock, Rev. Charles M. Grant and Rev. James M. Fraser to receive commissions as corresponding members from that Synod to the present court. It was decided to add the names of these gentlemen to the roll. Mr. Pollock was introduced to the Synod and welcomed through the Moderator. There was also read an extract minute of the Synod of New Brunswick, dated August 19, 1867, appointing the Rev. William Henderson, D.D., minister of Newcastle, their commissioner to attend the present meeting of the Synod of Canada. On motion Dr. Henderson's name was added to the roll.

The Rev. Robert Dobie was elected Moderator, and thanks were awarded to the retiring Moderator.

The report on business was read, and the Synod agreed to the recommendations contained therein.

The meeting proceeded to the election of Trustees of Queen's University, in room of those

who retire according to the requirements of the charter.

The Rev. William Bain, Rev. Dr. Mathieson and the Rev. Dr. Walker, the retiring trustees, were re-elected.

The Report and financial statements of the Board of Managers of the temporalities fund were presented by the secretary Mr James Croil.

The Synod then adjourned until next morning.

Kingston, June 3rd, 1868.

This morning the Synod met at 9½ a.m. Rev. J. S. Mullen conducted the devotional exercises. After reading the minutes, the following Committees were struck :

On Bills and Overtures—the Moderator, convener.

On References and Appeals—the Moderator, convener.

On Synod Records—Rev. Mr. Wilson, convener.

On Presbytery Records—Rev. Prof. Mowat, convener.

On Address to the Queen—Rev. Dr. Jenkins, convener.

On Address to the Governor General—Rev. D. J. Macdonnell, convener.

Replies were read to the addresses of last year to the Queen and Governor General.

The minutes of commission of the Synod were read and sustained.

An application from Rev. J. Whyte, of Arthur, for leave to retire, was read, and referred to a committee, Mr. Cleland, convener.

The examining committee for the next year was struck—the Moderator, convener; Rev. Mr. Nicol, Vice-convener; and Rev. G. D. Ferguson, secretary.

Returns from Presbyteries on the Interim Act "Anent students for the Ministry" were read and referred to a committee, Principal Snodgrass, convener.

UNION WITH LOWER PROVINCES.

Principal Snodgrass submitted Report of the Delegation to the Lower Province Synod last year. He was followed by Mr. Croil, Rev. Mr. Pollock, (delegate from the Synod of Nova Scotia) and Rev. Mr. McLennan, and other members of the deputation sent last year to the Synod of New Brunswick and Nova Scotia.

Mr. Croil cautioned the Synod not to be too sanguine that an union between them and us would be brought about at an early day, three obstacles presenting themselves, the expense, the Endowment Fund, and the Widows' Fund,—all serious in their character.

Mr. Morris did not think that those difficulties were insuperable. He hoped as there was now a political union with the Lower Provinces, so there would be an ecclesiastical, especially as there was now a bill before Parliament to effect an extension of the Church of England in Canada to the Lower Provinces.

The Rev. Dr. Mathieson remembered the time when it cost four times as much for some members of this Synod to attend at Kingston as it would do now for members to come from the Lower Provinces. As to the Endowment and Widows' Fund these are necessarily confined to this Synod; but such matters would be left to the action of the respective Synods, whilst the union contemplated would be of a representative character.

The Rev. Dr. Jenkins moved the reception of the report and the thanks of the Synod to the members of the deputation, for the able and effective manner in which they had discharged their very important duties, in a few felicitous remarks, in which he urged that the idea of a union should be held up before the Synod, even though it might take some time to adjust the details. There was no doubt all parties would receive an impulse of good from frequent intercourse.

Rev. Mr. Pollock said that like Mr. Croil, he was not very hopeful that a union could be effected between the Synods of the Lower Province and this Synod—the good to be gained in the estimation of the church from which he came as delegate being scarcely sufficient to counterbalance the expense of attending here, especially as they never dreamt of participating in the endowment and Widows' Fund of this church.

The Rev. Mr. McLennan cordially endorsed the statements of the Report and the sentiments to which principal Snodgrass gave utterance. No union would be contemplated that would involve the necessity of our either going to the Lower Provinces as a Synod or their coming to us.

Rev. Mr. Mann seconded the motion.

BRITISH COLUMBIA.

A letter from the Rev. J. Somerville, British Columbia, was read, urging in very strong terms the importance of that colony and the adjoining territory as a suitable missionary field for the Canadian Church. The letter and one to Dr. Mathieson on the same subject were re-

ferred to the Foreign Mission Committee, with instructions to report on the same.

The Report of the Committee on correspondence with the Colonial Committee was read by Dr. Barclay, convener, who explained at large the working of the new regulation of the Colonial Committee. He stated that only one application had been made for a missionary, subject to the conditions of this new regulation, during the year, by the Presbytery of Perth, and only one missionary had been sent, one to the London Presbytery to replace Mr. MacDougall, who has returned to Scotland.

Rev. Mr. Burnet held that a distinction should be made between the Colonial Committee's missionaries and our own licentiates, the latter being generally well known and the former strangers. These are placed at a disadvantage, and so require aid to a larger extent.

Mr. Morris thought that the action of the Committee in meeting the request of the Presbytery of Perth showed that they were disposed to act generously in dealing with the cases that came before them; and he moved the adoption of the Report, and the thanks of the Synod to the Colonial Committee for their past services. This motion was seconded by Mr. Burnet.

In regard to Mr. Forbes, minister of Leeds and Inverness, whom the Colonial committee decline to aid further, and who was represented as receiving but a small sum from his people, Dr. Barclay moved that the Clerk be instructed to direct the attention of the Presbytery of Quebec to the state of matters at Inverness, to deal with it earnestly, and to report to the next meeting of commission. This was agreed to.

The report of the Temporalities' Board was read by the Clerk, and was referred to a committee, Mr. Bain, convener.

The retiring members of the Board are the Rev. John H. Mackerras (in the room of the Rev. Dr. Spence), Dr. Urquhart, Mr. James Michie, (in place of Mr. John Cameron, deceased), and Mr. Alexander Morris, all of whom are eligible for re-election.

EVENING SEDERUNT.

In reference to the Temporalities Report, Rev. Mr. Gordon suggested that, besides the *Presbyterian*, there should be a cheap Church newspaper, which would circulate freely amongst the people, and disseminate information on all our schemes.

Rev. John Campbell said that the great lack was the want of a strong Church spirit, and until the Synod would see that the people acted honestly and implemented their obligations, the same yearly complaints would be made. We must see that our ministers do not suffer from the delinquency of congregations.

Rev. Mr. Mullan was sorry to hear the remarks of the last speaker. The report was the best answer to them. What he would suggest, now that they are at their wits' end, is that the fund should be applied to maintaining missionaries in British Columbia or among the Indians.

Rev. Dr. Barclay said that the particular point the Temporalities' Board wanted addressed upon was how to raise \$4000 a year, the probable deficit of the funds at present.

Rev. Robert Campbell said that if twenty of the non-privileged ministers would give up their claim upon the fund the difficulty would be overcome, and he was willing to be one.

Six students applied for leave to be taken on trial for licence, and their class tickets were laid upon the table. They were enjoined to appear before the Examining Committee.

An Overture was presented from the Presbytery of Glengary, anent the propriety of a Synodical observance annually of the Lord's Supper.

The Overture was supported by Mr. Croil, Dr. Urquhart, Mr. McKay, and Mr. McPherson, members of the Presbytery.

Mr. Clarke moved the adoption of the Overture, which was seconded by Rev. Robert Campbell, who stated that although the Parent Church has not followed this practice, other Christian bodies have.

Dr. Barclay stated that he would prefer that time should be given for consideration to so important a change in the practice of the Church.

On the suggestion of Mr. Morris, the motion was withdrawn, and the Overture laid on the table till next year.

In reference to Morrin College, Dr. Cook reported verbally, that this being the statutory day for making up the report, he was not prepared with a written one. He might say that they were going on about the same as formerly. The whole number of students was thirty, of whom three were Divinity students. They were now engaged in building a spacious edifice. They had been fortunate enough to have placed under their charge a valuable library, containing 18,000 works, chiefly historical and scientific. They expected a grant of £500 from the Quebec Legislature, and hoped to be in a better position this time next year.

The Rev. D. Anderson and Rev. G. Evans were elected governors of Morrin College.

4th June.

THURSDAY—MORNING SEDERUNT.

The Synod met at 10.45 a.m. Devotional exercises were conducted by the Rev. James C. Smith, of Buckingham and Cumberland.

The minutes of the proceedings of yesterday were read and sustained.

Dr. Jenkins, the convener of the committee on the Croil Testimonial, gave in a verbal report of the action of the committee. He stated that contributions had been sent in by all the Presbyteries except one. He explained that he made a verbal report because he thought it desirable that a report of this kind should not appear in the minutes of the Synod. He suggested that the presentation to Mr. Croil should be made this evening at 8 o'clock, through the Moderator.

The report was adopted.

TIME AND PLACE OF NEXT MEETING OF SYNOD.

Ottawa, Perth, Cornwall, Hamilton, and Toronto, were severally suggested by different members. After a brief discussion, the vote lay between Hamilton and Toronto—45 voting in favour of holding it in the former, and 38 in favour of holding in the latter. The time of meeting was fixed for the first Tuesday in June, 1869, at 7 o'clock p.m.

ELECTION OF MANAGERS OF THE TEMPORALITIES FUND.

The retiring managers, viz., Rev. Dr. Urquhart, Rev. J. H. McKerras, James Michie, Esq., and Alexander Morris, Esq., M.P., were unanimously re-elected.

COMPLAINT AND APPEAL: MALCOLM GALBRAITH VS. THE PRESBYTERY OF TORONTO.

The Moderator read the law of the church bearing upon the manner in which this subject should be discussed, viz., "In no case shall more than two speeches be allowed for each party at the bar, besides the reply, to which the appellant or complainer shall be entitled."

Mr. Livingstone suggested that as the Moderator is a member of the Presbytery of Toronto, it might be proper for him to vacate the chair, and allow Principal Snodgrass to occupy it. Agreed.

The clerk then read all the documents laid before the Synod bearing upon this case.

Mr. Galbraith then addressed the Synod on behalf of the congregation of Bowmanville as follows: The papers which have been read set forth almost the whole facts of this case. I do not intend to go back in the history of the case farther than the election of October last. When the requisition was forwarded to the Presbytery, there were only five individuals who declined to vote for the settlement of Mr. Spencer over the congregation of Bowmanville. Instead of rejecting the memorial, the Presbytery should have laid it upon the table. But the Presbytery refused to do so. They made several appointments to preach in the church, and an opportunity was given to those opposed to Mr. Spencer to choose another candidate if they were inclined to do so. But they never did this. No preaching took place in the church since the 17th November last. Mr. Macdonnell, of Peterboro', preached once since that, but only one family attended. The friends of Mr. Spencer did not appear at the service just to show how anxious they were to have Mr. Spencer as their minister. These are the facts of the case, and I have nothing more to say now until I hear what the Presbytery have to say in defence of their action. I have no further information to lay before you.

The Synod agreed that Mr. Mylne of Bowmanville should be heard on behalf of the congregation.

Mr. Mylne: This is a case which has created considerable interest in the minds of the congregation of Bowmanville. Mr. Galbraith has sent a circular to most of the members of this Court, setting forth the facts of the case; but if any of the members have not received a copy of this circular, it will be necessary for me to recapitulate the circumstances of the case to the Court.

A Voice—I have not seen the circular.

Mr. Mylne—From the reading of the extracts you will see that this is not the first application of the congregation of Bowmanville to the Presbytery for the moderation of a call to Mr. Spencer. The first application was made in April, 1867, and the Presbytery at that time complied with the request for the moderation of a call. They met at Bowmanville to take into consideration the propriety of moderating in a

call in favour of Mr. Spencer. A petition was then presented, praying that the Presbytery should not proceed with the moderation. They complied with the request of the petitioners, and adjourned to the town of Port Hope, to give those who called Mr. Spencer an opportunity of increasing the amount of their subscriptions, which fell short of the minimum sum required by the law of the church. Mr. Spencer's friends made an effort, and raised the amount of the subscription to \$312, which they further increased from the rents arising from seats, making up the minimum stipend required. Still further delay was occasioned by the Presbytery until they held an adjourned meeting in Montreal.

The first point of the appeal is the unconstitutionality of the action of the Presbytery. In the minutes of Synod for 1863, it is enjoined that after a congregation have fully complied with the rules and regulations of the church, and no objection is offered to the doctrine or moral character of an elected minister, the Presbytery may proceed with the moderation of the call and final settlement of the minister. But in 1867, at a meeting in Montreal, this act was changed, and in accordance with the terms of this act the Presbytery of Toronto refused to moderate the call, first on the ground that there was not perfect unanimity in the matter of the call, and that harmony might be restored if other candidates were heard. Well, sir, an opportunity was given to the minority of choosing another, but they took no steps whatever in the matter, and the majority wished the Presbytery to proceed with the induction, but they objected doing so because there was not unanimity. But, I would ask, is it possible according to the constitution of men's minds to secure unanimity in a call to any clergyman? No, there was one vote in favour of Mr. McLellan of Mulmur, and one in favour of Mr. McLennan of Demerara, and a few voted for no one, while all the rest were in favour of Mr. Spencer. Has not the majority used every effort to conciliate the minority? And seeing that the great majority of the congregation, 27 to 5, have expressed their opinion in favour of Mr. Spencer, have the Presbytery of Toronto acted fairly towards us in refusing to meet our wishes? It is a rule absolutely necessary to be observed that the minority should acquiesce in the views of the majority, especially when that majority is so large as it was in this case. These are the chief facts, and I do not know that I have anything else to say in the matter just now.

Mr. Campbell (Markham): I will endeavour to be as brief as possible, because I regard it as unnecessary to say much. It is a very clear case; it requires no lengthened discussion or great wisdom to decide upon its merits. It will be necessary to go back upon the history of the case to see on what it hinges. As already stated, the request for moderation was made to the Presbytery over a year ago. The Presbytery met in the afternoon. The train from the East was late, and some members did not arrive in time for the opening of the meeting. But it will be shown that upon this fact the whole case turns, that on account of the absence of these members, facts were not ascertained which

had they been known, the case would have been stopped at the very threshold; the first moderation would not have been granted, but owing to the want of these facts the case went on to moderation. Mr. Galbraith was appointed by the majority of the congregation to appear there as their representative to request moderation. But when Mr. G. presented his own credentials he neglected to present a very important document entrusted to him by the minority, and allowed the Presbytery to go on without informing them. Had the Presbytery possessed this information they would have unanimously decided to proceed no further with the moderation. That paper, as we found out afterwards, represented that there was a strong feeling of opposition against Mr. Spencer being settled in Bowmanville; and not only so, but this feeling was manifested by a number of the most influential parties in the congregation—parties who from the outset had taken the deepest interest in the welfare of the congregation and the church at large—parties who were able to judge in all these things, and who had shown a degree of wisdom in former years, which but few manifest in such circumstances. It appeared afterwards from that paper that not only was there a strong party as far as moral influence was concerned, but as far as financial interests were concerned, notwithstanding the statements made in your hearing. As stated by the former Treasurer of the congregation, at least half the financial ability under the previous pastorate of the congregation was to be found among the minority; and the Presbytery saw no reason for disputing the word of that gentleman, a gentleman of standing in the community, and a member of our Local Legislature. What explanation can Mr. Galbraith give for his not having laid that document before us? Moderator:—This is not a case where the Presbytery could proceed according to the law of the Church of Scotland. In Scotland a minister may be settled if he gets a presentation, even though there be a majority against him. But it is not so here, where we are entirely dependent upon the voluntary system, I am sorry to say, (laughter), and likely to be more dependent in the future. In a case like this, where the congregation were weak, numerically and financially—I will not say spiritually, because it is not for me to judge of that—that during the pastorate of our worthy Clerk it was with the greatest difficulty they made up the stipend they had promised. The idea that any man could live in a place like B. without extraneous aid is preposterous; it will not do for the Synod to look upon this case in the light of a majority or minority: unless the congregation are united to a man, their very existence is imperilled. They cannot afford to divide, if they could exist in a divided state, the Presbytery would have proceeded with the settlement of Mr. Spencer. It was stated by the last speaker that means were adopted to reconcile the views of the minority to those of the majority; so far as I know no effort of the kind was made. This Synod will see that the members of Presbytery had no object to gain by refusing to settle Mr. Spencer. This is shown by the fact that when the first moderation was requested, Mr.

Galbraith was questioned as to the unanimity of the congregation, and he led the Presbytery to understand that there was little or no opposition. On the strength of this representation the Presbytery were willing to yield to their wishes. For my own part I was delighted to hear that there was a prospect of a settlement.

Mr. McClennan, in continuing the defence of the action of the Presbytery, said: I think it right to remind the court that this is a very simple point that is in reference. It is a constitutional point. What under the circumstances were the Presbytery to do, and what did they do? The immediate point complained of is that the Presbytery refused to grant moderation of a call. The Presbytery felt that when a moderation was asked for, three months after a call was duly moderated in and long considered, had been rejected. The same majority were asking for the moderation of a call in favour of the same individual. It was necessary for them to inquire into the circumstances under which that moderation was sought. There was no representation to the Presbytery that the circumstances which had led them to seek moderation three months previously were changed in any degree. We were very careful to follow the form of process adopted by this Synod, and part of the hardship of this case seems to be that we were so careful in following the requirements of this court. It was necessary to consider whether there was ground for granting the moderation asked. In the sixth section of the first paragraph of the form of process it is stated that the Presbytery are to grant the request, if satisfied with the propriety of doing so. The question presented itself to us, are the circumstances which arose three months ago and which led us to reject the call, changed or not? There was no evidence that they had changed; and because there was no prospect of Mr. Spencer's being useful or happy there, the Presbytery were led to act as they did. At one of the largest meetings ever held in the church at B. on a week day, it was found that the congregation were divided, and that instead of offering the minimum stipend they had promised only 194 dollars. They found that two thirds of the members and adherents were attached to the call. They found that one third of the members, representing one half of the support of the Church, had not signed it. They felt a great difficulty in sustaining a call from two thirds, especially when the remaining third had contributed so large a proportion towards the support of the church. At our meeting in Montreal the consideration was made, shall this call be sustained, even though the minimum stipend has been subscribed only by a few persons? It was resolved to appoint a committee who should endeavour if possible to bring about an harmonious action on the part of the congregation. The committee reported that their efforts were unsatisfactory, and the Presbytery found that it was not desirable to proceed with the settlement. It has been stated that for a long time no supply was granted to the Presbytery. But the Presbytery's reason for so doing was that when any one preached there by their appointment they found that the majority absented themselves. This unpleasant circumstance having occurred several times, the

question arose, whom can we send upon whose ministrations the majority will attend? The object the Presbytery had in view in refusing to moderate in the second call was, if possible, to secure harmony of action. It was stated that there were only five opposed to the settlement, but we were informed that there were twenty-two opposed to it. The Presbytery believed that the state of matters was substantially the same as it was three months before, and if they were justified then in refusing to entertain the call already moderated in, surely they were justified in refusing to moderate in a new call. He thought that it was not for the interests of Mr. Spencer nor of the congregation also that the moderation should be granted. We acted with the most kindly consideration for both parties, and if it should seem necessary at some future time to proceed with the moderation, our action has not shut us out from that course. I might refer to points brought forward in the early part of this discussion, but we stand solely on the constitutional point, was it competent for us to do as we did? No one can charge us with being influenced by improper feelings towards the candidate; and we were not indifferent to the interests of the congregation. The easier and speedier method would have been to go on with the settlement and let matters take their course. But we felt that though it might be the simplest, it would not be the best.

Mr. Mylne then reviewed the different arguments urged in the defence of the Presbytery's action, and concluded by saying that he would leave the case in the hands of the Synod, knowing that they would be actuated by that spirit of charity and justice which becomes ministers of God.

Mr. Croil: This case differs from all others that have come before us. The statements on both sides have been most clearly made. I think the clearness of the information shows us the difficulty of coming to a conclusion. Whether we sustain the congregation or the Presbytery, an injury will be done to the former. I think two years of a vacancy will be certain death to the congregation. If a certain number in B. are willing to make up the minimum stipend, and a minister should accept a call from them, he ought to be settled there. I would be the last to advocate the lowering the stipends of the ministers of the church. But there are many cases in which a minister has been settled upon a smaller amount than the minimum stipend, and if we do not supply Bowmanville, some other denomination will step in.

Dr. Cook. My own opinion is that Mr. Spencer ought not to desire a settlement under the circumstances. I don't see why a man should wish to press himself upon any congregation when there is such a wide field before him. We should tell Mr. Spencer that when the congregation are so divided, and so unlikely to be reconciled, it cannot be for his own interests or for the interests of the church that he should be settled there. I am sure that any probationer ought to be willing to take the advice of the Synod in a matter of this kind. We owe nothing to the majority or the minority. They are endeavouring one to beat the other. They are striving who shall gain the victory.

Mr. Burnet: The Presbytery of Toronto in the new circumstances in which they were called on to moderate in a call, were not in a position to judge as to the harmony or want of harmony of the congregation. I think the refusal to moderate in the call will widen the breach. The question of majority and minority has a great deal to do with the case. The Presbyter is bound to pay some consideration to the wishes of the majority.

Mr. Campbell, of St. Gabriel's, and Mr. Clark, Oranstown, having made a few remarks, it was moved by Mr. Clarke, and seconded by Mr. J. B. Mullan, "That the complaint and appeal be dismissed, and the action of the Presbytery sustained."

It was moved in amendment by Mr. Burnet, and seconded by Mr. Mann, "That the Synod sustain the appeal, and enjoin the Presbytery of Toronto to moderate in a call in accordance with the memorial of the congregations of Darlington and judge of the call agreeably to the laws of the church," which was carried.

THURSDAY—EVENING SEDERUNT.

CROIL TESTIMONIAL.

The Synod met pursuant to adjournment.

Dr. Jenkins: Mr. Moderator, as convener of the committee appointed by the last Synod to procure a testimonial for our friend the agent of the Church, I have the pleasure to report, as I did this morning, the satisfaction which the committee have had in undertaking and in completing this very gracious task. I am glad, sir, that it is in my power to state to you and the Synod that they have been able to provide and pay for these, shall I say, beautiful gifts, not that there is any comparison between their worth and the benefits which Mr. Croil has conferred upon the Church by his industrious, self-denying and laborious effort in her cause, yet, sir, I doubt not that it will be gratifying to our friend to take home with him these marks of the confidence and regard with which he is esteemed by the Synod of the Church with which he is connected,—the Synod, I may say, of the Church of his fathers. But to you, sir, I am sure it will be a gratification to be the medium of conveying to Mr. Croil these marks of the regard of his brethren. It is unnecessary for me to add any more. I have pleasure in behalf of the committee to present these gifts, consisting of a silver urn, as an ornament to Mr. Croil's parlour, a large family Bible, and a gold watch.

Mr. Croil was called forward and advanced amid warm applause, and the Moderator in behalf of the Synod presented these valuable gifts with the following address:—

Your disinterestedness in accepting the agency of the church, the self-denial involved in leaving your home and family for a period of at least fifteen months, the fatigue undergone in travelling many thousands of miles in visiting our scattered congregations, the tact and prudence displayed by you in the discharge of the duties of the agency, as well as your noble devotedness to these duties, your wise counsels

to office bearers, your eloquent and stirring appeals to congregations, the interesting and important information which your exhaustive and admirable report has put the church in possession of, and which will be for many a coming year a memorial of your labours, the thoughtful suggestions and recommendations therein contained for the better support of ministers, and the more efficient working of the missionary and other schemes of the church, together with your Christian generosity in declining to accept the salary to which you were so well entitled, in all which was unmistakably manifested your love to the church of your fathers and desire that this our branch of that venerable Church should take a place in this land worthy of her, have laid the Church under deep obligations to you. Desirous to give expression of their high sense of the invaluable services so cheerfully and ungrudgingly rendered by you to the church, the Synod at the last annual meeting appointed a special committee to obtain a fitting testimonial for presentation to you. That testimonial—consisting of this urn, this gold watch, and this Bible, it is now the pleasing duty of me (your late minister) as Moderator of this Synod, to present to you in the name of the Synod and to crave your acceptance of the same. The intrinsic value of the gift is small indeed when compared to the services rendered by you to the church, but as a memorial of our appreciation of those services, and of the splendid example which you have set to Ministers and people in having placed at our disposal your talents and your time, and which example it is to be fervently hoped some may be stirred to imitate, you will, I doubt not, highly prize.

Mr. Croil replied as follows:—Mr. Moderator, in accepting at the hands of the Synod this splendid testimonial, I feel the duty now devolving upon me—that of attempting to make a suitable reply—to be the most difficult I have ever undertaken. The event is so unprecedented in my history that I do not know how to approach it. Had it not been for the suggestion of some kind friends that a few eloquent flashes of silence would be the best speech I could make, I should have despaired altogether of being able to show my appreciation of your great kindness. At this moment I am inclined to sympathize with that old Scottish woman referred to by Dr. Macleod in India the other day, who overcome with gratitude, and feeling a big lump rising rapidly in her throat, exclaimed in the fulness of her heart "Let me alone, for I want 'tae greet!" The address, sir, you have now made in name of the Synod is one of which any man might be proud to be the recipient, and with that alone I should feel amply compensated for any services I may have rendered to the church. I am not like some men who profess to be altogether indifferent to public opinion: I like to stand well with my fellow-men: nor am I insensible to the fact that the full cup is proverbially hard to bear, and the great danger to be apprehended from my present position is that I may be exalted above measure. As it was customary in celebrating the triumphs of Roman generals for a slave to stand close behind the hero of the day, whose office it was to whisper in his ear at each out-

burst of applause,—“Remember thou art a man,” so, I have great need to be reminded not to think of myself more highly than I ought to think. I may not disparage the work of the Agency. I believe it to have been an important work, one which we hope by the blessing of the Almighty may not have been altogether in vain, but this I must say, that it is a work for which on many occasions I was made to feel keenly my great insufficiency; and I thank the ministers and all the other office bearers of the Church for the encouragement and co-operation I received at their hands in prosecuting it. Perhaps I should not allude to the relinquishment of stipulated salary, but the reference that has been made to it, may justify a word of explanation. When my work was done I set myself deliberately to balance accounts with the time that had been thus occupied. On the one side I conjured up all the pains and penalties I had endured, and found they could be contained in a nut shell. On the other, the advantages accruing to myself seemed to exceed my powers of computation. Into these fifteen months I felt as though there had been compressed a long curriculum of study at a very excellent school. I have made the acquaintance of all the ministers of the Church, a class of men to whom I had been accustomed from childhood to look up with respect. I had learned more of the resources and capabilities of this great and rapidly growing colony than in all the six and twenty years I had lived in Canada. These reasons enabled me very easily to come to decide this matter, and the more I think of it altogether apart from your costly gifts, the more I feel thankful that I was led to that resolution. Although it may not be in my power to carry out the work of the agency to the extent originally contemplated, I shall continue to further the interests of the church in so far as in me lies. The temporalities' board have honoured me with the appointment of secretary—treasurer to the board. This will bring me into frequent communication with you all, and the experience I have had during the past year is such that I shall never have the slightest delicacy in appealing to our people for the sinews of war with which to carry on the work of the church. Mr. Moderator, I accept with deepest gratitude this testimonial. I assure you the proceedings of this evening shall never be forgotten by me. These gifts will be handed down from one generation to another, and those who come after us will have no need to ask, what mean ye by these. They will speak for themselves, and will be regarded with honest pride and satisfaction as long as there is a Croil in Canada. Finally, let me express the hope that in all our endeavours, whether as ministers, elders, or managers, we may ever be found animated by one earnest desire to promote the interests of true religion throughout this wide Dominion, that we may be loyal and true to the good old Kirk of Scotland, and at the same time absolutely free from that narrow minded sectarian bigotry that would say to a fellow Christian, “stand by, for I am holier than thou.” While we love the Church of Scotland much, may we love the Church of Christ more, not forgetting the words of the poet:—

Empires may fall, and sects and states.

But Truth's imperishable gates defy each hostile
shock.

The Church of Christ shall never fall,
Stroug stands its blood cemented wall,
Tis founded on a rock

The urn, which was manufactured in Montreal, weighs between 90 and 100 oz., and is a magnificent piece of workmanship. The presentation also consisted of a beautiful English gold watch, and a large family Bible splendidly bound.

The Moderator: I am reminded that this vase is intended for Mrs. Croil, whose self-denial was as great as yours in being so long separated from you. That self-denial may be imitated by the ladies of our church, whose husbands may take a leaf out of your book.

HYMNS.

The report of the committee appointed to prepare a collection of hymns, was read by Mr. Nicol.

Moved by Mr. Morris, seconded by Mr. Campbell (Montreal,) that the Synod receive the report of the committee; thank the committee for their diligence; adopt the recommendation contained in the report, and commend the subject of the introduction of hymns as well as psalms to the attention of the ministers and sessions of our congregations.

Mr. Campbell: A reference has been made in the report to which the attention of this Synod has not been sufficiently directed, viz., the musical aspect. It is said that we have no music for those new hymns. I hold that this is one reason why we should adopt such hymns, that we may be able to sing in our churches some of the noblest music that has been composed, which we are now debarred from using. It should be a recommendation for the use of these hymns that we would then be able to bring into the service of the church this sublime music. I am persuaded that until the clergymen who are the parties responsible for the right conduct of the psalmody of the church take an interest in teaching their congregations, the musical part of our service will not be improved: for I hold that the rule of the Church of Scotland which throws the regulation of this matter to the minister and session is founded upon the Jewish economy, and is the right one. I believe that if it were possible for the minister to be the leader of the Psalmody, it would be the most proper and decent thing. But that is impracticable not only from the fact that some are *timmer-tuned*, but also because we have too much labour devolving upon us already. But all of musical abilities should endeavour to incite their congregations. It is only when the minister is enthusiastic on the subject, whether he sings or not, and endeavours to enforce the importance of music upon the people, that congregations will give this subject the attention it demands. I think I am right in saying that it is when ministers are thus enthusiastic on the subject that the people will come up to the standard. I have no objection to instrumental music at all. I have no objection to it on principle. I hope I shall not be thought to reflect upon any one when I say that it seems to me that there is a microscopical sort of conscience which objects to it on principle. I am not so sure, however,

as to its expediency. It is not by such means the Church's prestige is to be restored, and if the money invested in obtaining and using instruments were employed in maintaining teachers to train our people to sing, higher results would be obtained. I am persuaded of this that if our ministers were enthusiastic on the subject of cultivating vocal music, we would not be under the necessity of introducing instrumental music. Although I am speaking, who should not speak such things, I would invite you to go to St. Gabriel's Church, Montreal, and you will find that every one in that church sings, and they sing together, they sing in concert. They understand what they are doing, because I never allow them to lose sight of the fact that the service of song is one in which they should take an intelligent interest. I have great pleasure in seconding the motion.

Dr. Jenkins: I do not know why this church should not chant. I hope that there will be no expression of opinion on the part of the Synod against chanting.

Dr. Cook: Perhaps the Synod may remember the words of Dr. Cumming, that we in our metrical psalms make God's words give way to man's music, whereas man's music should give way to God's words. I see no objection to chanting, only that it is difficult for a congregation to do it well.

Mr. McDonnell (Peterboro): I hope the word chant will be kept in the motion. If the conscience which objects to instrumental music is microscopic, must not that conscience be infinitely more microscopic which objects to chanting? The only difference that I can see between chanting and singing is this, that, in chanting several syllables are sung to one note, whereas in ordinary singing only one syllable is sung to each musical note. I think it is one of the advantages of the hymn book that has been mentioned by the convener as being in use among Presbyterians in England, and in Australia, that, besides providing a tune for each psalm, there is also provided on the same page a chant. This book is in use in Australia, which may be regarded as a sister church of our own. While the committee, as a committee, have not recommended that the Synod should adopt that book, it does heartily approve of our introducing it into our congregations for various reasons. One reason why we should adopt this hymn book is the desirability of preserving uniformity, if possible, in the matter of singing. It has been departed from in the States and in the Church of Scotland. It would be very desirable that every church which has sprung from the Church of Scotland should retain that pleasing uniformity in the service of praise. In the Church of England, while they have their liturgy of prayer, there is a wide latitude in reference to the service of praise. It is desirable that in Canada and the United States the same hymn book should be adopted. When we cannot obtain the best conceivable, we should accept the best attainable. Some of us think that the present rugged version of our Psalms might be improved and rendered more poetic; but it would probably be a mistake to try to make any change at present. The book of which I am speaking retains the Scotch metrical version of the psalms. Some may think

that the number of hymns is too large; but it ought to be kept in mind that no small collection has ever succeeded. It is an offence to those who use a hymn book to find some of their favourite hymns left out: moreover, there would be diversity of opinion even though the number of hymns should be limited to twenty-five. It seems desirable, therefore, that individuals should waive their preferences in order to secure a book that will meet with general acceptance. If we adopt this book, we shall secure the introduction of most of our paraphrases. The arrangement is this:—The psalms come first and the paraphrases are mixed up with the hymns. The paraphrases are very free renderings of passages of Scripture and ought to be classed with hymns. On these grounds I think that the Synod should consider the propriety of adopting the hymn book referred to by the convener.

Dr. Cook: I agree very much with what has been said by Mr. Macdonnell with the exception of one point, and that is, in reference to the Psalms. I have read many versions of the Psalms, but I have never seen any to be preferred to our own. The defect of this book referred to is its departure from the simplicity of our version; there are too many words for the meaning conveyed. It is the concentration of the Psalms that renders them beautiful, and for my own part I cannot conceive the possibility of improving those passages that are sung in our churches. Dr. Cook here recited two or three beautiful passages from the authorised metrical version. I defy all the poets that ever were born to improve these. (Great laughter.) I am not speaking without authority. The general assembly of the Church of Scotland consulted Sir Walter Scott upon the subject, and he advised them "Never give up your version of the Psalms; it is the best." I would never give them up for the best hymns that have been written; although the Christian religion is not represented objectively in the Psalms, yet they represent the subjective aspect of religion. Those who do most feel the truths of the Gospel as taught in the New Testament will find them best expressed in the Psalms.

Mr. Gordon (of Dorchester): I would like to know whether the recommendations are practicable. I find there is a recommendation to select a hundred from the book already printed. I think from what Mr. Macdonnell has said that the publication of only a few hymns would make the book unpopular with our people, because many of the favourite hymns would be left out. We should adopt some other hymn book already in use by some other body. There is another recommendation, viz., to introduce this book into our Sabbath Schools. I do not think this practicable. We have already many hymn books suitable for Sabbath Schools, containing music also, at a very low price, and I think it is a pity we should adopt recommendations which are impracticable. I would like to see our church go forward in the right direction; but we must take care not to move too fast. Among Presbyterians there are prejudices in regard to this question of hymnology which we should respect.

Mr. Croil: The only objection I would have to the report is that it does not go far enough.

It only enjoins Ministers to endeavour to improve Psalms in our churches; we are depriving our people of the great privileges of singing the finest hymns in the English language. Where shall we find such a hymn as "Abide with me, &c," "Nearer, my God, to Thee," "Rock of Ages"; is there a hymn like that "Sun of my Soul, my Saviour dear"? We may name twenty or thirty hymns which any person capable of judging would say that we deprive our people of a great privilege by neglecting to introduce. I would like the Synod to express its opinion that it is desirable to introduce a hymn book into our churches.

Mr. Davidson (of North Williamsburg): As far as I know our people don't want such a hymn book.

Mr. Croil: Those congregations that don't want to use hymns need not do so. I think we should authorise our congregations to use the book already spoken of as in use by the English Presbyterian Church and the Presbyterian Church of Australia.

Dr. Cook: I doubt the propriety of publishing a great many hymns. The Minister has the choice of the hymns in conducting the service; if he has good taste it would be all very well, but I do not trust the taste of some of our Ministers. I think it desirable you should have the very best hymns, so that Ministers cannot go wrong in their choice. If five or six of our paraphrases were struck out, there are no hymns superior to them. They are really admirable; and it often strikes me that hymnology has taken no notice of that collection. I am in favour of hymns but not of a very large number. If the committee could get fifty of the very best, the people would become attached to them.

The report was adopted.

REPORT OF THE SCHOLARSHIP AND BURSARY SCHEME.

This was read by principal Snodgrass. It was moved by Mr. Bell, (Clifton,) seconded by Mr. Croil, and unanimously agreed, that the Synod receive the report; acknowledge with gratitude the increased liberality of congregations in behalf of the Scholarship and Bursary fund, and especially the instances of munificent contributions by individual Christians which have occurred during the past year; reappoint the committee, and record the hope that the claims of this important scheme may continue to receive the support to which it is entitled.

Mr Bell referred briefly to the two sources of contributions to this scheme mentioned in the report, and said he thought it desirable to interest our Sabbath School in the matter, not only as far as the subject of giving for the support of deserving young men, but also to turn their attention to the duty of devoting themselves to the Gospel Ministry.

Mr Croil seconded the motion.

Dr. Jenkins: I think there is a possibility of overdoing the matter in our Sabbath Schools. It is enough for them to aid in the Indian Orphanage Scheme. What have the children to do with educating our young men for the Ministry? Very little. But if you go before the

wealthy men of our church and induce them and prevail upon them to give their abundance for the foundation of scholarships, you will not fail to have a sufficient number of valuable scholarships. This is the plan that has been followed in Europe ever since the reformation if not before. You should guard against introducing too many schemes into the church.

Dr. Cook: I think it is a great evil to have too many schemes. Our congregation gives a hundred dollars to the Bursary schemes and this is given to a student in Morrin College.

Mr Morris: I quite agree with Dr. Cook. We should not come before our people too often to ask them for aid in supporting too many schemes. We have four schemes already, and if there were a missionary association in every one of our congregations, we would have ample funds for all missionary purposes. The pride of this church from a missionary aspect is the children of our church.

Mr Macdonnell (of Peterboro): I beg to submit that we should reconsider this subject of scholarships altogether. I am told by one of the Professors of Queen's College that there are more Bursaries than there are Students. Instead, therefore, of giving a number of small Bursaries, give one of a hundred pounds and make it subject to this condition, that the student holding it should go to Scotland for a year. Even if he should go to Germany, it might be no harm. We hear an outcry about the want of money, but we want men more than money, and we ought therefore, to give our students every opportunity of obtaining a wider and profounder culture than it is possible to obtain within the limits of the city of Kingston. Would it not be a great advantage to our young men to listen to such preachers as Dr. Caird and Dr. Macleod? Would not our ministers be better fitted to grapple with recent speculations in theology if they were brought in contact with the most distinguished men in the Scottish or German Universities? Besides, apart from the theological training, there is an enlargement of mind which accrues to every thoughtful man from foreign travel. There is a dread of Germanism. It is apprehended that if a young man goes to Germany, he will come back with his head full of heretical notions; but there is Germanism in Scotland as well as in Germany, and it is to be met with even in Canada. Are we really to believe, that after our young men have been trained for years under a faithful Gospel Ministry, they are to have all their deepest convictions uprooted by six or twelve months' study in a German University?

Mr Mullan (Spencerville): It is men we want more than means. We want men both for the home and foreign field, and if we have the men we will support them. Our congregation did not contribute to this scheme either last year or this, just for the reason that there were more scholarships or bursaries than students.

Principal Snodgrass: There is a misapprehension in regard to the number of scholarships. It is not the fact that the number of Scholarships is greater than the number of students.

Mr Mullan: I was astonished to hear Mr Macdonnell speak as he did. He seemed to

think that unless we went to study in a German or Scotch University we must be dunces. I will stand up for my Alma Mater. I think that our ministers who have studied altogether in Queen's College, and who have never seen Germany or Scotland, are just as effective and useful preachers as if they went there and gave their attention to German philosophy and criticism, a great deal of which is nonsense. I am amazed that the minister of Peterboro, who owes so much to Queen's College, should speak so disparagingly of his Alma Mater.

Dr. Williamson also contradicted the statement that the number of bursaries was greater than the number of students. He said that the whole amount contributed by congregations is not more, sometimes it is a little less, than \$406. He would be very willing to follow the suggestion of Mr Macdonnell, but we have no money; we have meritorious young men whose claims call loudly upon us for aid in their efforts to carry on their studies. Let any generous friend of the church put us in possession of adequate funds and we have no objection whatever that our students should attend a year at one of the Universities at home. But our circumstances at present preclude our sending them. But he did not think that foreign universities could claim all the credit for Mr. Macdonnell's culture and ability to take so useful a part in the work of the Church.

Principal Srodgrass stated that one condition of holding the Ross scholarship is that the student should spend one year in a University in Scotland. Also the holder of the Leitch scholarship is bound to attend one session at a Scottish University. He referred to the advantage already reaped by several students who had held bursaries and scholarships during their University course in Queen's College, and who had attended one or more sessions at a Scotch University.

FRATERNAL GREETING WITH THE WESLEYAN METHODIST CONFERENCE.

Mr Morris, M. P. : There is a matter of considerable importance from a national standpoint, and a religious stand point too, which I am going to bring before the notice of this Synod. I would have hesitated as an elder of this court to introduce this subject, were it not that I have consulted some of the oldest members of the Synod. There is meeting in this city, the Conference of another religious body, and any one who goes there will be impressed with the great work they are doing. It would be a graceful act on our part to extend to them the hand of friendship, and say to them, The land is wide enough for both of us: you go to the right and we will go to the left: and that, however we differ, we will together labour to lay broad and deep the foundations of our new nationality. I move that a deputation be appointed, consisting of Dr. Cook, Dr. Urquhart, Messrs. Kenneth McLennan, Alexander Morris and James Croil, to visit that body, tender to them our fraternal greeting, and wish them God speed in the great work of evangelizing this land, in which is common with us, they are engaged.

Dr. Urquhart seconded the motion, which was unanimously agreed to, and said—I have sat with great pleasure in this Synod since it com-

menced its discussions: I have seldom sat in a Synod with more pleasure, and the subject that is now brought before us is deeply interesting to myself. I rise with great apprehension lest I should trample upon the feelings of any member of this court. The older I grow the less confidence I have in ecclesiastical unions, but the more confidence I have in Christian unity. It is plain we cannot make Presbyterians Methodists or Methodists Presbyterians. This is not necessary; we are all needful in order to accomplish the work which God has sent us to do in this land. The body now sitting in this city is a body among which we are all living, and it is my strong conviction that the more we act in harmony with them in the great work in which they are engaged, the more will our own souls be benefitted and God's glory be advanced.

The Synod adjourned until the following morning.

KINGSTON, June 6, 1868.

The Clerk read a very interesting communication, of date April 27, from the Rev. Thomas Somerville, M.A., minister of the Church of Scotland at Victoria, Vancouver island, which gave full and detailed information in regard to the several mission fields in British Columbia, and suggested the advisability of this Church engaging in missionary enterprise in that colony. There was also read a letter from the Rev. Dr. Mathieson to the same effect, regarding the same place. (On motion, it was resolved to refer these communications to the Committee on Foreign Missions to report.)

The Rev. Duncan Anderson, M.A., and Rev. Joseph Evans, M.A., were re-elected Governors of Morrin College. The Synod having called for the annual report of the Governors of Morrin College, the Principal made a verbal statement.

AFTERNOON SEDERUNT.

The Committee which reported on the temporalities of the Church brought in three suggestions, which they ask the Synod to keep before them for the next year, so as to be able to pronounce upon them at next meeting, there being no need for departing from the present arrangement until that period, as the Board saw their way to pay all ministers the present allowance on 1st July and 1st January next.

1st. To preserve the present mode of administration, giving each minister \$200, the congregation contributing \$50: in order to which missionary societies to be formed in each congregation, adopting the schedule system, the Board to supply the schedules.

The committee were confident that if all the ministers and sessions entered heartily into this plan the whole sum of from \$4000 to \$6000 annually could be raised.

2d. As the first alternative, if the above named plan failed, to empower the Temporalities Board to discriminate in the distribution of the funds at their disposal, making the fund in short a Mission fund, the object of which would be to implement the salaries of ministers of weak congregations.

3rd. As a second alternative, they recommended that an equal division be made in future,

after vested rights and privileges are secured, between all ministers, missionaries and licentiates, actively engaged in the work of the Church. They regarded this plan with less favour than the preceding, as not so well suited to the genius of the country, and as more likely to let the fund run down until division would show only a nominal quotient to each recipient.

The report led to a lengthened discussion on motion of Judge Logie to adopt it, and was amended by striking out the 2nd and 3rd recommendations.

When the question was asked what was meant by "vested rights and privileges" in the report, Mr. Campbell, Montreal, stated that he understood by the phrase, the commuting ministers, and the privileged ones, to whom the Synod's faith was supposed to be pledged that they should receive \$400 annually, although he had doubts upon the latter question; but that none of those at present in receipt of \$150 annually could be regarded as enjoying vested rights which it was not in the power of the Synod to alter or take away.

Dr. Mathieson denied that the Synod had any such power.

Dr. Cook also held that the regulation guaranteeing \$200 to all non-privileged ministers was binding on the Synod, and that they consequently enjoyed vested rights, and that any such recommendation as the 2nd or 3rd in the Report could apply only to those to be settled in future.

Dr. Jenkins, as a member of the committee, did not understand it to apply to any ministers now settled at all, but he said he was present in the committee only a short time.

Mr. Croil and Mr. Morris coincided in these views.

Mr. Campbell continued, saying, he was rejoiced to see the apparent confidence of the Synod in the first of the three plans suggested. The committee wished it tried and had no special affection for either of the others, and would not weep over them if they were removed from the report. At the same time he wished the Synod to remember that unless all the ministers and sessions did their part, either one or other of the two last alternatives must come in time to be adopted by the Synod. It remained with the members to show by their deeds, what their words seemed to convey, that the sum could be raised annually from our congregations, requisite to keep the fund efficient upon its present basis. They must not expect that a few congregations were going to do it. He still adhered to his belief that it was in the power of the Synod to adopt the 2nd and 3rd recommendations as applicable to all the non-privileged ministers, but if the words of the report did not convey this meaning he was willing to abide by whatever it did mean. (The co-convener, Mr. Bain, was understood to say he coincided in the view just expressed as to the meaning of the report.) But if it was meant to apply to ministers yet to be settled, it was absurd, and would be wholly inoperative. Besides, he thought it was a cowardly thing for this Synod to do, to endeavour to legislate against the rights and privileges of those coming after them. Let them themselves show an example of gene-

rous wisdom, and not discriminate against those now about to be settled.

Mr. Morris, M.P., said that there was one part of the report very important—that which proposed to open the advantages of this fund to missionaries and licentiates. By this we should be enabled to meet the views of the Colonial Committee, as if the Colonial Committee gave half the salary needful, and the people one fourth, the balance might be obtained from the funds of the Board, and thus, while apparently we should be drawing more from the Board than we are at present doing, we should actually be drawing less, as the temptation to hasty settlements would then be taken away, and mission stations and missionaries would have a longer probation, much to the advantage of both, the Colonial Committee, according to their offer, actually bearing half the burden of sustaining such.

Principal Snodgrass said, he was very much in favour of retaining the second recommendation in the report. He was always of opinion that the Board should discriminate and that the fund should be looked upon as a missionary fund; and he thought he was entitled to make these remarks although his relation to the fund was now altered from what it once was. His late congregation had always given more to the fund than they had taken out of it. There was no reason in nature why, because one man was settled a few months before another, he should have money given him by the Board, but there was a reason for his receiving aid when he was sacrificing himself for the interests of the Church by remaining in some humble station or going to the new settlements of the country. And that it was in the power of the Church to discriminate, as had been stated by Mr. Campbell, was plain from the fact that the Synod had already changed the plan of administration. By a resolution of Synod the amount to be received from the Board by non-privileged ministers was reduced from £50 to £37.10 and thus did not look very like as if these ministers had vested rights. The power that could thus, virtually at least, reduce the amount, might reduce it still further, or withhold it altogether.

The report was adopted as amended.

The Rev. Daniel M. Gordon, B.D., Ottawa, was appointed to preach before the Synod on Sunday morning, and the Rev. Dr. Cook, Quebec, in the evening.

— EVENING SEDERUNT.

After the adjournment, Mr. Paton (St. Andrew's, Montreal) was heard on the question discussed in the afternoon, although it had been formally closed by the adoption of the report in consideration of the zealous and efficient part he had taken in raising the necessary funds last winter. He began by disclaiming any great share of credit for what St. Andrew's Church had done. Much, very much of the credit was due to the venerable senior minister of the congregation, Dr. Mathieson. Still he had done what he could because he sympathized strongly with the case. But he would like it to be known that one condition on which the

appeal had been so largely responded to by many, was that the case was a singular one, and that such an appeal could not be repeated. He wished it to be understood, and he thought he knew the temper of the people, that that congregation at least should not be expected to contribute \$2000 annually. He doubted if they could be got to give one quarter that sum. Upon the request of a member, he then detailed the means employed to obtain the money in December, through the agency of the young men.

Dr. Jenkins, Convener of the French mission Scheme, reported that the scheme was in a hopeful condition, centering in Mr. Charles A. Doudiet, now studying in Queen's College. He had laboured as a Catechist during last summer, and preached as often during the winter as his College duties admitted, with a very considerable degree of success, in stirring up such of the population of the city as he had access to. The names of the Rev. R. Campbell and Alex. McPherson were added to the committee.

The adoption of the report was moved by Dr. Barclay, seconded by Rev. J. B. Muir, which was carried.

A letter was read from the Secretary of the Colonial Committee of the Church of Scotland, intimating that the committee, in consideration of the loss which the funds of the Synod has sustained, has appropriated £100 sterling in aid of the Temporalities Fund.

Rev. Mr. Burnet, seconded by Rev. J. B. Muir, moved the thanks of the Synod to the Parent Church for the kind national sympathy displayed, not so much by the amount contributed as in the spirit which prompted the gift. Agreed unanimously.

QUEEN'S COLLEGE.

The report of Queen's College was next read by Principal Smedgrass, showing that the income from permanent funds had been reduced £1,064 by the failure of the Commercial Bank. But serious as this was for the future prospects of the College it was not so serious as the threatened withdrawal of the annual grant from the government of Canada. The number of students last session was 184, of whom only 12 were theological.

The learned Principal supported the claims of the College to continued aid from the legislature of Ontario in a calm but determined speech, calling upon the members of Synod to give the subject their earnest attention, and to use all legitimate influences to bear upon public sentiment so as to obtain justice for the institution. There was nothing for the College but to demand this, inasmuch as any attempt to sustain it in its present condition from the contributions of the people, over and above all the other schemes already in force, which the Synod has great difficulty in maintaining in an efficient state, must fail. Although the question was not brought before the people at the last general election, the government of Ontario took it upon them to assume that public opinion was against the continued support of what were called denominational colleges.

The Rev. J. B. Muir moved the adoption of the report, seconded by Mr. Dennistoun.

Mr. Muir (Galt) said it would be unfortunate if the people of Canada were left no choice but

to attend only one university in this country. He was of opinion that the present educational machinery of the Province will not be found too large for meeting the wants of a population that must constantly increase in numbers.

Mr. Dennistoun stated that he hoped the ministers and elders of the Church would be true to the traditions of the parent Church, which has always set a high value upon education, and would endeavour to maintain the University of Queen's College in its present state of efficiency. The ministers occupy positions of influence in the community, and the press is accessible to them, and it is hoped they will employ these for exerting a right public sentiment on this question.

Rev. R. Campbell said he hoped the Synod would give forth no uncertain sound upon the question, but that they would act in concert so as to secure, if possible, the just demands of Queen's College. We make no preposterous demands—we ask no favours, but only simple justice. If the ministers will only exert their influence, which they may legitimately use, without meddling in politics, it is exceedingly doubtful if any government will venture to inflict injustice upon such an institution as Queen's College.

Mr. Burnet (Hamilton) said as the hour was now late, and many members would no doubt wish to speak upon the question, and differences of opinion might be expressed, he would suggest that the debate be adjourned, which was agreed to.

The Synod adjourned until to-morrow at 9.30.

SATURDAY—MORNING SEDERUNT.

The Synod met and was constituted. Devotional exercises were conducted by the Rev. D. J. Macdonnell, B. D. (Peterboro.)

The Synod immediately adjourned in order to give an opportunity for the members to be present at the reception of the deputation by the Wesleyan Methodist Conference, now met in the Sydenham street church.

DEPUTATION TO THE CONFERENCE.

Dr. Taylor in introducing Dr. Cook said—It is seldom, Mr. President, that I have so great a privilege and so great an honour as that of introducing to you the Rev. Dr. Cook, the Convener of the deputation of the Church of Scotland, who has come on a visit of Christian courtesy and regard to this Conference. Dr. Cook then introduced the other members of the deputation.

Dr. Cook spoke as follows: Mr. President, we have been deputed by the Synod of the body which represents the Church of Scotland in this Province, and which is now assembled in this city for similar purposes with the Conference, to express their fraternal regard for the body over which you preside, and their high appreciation of the zealous and self-denying labours of your ministers in the cause of Christ. We have an organization in some respects different from yours. On some high matters of controversy, about which reason, with all the aid which Revelation gives, finds it difficult to come to a decision and in regard of which it would probably

be wiser that it should not attempt to decide at all, we have come to somewhat different conclusions from you. But we are far from limiting our Christian regard and sympathy to those who think exactly as we do. Perfect unanimity of sentiment cannot reasonably be expected on a subject like religion, which touches on all sides on mysteries beyond the power of the human understanding to solve or to explain the infinite variety which obtains in the constitution of men's minds, and in the training to which they are subjected, combine with the peculiar form in which Divine Revelation has been given to us to render such uniformity unattainable. Perhaps it is not even desirable, at all events it is not essential; and when men and churches are agreed on great points recognizing one Lord, one faith, one baptism, one God and Father of all, there is no reason why difference of opinion on minor matters should stay either the feeling or the expression of Christian esteem and love. We regard the founder of your body as a great instrument in God's hands for the revival of true religion, and its extension over the world. We reverence with you his personal devotedness. We admire the practical wisdom with which he was so largely gifted, and gladly acknowledge the services to Christianity and to mankind of the magnificent organization to which he gave rise. We cannot but acknowledge that your missionaries were the first to carry the gospel over the scattered settlements of this now great Province, and we have pleasure in testifying to the disposition to live in peace and harmony with other Christians, which has always been a characteristic of your body. With these feelings, it is I trust, in the spirit which our common Lord and Master enjoins, that we now bid you God speed, that in all your present deliberations you may be influenced by the wisdom which cometh down from above, and guided to such measures as shall best promote the great cause in which we are fellow labourers. I shall only add that it gives us peculiar pleasure to express these sentiments to so distinguished a person as yourself, and we trust and pray that you may long be spared to exercise the eminent gifts with which you are endowed, not only for the good of your own body but of the Church in general. (Loud and long continued applause.)

Dr. Urquhart (Cornwall) Mr. President and Christian Brethren. I need not say that we have not come here to enter into doubtful disputations. We come under the influence of a feeling of Christian sympathy with the whole church of Christ, especially with that part of it which is now before me. We are the offspring of an aged mother, but though aged, still healthy, active and vigorous. You are the offspring of a younger generation, yet you have grown until you have reached the stature of giants, you are doing a great work not only in this land but throughout the whole Christian world. I rejoice exceedingly at the successes which you have achieved and the prosperity you manifest, and I pray that the same spirit of unanimity and Christian friendliness which we feel to-day may continue to exist. We are the soldiers of one King, the servants of one Master, and we go forth to do His work under the protection of the shield of faith, bearing the sword of the spirit, and having our feet shod with the preparation

of the gospel of peace. We come to you now in the name of him who hath said, Believe in the name of the Lord Jesus Christ and love one another as He gave you commandment. It is only by cherishing this spirit that we can expect to prosper and enjoy the blessing of God. We are the depositors of the truth of God, and it is by going forth with that truth alone that we can expect to do His work aright. (Applause.)

Mr. Morris, M. P.—Mr. President, In coming before the Conference as a representative of the Laity of the Church of Scotland in Canada, I feel the responsibility and the embarrassment of the position in thus addressing so numerous and influential an assemblage of Christian Ministers. I need not go beyond that Conference to find evidence if I needed it, which, I do not of the work which, as Christian Pioneers and Christian Ministers, the church of John Wesley (whose name and character and influence are living now in this Dominion) has done and is now doing in British North America from farthest west to most distant east. But while Mr. President, recognizing this work, I think it right to say that there need be, nay, that there is not, any rivalry between the Church of Scotland in Canada and the Church of John Wesley, except the noble emulation of each doing the most good in the work of spreading religion throughout the land. And being a layman, I would venture to say in the presence of the venerable Ministers who accompany me, that they preach and glory in the same Gospel as the Wesleyan Church glory in and preach. The land is wide enough for all, and the deputation rejoice to-day to extend the right hand of fellowship to the Wesleyan Conference and ask them to go forth with the Church of Scotland and the sister Christian Churches to take possession of the land, that together there may be laid broad and deep the foundations in this Dominion of a great because a Christian nationality, long to continue to exist under the august and beneficent sway of the British Crown. (Applause.) It would not be becoming to occupy more of the time of the Conference, but I join in the expression of the gratification with which the Rev. Dr. Cook regards the presence of so eminent a Minister of the British Conference as you, Mr. President, and in doing so, I would say, that looking at the matter from a national standpoint, which I naturally do, there is a significance in the presence in Canada of Mr. Punshon, and in the recent visit to India of Dr. Norman Macleod. I think that now when aggression is threatened from a foreign soil, though it is satisfactory to know that the might and power of Britain would be exerted in our behalf, and the blood of her people would be shed, if need be, in our defence, yet it is also more cheering to know, that no matter in what outlying portion of the British possession the colonist may cast his lot, there he will be followed by such men as Macleod and Punshon as a practical expression of the warm outgush of the sympathy of the Christian heart of the British people. I have great pleasure, as a representative of the Laity of the Church of Scotland in Canada, to tender you our most hearty sympathy and earnest good will.

D. Ryerson was called upon by the President to move the following resolution: "That this

Conference has heard with great satisfaction and thankfulness the fraternal communications which have been made by the members of the Deputation from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. We assure the members of the deputation of our fellowship with the church which they represent as an elder branch of the glorious family of the reformation, as standing with us and other Evangelical Churches upon the foundation of the Apostles and Prophets, an open Bible our rule of faith, Jesus Christ our only Saviour, Mediator and Intercessor, and the Holy Spirit our Sanctifier. We devoutly wish God speed to our Presbyterian brethren in their works of faith and labours of love. I am sure, Mr President, I only express the feelings of the entire Conference, that I regard this expression of fraternal greeting by a deputation of the Presbyterian church with heartfelt pleasure. That pleasure has been very much awakened by the catholic, and eloquent, and fraternal and Christian manner by which these salutations have been addressed to us. I regard the circumstances of this day as a new epoch in the history of our country. While the foundations of our new nationality are laid upon the principles of Christianity, which are essential to our progress in the highest civilization, almost the only element required to lay the foundations broad and deep is the progress of that common Christian sentiment which we feel to-day. And when it goes forth to other parts of Christendom that these branches of the Christian church, which were separated can now unite in the same Christian rivalry, and can at the same time feel that they are fellow labourers together, I feel that the foundations will be laid so deep and broad as to secure the unity of true British freedom. I rejoice that the initiatory step has been taken of a branch of the Christian church which has always been distinguished for its faithful adherence to the truths of the Bible, and which has such a noble history; and I trust, we shall not be wanting to respond to these sentiments to act in accordance with this persuasion, and ever to recognize our Presbyterian brethren in every part of the country as members of the same family, as well as soldiers in the same army. (Loud applause.) I have great pleasure in moving this resolution. It was seconded by the ex-President of the Conference, and approved of by the whole Conference rising up.

Mr. Punshon then addressed the deputation. You have seen the heartiness with which this resolution has been adopted by the Conference. We have appointed some of the most venerable and eloquent of our body to reciprocate your kind feelings in the course of to-day, and I trust their visit to you may give you as great pleasure as yours has given to us. There devolves upon me a responsibility that is very great, and an honour that is very great also. I have long been in my own country a servant of the churches; I have preached in some of the churches of Scotland before now; I am on terms of friendship with some of the most distinguished representatives of that church. We should like to catch something of the inspiration that lingers in your ancient history. (Appl. &c.) We are young ourselves and have to make history.

(Loud applause.) In the mean time we are not insensible to the influence of the old story which has fired our fathers' hearts, and which has fired ours. If ever there were days when the spirit of John Knox required to be invoked it is now. We feel as we think of the glorious history of the church which you represent and of the noble martyrs from whom you lineally descended, there is from them an inspiration to the entire church. I have sat on your martyrs' graves. We may not have to pass through the martyrs' agonies, but we want the martyrs' hearth: we want to be enkindled into the same heroism and faith as distinguished the confessors of old. (Appl. &c.) We are prepared as the heart of one man to enter into a solemn league and covenant against all sin, and against the Man of sin. With the hearty solicitations of this Conference I bid you a respectful farewell. (Loud and long continued applause.)

DEPUTATION FROM THE WESLEYAN CONFERENCE TO THE SYNOD.

This deputation, consisting of Dr. Green, Dr. Taylor, Rev. Mr. Borland, and the Rev. Geo. Douglass, arrived at St. Andrews Church at 12 o'clock, and were led forward by the ex-Moderator, the Rev. Mr. McLennan (Whitby), and introduced by him to the Moderator.

Dr. Green then addressed the Synod thus: Mr. Moderator, and Christian Brethren—It affords me, sir, unmingled pleasure to be permitted to meet with you and this assembly on this occasion. It would afford me any amount of pleasure to meet with you and this venerable body of Christian Ministers and distinguished laymen under any circumstances, to witness the wisdom of your deliberations, the extent of your work and your zeal for the Lord. But, sir, that pleasure is very much heightened this morning from the fact that I have the pleasure and the honour, with the other members of the deputation, to meet you as representatives from the Conference of the Wesleyan Methodist Churches in Canada, to respond to the noble and Christian, the grand sentiments, that were presented to us by the excellent deputation—sentiments that must ever live in our recollection and excite our admiration, and for which we are devoutly thankful to Almighty God. We are sent here, sir, not upon any mission of disputation or of personal interest, but entertaining, as we do, a very high regard for the Church which you represent. We have been requested by our brethren to tender to you our kindest Christian regards, and our cordial Christian greetings as Christian ministers, and as members of a great evangelical church in this country. You are in our hearts to live and die with us. We rejoice in your success—we glory in your behalf. We are pleased to see that you are widening your fields and that God is lengthening your cords and strengthening your stakes. We have no jealousy. There is no rivalry here, but that which consists in provoking one another to love and to good works (applause), and the more honour God bestows upon you, the more happiness He will communicate to us. The more success He permits you to experience and enjoy in the field of your toil, the greater are the blessings that will accrue to our vast Dominion, and the more will the interests of morality and

religion be advanced in our new and rising country. It is true, as very properly stated by your deputation. in the eloquent remarks of Dr Cook, that we do not all maintain the same ideas on all subjects. Why should we? Is it desirable? Would better consequences result from our toil, were we all ranged under one banner, and all connected with one body? This is a subject I do not choose to enter upon on this occasion, but I have my own opinion, that in the present state of human society, in the present position in which God has placed us, we are doing more good separated than united. We have one cause, we belong to one family. We have one Lord, one faith, one baptism, one God and Father; and to us, sir, this is quite sufficient. Let me but meet the Christian minister who proclaims from his pulpit the total depravity of the human heart, salvation by faith, and by faith alone, the influence of God's Holy Spirit upon our nature, with the requirement of holy acts and holy lives and I give my right hand to that minister. It is not careful to know to what particular section of the Christian church a minister belongs, it is enough for me to know that he is a minister of my Master, and although he may cast out devils not with us, we rejoice in the good he accomplishes. You occupy one division in our Father's household, and we another, but the partition is very thin. (Laughter and applause.) But while we have all one Father, while we are all children of our Divine Redeemer, we cannot but rejoice in each other's success. I have looked with a great deal of pleasure on your success in this country and in other countries. You have a history of which we cannot boast, and we can never call up that history without gratitude to Almighty God. From a child I have been accustomed to read of the martyrs of Scotland, and those noble ones whose blood stained the heather of Scotia's hills, and I have thanked God that the blood of the martyrs has proved the seed of the church. I envy not the happiness of that man who can mention the name of your venerable founder, John Knox, without gratitude to the great Head of the church. Who can calculate the results to the church of God and especially to the Protestant religion, which flowed from that earnest prayer he offered up to heaven as he wept under the shadow of the trees with his head upon his hands and his hands upon the ground—"Lord, give me Scotland." And He did give Scotland to John Knox. I am glad that you are his successors. I am here not because of any particular qualifications which I possess, but because of the position I have occupied so many years, in connection with the Conference. I had the pleasure and the honour of being the President of the first Canadian Conference in 1824. We had then 30 ministers, I have lived to see them increased to between six and seven hundred. We had then 6,000 communicants, now we have 60,000. I am not anxious in reference to the distinctive features in your mode of carrying on Christ's work. We work under the same great Captain of our salvation. We, as the light infantry of the great army will join with you in the battle against the common foe, and we are sure God will lead us on to glorious victory. I recollect when I was a boy hearing an old and respected farmer in the west, who was being rallied on his church

memberships one day by an old German, saying, "We are both farmers; you load your wagon with wheat and go to the market by one road, and I go by a different road; but we are not asked when we get there by what way have you come, but have you brought good wheat?" And, sir, it will not be asked on the great day, "What road did you take in coming, to heaven? but did you come filled with the Holy Ghost? Are you the children of the Master, and did you honour God on earth? It is a glorious thought that Christian churches are coming nearer together in this stage of our country's history. Even a heathen poet has said—

"By mutual confidence and mutual aid,
Great deeds are done, and great discoveries
made.

The wise new prudence from the wise acquire,
And one brave hero fans another's fire."

Let us be tanned by the fire that you kindle; and we wish you success in the name of the Lord and pray the Lord to make you a thousand times as many more as you are. (Loud applause.)

Rev. Mr. Elliott said: Mr. Moderator and Christian Brethren—The scenes and circumstances of the present hour are of such a character that my too emotional nature utterly disqualifies me for an address. A member of your Synod said to me this morning, "Is not this a wonderful day?" I thought it was a wonderful day, when we had the privilege of receiving the deputation appointed by this venerable Synod. I am sure every heart was glad, and I am sure the expressions made of hearty affection and good will were sincere. I am glad we are not met here to settle strife, to adjust difficulties, or to bring long estranged friends together, but that we feel as we never felt before, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." (Applause.) I am glad to be permitted to use the word. You would think very little of me if I were ashamed to say that I am a Methodist Minister, but I appear before you as such, and I am glad you call me a brother minister. I shall not delay you this morning, your time must be precious, your work must be great, for you have done a great work in the past. We rejoice in your strength, in your maturity, in your wealth, your learning your stability. From the fact that you are not given to change it is evident that you are making progress, the strongest-minded Scotchman can agree to this without any reflection upon his character. I feel cause of thanksgiving that you on your part, as older than we are, have taken the initiative in the friendly greetings of to-day, and that we are placed under this beautiful obligation of waiting upon you. You are not sheep-stealers, sir, and I trust we never will be. (Great laughter.) It has been a feature of the practical character of Scotchmen to mind their own business. In some of the new settlements of Canada our Missionaries have been in advance of yours, and have endeavoured to preach the Gospel faithfully to the Presbyterians, and when your ministers have come into these fields, they have occupied a fraternal relation towards them. I trust we will ever be prepared to learn from your age and your experience, I rejoice in being permitted to mingle with you for a few moments, in the depth of

my heart, I would say to the Church of Scotland, "Peace be within thy walls, and prosperity within thy palaces?"

Rev. Mr. Borland was called upon to address the Synod but begged to be excused, because he feared that his too emotional nature would be overcome.

Dr. Taylor: Mr. Moderator and Christian Brethren, I have regarded myself for a number of years in my meanderings and wanderings over nearly three-fourths of the globe as a member, in the fullest sense of the word, of the great Evangelical alliance of the living God in the present age. It was my privilege to represent this colony at Berlin when the late King of Prussia invited the evangelical alliance to that city, and when we met for days in the Koenigs kirche or Royal Church, and exchange sentiment of Christian and brotherly love with the representatives of the Protestantism of the world. Voltaire, a hundred years before, the guest of Frederick, for the chair, the table and the bed which he used, are still shown there; he, sir, under royal auspices, wrote "it took twelve men to establish Christianity, and I will show that my one hand can put it down." Eleven hundred men, grasping one another's hands vowed never to rest until the last wave, and the last shadow, and the last stain of Voltaire, namely, German Rationalism should be blotted from the face of Europe and from the face of the globe. I have worshipped with Presbyterians on the slopes of Lebanon, in old Damascus, and at Constantinople, and I have gone into a field in Dr. Cumming's church, and communicated with them in the most solemn ordinance of the supper. I feel thoroughly at home here because it was in the old parish church in the south of Argyle, when we had a little smack of Moderatism, that the foundation was laid by the blessing of God, of all that I am, and all that I possess, of character, in the church of the living God, though my conversion to Christ was effected through the instrumentality of the church in which I am now a minister. I may well feel at home among you to-day. And when the disruption in the Church of Scotland took place in 1843, I read of the troubles of those days with as much attention as any Presbyterian Minister in this country. But although this took place in Scotland and in Canada, God has overruled it for good, and I do not despair of seeing the divided house one yet. We have come here to-day, and I can see a banner waving over the Kirk two thirds high, with the names of Calvin and Knox on one side: and on the banner of the Wesleyan Kirk, if I may so call it, I see the names of the Wesleys, and on the other—But I see another banner above them which spreads its beautiful folds in the breeze, and bears upon one side the inscription, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and on the other side the words, "That they all may be one." Wonderful passage! Shall this be fulfilled? It shall. "That they all may be one as Thou, Father, art in me, and I in Thee, that they also may be one in us." Why? "That the world may believe." We should work together in the cause of Christ. As the Highlanders say "Clannait: na'n Gaidheal an guailleibh a cheile." which means, 'Shoulder

to shoulder," or more correctly, 'Shoulder in shoulder,' we must fight the common fight.

If I see the signs of the times, if I see, sir, from Oxford, from the halls of that renowned University, such sentiments and principles disseminated as we have seen lately; if we see a mitred dignitary, come from South Africa who has found out there the inconsistencies and want of proof in the Sacred Record, then, sir, we will feel each other's shoulders and each others hearts. (Applause.) And our differences will all merge into the one cry "For God and the right"; and we shall prevail, "for the mouth of the Lord hath spoken it." As we move onward together, grasping the Bible together, let us unfold its pages which are bright with the heraldry of heaven. Let us blow this trumpet, which will sound the note of universal victory. The same mighty weapon with which the Monk of Wirttemberg established the Reformation, is still mighty for the pulling down of the strongholds of the rationalism of the present day. One word on the point on which your representative, Mr. Morris, dwell this morning, viz., laying the foundation of this Dominion. At a very interesting missionary meeting, the Rev. George Macdonald, our missionary in British Columbia, said to me—"I will take you, when you come to visit the missions of the Far West, over 1,000 miles, every square mile of which is as fit for cultivation at the best township in upper Canada. That mighty humbug (great laughter) and that overshadowing monopoly, the Hudson's Bay Company, tells us, that it is only fit for a hunting ground for the beaver, the musk, and the muskrat: but for 600 miles, he says, that you can perceive coal cropping out, affording facility for developing the resources of this vast country. We should all agitate, and continue to agitate, for a liberal and enlightened policy, to get this country into our hands, and then we shall go on with this mighty Dominion, laying its foundation deep and wide. The flag-staff of liberty never stands steady except upon the Rock of Ages, and when it spreads its folds to the breeze of Inspiration. Success to your efforts! May onward progress ever mark all our labours, and may we all meet in our Father's house where we shall worship together, for there is no temple there, but "the Lord God and the Lamb are the Temple thereof.

Principal Snodgrass: When asked a few moments ago to propose a resolution, I felt a constitutional diffidence reviving in me; but I hope that that diffidence is a virtue. It is an occasion so very important that it would not be decent if there were no other reasons to abstain from simply giving utterance to it. The representatives of the Wesleyan denomination and the representatives of the Church of Scotland entered very early upon the work of evangelization in this land. Not a few years before the beginning of the century they commenced their operations as missionary churches. They have toiled together in faith during all these long years, and they have lived together in peace. They have been doing the same work; they have been united as subjects of the same king, and as interested in the advancement of the same everlasting kingdom, but such kindly greetings as these have never taken place until to-day. There is a law which governs modes of

co-operation and the formation of friendships, and that law may have a Scotch and an English aspect. The Scotch view of it is this, that these modes of co-operation, and those friendships that are slowest in formation, are most enduring in their existence. Let us hope that this law will determine the issue of our present meeting. It has been said that there are points of difference between us. It is human that these differences should exist, but I hold that it is not wise either to conceal them, or to dwell upon them, either in thought or controversy, because among other reasons the points of agreement are far more numerous and important, and we cannot afford to sink the one and take our stand upon the other. We are animated, I trust, by the same spirit. We have one faith, one Lord, one baptism. Is there not unity enough in all this to sustain us in our life-long course; and to animate us in our several spheres of labour in order that we may discharge our work with fidelity? These points of difference to which I have referred do not bulk out in larger proportions in the spiritual vision than many external points of difference in different objects bulk out before the bodily vision. The kilted Highlander is not the less brave for his kilt, and the Royal Hussar not the less brave because he is a horseman, yet the horseman and the member of the infantry regiment unite together in accomplishing the same glorious feats, in carrying out the work of freedom, of progress and intelligence. And because it happens that we differ on a few points of secondary importance, shall we refuse to call ourselves brothers, and refuse, time and again, hereafter to have the same Christian enjoyment as we have on this occasion. I must not detain this meeting. The proceedings have already occupied a considerable time. I can only in a word—the words of this resolution—endeavour to realize along with you the sentiments which they express that the hour is coming when we think of the rapidity of time, may we not say—the hour now is when the Presbyterian must let go his garment of Presbyterianism, and the Wesleyan and the Episcopalian let go their denominational costumes, and when only the pure unspotted robe of the Redeemer's righteousness shall avail us. Let us, therefore, be faithful. As in the human body the remotest members unite together in carrying on one system of physical operation, and in obeying one system of physical and spiritual law: yet the eye not being able to say to the ear I have no need of thee: so in the great spiritual body of which Christ is the Head, the Presbyterian cannot say to the Wesleyan, "Stand off, I have no need of thee." There is a work for each and for all: it is a pity that the labourers are so few, for the fields are waving which present even in our day a dividing line between the award that awaits the faithful and the unfaithful amongst us—faithful in going forward and gathering fruits, or unfaithful in allowing them to fall to the ground. (Loud applause.)

Principal Snodgrass moved the following resolution:—"That this Synod have received with great satisfaction the report of their deputation to the Wesleyan Methodist Conference, at present in session in this city, intimating the kind and cordial reception given to them, and they have great pleasure in extending a hearty wel-

come to the deputation that is now present from the Conference to reciprocate our fraternal greetings." This Synod recognizes in the ministers of the Wesleyan Church, a body of men among the earliest missionaries of the Cross in this land, and who in the face of many hardships and privations have carried the gospel to its remotest settlements who have been eminently devoted to the work of winning souls to Christ; who have been marked by a spirit of peace and unity toward the members of other religious denominations; and whose labours in season and out of season have tended greatly to the spread of true religion, to the promotion of loyalty and order, and to the cultivation of that righteousness which alone exalteth a nation. It is the fervent desire of this Synod that in the prosecution of their Christian labours in this land, the ministers of that church may be abundantly encouraged and prospered with the Divine blessing in the future as they have been in the past.

Mr. Bell seconded the resolution.

Mr. Dobie: As Moderator of this Synod, it gives me infinite pleasure to present to you the resolution which you have heard read, to receive and welcome you as the deputation from the Wesleyan Conference at present in session in this city, whose individual names are well known in every part of the land. We recognize in you the children of one who did a noble work in his day in England; and we pray that you and your brethren may be animated by a spirit like his. We congratulate you on your large church membership, and the Christian liberality displayed by your people, on an efficient organization, on the zeal and devotedness of your ministers to the work by labours in Canada and in heathen lands, and also on the success which has attended their ministrations. As has been well said by the Principal of Queen's College, there is work enough for all of us to do, room enough in the land, and space enough in this our young Dominion for all of us. Our language to you would therefore be that of Abraham to Lot—"Is not the whole, and before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right; then I will go to the left." (Applause.) We are labouring in our own way, according to our ability towards supplying the mean of grace to our people wherever they are scattered; and as a branch of the Christian Church in the land, we are engaged in rendering to the legislators of these Provinces all the assistance in our power to the discharge of their duties as governors. In this work of ministering to our people, and in educating the youth of the land, we are assured that you, while we are thus engaged, are faithfully labouring to do the same work; and we give you the right hand of welcome, and in behalf of this Synod I bid you God-speed in this work.

Dr. Cook then gave out the 133rd Psalm, which was heartily sung by the large assembly. The Moderator then pronounced the benediction.

SATURDAY.—EVENING SEDERUNT.

COLLEGE QUESTION

The adjourned debate on the College question was resumed Mr Gordon (Ramsay) asking wha

loss was to be sustained annually owing to the failure of the Commercial Bank.

Principal Snodgrass said \$1,064.

Mr McKay said, that as an old alumnus of Queen's College, and one who had all along taken an interest in its fortunes, he would like to say a word or two on the subject under discussion. He thought that even if the Government of Ontario did withdraw the annual grant of \$5000, surely the church could sustain the College still. If not both the church and the college deserve to go down. When he was in Nova Scotia, although the church was weak there, as compared to the church in those Upper Provinces, they raised for endowing a chair in Dalhousie College the sum of £5,000, and many ministers, although not so well-off as the ministers of this church, gave as much as £15 or £20 for the purpose, and surely there was wealth enough in our church to get on without the aid of government. He did not like the idea of going to any government begging for assistance, but especially to one whose Premier was of the Romish faith, because he would be sure to see that for one favour given to the Protestant three would be given to his co-religionists, and he (Mr McKay) was not prepared to go the length of endowing what he conceived to be error, even to secure a grant in aid of the college.

Mr Paton (Montreal) suggested that a committee should be appointed to watch over the interests of the College, and to use such means as they should think requisite for spreading information upon the question, and bringing influence to bear upon the legislature.

Dr Cook said, it seemed to him that the College interests were being attended to in a very judicious and satisfactory manner. Mr Paton's suggestion was a very good one. A committee of Synod might prepare a concise and clear statement of the claims of the College on the government, and send it in the form of a circular to each member of Parliament. This statement should state first, the general principles on which government aid might reasonably be expected, and secondly, the special claims for such aid, founded on the Act of 1853. In respect of the first part, it might be urged, that when any body in the Province, subscribers largely for the establishment of an institution for superior education, there was in public policy, a claim for aid and encouragement, to what was so manifestly fitted to advance the public interest. It might also be urged that if superior education is to be general, it should not be confined to one collegiate institution. As it is said in a late able work on academical education, instruction must be carried to the people, not the people to it. In respect of the latter point, it was to be remembered, that by the Act of 1853, such portion of the large grant for University education in Upper Canada as remained after necessities of University College, were supplied, was expressly destined to the use of other collegiate institutions. It was true that an extravagant use has been made of the public funds, the object appearing to have been not so much to provide suitably for University College, as to spend the money and prevent any portion of it being applied to the benefit of other Colleges. Still some portion of that fund must yet be available and ought to be applied

to the purpose specified expressly in the Statute. It should not be an obstacle to Queen's College receiving from this fund, if affiliation should be required to the University of Toronto. He had always approved of such affiliation. He saw no evil but good in the multiplication of Colleges, but great evil in the multiplication of Universities. The power of deciding who are to receive degrees in arts should belong exclusively to the University of Toronto, each college being fairly represented in that body, and aid being given to each college in some fair proportion to what its friends and supporters have done for it and to its public usefulness. Mr McKay's plan of supporting the college could not be carried out, we had so many claims to make on the liberality of the people that it would be quite impossible to raise the necessary sum by collections and subscriptions. Perhaps a few very wealthy individuals might do as had been done in the case of the Free Church College in the Scotland. Twenty persons subscribed each £100 no doubt there were members of our church who could do the same, if so disposed. He had not been satisfied of late with the management of affairs in Queen's College, (but this remark does not apply to the administration of Principal Snodgrass, or to the time of Professor McKerras,) and he was decidedly of opinion that the method of electing lay members of the Board of Trustees was most objectionable, and that it would be well to have it altered. But he did not cease to take a deep interest in the prosperity of Queen's College of which he was one of the founders, for whose interests he had twice visited Scotland and in which he had in a time of difficulty left his charge to officiate as Principal and Professor of Divinity. He would and only one thing. If it were possible to obtain a certain sum, from any public source, that would be greatly more satisfactory than an annual grant about which there would be incessant wrangling, and on the continuance of which it would not be safe to count. Some such sum, he thought, could be obtained now about as easily as a grant of a year. It was not desirable either for church or college to be often knocking at the doors of government and petitioning for public money.

Dr Williamson said, that even if the Church were able and willing to sustain the college in its present state of efficiency, the Legislature had no right to expect, much less ask them to do it.

Dr Snodgrass said he wished to express his gratitude to Dr Cook for the admirable speech which he had delivered, and he hoped and believed it will bear fruit, as his opinion could not be without weight on the public mind on this very important question.

The Synod adjourned to meet on Monday morning at 10.45.

Kingston, June 8, 1868.

The Synod was constituted at 10 a.m., devotional exercises being conducted by Rev. Mr. Sym.

The application of Mr. Geo. A. Yemans, licentiate of U. S. Presbyterian Church of the United States, seeking admission into this Church, was referred on motion of Dr. Cook to the Exa-

mining Committee, to be dealt with according to the laws of the Church.

Mr. Bain, Perth, submitted the report of the Committee for supplying the means of grace to the Ottawa lumbermen. They recommended that two missionaries be employed under the sanction of the Synod, and that they participate in the benefits of the Temporalities' Board.

Mr. Mullan, who visited the shanties as a deputation from the Ottawa Presbytery to the lumbering districts of Gilmour and Company, was asked to make a statement. He said the firm very kindly placed a horse and cutter at their disposal. They travelled 300 miles and visited far shanties. They were well received. Great attention was paid to the addresses made by Mr. Sieveright and himself by the men. They found about 40 Protestants in all, and the four tracts and "British Workmen" they brought with them were greedily devoured. He moved the adoption of the Report, which motion was seconded by Rev. Mr. Cameron, Beachburgh, and was carried.

Principal Snougrass reported on behalf of the Committee on the Act about the examination of students and candidates for the Ministry. They had adopted a few of the alterations suggested by Presbyteries.

The Rev. Geo. Bell reported on behalf of the committee on church polity. They again submitted Books II. and III. which were presented last year but not read, and now Book IV. for the first time.

KINGSTON, June 8, 1863.

Devotional exercises were conducted this morning by the Rev. Mr. Sym.

The greater part of the forenoon and afternoon sederunts was spent in revising the First Book of Polity. No material alteration was made on the printed draft, except admitting ordained assistants to ministers who are also successors, to be members of Presbytery and Synod, whilst their relation to the session remains unaltered. This was found to be a necessary departure from the practice in the church at home, inasmuch as assistants here have otherwise a different position to that they have in Scotland, being, in most cases virtually, the ministers of the charges, doing the work and receiving the remuneration of the ministers, and therefore truly representing the congregations, and *holding the sinews of war*. And the violation of Presbyterian purity is more apparent than real, because it is only large and wealthy congregations that can ever have both a minister and an assistant, so that if members are to be the basis of representation, they have a right to *two* representatives as surely as some congregations have to one. Another great advantage of this departure from the practice of the church at home was felt, and that was, that this charge would take away the occasion for the fathers of the church giving up their position as members of the courts. Some very valuable counsellors have been lost to the church because they saw it needful to resign their position, otherwise their congregations could not command, as assistants and successors, men of the right stamp to be merely underlings, without the right to a voice in Presbytery and Synod.

EVENING SEDERUNT.

RECEPTION OF THE DEPUTATION FROM THE LOWER PROVINCES.

The Rev. C. M. Grant, B.D., Halifax, and Rev. Mr. Fraser, Cape Breton, minister of the Synod of Nova Scotia, having arrived on Saturday, after Rev. Mr. Pollock had been received as a deputation from that Synod, it was resolved that the first thing to be done, this evening, should be to hear them.

Mr. Grant was first introduced. After explaining that he appeared not as a regularly appointed delegate, but simply as one who availed himself of the opportunity afforded by a trip to the Upper Provinces to be present, and expressing the pleasure he had in meeting so many brethren, Mr. Grant continued, "It would be most unnatural did not the most friendly relationship exist between us, being, as we are, brethren not only in a common belief in the great doctrines of our faith, but also in common traditions, and attachment to that Church which we delight to regard as "one of the fairest daughters of the Reformation"—We are allied by hallowed ties, and whether these are to be made closer or not for the future, we know that in the past they have been to us the occasion for support and encouragement. Therefore it has been that we of the Lower Provinces have always been delighted to welcome your delegations, and trust again this year to welcome another. I think, sir, that we cannot be too mindful of the fact that we are no longer Synods situated in distinct colonies with distinct and often conflicting interests, but situated in parts of one Dominion, bound together by political ties and common interests. This I conceive to have an important bearing on the future that lies before us as a branch of the great Presbyterian family. We must remember that if we are true to the great principles of Presbyterianism, and not to a mere Church of Scotlandism—of Christianity and not sectarianism, we have a work before us a church of the country, and not an alien church living in the land yet not of the land. Sir, I yield to none in enthusiasm to the Church of Scotland, she has the whole loyalty of my heart. But I do not forget that I am a Canadian, and that the ideal after which I ought to work is that of a Canadian Presbyterian Church, one which is not merely an exotic, but which takes its shape from, and is modified by, our peculiar circumstances and conditions. We are no longer living a life only as the old country lived her life in times gone by, but we are trying to live a life of our own, and the church that would take a hold on the people of the country must be one having its roots not in the past of another country, no matter how dear to our remembrances, but in the present of our own, and adapted not to conditions which have passed away, or exist only across the Atlantic, but to the conditions of our present life and civilization, our eyes must be turned not so much to the past in Scotland as to the present and future in Canada. We must rise to our position and legislate and combine according to the facts and exigencies of our situation, and not restrict and alienate ourselves according to the demands of our prejudices. If a union of our Synods will enable us to rise to

a more worthy position, or put us in the way of rising to it, then let it come. I think we are all ready to extend the right hand to you, if you are ready to extend it to us. We have the materials for a grand Presbyterian Church of the Dominion. Our Dominion is safe, notwithstanding local animosities and jealousies. I feared for it till within the last few days. But since I left Nova Scotia I have seen enough to dispel fears. I had feared, for we of the Lower Provinces I knew to be jealous, and you of the Upper Provinces I had been given to understand were Yankeeish. But after passing through some of the neighbouring States, and crossing the Niagara, my fears vanished. Canadian air killed them. I breathed a new atmosphere. I encountered a new and entirely different type of thought. I met men who gauged American life, and dispassionately and rationally told me they preferred another ideal. I found as great a difference as I would expect to find in passing across the channel from Dover to Calais, or across the Rhine from France to Germany. I could not help feeling that the people were not—and were not intended to be—one, but two, and that two they would remain, the “manifest destiny” theory to the contrary, notwithstanding; each has its own thought to work out, and each is bent on working it out. This I found to be intelligently comprehended and expressed by every man I met in the hotels, every driver of the coaches, every farmer, mechanic or merchant I met in the Railway cars, and I took opportunity of the freedom enjoyed by a stranger and a traveller to enter into conversation with all and sundry. Such being our requirements as a church, and such the prospects of our political situation, what remains for us as true *churchmen* and not bigots, as Christians and rational men and not as mere sectarians? We must become a church, not merely so many congregational units, as we have too much been—and above all we must become a *Canadian church*, adapted to, and taking hold of, Canadian men.”

The Moderator asked Mr. Pollock again to address the Synod, as the excitement of Saturday forenoon had not given him a chance for a fair hearing at that time. Mr. Pollock said he had little to add to what he had said on former occasions when addressing the Synod on the subject of ecclesiastical relations, which should subsist between the Lower and Upper Provinces. But he must acknowledge that the conviction had been gaining ground in his mind ever since he entered this court, that a general assembly of all the churches connected with the Church of Scotland in the provinces was not so impracticable, as he was free to confess he had previously thought; and he would return to Nova Scotia prepared to advocate this proposition. He also took this opportunity of returning thanks to the Synod for their attention to him and his fellow delegates, and for their kindness in past years in securing such able and eloquent representatives as Doctor Mathieson, Doctor Snodgrass, and Messrs Mackie and McLennan. He hoped these kindly greetings would be continued, and that they should have the pleasure of listening to such men as Dr. Cook and Mr. Croil.

The Rev. Mr. FRASER said that he was doubt-

ly a wayfarer and could scarcely be said to have the right to represent even himself as Mr. Grant had done. However, he was much gratified with what he had seen and heard since coming to Kingston, and he trusted this church would go on and prosper, and that the bonds which bind us together would ever grow closer and stronger.

Dr. Cook said he was sure the Synod listened with a great deal of pleasure to the addresses now delivered, which were characterized by much wisdom, ability and eloquence. He could not forbear rising to say that he most cordially responded to the sentiments which had fallen from Mr. Grant. He was perfectly of opinion that there should be only one Presbyterian Church in these Provinces. He did not think that a general assembly would be a practicable thing if it were to be composed of only the Church of Scotland elements in these Provinces. There would not be materials enough for forming a representative body, and every man would represent only himself—all would be leaders and there would be no followers. Besides he liked the term *Synod*, because it was an ecclesiastico-historical term, which General Assembly was not, notwithstanding its use by the Church of Scotland. But if all the Presbyterians of these Provinces were united, then we should have the materials for a representative body, and be felt called upon as often as he appeared before this synod to reiterate his conviction that it is the height of folly for us to remain separate, if a fair union with the Canada Presbyterian Church could be brought about. And he was fully of opinion that there could be little difficulty experienced in bringing it about. (He was here interrupted by Mr. Gordon of Ramsay, rising and asking the Moderator whether Dr. Cook was in order, as there was no motion before the House. The Moderator stated there was no motion before the House. Dr. Cook said, “perhaps I shall conclude with one—at all events my remarks seemed called forth by the manly and eloquent speech of Mr. Grant.” The Synod agreed that Dr. Cook should be allowed to proceed.) He added that from conversation he had held with many influential ministers of the other church, he had no fears that in case of a union we should be asked to do or say anything that would compromise the Church of Scotland. We should be allowed to hold her in the highest veneration, and the fullest communion with her would be one of the things laid down as a basis. Unless that were granted there would be an end of all negotiations. He for one would never advance a step unless this were conceded. But he had no fears on that head or any other head. As the separation in this country was always to be looked upon as a needless calamity, everything that could be done should be done to rectify it.

The Rev. Mr. McLENNAN, eloquently moved the thanks of the Synod to the deputation in an animated and eloquent address, in which he reviewed the past relations subsisting between the Synod of the Lower Provinces and this Synod, recounting the agreeable remembrances the Synod had of the visits of Drs. Henderson, McGillivray, Donald, Murray, and others in by-gone years, and referring in complimentary

terms to the good service rendered at the present meeting, particularly by Mr. Pollock, whom he characterized as a sage in counsel. He urged, that, whilst not prepared as yet to go so far as Dr. Cook, we should endeavour to extend our influence and power for good, and seek to convert an alliance with the Synods of the Lower Provinces, between which and us there is the most cordial amity and good feeling. He moved that a committee should be formed for this purpose.

The Rev. Mr. CAMPBELL asked leave to second the motion, because he thought it only a fitting thing that as two of the fathers of the church had spoken in response to the greeting of the Delegates of the Lower Provinces, and especially to that of the *Father* of the Church of Nova Scotia, as Mr. Pollock had styled himself, *young Canada*, whom he took it upon him to represent, should also be heard in response to the admirable address we had had from *Young Nova Scotia*, in the persons of Messrs. Grant and Fraser. A previous speaker had said that it was characteristic of the young that they had great capacity for adaption. He begged to add that they had great capacity for hope and idealism, and he would not conceal, as he had never done, that he cherished it as a fond dream (whether it was ever to be realized or not he could not say) that the Presbyterians of the Dominion should one day be one in organization as they already are in all respects except in feeling. If this should be accomplished we might expect to exercise a mighty power for good in the growth of this young country, as we should certainly be equal to any other Protestant community in wealth, numbers, and influence. He hoped to see this accomplished under the tendencies of the age, which were plainly in that direction, and through the cultivation in all hands of that charity which "beareth all things, hopeth all things, endureth all things." Yet whilst he indulged in this fond dream, out of deference to those in this church who did not hold as yet what he considered sufficiently advanced views on this subject, he was unwilling to press these views, for we must exercise charity towards those that are *within* as well as towards those that are *without*, and he would leave to the ameliorating influences of time and frequent intercourse to accomplish that which he did not think it in the power of a Synod at present to do. He was rejoiced to hear one of the ministers of Halifax say, that he was agreeably surprised to find that we had a distinct nationality of our own here, and that we were in no danger of ever becoming American, and he hoped that many more men of influence from the Lower Provinces, men with unprejudiced minds, would visit our country. If they should, he felt sure that the reluctance the majority in Nova Scotia felt to being united with us would soon pass away, and should become one inspirit as we were now one in name. If the proposed union between this Synod and that of the Lower Provinces would help to cement this political union, then he would go heartily for it. But he believed it would do more than this. This instalment of union would bring enlargement and liberality of union and feeling with it, which must culminate ultimately in that higher ideal union which he

thought they should all seek sooner or later to attain.

Principal SNODGRASS said, before the motion passed he craved permission to say a few words. He hoped these pleasant fraternal greetings would lead to some permanent and tangible good, and he wished Dr. Cook could be prevailed upon to visit the Lower Provinces, and he might speak on Union or any other question he chose—they would, he felt sure, be glad to hear him. He might say that with other speakers he entertained the expectation, though not perhaps so ardently as some of them, that the whole Presbyterian population of the Dominion of Canada should yet become one. He felt he was a union-man to this extent. But whatever might come of this larger union, to him it seemed perfectly feasible that the more limited union with those who are separated from us by only material boundaries, and by no sentiments or feelings at all, may be speedily realized.

The committee was then appointed, Dr. Mathieson, convener, Dr. Jenkins, vice-convener.

June 9th.

After devotional exercises, a large amount of routine business, receiving of reports of minor committees, was got through with, the only question of general moment was the discussion of the report of the committee on the Widow's Fund, the consideration of which had been delayed until Dr. Mathieson, who was suffering from temporary illness, should appear in his seat.

The Synod after discussion refused their sanction to the suggestion of the general committee, reiterated by the Synod's special committee, that a fine, amounting to a forfeiture of one-fourth the amount forwarded by congregations, should be imposed upon such congregations as did not forward their collections at the time named by the Synod. But although the members were not prepared to go so far, it is evident from the discussion that some remedial agency will be employed ere long if congregations still continue remiss.

In regard to the recommendation of the special committee, that if consistent with the principles upon which the fund was administered, Mrs McLaurin, who from the fact of her husband's decease before the formation of the fund, has no legal claim upon it, should nevertheless be allowed to participate in some measure in its benefits, Dr. Mathieson explained that he saw a way in which he thought some measure of relief might be granted her without infringing upon the regulations of the board or the rights of others. The report was then agreed to.

The Synod came to a close at half past ten p.m., by a long and elaborate address by the moderator, in which he complimented the Synod upon the manner in which the business had been conducted, reviewed the points discussed and the conclusions arrived at—and finally closed with some suggestions for the better carrying out the principles of the Gospel in the ministry of the word, pointing to some things which are capable, in his opinion, of improvement in the conduct of public worship.

THE PRESBYTERY OF COBOURG, AND
REV. W. J. MCKENZIE.

From the Cobourg World.

At the meeting of the Presbytery, held on Tuesday the 5th, May, the following paper was laid on the table by Mr. McKenzie, and read:—
To the Rev. the Moderator and Members of the Presbytery of Cobourg of the Canada Presbyterian Church.—

I beg leave to resign the pastoral charge of the congregations of Baltimore and Cold Springs, and my connection with this church.

It is with sincere sorrow that I feel constrained to separate myself thus from two congregations, with whom I have lived so long and so happily up the present moment in Christian fellowship; and to sever myself from brethren in the ministry of the Canada Presbyterian Church, among whom I number some of my most esteemed friends, and whose friendship I still fondly hope to enjoy.

This very solemn step I now take, not because there is any want of harmony between my own views and those of the Canada Presbyterian Church, in reference to what we term "the doctrines of faith and salvation": but chiefly because I am now convinced that the Canada Presbyterian Church ignores, both in theory and practice, certain great scriptural principles which should be fully recognized and acted on, in the worship of God and in the government of the Church.

(Signed,) W. J. MCKENZIE.

This paper was considered; and Mr. McKenzie read for more than an hour an elaborate and carefully prepared statement of his views, discussing the great principles to which reference is made in the above paper. The gist of Mr. McKenzie's statement seemed to be, that we are told in Scripture of *Relative Holiness*, which attaches to persons, places, things, and times, when dedicated to God; that this holiness depends upon the act of consecration or dedication; has degrees; may be temporary or permanent; that persons and things once dedicated cannot be alienated without guilt, though they may be redeemed, or used for secular purposes in cases of extreme necessity; that churches are temples or holy places, and their furniture, particularly the table on which the bread and wine in the Lord's Supper are placed, is holy, and that to use them for secular purposes is sinful; that the Canada Presbyterian Church ignores this doctrine, and that Dr. Candlish in particular, and Presbyterians generally, assert that we have no longer under the New Testament dispensation a temple, priesthood or sacrifices, in the proper sense of these words.

Lengthened conference was held with Mr. McKenzie as to the application of the principles; and his answers were to the following effect. I take exception to the clause in the appendix to the directory for the public worship of God. "As no place is capable of any holiness, under any pretence, of whatsoever dedication or consecration." A man who is dedicated to the ministry would be guilty of sacrilege in robbing God of his services, unless through necessity. *The laying on of the hands* of the Presbytery constitutes a man a minister. When the laying

on of hands is not practised, I do not consider a man a minister. Between the publication of the First and Second books of Discipline, the laying on of hands was not practised; and it is questionable whether, as Presbyters, the men ordained *during that time* had afterwards the right to lay on hands, not having been themselves ordained. I decline to say whether I consider the ordination of ministers of the Canada Presbyterian Church valid. I administered the ordinance of Baptism on last Lord's day. None but a minister duly ordained has a right to do so. I desire it to be noted, however, that there are ordinations that may be considered regular, and others that are irregular, and that such irregular ordinations may be considered in a sense valid. I cannot find the class of men, commonly called Elders in the Reformed Churches, either in the New Testament, or in the Church History until about the 16th century; and inasmuch as they are ordained without imposition of hands, they are not holy persons. If such men are ordained by the laying on of hands, I consider them to be ordained persons in the same sense to ministers, and to be bound like ministers as devote themselves exclusively to God's service. I consider it a desecration for men who are not set apart by the laying on of the hands of the Presbytery, to occupy the pulpit in the house of God as preachers of the gospel. I consider a regular ordination to be an ordination by a man who has received authority from his predecessor to ordain. I do not consider the statement in the Basis of Union, Section V. viz., "the official equality of Presbyters without any officers in the church superior to the said Presbyters, is founded on and agreeable to the Word of God," to be right. I do not think that any such equality is found in the Word of God. The apostles have successors in the Church, not as apostles, but as rulers in the church and over other Presbyters, and with the exclusive right of ordination. Baptism is properly dispensed when it is dispensed by one who has authority to do it. In baptism, a change takes place in the child, viz., that of relative holiness. As to other points, I hold the doctrine of the Westminster standards concerning Baptism. I am not aware that there is a departure in my mind from the doctrine of the Lord's Supper, as laid down in the Confession of Faith. But I think our church is wrong in denying the Lord's Supper to poor, sick, bed-ridden members of the Church, who are unable to get to the public administration of the Sacrament. I brought the minister of another church to administer the communion to a dying woman, who was a member of this church. I consider it not consistent with my vow at ordination "to endeavour, directly or indirectly, to subvert the practice of this church," but I consider it a *laudable inconsistency*. In answer to the question, does Mr. McKenzie consider that the following statement of the Confession, XXI. 6., "Written prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed." is consistent with the views expressed by him of *degrees of holiness*? he replied. If the Jews might expect more especially to meet with God in His temple where the ordinances were dispensed,

then we might expect to meet with God, more especially where the New Testament ordinances are now dispensed. I consider that under the Christian dispensation, places of worship are symbolical of Christ's dwelling, with the Church on earth."

A small committee then conferred with Mr. McKenzie, with the view of ascertaining whether anything could be done to bring his views into harmony with the standard of the Church, with the following result:

"The Committee beg to report, that in conference with Mr. McKenzie, in which they were met by him in a brotherly spirit, they find, that there are other things connected with the worship, such as, the want of forms of prayer for various occasions; in which he regards the practice of this church as unsatisfactory; that he has read, conscientiously and prayerfully, works on both sides of all the various questions involved, and examined the teachings of scripture on the subject; that his mind is now made up so far, that with his convictions as to what constitutes a valid ministry, and particularly as regards a higher grade in the Christian ministry than presbyters, he cannot regard his ordination as regular, or remain any longer in connection with this church. With sincere sorrow, the committee cannot but recommend that the case be brought to an issue without further dealings with Mr. McKenzie.

(Signed)

JOHN LAING, Convener."

This report having been received, the following decision was unanimously given:

"The Presbytery, having fully considered the paper laid before them by Mr. McKenzie, and his statements in explanation, also the report of the Committee appointed to deal with him, find,—

1. That the opinions which Mr. McKenzie has expressed regarding the existence of an order in the ministry of the Christian church superior to that of Presbyters, to whom belongs exclusively the function of ordaining: regarding scriptural authority for any ordination of other church governors than ministers of the word, commonly called Elders; and regarding the irregularity of the ordination practised in this church; are not in accordance with the standards of the Canada Presbyterian Church.

2. That the conduct of Mr. McKenzie, in taking the minister of another denomination to administer the communion to a member of this church when sick, is inconsistent with the obligations under which ministers of this church come at their ordination, and is censurable.

"Being satisfied that Mr. McKenzie holds these convictions, and acted in the manner above indicated conscientiously, and after careful examination, resolve:

"1. To accept the resignation tendered by Mr. McKenzie, of the charge of Baltimore and Cold Springs, and of his connection with this church.

"2. To declare him no longer a minister of this church.

"3. To appoint——to preach at Baltimore and Cold Springs next Lord's day, and to declare the pulpit vacant.

"4. The Presbytery resolve to record their esteem and regard for Mr. McKenzie, on account

of the many estimable qualities which he possesses, and their sincere sorrow at the dissolution of a connection with this presbytery and church, which has continued with unbroken harmony for the long period of eighteen years. The blank was filled up with the name of Rev. John Laing, and when the Moderator intimated the decision to Mr. McKenzie, in feeling, kind and suitable terms, Mr. McKenzie expressed his concurrence in a spirit of Christian kindness.

It is only just to add that we have been informed that when the above resignation took place, Mr. Kenzie had not made formal application to any other church. He seems to have acted throughout from a sense of duty, and we cannot believe he has been actuated by any mercenary or worldly motives in taking his present course.

We cannot, however, doubt that, as he considers himself consecrated to God for life, he will seek admission into another church; and in his own expressed opinion of prelatic ordination, we see no Protestant Church, but the Church of England, or the Protestant Episcopal Church of the United States, which will meet his view. We may just add that the Roman Catholic Church denies the unbroken succession of these churches, inasmuch as they have never been able to show that the bishops ordaining at the time of the Reformation received authority from any prelate in apostolic succession to ordain. It remains to be seen whether Mr. McKenzie can establish to his satisfaction that the Bishops of the Reformation period were ordained as bishops by a Roman Catholic prelate, and by him *authorized to ordain others*. If he can satisfy himself of this, he may consistently feel secure in his ministerial office from such ordination; but what consolation he can derive from his all-essential authority is another question. We say this in no offensive spirit; for Mr. McKenzie we entertain a very high esteem, and sincerely regret the prospect of meeting less frequently with him, separated as he will be from the Presbyterian community.

ST. GABRIEL CHURCH, MONTREAL.—A meeting of the Young Men's Christian Association of this church was held on the 9th ult, Mr. Douglas B. ymner in the chair, to hear a lecture from Dr. Bell of the Montreal General Hospital. After preliminary exercises the lecturer commenced by stating what a pleasing recreation it afforded, to turn occasionally from the routine and cases of business, to examine the works of nature, to see them displayed as indubitable evidences of benevolent design, whether we explore with the telescope the regions of space, or descend with the aid of the microscope into a world of atomic forms, which would otherwise have been quite unknown to us, and especially pleasant to do so at this season of the year in Canada, when something whether in the spring weather itself or in our physical conditions, makes us more open to pleasurable emotions from the sights and sounds of nature. The lecturer then conducted his hearers down through the descending scale of the animal and vegetable creation until they arrived at the tribes of one-celled organisms, from which several were selected for descrip-

tion as to their structure and habits, in which design or adaptation of means to ends are so often displayed.

The present structure and conditions of the crust of the earth and distribution of elements on its surface were then referred to as affording many evidences of benevolent design. The comfort and luxuries which we now enjoy from the vast store houses of fuel laid up in the coal and oil bearing rocks, were portrayed in a very striking manner.

The Doctor then went on to state that among the objects of natural history around us the most striking evidences of design are not always to be met in those most difficult of access, but more commonly in familiar objects and every day occurrences, which were passed by unexamined for the old reason that they are common. In illustration of what may be learned from a common object of the organic world, the one to be found on every meadow and roadside was taken, the dandelion. Its structure from the tips of its roots to the tops of its seed vessels, and its habits from the time of the planting of the seed, till the plant came to perfection and sent hundreds of new seeds floating on their little parachutes to form new colonies in regions far away.

At the conclusion of the lecture the Rev. Mr. Pollock of New Glasgow, Nova Scotia, made a few remarks to the meeting; the precentor Mr. Robinson, and choir sung several anthems in the admirable style for which St. Gabriel Church is noted.

GRIFFINTOWN, MONTREAL.—This interesting mission station, which has been under the pastoral superintendence of the Rev. W. M. Black, has now every prospect of being placed in a more advantageous position. Ground has been acquired for a site in a very excellent situation, and the committee are taking active steps to obtain subscriptions for the building of a church, in which they have been tolerably successful, a considerable sum being now in hand after the cost of the site has been paid. The present intention is to lay the foundation and build up the lower courses this year, and then cover them up till the spring, when the work will be resumed and completed as early as possible. It is desirable that the adherents of our church at Montreal, should give as liberally as possible toward this object.

LANARK.—The congregation of St. Andrew's Church, Lanark, hearing that their minister, the Rev. Mr. Wilson, had obtained leave of the Presbytery to travel for a few weeks for the benefit of his health, presented him in a very handsome manner, with a purse of the needful in the shape of a satchel, well filled with dollars. Considering the many calls made on them during the last year, this movement is very creditable to the donors. They meet all their obligations punctually and have done this over and above. It must be very gratifying to the minister to find such a healthful, generous spirit abroad among the members of his charge. We respectfully recommend other congregations to go and do likewise.—*Perth Express*.

PRESENTATION.—On Monday evening the 15th ult., the congregation of St. Andrew's Church,

Fergus, presented A. D. Fordyce, Esq., with a handsome gold hunting cased watch and gold guard chain, as a testimony of their high appreciation of his long-continued efficient and faithful services as an Elder and Manager of the Church. As a member of society, few gentlemen enjoy the respect and esteem of the entire community to an equal extent with the worthy recipient of the above mentioned handsome present; whilst in the church to which he belongs, Mr. Fordyce has for a great number of years been one of the most reliable pillars. Any good cause, whether it was to further education, promote the interests of Christianity, or assist the poor and needy, always found in Mr. F. a warm and hearty supporter. An appropriate address accompanied the presentation, which was gratuitously engrossed by the Village Clerk, Mr. Wm. Ross, in a style highly creditable to that gentleman as a penman.

IN MEMORIAM.

Reverend WILLIAM HENDERSON, D.D., peacefully breathed his last on Saturday night, 6th ulto, after a brief illness. For a period of twenty-four years, he was Pastor of Saint James Church, Newcastle, N. B., and by his consistent walk, kind and gentle manners, faithful visitation of the sick, and gentlemanly and unassuming deportment, won a place in the affections of the people which death alone can efface. His loss is, and will be, keenly and generally felt. Possessed of a truly philanthropic heart, he took an active part in every institution which had for its object the welfare of his fellow men, and with the young and rising generation was a great favourite, at whose friendly gatherings his genial smile and happy countenance were often to be seen, and his voice heard uttering words of encouragement and advice. The Church has lost a faithful teacher, our community a sterling member, and all a true and sincere friend. We can say with all truthfulness, he died without an enemy, and was enabled, with child-like trust and confidence, to resign all into the hands of his Heavenly Father and meet death with a smile. He could truly say with the Apostle Paul—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

A Sunday or two before his death, he preached in Saint Andrew's Church, Chatham, and there was a circumstance connected with the service which we cannot pass over, and which really seemed prophetic. The Paraphrase given out at the close commences with the following lines—

"You now must hear my voice no more:
My Father calls me home."

How few, perhaps, at the time would place any particular stress upon these words, yet how forcibly they return to the mind when the lips which uttered them are cold and silent in death.

The departed gentleman was born in Aberdeen, Scotland, on the 18th of August, 1805, and entered King's College, in that city, in his thirteenth year, from whence he graduated

about four years after; and on completion of his Theological Course, went to Colchester, England, where he remained about eight years, acting as Classical Teacher in an Academy.—He then returned to his home in Aberdeen, and was licensed to preach, continuing there eight years. He was ordained in Union Church, Aberdeen, and a short time after accepted a call to Salisbury, Westmoreland County, in the year 1841, and remained there two or three years. In 1844 he received and accepted a call to supply the place of the Rev. James Senter, in St. James' Church, Newcastle, to which Charge he was inducted in March of the same year, and where he remained until his death. We deeply sympathize with his bereaved family, and trust that He who ruleth all things well, will supply them with the needed consolation in this their hour of deep affliction. His remains were interred in the burial ground of St. James' Church, followed to the grave by a large concourse of people (some of whom were from Kent, and the Counties of Gloucester and Restigouche,) who endeavoured thus to show their respect for one who, in his life time, commanded the respect of all. During the funeral all places of business were closed.

At a late meeting of the congregation of St. James' Church, Charlottetown, Hon. Colonel Gray on behalf of the congregation, presented their pastor, the Rev. Thomas Duncan, with a purse containing £100, accompanied with a complimentary address. The *Patriot* says the young men and women of his congregation intend to present him with a purse previous to his departure. This, with \$100 additional stipend, is creditable to both pastor and people.

HOME MISSION FUND.

L'Original, per Rev. George D. Ferguson.....\$25 00
 JAMES CROLL,
Secretary.

Morrisburgh, 18th May, 1868.

FRENCH MISSION FUND.

Toronto, per Rev. John Barclay.....	\$12
Wolf Island, per Rev. G. Porteous.....	8 00
Chatham, per Rev. J. Rannie.....	12 00
Bayfield, per Rev. H. Gibson.....	4 00
Lanark, per Rev. J. Wilson.....	9 10
Westminster, per Rev. J. McEwan.....	3 00
	\$48 16

ARCH. FERGUSON,

Treasurer.

Montreal, 22nd June, 1868.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Ross, \$15.52, West Meath, \$16.25, Gobden Station, \$2.50, per the Rev. H. Cameron.....	\$34 57
Arnprior, per the Rev. P. Lindsay.....	12 00
Clark, " J. S. Mullan.....	4 00
Smith's Falls, " S. Mylne.....	10 00
Chatham, " J. Rannie.....	12 00
Wolf Island, " G. Porteous.....	12 00
Bayfield, " H. Gibson.....	12 00
Searboro', " J. Bain.....	18 00
Goderich, " D. Camelon.....	30 00
Simcoe, " W. M. Livingston.....	12 00
Melbourne, " J. McCaul.....	12 00
	\$168 57

ARCH. FERGUSON,

Treasurer.

Montreal, 22nd June, 1868.

SYNOD'S SCHOLARSHIP AND BURSARY FUND.

Brockville, per Rev. McGillivray.....	\$11 00
Vaughan, " W. Aitken.....	5 00
Galt, " J. B. Muir.....	10 00
Portsmouth, " Prof. Mowatt.....	40 00
Pakenham, " A. Mann.....	3 00
L'Original and Hawkesbury, per Rev. G. D. Ferguson.....	6 00
Westminster, per Rev. J. McEwan.....	7 00
	\$82 00

JOHN PATON,

Treasurer.

Kingston, Ontario, 16th June, 1868.

TEMPORALITIES FUND.

Cash and authorized deductions for Contingent Fund from 25th July, 1867, to 5th May, 1868, including the result of the Special Appeal.

PRESBYTERY OF QUEBEC.

	Cash.	Synodical deduction.	Total.
Quebec..... per Dr. Cook.....	\$327 00		\$327 00
Valcartier..... " Mr. Shanks.....	55 00		55 00
Point Levi..... " ".....			
Leeds and Inverness..... " Mr. Forbes.....	11 50	25 00	36 50
Three Rivers..... " Mr. McLaren.....	19 00	25 00	44 00
Sherbrooke..... " Mr. Evans.....		25 00	25 00
Melbourne..... " Mr. McCaul.....	60 00	25 00	85 00
			\$581 50

PRESBYTERY OF MONTREAL.

St. Andrew's, Montreal..... per Mr. Paton.....	\$1813 79 }		
Misses Neil MacIntosh..... " Mr. Black.....	143 00 }		\$1956 79
Georgetown..... " Dr. Muir.....	73 00		73 00
Lachine..... " Mr. Simpson.....	33 50		33 50
Huntingdon..... " Mr. Wallace.....	56 75		56 75
Bethbridge..... " ".....			
Beauharnois..... " Mr. Sym.....	22 00		22 00
Hemmingford..... " Mr. Patterson.....	10 00	25 00	35 00
Perth..... " Mr. Masson.....	26 75	25 00	51 75

Ormstown.....	‘ Mr. Clark	50 00	25 00	75 00
St. Paul's, Montreal.....	“ Dr. Jenkins.....	950 00		950 00
St. Matthew's, Montreal.....	“ Mr. Fraser.....	22 00	25 00	47 00
Chatham and Grenville.....	“ Mr. Cushing.....	57 30	25 00	82 00
Dundee.....	“ Mr. Ross.....	20 00	25 00	45 00
Elgin.....	“ Mr. Cochrane.....	17 25	25 00	42 25
St. Gabriel's, Montreal.....	“ Mr. Darling.....	130 00	25 00	155 00
Laprairie.....	“ Mr. Barr.....	39 20	3 80	43 00
St. Louis de Gonzague.....	(Vacant)			
Griffintown Mission, Montreal... “	Mr. Black	20 00		20 00
Donation from Rev. James T. Paul.....		19 00		19 00
St. Paul's Sabbath School.....	per Mr. Black.....	10 00		10 00

PRESBYTERY OF GLENGARY.

\$3717 34

Cornwall.....	per Dr. Urquhart.....	\$125 00		\$125 00
Lancaster.....	“ Mr. Macpherson.....	50 00		50 00
Osnabruck.....	“ Mr. Dobie	52 70		52 70
Williamstown.....	“ Mr. Watson.....	89 65	25 00	114 65
Williamsburgh.....	“ John Davidson.....	100 00		100 00
Plantagenet.....				
Martintown.....	“ Mr. Mair		25 00	25 00
Finch.....	“ Mr. Lamont.....	21 00	25 00	46 00
Matilda.....	“ Mr. Lochhead.....	14 00	25 00	39 00
Lochiel.....	“ Mr. McKay.....		2 88	2 88

PRESBYTERY OF TORONTO.

\$555 23

King.....	per Mr. Tawse.....	\$ 13 10		\$ 13 10
Toronto.....	“ Dr. Barclay.....	441 50		441 50
Thorah.....	“ Mr. Watson.....	60 00		60 00
Uxbridge.....	“ Mr. Cleland.....	25 00		25 00
Newmarket.....	“ Mr. Brown.....	34 00		34 00
Scarboro'.....	“ Mr. Bain.....	155 00		155 00
Markham.....	“ Mr. Barker.....	5 75	25 00	30 75
Gwillimbury and Innisfil.....	“ Mr. McKee.....	83 20		83 20
Orangeville.....	“ Mr. McKay.....	35 00		35 00
West King.....	“ Mr. Carmichael.....	40 00	25 00	65 00
Whitby.....	“ Mr. McLennan.....	65 00		65 00
Pickering.....	“ Mr. Ross.....	37 00	25 00	62 00
Clarke.....	“ Mr. Mullan.....	11 50	25 00	36 50
Tossorontio and Mulmur.....	“ Mr. McLennan.....	77 23		77 23
Georgina.....	“ Mr. Gordan.....	12 00	25 00	37 00
Vaughan.....	“ Mr. Aiken.....	25 00	25 00	50 00
Nottawasaga.....	“ Mr. McDonald.....	20 00	25 00	45 00
Caledon and Mono.....	“ Mr. Hamilton.....	11 00		11 00
Rev. Alexander Lewis.....	A donation from.....	12 00		12 00
Peterborough.....	per Mr. Macdonnell.....	75 00	25 00	100 00
Chinguacousy.....	“ Mr. Law.....	15 00	25 00	40 00
Darlington... (vacant)...	Mrs. D. Galbraith, donation from.....	5 00		5 00
Eldon.....	per Mr. McDougall.....	60 00	25 00	85 00
Lindsay.....	(Vacant.)			
Brock.....	per Mr. Currie.....		25 00	25 00

PRESBYTERY OF HAMILTON.

\$1593 28

Hamilton.....	per Mr. Burnet.....	\$125 00		\$125 28
Simcoe.....	“ Mr. Jackson.....	53 50	25 00	78 50
Hornby and Trafalgar.....	“ Mr. Stewart.....	5 00	25 00	30 00
Nelson and Waterdown.....	“ Mr. Edmison.....	11 00	25 00	36 00

PRESBYTERY OF NIAGARA.

\$269 75

Clifton.....	per Mr. Bell.....	\$ 45 00		\$ 45 00
Dundas.....	“ Mr. Herald.....		25 00	25 00
Niagara.....	“ Mr. Campbell.....		25 00	25 00

PRESBYTERY OF PERTH.

\$255 00

Perth.....	per Mr. Bain.....	\$255 14		\$255 14
Smith's Fall.....	“ Mr. Mylne.....	25 00		25 00
Lanark.....	“ Mr. Wilsoa.....	60 00	25 00	85 00
Beckwith.....	“ Mr. Ross.....	20 00	25 00	45 00
Middleville and Dalhousie.....	“ Mr. McLean.....	50 00	25 00	75 00

Kitley	" Mr. White.....	4 00	25 00	29 00
Brockville	" Mr. McGillivray.....	50 00	22 80	72 80
Ramsay (vacant).....	" Mr. Wylie.....	40 00		40 00
North Elmsley.....	" Mr. Miller.....	5 00	25 00	30 00

PRESBYTERY OF OTTAWA.

Ottawa	per Mr. Hamilton.....	\$343 45		\$665 94
Huntley	" Mr. Sinclair	50 00		\$343 45
L'Orignal.....	" Mr. Ferguson	25 00		50 00
Oxford	" Mr. Canning	15 00	25 00	25 00
Chelsea.....	" Mr. Sieveright.....	21 00	25 00	25 00
Spencerville.....	" Mr. Mullan.....	10 00	25 00	46 00
Buckingham and Cumberland. .	" Mr. Smith.....	175 00	25 00	35 00
South Gower and Mountain.....	(Vacant.)			200 00
Richmond.....	per Mr. Mullan.....	15 00	14 29	29 29

PRESBYTERY OF RENFREW.

Pakenham.....	per Mr. Mann.....	\$ 41 00		\$768 74
McNab and Horton.....	" Mr. Thomson.....	73 60		\$ 41 00
Arnprior.....	" Mr. Lindsay.....	39 25		73 60
Ross and Westmeath.....	" Mr. Cameron.....	17 00	25 00	39 25
Litchfield.....	" Mr. McDonald.....	29 10	25 00	42 00
				54 10

PRESBYTERY OF KINGSTON.

Seymour.....	\$ 65 00			\$249 95
Belleville.....	25 00			\$ 65 00
Sterling			25 00	25 00
Wolfe Island	15 90		25 00	25 00
Kingston.....	375 50			40 00
" Theological Students.....	10 00			405 50
" Donation from a lady.....	20 00			
Pittsburgh (vacant).....	6 00		18 74	24 74

PRESBYTERY OF LONDON.

North Easthope.....				\$585 24
Westminster	per Mr. McEwan	\$ 43 00		\$ 43 00
Chatham	" Mr. Rannic	50 00	25 00	75 00
Wawanosh	" Mr. Barr.....	12 00		12 00
London.....	" Mr. Nicol.....	69 00	25 00	94 00
Bayfield	"			
Stratford	" Dr. George.....	20 00		20 00
North Dorchester	" Mr. Gordon	30 00		30 00
Southwell	" Mr. McAulay.....	17 00	8 00	25 00
East Williams	" Mr. McLeod.....	14 00	25 00	39 00
Goderich.....	" Mr. Camelon.....	30 00	25 00	55 00

PRESBYTERY OF GUELPH.

Fergus	per Mr. Macdonnell.....	\$166 50		\$393 00
Woolwich.....	" Mr. Thom.....	25 00		\$166 50
Arthur	" Mr. Whyte.....	20 00		25 00
Geolph	" Mr. Allan	75 00	25 00	100 00
Leith and Johnson	" Mr. Hunter.....	47 10	25 00	72 10
Paisley	" Mr. McLean.....	26 75	25 00	51 75
Oxen Sound.....	" Mr. Morrison.....	25 00		25 00
Galt.....	" Mr. Muir	50 00	25 00	75 00
Mount Forest.....	" Mr. Murray	75 00	11 48	44 48
Pricerville.....	" Mr. London.....	33 00	19 14	52 14
Rincardine.....	" (Vacant.)			
				\$631 97
New Richmond	per Mr. Wells.....	15 00	25 00	40 00
Rev. Hugh Niven, deduction.....			25 00	25 00
Secretary Temporalities Board.....		25 00		25 00

The whole sum received for the Home Mission Contingent Fund for the year ending 8th May, 1868, is \$12,517.87. Since that date the sum of \$60.50 has been received, and is included in the above returns; making in all \$12,598.37, including the Synodical \$50 Scheme. The available cash receipts, in response to the Special Appeal, amount, at this date, to \$8,615.61.

JAMES CROIL, Secretary Temporalities Board.

8th May, 1868.

Correspondence.

THE UNION QUESTION.

To the Editor of the Presbyterian.

SIR,—A letter in your last signed J. F., from its tone and slippancy might very well be passed over without an answer. As far as I am concerned myself, I should certainly not take the trouble to reply to charges of "impudence," &c., so liberally brought forward by one who has fairly laid himself open to a pretty sharp retort. What was the character of the sentences your editorial pen expunged, may be guessed at from those left. As exchanging abuse, however, is not exactly the way to conduct a serious controversy, I forbear from expressing my opinion of the manner of the communication.

But the matter of the letter is of more consequence. There is a grave and serious charge brought by J. F. against the Principals of our two Colleges—Dr. Snodgrass and Dr. Cook. Evidently J. F. does not appreciate the gravity of the charge he brings against these gentlemen, who are placed in the most important positions in our Church. Let me try if I can make him understand what it implies. It implies then that the Principals of our Colleges, while believing it right to advocate a certain course, are actuated by moral cowardice, and dare not openly avow their convictions; that they are keeping themselves in the background and putting forward those who occupy such an insignificant position that they can be used as puppets, or, like stethoscopes, can be employed to sound how far the disease has proceeded in the body of the Church, the investigation being so directed that their hand need not be seen in this search into morbid anatomy, unless it shall be found that the disease has advanced far enough to give them a chance of proceeding with their work of cutting up. It further implies that they are hypocritically watching the current of events, and while eating the bread of the Church, are prepared to sell her birth-right, in the meantime misdirecting the minds of the students, whose training has, by the confidence the Church has reposed in them, been placed in their hands. It implies that while they have openly held that our Church was justified in the stand she took at the time the causeless schism was accomplished, by means the most unwarrantable and uncalled for, that secretly they felt they were altogether wrong in this. "Why," to use the eloquent words of the venerable Dr. Cook, in his letter of remonstrance to the Free Church Assembly, "why should the late division in our Synod, a

division which may justly be termed the most perfectly uncalled for, the most utterly unaccountable schism which ever took place in the Church of Christ—be encouraged and perpetuated by your influence, instead of being healed, as it might possibly be, by your interposition?" Does J. F. mean that Dr. Cook used these burning words of indignation officially, while privately he felt they were words of mockery? I know that Dr. Cook, with that generous enthusiasm for which he is conspicuous, and perhaps with a little of that *esprit de corps* which a true member of a body, be it of a force military or a church militant, always possesses, was inclined to sympathise with the non-intrusion movement. But more mature reflection, the discussion of the subject with those who took a calmer view of the outrageous pretensions of a knot of clerical agitators, against whose subsequent conduct I have just quoted Dr. Cook's words, convinced him of the dangerous nature of the claims that party put forward. Yet we are told by J. F. that in spite of this, and yielding to an absurd cry from the least informed, or an ungrateful cry from those who say they never did belong to our Church at all, yet sought to fill her charges, he will sacrifice his own convictions so often and so emphatically and so publicly expressed, to rend asunder again the Church in which he holds so prominent a position, and again to be guilty of a "most perfectly uncalled for and most utterly unaccountable schism." For what is to be gained by it? Despite the virtuous, if sincere, indignation of J. F., at that much-to-be-respected *omnium gatherum*, known as the Canada Presbyterian Church, being called a "heterogeneous body," I cannot see how else I could describe it very well, its parts having so many "open questions" regarding principles, while they attempt to use a Procrustes bed to which congregations must conform, and it so small a bed that any which have outgrown the narrowest prejudices must be pared down to fit it. The true principles which divide the two bodies are made "open questions," that is, the two parties may snarl and growl at each other, like dogs whose kennels are near, but they can't bite for the chains round their necks which keep them from one another's throats. Being "open questions," they cannot be brought up in the Church Courts for discussion, so the members amuse themselves and disgust every sober-minded man with angry and unseemly controversies about whether hymns or psalms are most in accord-

ance with the Word of God; whether the line should be read out, or repeating tunes be sung, the same reasons being applicable to both practices, namely, that the worshippers may "gust their gab" with them twice over; whether the precursor should start the tune by the aid of a pitch-pipe, a steel fork, a flute or a fiddle, or whether it is sinful to make use of cat-gut, sounding brass (steel in this case), or a whistle to help in praising God; whether, one whistle being doubtful, a whole kistfull of them could possibly be allowed; all these and trash of this description are discussed and fought over with a virulence and narrow-mindedness that tend to drive away people, not only from this particular body, but from a Presbyterian Church altogether. We hear of Presbyterian bigotry, intolerance, and ignorance, these qualities being intended to apply to a body, a large proportion of whose members have received but a limited education, for which, poor fellows, they are not to be blamed. But I, for one, do not intend to be identified with such a class. I have the strongest proofs that neither of the learned principals are so far lost to the responsibilities

of their position as to make use of their influence to introduce an element of discord and weakness into our Church, which but for the exertions of the men who have been pulling the strings that set in motion the visible machinery of this movement towards another break-up, would be happily advancing and prosperous. I have in my hands, and will quote if necessary from the published words of both Principals, a condemnation stronger than anything I have ever said. I agree with J. F. in one thing, that we should let no man, however high, lead us into wrong doing. Principles before principals. J. F., however, seems to have one consolation. We old fogies are dying out, and then the new generation will have full swing. J. F. puts on a decent show of resignation, but it is easy to see that the resignation is something like that of Meg's man, when he said—

"Wha I wish were maggots' meat,
Dished up in her winding sheet,
I could write—but Meg maun see't—
Whistle o'er the lave o't."

Yours, AN ELDER.

The Churches and their Missions.

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.



THE proceedings of the General Assembly were opened on the 21st of May, the ceremonial including the levee being more than usually imposing. The procession was composed of all the authorities, the guard of honour being formed of both regular and volunteer troops. At those places

where the thoroughfares converged the pressure of the crowd was very strong, and at times locomotion was almost impossible. Notwithstanding the crushing to which the people were subjected, they were very quiet and orderly.

It was about half-past twelve o'clock when the procession, which, besides the military, consisted of nearly fifty carriages, arrived at St. Giles' Church. The Lord Provost and Magistrates alighted from their carriages and received the Lord High Commissioner as he drew up at the entrance. His Grace was ushered into the church with a flourish of trumpets by the Queen's trumpeters, while the guard of honour presented arms, and the band of the 8th Hussars struck up the National Anthem. The High Church was largely attended. The Rev. Professor Crawford, D.D., the retiring Moderator, conducted divine service and preached from Romans i. 4.

At the conclusion of the service, His Grace the Lord High Commissioner proceeded to the

Assembly Hall to be present at the formal opening of the General Assembly. The State carriage was escorted from the Church to the Hall by a detachment of the 8th Hussars, who during the service had halted and dismounted in Parliament Square. The High Street and Lawnmarket were densely crowded during the passage of the procession. At the Assembly Hall, His Grace was again received with a general salute, the band playing "God Save the Queen;" and as the noble Lord entered the Hall about two o'clock, a salute of twenty-one guns was fired from the Half-Moon Battery of the Castle.

OPENING OF THE GENERAL ASSEMBLY.

The Moderator took his seat in the Assembly Hall shortly after two o'clock. The Lord High Commissioner at the same time took his seat in the Throne Gallery. Lord Provost Chambers sat on the right hand of the Lord High Commissioner; and on his Grace's left were Major-General Rumley, Commander of the Forces in Scotland; Dr. R. H. Ramsay, purse-bearer to His Grace, &c. The Countess of Haddington was also seated in the gallery, along with a number of other ladies.

There was a large attendance of members of Assembly, and the galleries were all crowded. Among the gentlemen in the galleries were the following members of the United Presbyterian Synod:—Rev. Dr. Marshall, Coupar-Angus; Rev. Dr. Bryce, of Belfast; Rev. Mr. Jarvie, of Kelso; and Rev. R. Gemmill.

The Assembly was constituted with prayer by Dr. Drawford; after which it was agreed to hold the printed roll of members as read.

ELECTION OF MODERATOR.

The MODERATOR (Rev. Dr. Crawford) said—Right Rev. and Right Honourable—Before leaving this chair it becomes me to express my deep sense of the honour conferred on me by the last General Assembly in calling me to preside over their deliberations, and thankfully to acknowledge, as I do with all my heart, the countenance and support I have received in my endeavours to discharge the duties of the Moderatorship, and the generous forbearance and indulgence with which my manifold shortcomings have been regarded. I assure you I shall ever bear about with me a grateful remembrance of the kindness I have thus met with, and I trust that I shall be stimulated and encouraged by it to a more faithful and earnest discharge of my ordinary duties, so as by the Divine blessing, to secure the continued favour and confidence of my brethren, and to further in my appointed sphere the welfare of our national Church. (Applause.) It is customary for the retiring Moderator to submit the name of some individual who may, if approved of, be appointed as his successor: in accordance with this custom, but without in any way presuming to dictate to the wisdom of this Assembly, I venture to suggest Dr. James Barty, minister of Bendochy, as being in all respects worthy of this office. Dr. Barty is well known as an able and influential member of one of the most important Synods of this Church, in which he has long held the office of the clerkship—a Synod from which, for nearly half a century, no one has been selected to occupy the Moderator's chair. Apart, however, from this consideration, he has personal claims to the highest honour which his brethren can confer upon him. (Applause.) I can confidently speak of him, from intimate personal knowledge, as a man of distinguished talents and accomplishments, as an eloquent preacher, a prudent counsellor, an eminently faithful and acceptable parish minister, as a zealous and highly efficient promoter of all the educational and missionary schemes of our Church, particularly the great endowment scheme, and as specially qualified by his mingled firmness and courtesy, as well as by his thorough knowledge of ecclesiastical laws and forms, for presiding over the deliberations of this Assembly. (Applause.) It was to myself a source of peculiar gratification to be nominated to this memorable office by one of my dearest friends, who had known me from my boyhood, and whom I had the honour of succeeding in the first ministerial charge to which I was called. It is equally gratifying to me now, when I demit the office, that I am privileged to nominate to it another of my oldest friends, one with whom, while ministering for years in his neighbourhood, I was closely associated and whose friendship I have ever since cherished as of inestimable worth, and one, I may be allowed to add, who, during the troublous times of the Ten Years Conflict prior to the late secession, displayed a prudence, energy and eloquence, which, in common with all his brethren, I greatly admired, and by which the true interests of the Church were most effectively maintained

and promoted. (Applause.) I have great pleasure therefore, in proposing that the Rev. James Barty, doctor of divinity, minister of the parish of Bendochy, be, with your permission, appointed Moderator of this General Assembly. (Loud applause.)

After a pause,

The MODERATOR said—Is it the pleasure of this House that Dr. Barty, of Bendochy, be now appointed Moderator of this General Assembly? (Applause.)

Dr. BARTY was then introduced to the Assembly, and took the Moderator's chair amidst loud applause, all the members standing.

Dr. R. H. RAMSAY, purse-bearer to the Lord High Commissioner, handed to the clerk (Dr. Cook) His Grace's commission, which was read by the clerk, the members all standing during the reading of the document.

The commission was ordered to be recorded.

The CLERK then read the Queen's letter to the General Assembly, which formally intimated the appointment of the Earl of Haddington as Her Majesty's Commissioner, and contained the usual expression of Her Majesty's continued attachment to the Church of Scotland.

The Queen's letter was ordered to be recorded.

The LORD HIGH COMMISSIONER then addressed the Assembly as follows:—Right Rev. and Right Honourable, I am again commanded by Her Majesty to represent her at this General Assembly. I deem that command to be the highest honour which my Sovereign can bestow upon me. I am commanded by the Queen to assure you of her great sense of your steady and firm zeal for her service, and of her Majesty's resolution to maintain the Presbyterian Government. I am also commanded by Her Majesty to acquaint the General Assembly that she shall order her gift of £1000 yearly to be continued: and that Her Majesty has granted, in addition, £1000 thereof to be applied to such uses as may appear most for the propagation of Christian knowledge and the principles of the Reformed religion in the Highlands and Islands of Scotland. (Applause.) Most Reverend and Right Honourable, I am perfectly aware that subjects of the deepest importance will be laid before you during this present Assembly—subjects of the deepest and the most vital importance to the Church of Scotland; and I do trust and pray that under the guidance of Divine Providence, your deliberations may be so ordered as to redound to His glory.

The MODERATOR in his address acknowledged the gracious message of Her Majesty, and said no Sovereign was so qualified, from personal observation, to acknowledge the blessings flowing from the Established Church; and no Sovereign was ever better acquainted, from personal knowledge, with the Protestant principles and the Presbyterian predilections of her subjects in this her ancient kingdom of Scotland. On these grounds, we cherish an undoubting confidence that we will continue to receive the protection and support of our Gracious Sovereign. (Applause.) It will be our endeavour, with the help of God and the grace of our Lord, by diligence and fidelity in our ministry, to see that neither Church nor State take any harm by us. (Applause.) We beg that your Grace

may assure Her Majesty of our unswerving loyalty to Her Throne and Government, and that our feelings of attachment to her person, and of veneration for her character, are so deep and sincere that the formal language of loyalty would fail appropriately to express them. (Applause.) The reappointment of your Grace to represent Her Majesty in this Venerable Assembly is, I have reason to know, very gratifying to the members of Assembly. (Applause.) Your courtesy, your considerate and polite attention to the members of last Assembly, and the manifest interest taken by your Grace in its proceedings, are well known throughout the Church, and have rendered your renewed appointment to the high office of Her Majesty's Commissioner peculiarly pleasing and welcome to us all. (Applause.) We tender our grateful acknowledgements for Her Majesty's donation of £2000 towards promoting the religious interests of the Highlands and Islands of Scotland. The Highlands of Scotland are well known to her Majesty, and they are endeared to her by many sacred and tender Associations. Her Majesty well knows and appreciates the devoted loyalty and attachment of the humble classes in these remote regions, for whose benefit her munificence is intended. The boon will be doubly dear to the poor of the Highlands and Islands as coming from the hand of the Queen. (Applause.) I may assure your Grace that the royal gift will, as heretofore, be carefully and judiciously applied; and I may presume further to assure your Grace that of all Her Majesty's munificent charities there is none perhaps that accomplishes a larger measure of benefit in Scotland. (Applause.) Thereby the blessings and hopes and consolations of the gospel are conveyed to many a lowly and humble home in these Highlands which Her Majesty loves so well. (Applause.) Your Grace has adverted to that most wicked attempt made upon the life of His Royal Highness the Duke of Edinburgh. I scarcely can presume to follow your Grace in the suitable and touching words in which you referred to that subject: but I cannot doubt that the General Assembly will take an opportunity of conveying, in some suitable way, their sympathy towards our Sovereign under the anxieties to which she has been subjected. (Applause.) In the name of the Assembly, I have to render your Grace our hearty thanks for the courteous expression of your desire to the convenience and comfort of its members. It will be our duty to arrange our business so as to study your Graces convenience, and to secure your approbation. In the conduct of our business there may questions arise that will cause difference of opinion, and give rise to keen debate. But there are grave features in the present aspect of affairs that may well subdue the fervours of controversy and induce us to cultivate union and peace amongst us. (Applause.) I hope the business of this General Assembly may be conducted in a spirit of such wisdom and moderation, of such courtesy and charity as becomes Christian gentlemen met to consult about the affairs of Christ's Church, so that at its close your Grace may feel able to report of us favourably to our gracious Sovereign. (Applause.)

ADDRESS TO THE QUEEN.

Dr. CRAWFORD said he wished to direct attention to the subject which had been brought under their consideration both in the speech of His Grace the Lord High Commissioner and in the address of the Moderator—he meant the atrocious attempt that had been recently made on the life of His Royal Highness the Duke of Edinburgh. He knew there was but one feeling in the minds of all the members of Assembly—namely, one of horror and indignation at the thought of the assault, and also that there was but one feeling of gratitude to the Almighty God that in His good providence the evil intentions of the assassin were frustrated, and of sympathy with Her Majesty in her anxiety. He proposed that an address should be sent from the General Assembly to Her Majesty. (Cries of "Agreed.")

A committee was appointed to prepare the address and also to prepare the answer to the Queen's letter.

PRINCIPAL TULLOCH AND THE DEPUTY CLERKSHIP.

Dr. COOK read a letter from Principal Tulloch intimating that he had the honour to be a member of the General Assembly, and that it was therefore necessary that some gentleman should be appointed to discharge his duties as Depute-Clerk. Principal Tulloch suggested that Mr. Story of Roseneath, who had formerly discharged the duties with great satisfaction, and who was prepared to do so again, should be appointed.

Mr. GORDON, Newbattle, said he thought that Principal Tulloch ought not to accept any appointment to the Assembly which rendered such a request as this necessary. If the present request was granted this would be the fifth or sixth year in which they had not had the ordinary clerks acting. He thought that the rule in regard to this matter ought to be taken into consideration by the Assembly.

Mr. STEWART, Liberton, said that if an assistant-clerk was to be appointed, the Assembly should nominate the individual, and not Principal Tulloch.

Mr. DAVID SMITH, W.S., said that Principal Tulloch was acting in entire conformity with the rules of the House in asking them to appoint some one as his substitute. He read the report of a committee, which embodied the rule of the house, which was to the following effect:—That "when the clerk is appointed a member he should for such Assembly cease to act as clerk, and should ask leave of the Assembly to be allowed to appoint some competent friend, approved of by the Assembly, to act in his stead, it being understood that such leave shall be granted as a matter of course." (Hear, hear.) In such circumstances they could not interfere with the course Principal Tulloch had adopted. He confessed, however, for himself that he should have preferred if Principal Tulloch had asked leave in person, and had not communicated with them simply by letter. He must also honestly confess that when the report was framed and approved of, it was not expected that the clerks should be returned to the Assembly more frequently than in their ordinary rotation. He thought in the circumstances that they

should at once comply with Principal Tulloch's request, and appoint the friend whom he had named to act so long as he was a member of the House; but it might be a question whether the House should not reconsider the paragraph in the report which he had read with the view of making some modification in its terms. (Hear, hear.)

Dr. PIRIE, said that, after what Mr. Smith had read, the Assembly must of course comply with Principal Tulloch's request, which was quite in order. But it was a serious question to consider whether, year after year, they should have only one clerk at the table. (Hear, hear.) It appeared impossible that they should continue under such a system as this. Mr. Gordon proposed that something should be done to remedy that evil. They were all at one as to what should be done at present; but he thought that in order to put the matter on a proper footing, they should refer the subject to a committee to consider and report as to what change should be made upon the rule. He thought Mr. Smith had stated exactly what the House might accede to—viz., that the clerks should be returned according to the usual order of rotation—about once in four or five years; but it was not right that they should continue time after time to be returned to the House as members and leave their work to be done by substitute clerks, over whom the House, to say the best of it, had only an indirect control. Dr. Pirie concluded by moving that Principal Tulloch's request be acceded to and that the committee be appointed to report to this Assembly any alterations which they might think desirable as to the arrangements under which the clerks should be returned as members to the House.

Mr. STEWART, Liberton—Is Dr. Tulloch to have the nomination of the person who is to assist him?

Dr. PIRIE—It is not in our power to come to any other arrangement on the subject at present, in respect that it is settled in the terms of the report which Mr. Smith has already read to the House.

Mr. STEWART—If former Assemblies have done wrong, that is no reason why this Assembly should go wrong. (Laughter.)

Dr. PIRIE's motion was agreed to unanimously, and Mr. Story was appointed substitute Deputo-Clerk, and took the oaths and his place at the table: and the committee was appointed in terms of Dr. Pirie's motion.

THE QUEEN'S GIFT.

The Assembly authorised the Procurator to draw from the Exchequer the royal gift of £2000.

The usual routine business was proceeded with. In a future number we shall give condensed accounts of the most important debates coming before the Assembly.

THE WESLEYAN CONFERENCE AND THE UNIVERSITY QUESTION.—The following resolutions in reference to University Education were brought up in the Wesleyan Conference and passed unanimously:—

Whereas it is declared in the University Act of 1853 that "former enactments have failed to effect the end proposed by the Legislature in passing them, inasmuch as no college or educa-

tional institution hath under them become affiliated to the University to which they relate, and many parents and others are deterred by the expense and other causes from sending the youth under their charge to be educated in a large city, distant in many cases from their homes;" and whereas it is in the said act further declared that "from these and other causes, many do and will prosecute and complete their studies in other institutions in various parts of the Province, to whom it is just and right to afford facilities for obtaining those scholastic honours and rewards which their diligence and proficiency may deserve, and thereby to encourage them and others to persevere in the pursuit of knowledge and sound learning." Therefore, Resolved, that for these and other weighty considerations it is still more unreasonable now than it was fifteen years ago, to suppose that the collegiate education of Ontario, with its mixed population and diversified predilection, can be adequately and justly provided for by the University of Toronto, consisting of one single college, placed in the city of Toronto.

II. That whereas the several other collegiate institutions referred to in the said Act are still successfully employed in imparting education to large numbers of the youth of the land, and the manifest design of the Act in regard to them has been defeated either by defects in the Act or by the manner in which it has been administered; and whereas these institutions have been in the receipt of legislative aid, continued and increased from time to time for more than twenty-five years, by various decisions of the Legislature; and whereas the great usefulness of these colleges as a part of the educational system of the Province is admitted, and their existence would be jeopardised by the threatened withdrawal of public aid: Therefore, resolved, that it is but just and proper that some measures should be adopted by the Legislature to sustain and improve these colleges by endowing them either as distinct universities according to their present charters, or as affiliated colleges in one national university, with a common senate and a uniform system of instruction, examination, and governmental supervision.

III. That this Conference being deeply impressed with the soundness and importance of the above views, as heretofore enunciated through its memorials to the Legislature and other published documents, pledge itself to employ all the legitimate means for maintaining and giving effect to those views, and hereby earnestly requests the united and cordial co-operation of the Wesleyan people and the public at large in a general movement for the establishment of a comprehensive and liberal system of collegiate education.

IV. That it is desirable to raise by voluntary subscriptions the sum of \$100,000 as a part of an endowment for Victoria College, with special provision for the general and theological training of candidates for the Christian ministry, and that the Rev. William Morley Punshon, M.A., President of the Conference, be requested to devote to this work so much of his time and attention as his health may allow, and as may be consistent with his other duties.