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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137: 5.

SERMON PREACHED AT THE OPENING OF SYNOD, BY REV. ALLAN POLLOK, MODERATOR.

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Mark iv. 26-27.

In accordance with the analogy which subsists between the material and spiritual worlds, Christianity is often compared to a seed cast into the soil, springing and expanding toward heaven. There must be some great principle underlying an analogy which has been the fruitful source of the profuse imagery of this kind, which is scattered up and down the pages of the sacred Book. Since the seed has now grown into a tree, whose branches have refreshed many nations and ages—into a complete and diversified society, it may be useful for us to return to the original idea as presented here—to analyze, separate and simplify, to tear aside all disguises, decorations and accretions, to strip off conventionalities, accidents and unessential things, and, ignoring mere theories or assumptions or dogmatic teachings on this subject, make a naked line around the object, and view it in its essence and simplicity. Thus may we realize the ideal of the Church of Christ as it is set forth in the sacred Scriptures. I proceed, then, to found upon this prophetic

parable a few lessons, referring to the Church and suitable to our times and this occasion.

I. As to the *nature* of the kingdom of God, this plant admonishes us that it is a *life*. The natural plant is neither the soil nor the seed. The living organism springs up when the soil and the seed combine. So the kingdom of God is neither the *truth* nor the soil of *human nature* in which it has been sown. A man may carry an encyclopædia of religious truth in his head; but if it have not taken root in his heart, the kingdom of God does not grow there. And we have many such cold and dead professors, whose knowledge is as unproductive as a stone in the soil of the earth. Neither is the kingdom of God *human nature* alone, without the seed of divine truth; though that soil is noble, and, as was shown in the history of the accursed race of Cain, has yielded much fruit in the world; yet neither the productions of art, nor the flashes of genius, nor the sweet blossoms of natural affection, nor the majestic columns of intellect, though in some wondrous cases not far from the kingdom of God, have ever, so far as we know, attained without the Word and Spirit to that blessed kingdom. So then, whether a man know little or much, whether a church be conspicuous for rudeness or culture, it must have that *life*, without which nothing can grow.

People, for example, often wonder and complain that they receive no benefit in a particular church or congregation, and they are sure to blame some one for it. But how can they, while they are not alive? Sermons or sacraments or prayers can never give fruitfulness to the seed of truth so long as it remains dead. Without life the Christian minister is a poor player, and the Christian professor a walking shadow.

II. The parable teaches that this life involves the labour of the husbandman, the chief part of whose work is the *preparation of the soil*. The farmer, when the seed has once been sown, commits it to the custody of the Almighty, who alone can make it grow. His labours are then, comparatively speaking, ended. But the toils of him who tills the soil of the human soul of man—the greatest creation in this world—are necessarily more arduous. One soul is vaster than the sphere. The outward man is but the smallest part and least proportion of humanity. Could it be expanded into a visible frame the human eye could not compass it. To prepare such a soil for the seed of eternal truth is no mean employment. And, when we look upon an assemblage of human beings of various individualities, histories, cultures, motives, feelings and inclinations, well may we exclaim, "Who is sufficient for these things?" Were it not for the awful authority of the command to preach the truth, who could undertake it? Were it not that the impressiveness of the injunction, the sublimity of the doctrine, and the littleness of temporal compared with eternal interests, sink all mere human feelings into nothingness and vanity, who would dare to put the Gospel trumpet to his mouth? Who would not say with Moses, "Who am I that I should go?" Or with Gideon, "O, my Lord God, where-with shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." Or with Jeremiah, "O, Lord God, I cannot speak, for I am a child." Were it not that the weakness of the ambassador reflects glory upon the Monarch of the universe, who would take a hold of this ploughshare and confront the faces of men?

At any period of the world, he that

winneth souls is wise; but how much more in these times, when constant lecturing and writing on religious subjects have formed the soul into a formidable stronghold of resistance. The soil is hardened with reiteration. The arduousness of his work may well appal a skilful and earnest husbandman. Certainly it is an unlikely undertaking for shallow artists. Souls that have been petrified into a cold scepticism of all goodness, a cynical indifference to all good words, must look forth from their windows with a supercilious and amused feeling on the feeble exertions of such men, and be rendered only more secure in their strongholds, more reliant in their self-sufficiency, more fortified in their credulity.

Let me observe, then, that the *first* qualification is *spiritual life*. A candid man, though a little cynical, will not be hypercritical on an earnest preacher, who thinks not of himself, but his hearers. He will forgive the indiscretions of his sincerity. The first question will be: "Pleads he in earnest?" For it is life that begets life; it is fire that strikes out fire; and the hardest and driest edifice is not proof against conflagration.

But this vital consideration does not repudiate method. A preacher shows respect neither for the truth nor his hearers, who trusts to his earnestness alone. As the farmer must study the soil, so the spiritual husbandman should study human nature—a much larger and deeper book than was ever written by any theologian. Presupposing always a familiarity with the Word of God, where human nature is sounded to its greatest depth, I don't think we should cut acquaintance with our old friends, the metaphysicians; especially such as clothe their thoughts in the lucid paragraphs of Dr. Reed, the father of Scotch philosophy, or exhibit such comprehensive views of the passions of human nature as the *sermons of Bishop Butler*. Not a whit below these I place the writings of our poets, whose genius is chiefly employed in working on the deep veins that lie embedded in the soil of the human heart.

Poetry often sees into the depth of human nature with a deeper and truer glance than the cold, clear, analytic eye of the metaphysician. Next to the

Word of God, poetry is the truest inspiration. The true poet is a seer, unbiased by system. His lamp may shed a fitful light; but its sudden gleam illumines for a moment the whole horizon. Above all, let us read the book of human nature for ourselves by intercourse and sympathy with living men, who bear in their bosoms the great heart of humanity. I like not the habits of a recluse, who flits about like a spectre in the great rushing and panting world. We shall best know this soil by knowing ourselves. That we may preach to others, let us practice an honest dissection of our own hearts. Nowhere is the heart of human corruption probed so painfully and so deeply, as in the discourses of Massillon, the great French preacher, whose devoted life kept him a stranger to the ways of the fashionable world, which he reprovèd; but when he was asked how he could draw such pictures of the passions, he replied, "I have learned them by studying myself."

This parable teaches that as the husbandman must read the heavens, another approach to the human heart consists in a genial familiarity with external nature; which stands like a devotee, with folded hands and veiled head, adoring the Creator—a glorious shrouded worshipper. Nature was the first external revelation made by God to man, and not one of its teachings has ever been withdrawn.

There is a profound analogy, also, between her phenomena and spiritual relations. She hangs out her emblems to the passer-by, and travels with us through all the swift-footed hours. Each of our hearers sees her spectacle, and hears her voice, as he enters our assemblies, and his heart and soul is filled with her solemn music; his mind is written over with her hieroglyphs, the interpretation of which he seeks from the professional expounder of the higher and later message of God to man. The Bible is full of external nature. The great Teacher, standing with his face illuminated with the light of heaven, and his feet amid the blossoms and flowers of the earth, took hold of such impressions as a genial key with which to open up the mysteries of the kingdom of God. To ignore this great book, and to speak to men as if they lived in a dun-

geon, and never saw the sun, is to give our teaching a stiff, pedantic and unnatural air, which will render it less powerful to hearts beating with the warm life of the world and breathing the air of heaven. There is much truth in the reproach of an American writer, who says: "I once heard a preacher who sorely tempted me to say, 'I will go to church no more.' A snow-storm was falling around us. The snow-storm was real, the preacher merely spectral, and I felt the sad contrast, in looking at him and then out of the window behind him into the beautiful meteor of the snow. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined. If he had ever lived or acted, we were none the wiser for it. The capital secret of his profession, to convert life into truth, he had not learned. Not one fact in his experience did he import into his doctrine. This man had ploughed and planted, and talked, and bought and sold; he had read books; he had eaten and drunken; his head aches; his heart throbs; he smiles and suffers; yet there was not a surmise or hint in all his discourse that he had ever lived at all. Not a line did he draw out of true history."

From what has been said, I have not meant to inflame the mania for illustration, which has taken the world by storm in religious speech and literature. One feels degraded in being ever addressed in this way, as if he were a perpetual child and had not grown up to be a man and put away childish things. Our fathers confine such teaching to their nursery-literature. Originating with the modern preponderance of the popular element in the settlement and translation of ministers, and the love of popular applause, and disseminated through the influence of certain famous preachers of our time, it has corrupted the atmosphere and debased the intellect of the Church. People like it, because it saves the trouble of thought, and because it is a pleasant and harmless amusement, and so they flock to the sermons of such painters. Under such teaching, so little of the truth can be presented at a time, that it can never be exhibited in its extended relations.

The overflowing drapery of illustration clouds and diminishes the majestic person of truth, which, when unadorned, is adorned the most. Such teaching is a poor compliment to the religious culture of our people. When Paul uses illustration he apologizes to his readers. He says: "I speak as a man." And again: "I speak after the manner of men because of the infirmity of your flesh." He complains to the Corinthians that, because of their carnality, he had to feed them with milk, and not with strong meat. Illustration is needed to simplify what is difficult, and to impress what is valuable, but, beyond a certain point, it is injurious. That the soil of human nature may be properly cultivated, all parts of man should be appealed to. Man should be spoken to as possessing intellect, imagination, affection, feelings, social principles and impressions of the great panorama of nature, but the teacher need not compare till he perplexes and illustrate till he confounds.

The parable teaches that, while the Word—the many-sided and inexhaustible Word—the Word which has something to suit all men, and the same men at all times—which has a key for every lock in hearts that Satan has bound—is the grand instrument of regeneration, yet the process is an individualizing one. The growth is from individuals to masses. Whence arises a difficulty. For when the Word is preached, every man is trying to put it past himself. In this skirmish a stupid man fences with the cunning of a sophist and the skill of a rhetorician. The depraved heart, like Adam, rolls off the prophet's burden. Thus men, when a charge is made, shift its responsibility, and when a duty is urged, shirk its performance. But still the preacher must hunt for the precious life of the individual man until he is able to say and make him feel: "Thou art the man." Let us remember the criticism of Foster on the teaching of one who, in breadth of view, power of metaphysical analysis, chasteness of language, stateliness of march, and general impression, was one of the greatest preachers that ever lived—the late Robert Hall. After a severe analysis, he comes to the conclusion that the very comprehensiveness and grandeur of this great

preacher's addresses was his great defect; causing him to view men in the mass, by which the hearer never felt himself individualized. He concludes that a plainer and humbler man might have done more good. This testimony is all the more encouraging to ordinary men, that such views are eloquently enforced in some passages by Hall himself. Justice to this great subject compels me still to add, that, as we value life, so prayer to God is essential to success in this tillage. A prayerless ministry must be a powerless ministry. The husbandman does much when he waters the seed with his tears. The doctrine of grace, or the efficacy and necessity of the Spirit's operations, constitute a grand feature of the New Testament Church. Faith in this doctrine, and not only faith, but an abiding and universal sense of it, are essential to success. We may work, we may study till we are enfeebled, we may seek aid from every department of truth; but if we do not believe in our own insufficiency and in the necessity of Divine grace, few souls shall be turned into the righteous way. Human corruption will always prove too strong for human eloquence. The source of natural life and the source of spiritual life are one and the same, that is, Almighty God. Paul plants, Apollos waters, God increases.

III. The next part of this culture is the *work of the church*. The natural seed grows to maturity under the sunshine. So the rays of the Sun of Righteousness are reflected throughout the Church to warm the seeds of Divine truth scattered in human hearts. To exhibit a perpetual testimony of Jesus to the end of the world, the Church preserves the Gospel, the sacraments, and the communion of the saints. She lifts up her voice, sings aloud beside many waters, and makes proclamation to the world on every shore. Unless we form this conception of the Church, as a witnessing and conferring power in the earth, how can we sing a great proportion of the psalms and paraphrases, which are addressed not to God, but to men, and consist largely of offers of the Gospel?

And again, as the climate has much to do with natural growth, so the atmosphere of Christian congregations has a

vast influence on the truth preached. People think that they have stated the case and found the explanation, when they have traced the degree of spiritual life in the congregation to the minister: we have fallen upon days of man-worship. People do not say now-a-days: "who is Paul and who is Apollos?" for the world is full of Pauls and Apolloes. Who is your minister? is the whole question, as if the minister were the Church—the very error that Protestantism repudiates. Whenever a church is a-sant, the fool crieth aloud: "let us have a great man." This corruption is partly an error of sentiment and partly of practice. Contrary to the ancient law and practice of the Church of Scotland, which had a liturgy, the words of which were read to Knox three hours before his death, and of which he then said: "I thank God for that heavenly sound," the minister has now everything to do in public worship. The prayers are his prayers; the praise and lessons are his selections; and the sacraments are administered much as he pleases. In short he is the Church. The people feel that they are only an audience, and they certainly, in most of our congregations, look very much as they feel. When a different minister comes, the people have a new kind of church, for he may alter everything. A minister of great ability does not strengthen the attachment of people to a church, for they think that he is an exception to his brethren. And when he leaves, the people are apt also to leave, because they feel as if their church had gone. Hence the violent excitement at the settlement of a minister in Scotch churches, and the tremendous interest which that subject has always awakened in the Scottish mind—an interest which is unparalleled in other denominations. The idea of the Church as a great communion in the earth has died away from the minds of people, who graduate their support of the congregation by their estimate of the talents of the clergyman. They come to church to-day, but not to-morrow; because such and such ministers are expected to officiate. Of two ministers who both preach the truth, and have both been solemnly set apart to do it, one is over-praised and the other is unduly depreciated. Hearers

now can scarcely wait till they get to the door, till they begin their criticism; just as if they had come for the purpose. Their conduct and remarks generally show that they have no proper idea of what they are talking about. For when people receive benefit, they never think of the preacher but of the truth. A good preacher is like a great painter. You don't see himself, but his picture. A good sermon is like a clear pane of glass; you don't see itself, but the landscape outside of it. So you see Christ and not the preacher. I only mention this to show the corrupt state into which our congregations have fallen in this matter—all produced by the novel prominence given to the clergy in our Church service, and by the attempts which have been made in later times to create capital out of popular rights, as they are called, in the selection of ministers.

Thus the miserable history advances through all the stages of folly down to infidelity. What is all this but downright ignorance or unbelief? It is to lose sight of the divine element in the human. It is to make the church a mere human institution. It is to exalt the man and to degrade the office. Our Shorter Catechism teaches, that "the sacraments become an effectual means of salvation, not from any virtue in them or him that doth administer them; but by the blessing of Christ and the effectual working of his Spirit in them that by faith receive them;" and so of the truth which saves, not because it is spoken by a particular man. It would be God's truth, though it were uttered by a child or preacher in a barn. It is not a thing of persons or place. The light is the light, whether it darts into the eye of an eagle or an insect. It is to the food, not the result, that we must look; and it is humiliating that people should go, Sabbath after Sabbath, to listen to a man only. They should go to worship—to maintain the society and its testimony on the earth—to feel the warm sympathy of their brethren, and receive the truth from the lips of the ambassador, so far as it is authenticated to be the truth of God, by an appeal to the sacred Scriptures. I find correct opinions on the subject of the church and religious worship more common among people of other denominations than among Pres-

byterians, who seem to have fallen away from the grand old conception of the church, and from the principles of Knox and Melville, with whom the ark of God was a magic word to arouse the people, and make Scottish nobles draw their swords from the scabbard, and flash them in the faces of kings.

And now to return to the subject. The church has everything to do with the success of the spiritual husbandman. It is easy to see how some churches succeed. They would succeed whoever they had for a minister; they are warm, and lively, and sociable. When a stranger appears, they receive him with open arms. They are full of love and good works. They are attentive in their places; for they feel that they are not waiting upon man, but God, and they would on no account be absent from the presence chamber of the King of kings. They are not too dignified to open their mouths to sing the praises of the church. They are not ashamed to do what angels glory and delight in, share in that song which prolongs its harmonies in the courts of heaven. They are not ashamed to appear interested, but feel that as, when they have returned into the business of the world, men will see them full of joy and sorrow, hope and fears: in short, *interested*; so it is right, that when they worship God they should appear interested also, and not degrade their worship with a hollow form—a poor and chilling ceremony.

And it is easy also to see why the seed does not grow in an atmosphere where the worshippers are so stiff, so starched and so cold, so fashionably afraid of showing the least feeling or sympathy; so dreadfully alarmed lest people should think that they are anything but formal Christians; that an occasional stranger, instead of finding himself in a warm clime, where the fires of love burn with a clear, fine flame, feels as if he had got into the vicinity of an iceberg. His sympathies are chilled in that cold air. His nature and his hopes have received a shock. He is offended with a gospel that can so abuse and pervert human nature. He will return thither no more. Nothing that any minister could say there could be profitable. He is preaching one gospel with his mouth, and they are preaching an-

other gospel with their manners. They are dashing out the fires which he is vainly endeavouring to kindle and to brighten. The church must preach, if the plant of grace is to flourish in the earth.

Men and brethren! let us direct our earnest attention to this matter, and fight against a religion which is doing much injury to the cause of Christ. Let us realize the greatness of the kingdom, independent of the functionary. Christ presides over this great assembly of the first-born. Its membership embraces the noblest part of the human race—the true heroes of history—men who have covered humanity with glory, who have salted society, who have quickened civilization, and shed a halo of peace over great portions of the human race—men of whom the world was not worthy. The Church of Christ is a kingdom compared with which the most ancient are but of yesterday; and when all others have descended into the gulf of oblivion, it shall fill the heavens and the earth. The name of its Redeemer-King shall endure forever. Through ages no longer measured by the sun or lighted by the moon, it shall spread out its splendours in the light of an everlasting day. The plots of devils, though they fabricate their thunder-bolts in the bottomless pit, shall never prevail against it. It is the sanctuary of time, the asylum of the poor, the home of our affections, the only true home of afflicted humanity,—our holy and beautiful house where our fathers have worshipped, and where are our heavenly things. When we have left the plough in the furrow, and resigned our employment into other hands, we shall find the church of the living God the centre where we shall be able to meet with dear departed ones, beings beauteous, who are now saints in heaven. Away with our cold, contracted notions. It is the altar that sanctifies the gift; let us therefore be churchmen and not followers of men.

IV. Let me now characterize some of the effects of life in this divine plant; such as *growth, organization, missions, and catholicity of spirit*. Life and growth are almost synonymous: such also is organization. The God we worship is a God of order. The life of the church, like that of the plant, is an organic life!

not the same, however, in every particular case: because it is a conscious and not an unconscious life. Whenever you want to organize the church, there is always a class that raise an outcry in favour of the superior importance of religious life; just as there are others who, when you insist upon life, cry out in favour of organization. But in this matter wisdom is justified of her children. Life is the first essential, organization is the next. These two things are so far from being incompatible that, wherever there is life, it must develop itself in an orderly form. We must have system, and it is every man's duty in the church to lend his energies to this end. It should be thoroughly understood that a Church without system is a Church without life.

The next effect of Church life is an impulse in the direction of foreign missions; but then it must be spontaneous. The natural plant grows and spreads its seed spontaneously throughout the land. There ought to be no artificial excitement, no elaborate combinations, to produce foreign missions. Laborious attempts to create a foreign mission, for its name and glory or its reflex influence upon the home field, are sure to end in disappointment. We ourselves have been enabled to pursue a right course in this matter. We waited for years; and the fact that we had to wait simply showed that the time had not come. Since we entered upon our mission, we have sent a brother that we could ill spare, to the farthest verge of this great Empire of the West, an accomplished young minister to India, a most useful Gaelic minister to the islands of the sea, and we are about to send another to the same interesting field. But such results are *significant* only when they come from the impulses of life under the guiding providence of Him who controls the hearts of men, and can provide labourers for His work when He pleases.

Another effect of life is a growing spirit of catholicity. Life is love. The Christian Church in its foundation, its principles, its precepts, its institution, its membership, and its consummation, is an embodiment of love.

It is a common belief that separations are evidences of life, and so, in one

sense, they are. They are an evidence of the vigour and activity of the old man with his affections and lusts, but, that they are an evidence of true Church life, would be difficult to prove, either from the New Testament or from the nature and facts of the case. Schisms have developed an unnatural excitement—an unhealthy kind of life: but a life which has overrun society with a flood of bitterness and unhappiness. While church extension has been an unforeseen effect, they have produced no good effect upon that charity which is the greatest of all the graces, and endureth forever. They have generally resulted from disputes and discussions on ecclesiastical polity and details of administration. An extreme sensitiveness on such matters is no sign of life, but the contrary. Life is love, and these separations have resulted not from love, but from hatred, variance and emulation.

Hence I observe, that with returning life, love is again in the ascendant, and the fountains of tenderness begin to overflow. For the divisions of Reuben there are searchings of heart. The true Christian loves every other true Christian. He sees in him the image and superscription of his God. He loves him not as an Episcopalian or a Presbyterian, but as a brother. Hence anything in the shape of a desire to acquire, through union, Presbyterian power and ascendancy, stands self-condemned. A union movement of that kind sinks into a contemptible manœuvre. A union movement should result from a reviving piety in the Church, and should breathe a friendly spirit towards all Christian denominations. A union agitation, which is the result of an artful, aggressive policy on the part of keen Presbyterian propagandists, who withdraw their affections from the Catholic Church of Christ, covers feelings and passions that condemn it, and deserves neither encouragement nor success.

It is very reasonable, however, that Presbyterians, owing to their common origin, principles and interests, and the opportunity of easy incorporation which their great similarity affords, should regard one another with a peculiarly friendly eye. And when this regard springs from a truly Catholic spirit—from love and mutual respect—it is a

noble tendency, of the success and benefit of which we have had many glorious and consoling examples in our day, in America and Australia. We cannot see how sensible men—men of a reasonable and practical temperament—can be indifferent to a cause which may allay so much passion and recrimination, and divert so much misapplied zeal and energy into a mutually beneficial channel, instead of its being wasted or worse. You are, of course, aware that something has been done in this direction, the particulars of which will be submitted to you. But while abjuring all intention of cavilling at the basis agreed upon by the Union committees, or depreciating their labours, or retarding union for a single day, I desire to prevent disappointment, to caution you in reference to a great and common error on this subject. Many persons are so sanguine as to think that when two religious bodies are agreed in their principles, they are ripe for union. Now I believe that it is with religious denominations as with individuals, only in a far higher degree. Persons who differ in opinion, but are agreed in affection, will harmonize and cooperate more easily than such as are agreed in principle but alienated in feeling. Whether perfect harmony of opinion be possible, even between individuals, is very doubtful. I don't believe it can exist among congregations and denominations. It may seem to exist when men receive and subscribe confessions in the lump, without having thought or doubted. But it is only a semblance of unanimity. For thought will always produce diversity. Hence I don't lay much stress on what I believe to be a moral impossibility. Supposing, however, as our present theory of subscription supposes, that it is possible, I believe that it is of far less importance to future peace and prosperity than love, confidence and esteem. In short, I regard harmony of sentiment as more important than harmony of opinion—love as more essential than unanimity.

I may be told that if Christians are agreed in principles, so should they be in affection. And so they should; but if they are not, you will not produce the proper feeling by argument. You must appeal to the heart more than to the

head. Love and logic are different affairs. The affections cannot be argued into a certain tone. The grace of God, fair treatment, mutual acquaintance, and friendly intercourse, will do far more than union speeches and treatises. You cannot storm the citadel of the affections which ever shrink from a too eager and forward solicitation. Sacred feelings must be wooed and won with some adroitness and tenderness. In this case, not theories but facts separate us. A separation of history has produced a separation of feeling. Different recollections, associations and traditions, crowd upon our minds. Though nearly related—though once one and the same, and though possessing much to be proud of together—our quarrels have for years furnished embittered memories.

"They stood aloof, the scars remaining,
Like cliffs which had been rent asunder—
A dreary sea now flows between."

And because the synods or the ministers choose to lay down their arms and become friends, it does not follow that their flocks will. They cannot expect to allay at once the storm which they themselves have raised. Church champions should have thought of these things ere they began to quarrel, and it may be a lesson for the future. People connected with city congregations are apt to exaggerate the simplicity of such a movement as union. Church matters do not engross their attention or take such a deep hold of their minds, as is the case with people in our country districts. Surrounding influences rub down their prejudices, and other things compete for their share of attention. But in the country, ecclesiastical disputes have gone into every family and reached every individual. Every man has had his argument or conducted his controversy.

Now, I trust that I have said enough to show that this matter should be cautiously and constitutionally managed. If I have stated the matter fairly, then I infer that one great object should be simply to ascertain the opinions and feelings of our people. In this process there should be no endeavour to direct or misdirect feeling. Let us not be astonished if we are disappointed; for the people are more conservative than the clergy, and even a small minority

against the measure must and will be expected. But let us not despair, but continue our efforts afterwards for the creation of a better sentiment, by instruction, by cooperation, by exchanges, by Christian courtesies, that speak more powerfully to the heart than formal bases of union or demonstrative resolutions. In this marriage we have more to do than to draw out the contract and celebrate the espousals. Unless mutual love and good-will precede the celebration of due and sanctimonious rites of marriage, and preside at the feast, then the heavens will let fall no sweet aspersion, to make this contract grow.

The plants of earth grow and die; but they leave a large progeny to propagate their glory through the ages. Ministers die also; but the society in whose service they have been employed shall live for ever. The numbers are fluctuating, but the body is eternal. The waters change, but the stream flows on forever. Men from year to year emerge upon the scene of conflict, and vanish. Human society records their birth and death, and forgets them. They fret their little hour and are heard no more. Thus, as the generations tramp on in their march towards greater things, warm beating hearts are laid daily in the cold grave. Since we last met, an influential minister, who preached long from this pulpit, has laid aside his earthly habiliments and taken the robe of immortality. When we last met in New Brunswick, our respected father, Dr. Brooke, referred feelingly to the decease of a ripe scholar, a liberal-minded, meek, modest and unaffected man, Dr. Henderson, and now it falls to me to remind you that another has ceased from his labors. These walls have long witnessed to the excellence of Dr. Donald's Sabbath message, and his soundness as an expositor of Divine truth. As a minister, he was prudent, kindly and firm. As a church-ruler, his counsels were moderate, and his manner free from all affectation of formality or churchmanship. As a private gentleman, his warmth of heart and exuberance of feeling spread a glow over the circle of his acquaintance. While we mingle our mourning regrets with the affliction of his congregation and family, let us hear him from the place of

his honored rest preach to us in more eloquent strains than ever fell from his lips here, to mark the lengthening shadows of our day, and drive cheerfully the gospel plow ere we sink into the repose and inactivity of the grave.

Let not ministers do the work of the Lord negligently. Every seed produces fruit like itself. You cannot gather grapes of thorns. If you are formal, so will your people be. You cannot expect them to be alive while you are dead. Nor can you conceal your true character and disposition. If your hearts are cold and selfish, your people will soon know it. That which is secret shall be made manifest. Every leaf will whisper, every wind will speak it forth. Men's feelings and interests in religion—their craving for sympathy, will make them physiognomists and character-readers. Do not degrade your work into a heartless ritual. There is nothing so grand in this world as the soul of man. Man is even, in his ruin, the beauty of the world. In his dismantled powers there remains a hope of better things. If a man worship God with his soul, he does something of which he need not be ashamed. We honour the sincere devotee of a false faith while we despise the hollow-hearted performer of ceremonies in which he does not believe.

And, since life and organisation must go together, much depends upon our elders. Our churches generally present an awful spectacle of undeveloped power—leaves without fruit. Without minding others, let us try and do something for ourselves. Let our light—our genuine christian nature—shine forth. Let us work by force and transparency of character as well as by being dreadfully active and vastly super-serviceable. We shall not complain of a man taking his own way, provided he supports the general frame. In our deliberations, the greatness of the kingdom in which we hold a high office, should raise us above mean motives, pour a sweet and fragrant oil over our tempers, give a simple candor to our speech, and teach us to lift a reverent and prayerful look to Him who, when the harvest and the husbandmen are ripe, will put in his sickle and reap—that he that soweth and he that reapeth may rejoice together.

Article Contributed.

The Scottish General Assemblies.

These have not been so interesting to the general reader as they were last year. In the Free Assembly the Union question had been debated to death in the Presbyteries all the year before; and in the Established Assembly the Patronage question had not advanced to a new stage, and so the debate was chiefly on the lesser point of whether the Church should wait for a bill from the Government or confide to a private member of Parliament the duty of introducing a bill. After a good deal of discussion, the whole matter was left in the hands of the Assembly's Committee on Patronage. Four members of the House of Commons were members of Assembly; and while three of those averred that there would be no difficulty in passing a bill through the Legislature, the fourth (Sir James Elphinstone) warned the Church that it was seldom that a bill left the House of Commons as it had entered it. However, the Church is committed to the task of abolishing Patronage, and abolished it is sure to be. Whether it takes one year, or two, three or four years to do the work, is of little consequence. Great bodies move slowly, and ought so to move, because so many and great interests are bound up in them.

The debating in the Free Assembly on the Union question was extremely good, though, strange to say that now, nearly thirty years after the "Disruption," it was still confined almost entirely to the old leaders—the men who had been born and bred in the Church of Scotland. Mr. Nixon, of Montrose, A. Bonar, Kidston, Dr. Gibson, Dr. Begg, were the chief speakers opposed to Union, and the speeches of the first and last-named gentlemen were especially able, logical and eloquent. What was of more consequence, their tone was determined, and even bitter. "No surrender" was their watchword. They would listen to no compromise, though all that the Union men asked for now was to continue the Committee to consider or devise how the Churches might best cooperate in good works with a view to future incorporation. Dr. R. Buchan-

an. Dr. Candlish, Dr. Rainy, spoke to this motion, and certainly it would be hard to find anywhere better debaters. They knew that it was useless to ask for immediate union, and so they asked for so little that they attracted to their side all the undecided, and all the men who are willing enough to "talk on union," but who would at the last refuse to take a step towards effecting it. Their motion at first sight seemed to surrender everything; and so one of their ardent followers—Major Ross—said he had considered it; but on further reflection he said that it was evidently the work of the Holy Ghost. But in spite of the moderation of the motion and the powerful speaking in its favour, there were 165 votes against it in a House of 600, a larger numerical anti-Union minority than there ever was before. Ninety-one ministers voted against it, and as about one-third of the ministers of the Free Church attend each Assembly, it is evident that Dr. Begg is not far wrong when he declares that 350 F. C. ministers are determined not to unite with the U. P.'s. In the face of such a minority of more than one-third of the F. C., it is clear that there can be no union of the two bodies for years to come. Time, however, fights in favour of the Union men, if indeed it does not bring about a much larger union; for as one of the leading F. C. ministers said, "it does seem inconsistent to speak of that being an Union of Scottish Presbyterians which makes no reference to the largest Presbyterian Church in Scotland."

All the schemes of the Church of Scotland are in a healthy and growing state. When the India Mission was before the House, Dr. Norman McLeod, the Convener, was much missed. He has been ill for some weeks, and the House expressed the deepest sympathy for him, and prayed for his recovery. The Rev. Mr. Ferguson, of the Chamba Mission, was a member of the Assembly, and made a vigorous speech, declaring in effect that the Mission had failed, because it was addressed to the Hindoos, and especially those of the higher castes, who sought for education just because of its money value to them. His idea seemed to be that a mission to India should be not to the deceptive

sneaky, "painted-faced Brahmins," but to the Aboriginal tribes, and a declaration of the Gospel by direct preaching to and labour amongst the masses of the people. All that he said had been said before time and again by Dr. McLeod and others, but Dr. McLeod was not there to explain the still greater hopelessness of Mr. Ferguson's plan, and to show that the India Committee of the Church was actually trying every plan in the hope that experience would ultimately decide which was the best; and so an impression got abroad in the Assembly that the Mission had been a failure, and as it is very easy to shut up the sympathies and the pockets of people who are not much in earnest, the consequences may possibly be bad. Still it was quite right for Mr. Ferguson to speak his mind fully out; for what is wrong with the Church is that it takes so little interest in the great work to the heathen that it does not understand and is not able to debate the question intelligently; and the more the Church is stirred on it and even startled, the better. The death of Dr. Ogilvie, the death of the Rev. Mr. McFarlane, the enthusiastic Darjeeling missionary, and the enforced departure of the Rev. Mr. Grant on account of ill health, are all heavy blows to the Mission. They are tokens not that God is frowning but that He is chastening the Church for its apathy, its unbelief, its want of intelligence on the great subject of the conversion of the heathen world. What an absurdity it is for British Christians to fancy that they can, with any human probability of success, undertake the conversion of a people seven times more numerous than themselves, and with an older civilization than their own, without having in Britain or India a single institution in which to educate missionaries and to prepare them for the special difficulties of the stupendous work! Evidently our modern churches are only beginning to think on the subject of missions. As extracts of the proceedings of the Assembly are given on other pages of the *Record*, I need say no more now, except to mention that our Church in Canada has appointed an influential deputation, consisting of Dr. Jenkins, Dr. Cook, Principal Snodgrass, and

James Croil, Esq., to proceed to the Assembly next May with greetings from the Synod, and to explain our position on union in this Dominion. G. M. G.

Presbytery Minutes.

Presbytery of Halifax.

ST. MATTHEW'S CHURCH,
Halifax, 14th June, 1871.

Which place and time the Presbytery met and was constituted by the moderator. Sederunt: Rev. Messrs. George M. Grant, John McMillan and John Campbell, ministers; and Mr. Wm. G. Pender, elder. The minutes of last meeting were read and sustained.

Mr. William G. Pender laid on the table his commission from the Kirk Session of St. Andrew's, Halifax, as representative Elder for the current year.—His name being added to the roll, he was invited to sit and deliberate.

Rev. Mr. Campbell reported that, in accordance with his instructions contained in the minutes, he had written to the Session Clerk of St. Andrew's Church in St. John's, Newfoundland.

The Records of Kirk Sessions being called for, those of St. Andrew's Church, Halifax, only were produced and laid on the table. The Presbytery expressed regret at the absence of the records of other Kirk Sessions, and strictly enjoined upon the Session Clerks to have them presented at next regular meeting.

With regard to Synodical collections, it was stated by the members present that they had all been made, or were to be made in time for the meeting of Synod. Rev. Mr. Wilkins and ruling elder being both absent, there was no report from the Truro congregation. The Presbytery expressed gratification that Newfoundland, for the first time, had contributed to all the schemes of the Synod during the past year.

The moderator presented from George Maclean, Esq., the resignation of his office as Treasurer and Secretary of the Presbytery Home Mission Fund; which resignation was accepted with feelings of deep regret. On motion of Mr. Campbell, seconded by Mr. McMillan, it was

most cordially resolved to record the sense of the Presbytery as to the great accuracy and thoroughness with which Mr. McLean had at all times discharged his official duties, and direct the clerk to convey to him the best thanks of every member of Presbytery for his valuable services. It was further agreed to appoint the moderator and Mr. Campbell a committee to secure a suitable successor to Mr. McLean, and hand to him the funds and papers.

The action of Mr. Campbell, as clerk *pro tem.* at last meeting, in granting an order to Rev. John McMillan on the Presbytery Home Mission Fund, was confirmed. It was agreed, and the clerk was thereupon directed to grant to Mr. McMillan a further draft for \$50, being the amount of supplement due up to June 1st instant.

Rev. J. McMillan and Mr. W. G. Pender were appointed a committee to prepare and publish the annual report of the Presbytery Home Mission Fund.

Rev. Hugh McMillan being present at this stage of proceedings, was invited to sit and deliberate. He gave a verbal but satisfactory report of his labours at Richmond and North-West Arm, as to the increasing attendance on public worship, and other indications of a growing interest in the cause in those stations; strongly recommending, in the peculiar circumstances of our people there, the importance of obtaining for them the full benefit of a settled pastor, who might be in a position to devote his whole time and energies to the work. With much earnestness he also recommended the adoption of measures, presbyterially or by aid from neighbouring congregations, for the finishing of the new place of worship at Richmond so well begun.

On motion, it was agreed to grant to Rev. Hugh McMillan an order on the Treasurer of the Presbytery Home Mission Fund for \$95.50, due to date, for the last half year. It being made to appear that a deficit of \$7.50 included in the amount thus granted should have been paid by the people of North-West Arm, they are required to reimburse the Fund to the extent of such deficit.

Rev. J. McMillan was appointed to dispense the Lord's Supper at Richmond on a day most convenient to himself be-

fore the next meeting of Presbytery.—The 10th day of September was named.

The Moderator proposed the name of Mr. James Fraser Campbell in view of his being taken on trial for license. The Presbytery being aware, from his residence within the bounds for the past year, that he is possessed of the requisite certificates and qualifications for license, agreed to recommend him for this purpose to the Synod. They record this opinion in their minutes, and instruct the clerk to write to all the Presbytery clerks in the Synod that it is their intention to take him on public trial; to write also to the Synod clerk to the same effect, that he may bring up the subject at a diet of Synod, and that the Synod may give instructions to the Presbytery in the matter.

The Roll of Presbytery was amended from last year, and is as follows, viz:

Rev. George M. Grant, St. Matthew's, Moderator; Rev. Daniel McCurdy, Pres. Clerk; Rev. John McMillan, Little River, Musquodoboit; Rev. Wm. Thos. Wilkins, Saint Paul's, Truro; Rev. Daniel McDougall, St. Johns, Newfoundland.

J. J. Bremner, Esq., St. Matthew's, Halifax; John Cruikshanks, Esq., Little River; William G. Pender, Esq., St. Andrew's, Halifax; William McLeod, Esq., St. Paul's, Truro—Elders.

Adjourned to meet in the vestry of St. Matthew's, Halifax, on the second Wednesday, being the 13th day of September next, at 3 p. m. Closed with the benediction.

DANIEL McCURDY, *Pres. Clerk.*

Committee Minutes.

Minutes of Home Mission Board

ST. ANDREW'S CHURCH, }
St. John, June 28, 1871. }

At which time and place the Board met in pursuance of summons from the Convener.

Present: Rev. G. M. Grant, Convener; Rev. Messrs. McLean, Anderson, Murray, Campbell and Caie.

The meeting was opened with prayer by the Convener; Rev. T. Duncan was appointed interim Secretary.

The Minutes of last meeting were read and sustained.

The Convener intimated that he had received an application from Rev. Jas. Murray, Dalhousie (on the day after the Board had its last session) for the usual allowance of £10 stg. for the half year, which he (the Convener) recommended the Treasurer to pay.

The Board sustained the action of the Convener.

The Convener read a letter written to the C. C. on the 29th December, stating the action of the Board at its last meeting, which was approved.

Applications from the several Presbyteries were then taken up and disposed of.

I. The Presbytery of P. E. Island. The application of this Presbytery for \$100 for the current half year was granted: half to be drawn from the C. C. and half from the Synod's H. M. Funds.

II. In the Presbytery of Halifax application was made for £20 stg. for Truro, which was granted; £10 to be drawn from the Col. Com., and £10 to be provided by the Halifax Presbytery, the Board observing with pleasure the large sum in the hands of said Presbytery.

III. From the Pictou Presbytery application was read as contained in the minutes printed in the last Record, for Wallace and Pngwash, \$75; McLennan's Mountain, \$75; River John, \$40; which were granted: half to be drawn from Col. Com., and half from Synod's H. M. Funds.

IV. From the Presbytery of St. John, application was made for £25 stg. for Nashwaak and Stanley, and £25 stg. for St. Andrew's, which sums were granted, one-half to be paid by Col. Com. and one-half from Synod's H. M. Fund. The Board was not satisfied with the sum raised by the St. John Presbytery for its Home Mission purposes, and recommended that more strenuous efforts be made to relieve the Col. Com. of part or the whole of this amount.

The Convener read a letter from the Col. Com. enclosing a copy of their minute relative to the applications of our Church, and expressing satisfaction at the action of the Board.

V. In the Presbytery of Restigouche, the Convener reported that in Campbelltown the schedule system had been adopted with such advantage that this congregation no longer required supplement, the whole amount required being raised by themselves. From Dalhousie—Rev. J. Murray reported that the schedule system having been adopted, the sum of \$90 had been raised, which he paid in to the Board; whereupon the Board paid Mr. Murray \$50 for the current half-year and allowed the remaining \$40 for

the next half-year, or up to Feb. 1st, 1873, having no doubt that the congregation of Dalhousie would from this date become self-sustaining. The Board expressed their gratification with the results in both these cases.

VI. From the Presbytery of Miramichi, application was made for £25 stg. for Tabusintac, which was granted.

A letter was read from the Rev. Daniel McCurdy, making application for aid from the H. M. Board, in his old age, there being no fund for the support of aged and infirm ministers. It was agreed that £20 stg. be granted for the year ending Feb. 1st, 1872. Much sympathy was expressed by the Board for Mr. McCurdy in his present position.

The Board next considered a request from Mr. Anderson for \$40, towards finishing the manse at Wallace,—reasons for asking the grant being that the congregation were unable to finish the manse, and had been contributing very largely towards Church purposes during the last few years. After much discussion, it was resolved, under the circumstances, to grant the request, on condition that the whole debt on the manse be liquidated before next meeting of Synod.

The Convener then read sketch of report he was preparing to lay before the Synod. It was agreed to recommend, in addition, to Synod, that the Convener and one member of Board be asked to visit the supplemented congregations in each Presbytery during the year.

The meeting was closed with the Benediction.

THOS. DUNCAN,
Interim Clerk.

Articles Selected.

(Abridged from a Toronto paper.)

Synod of the Church of Scotland in Canada.

THE UNION QUESTION.

The MODERATOR announced that the subject of union with other Presbyterian Churches would be now taken up, and suggested that before entering upon the consideration of so important a matter the Synod engage in prayer. At his request, Rev. Gavin Lang, of Montreal, led the Synod in prayer.

Rev. Principal SNODGRASS, convener of the Union Committee, submitted the report, after which he gave an account of the proceedings of the joint committee, showing how harmoniously they had

worked. With regard to doctrine, there was no difficulty in agreeing upon the Bible as the primary standard of doctrine, and the confession of faith as a subordinate standard. On minor matters, such as ecclesiastical polity, modes of worship, church property, home and foreign mission schemes, and collegiate education, there was more discussion. With regard to the Temporalities Fund, the disposal of it was entirely in the hands of this Synod, and it was for them to decide upon a manner of appropriation that should not form any obstacle to union. As to modes of worship a most liberal arrangement had been made. In all the deliberations of the joint committee the guiding principle was what he might call the eternal principle of Conservatism. In other words, it was resolved that they should conserve as much as possible existing privileges and institutions; that the union should not be a work of destruction, but of building up. This principle was particularly followed in the deliberation on the subject of collegiate institutions. That subject occupied a good deal of time and attention, and a variety of views were expressed. Some thought that all the existing institutions might be amalgamated into one grand central institution, others thought that one institution was not enough; and considerable difficulty was experienced in coming to a conclusion in this matter. This would explain what some might think the indefiniteness of the report referring to this branch of the subject. The form of the report left a good deal still to be provided for; it left it open to continue, if thought advisable, existing institutions. He had said so much in his official capacity as Convener, and now he would make a few remarks as a private member of the Synod. He was perfectly satisfied this important subject of union could not have been approached in a more earnest and devotional spirit. He thought the term "Presbyterian University" in the report was unfortunate. He hardly knew what a Presbyterian university was, and he did not want to know. He would prefer the term "University;" but no matter what term had been used, he believed the intention was that Queen's University should be preserved, and that it should occupy in re-

lation to the United Church the same position which it occupied in their own church. There were men who held that the church should have nothing to do with collegiate education; but he thought that a dangerous view: and he was confident that it was not intended to do anything to impair Queen's College. It should be remembered that nothing had yet been done to commit this church to any one course. He had, in common with other members of the committee, entered upon the negotiations honestly and earnestly; and if the negotiations did not result in union, the blame would not rest upon the members of the committee, and this important advantage would be gained, that surely all talk about union would cease. He hoped the basis of union would prove satisfactory, and, as that had been definitely settled, he suggested that the basis of union be sent down to Presbyteries for their reports thereupon. As to other matters the report was somewhat indefinite, and others again were not taken up at all; and until arrangements were more complete on these matters, he thought it would not be well to send them down to Presbyteries. They should also, before sending these matters down to Presbyteries, know a little more fully what position the Canada Presbyterian Church in particular was likely to take in this matter of collegiate education. He, for one, had no hesitation in saying that if they were asked to commit themselves to what in his opinion was a hateful principle, of declaring that they as a Church should have nothing to do with superior education, the moment that declaration was made he would cease to have any part whatsoever in any negotiations for union. (Cheers.) He could have nothing to do with a principle of that kind. He would not for the sake of union, or for the sake of all that was involved in union, allow himself to admit that it was a principle worth accepting, or worth respecting, that the church should by a declaration solemnly announce as its opinion, that henceforth its work was to be of a purely professional kind. The effect of such a declaration would be to say that heretofore they had been acting upon a wrong principle. But he had no expectation that they would be asked to ac-

cept any such declaration. He suggested that the basis of union be referred to the presbyteries, with instructions to report thereon at next meeting of the Synod, and also to transmit it to the kirk sessions for them to report upon; also, with regard to the temporalities of the Church, collegiate education, &c., he suggested that they be referred to a committee of Synod; and also that the Synod re-appoint a committee for further conference with committees from other Presbyterian Churches on matters of detail. They would thus be making progress towards union, and at the same time there would be opportunities of ample deliberation, which was of great importance.

The Synod then went into committee of the whole on the report; Mr. Geo. Bell, of Clifton, in the chair.

In reply to Mr. FRASER

The CHAIRMAN said that he considered the appointment of the committee last year was an admission of the desirability of union. Any member of the present Synod might, of course, express an opinion on the matter.

In answer to various questions,

Principal SNODGRASS said that the term "Presbyterian University" in the report meant undoubtedly the Queen's College, Kingston.

In answer to a question,

Principal SNODGRASS explained his remarks respecting collegiate education. What he wanted was that the church should have perfect freedom—that it should not be hampered by any declaration that it shall never be right for it to have anything to do with superior education. The time might come when it would be the church's duty to attend to superior education, and it should be left free in the matter.

Rev. W. C. CLARK asked if there was a disposition in the joint committee to deny that principle.

Principal SNODGRASS said there was not. The question had been raised outside, and arose a good deal from misapprehension of what was done by the committee.

Mr. CROIL explained that the use of the term "Presbyterian University" in the report arose from the fact that there was a delicacy in pressing the name of Queen's College upon the committee;

but it was Queen's College that was intended; and so far as this Synod was concerned, it could have no delicacy in speaking out and declaring that Queen's College should be maintained.

Mr. WATSON asked why the Larger Catechism was not mentioned as well as the Shorter.

Principal SNODGRASS explained that the Larger and Shorter Catechisms had never been acknowledged as a standard of the Church, and there was some fear that the Shorter Catechism was going into disuse. It was therefore given prominence in the report, and was recommended as an authoritative exposition of doctrine for the instruction of the people.

Rev. JOHN GORDON, of Almonte, resumed the discussion. He thought union was a foregone conclusion, but if the spirit manifested by some was allowed to prevail he was afraid it would not be productive of good. He had heard ministers of the Canada Presbyterian Church state that they would like to reduce Queen's University to a mere theological institute; and if that was insisted upon, he, for one, would oppose any union. He would like to have this point more definitely settled before the matter was sent down to the Presbyteries.

Rev. Dr. JENKINS suggested that the question of the basis of union be considered first, and that the college question come after; because if they were not agreed as to the basis, it was no use discussing the other question.

Principal SNODGRASS said the minutes of the joint committee made a distinction between the question of doctrine as a basis of union and other matters relating to collegiate education, temporalities, &c. It was the former question that he suggested be sent down to Presbyteries with instructions to consider it and report upon it to the Synod next session. As far as the committee were concerned they fully accepted this basis of union, which included doctrine, government and discipline. Upon these points he believed there would be very little difference of opinion; and in that case the matters of arrangement, which otherwise would be of less importance, were perhaps the most important. He would move that the Synod receive the report, transmit to Presbyteries the basis

of union now reported, with instructions to consider the same and report thereon at the next meeting of the Synod, and with the further instructions to transmit the said basis to Kirk Sessions for the purpose of obtaining their opinion thereon for transmission to the Synod.

Rev. Mr. SMITH, of Belleville, moved a similar motion, with the addition that the Synod record their satisfaction at the manner with which the committee had discharged their important trust, and that the thanks of the Synod be and are hereby tendered to the members thereof, and especially to the convener. He would like to see the whole question settled at this meeting of Synod.

This addition was made to the principal motion.

Rev. Mr. SMITH understood that the question of temporalities was entirely in the hands of this Synod. It was left by the other churches to them to settle it in the way thought fit. The question of collegiate education was also in the hands of the Synod, because this Synod was not committed to any particular system of collegiate education.

Rev. D. M. GORDON, of Ottawa, said the question was, had the result of the joint committee declared union practicable? That was what Presbyteries would have to consider, because no doubt they were all agreed to accept union if it was practicable. Therefore, he thought the recommendations to be sent down to Presbyteries should be clear and definite. There were many matters which should be further considered by the joint committee before they would be in a shape to be sent to Presbyteries. As to the college, he thought the Synod should express itself decidedly that it must be maintained. (Hear, hear.) He would therefore move

That the Synod accept and approve of the report of the committee, cordially thank the committee, especially the convener, and agree to the desirableness of union with the other Presbyterian Churches of British North America on the basis proposed in the report; but inasmuch as it is expedient that before such a union shall be consummated a clearer understanding should be arrived at by the different Presbyterian Churches regarding some of the subjects referred

to in the recommendations of the report, especially regarding a sustentation or home mission fund, and the maintenance of a University in connection with the Church; and as this Synod deem it necessary to maintain in efficiency the University of Queen's College at Kingston, the Synod re-appoint the committee with the addition of——; instructing them to confer again with the similar committees of the other Presbyterian Churches of British North America, to report the result of their deliberations to the Commission of Synod in the autumn of the present year, and authorise the Commission of Synod to remit the result immediately to the Presbyteries and Kirk sessions of the church, in order that the inferior courts may be prepared to report upon the same at the next meeting of Synod.

Rev. Mr. BAIN, of Scarboro', thought that they should not expect that Queen's College would not be changed to some extent; but he believed the union would greatly benefit the college. He contemplated great results from the union, and even looked forward to the union of all Presbyterian bodies.

Rev. Mr. McLENNAN, of Peterboro', approved of Mr. Gordon's motion, as it was prudently and wisely following up the steps that had already been taken towards the consummation of the union.

Rev. Dr. MUIR thought it was not correct to say that this church was determined to have all its own way with reference to Queen's College.

Rev. GAVIN LANG, of Montreal, could not enter into all the feelings of many members of the Synod on this subject of union, as he had but lately left the Church of Scotland, which, while rejoicing to see the union consummated here, would feel pained to see the tie severed between them and this church. He thought there was no necessity for limiting their fraternal relations to other Presbyterian Churches, but that they should maintain fraternal relations with all Protestant churches, and not dismiss the idea that some day, however distant, there might be a union of all the Protestants of this Dominion. (Cheers.) If it was competent to make any alterations in the proposed basis of union, he would offer an amendment to that effect. With reference to the

seventh division of the minutes of the joint committee, he thought the modes of worship should be left to sessions, and not be brought into the arena of Presbyteries and Synods. As that matter stood in the minutes it would stand in the way of the more comprehensive union he had spoken of. As to the general question, he was fully in accord with the sentiment generally entertained of union. (Cheers.)

Principal SNODGRASS explained with reference to modes of worship that if any change was made in practice it would always be with the sanction of Kirk sessions. A certain amount of freedom was allowed to congregations, and as a matter of fact there was considerable diversity. It was in order to allow of this diversity that the article was made as it was, and if after union it was thought necessary for the united church to legislate on the matter, it was open for them to do so, and he believed any such legislation would be in a liberal spirit, and would allow diversity in practice.

Rev. Mr. LANG thought it should be established that modes of worship should be left to Kirk sessions.

Principal SNODGRASS said the insertion of the word "Presbyterian" in the article relating to friendly relations with other churches, was not intended to prevent or check fraternal relations or union with other churches, if it was at any time thought advisable to enter upon such union. The object was to facilitate the translation of ministers from any other Presbyterian Church to this united church.

Rev. Mr. LANG said in that case he thought it would be competent for him to move the amendment he had suggested. He would therefore move to change the third article of the closing minute of the joint committee to read thus:—

3. "That this Church shall maintain fraternal relations with churches holding substantially the same doctrine, and that ministers and probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt."

Rev. Mr. MACDONNELL, of Toronto, seconded this amendment. He did not suppose it would carry, but he wished it to go out that there were some ministers

in this church who looked forward to a more comprehensive union. As to matters of arrangement, he would like to have it settled what questions were to be put to candidates for ordination in the United Church. He was glad to see that the Confession of Faith was expressly declared to be a subordinate standard of the Church, and the Word of God the supreme standard. He thought the second clause of the closing minute should read thus:—"That full liberty of opinion in regard to all matters therein contained which are not matters of faith be allowed." This would lay down the general principle underlying this matter, and would leave full liberty of opinion on all matters not matters of faith. The most advanced liberal views on this subject should, he thought, be adopted.

Rev. ROBT. CAMPBELL held a strong attachment to the Church of Scotland, but held Presbyterianism as dearer. All the churches in Australia and the United States were her legitimate children, and would be acknowledged as such were this union to take place. He believed she would hail this union with delight, although there might be regrets which, no doubt, would be felt here also. Before a union was accomplished he felt it would only be a proper thing to communicate with the Church of Scotland for her approval. As to the liberty of Kirk Sessions with respect to forms of worship, he thought there should be an appeal allowed to the higher courts. He was not so closely wedded to the system of education in Queen's College as not to see that a change in some respects might be an improvement, and thought that a certain portion of the arts course might be simultaneously carried on with that of theology. He felt that the lengthening of the curriculum was a mistake. He trusted there would be a University, which he believed would be Queen's, although not necessarily at Kingston. It would be a blunder to remove the college from Kingston for many reasons; its removal to a large city like Montreal or Toronto being by no means beneficial.

Rev. Mr. LANG was afraid his motion was misunderstood. His motion did not contemplate a union with other churches than those mentioned; but

merely to establish fraternal relations with other churches than Presbyterian. He did not see how the Synod could refuse that.

Rev. Dr. JENKINS was afraid in the prospect of union they were losing sight of their own work. The more diligent they were in prosecuting their schemes the more harmonious would be the union when it did come. He did not quite agree with Mr. Macdonnell, and thought that the venerable standards of the church should not be touched. (Cheers.) The proposed basis of union, he hoped, would not be altered. Mr. Lang, he thought, misapprehended the scope of the third article of the closing minute. It only referred to ministerial communion, and did not prevent any minister from holding fraternal relations with any other churches holding the same doctrine. It was important to adopt first the proposed basis, and then take up the arrangements, but after that to send them both down to the Presbyteries together. He moved that the committee be instructed to recommend to the Synod the acceptance of the three articles in the closing minute denominated the basis of union.

Rev. JAMES GORDON seconded that motion.

Principal SNODGRASS suggested that the other motions be withdrawn, and let Dr. Jenkins' motion pass unanimously. They could be brought up afterwards. He was beginning to think that perhaps it would not be well to send anything down to the Presbyteries this session. It would not delay the union any, as they could not send all down this session; but next session they might send all down.

Rev. D. M. GORDON agreed to withdraw his motion on the understanding that he would be free to offer it again.

Rev. Mr. SMITH also agreed to withdraw his motion on the same understanding.

Rev. Mr. LANG said he did not feel warranted in withdrawing his amendment. He thought the clause should be amended.

The vote was taken on Mr. Lang's amendment. Eleven voted for it, and it was decided lost.

Rev. Dr. Jenkins' motion was then put and carried unanimously.

The committee then rose and reported the resolution.

Rev. Dr. JENKINS moved that the report of the committee as to the adoption of this basis of union be the deliverance of this court. Carried unanimously.

Rev. D. M. GORDON proposed his former motion omitting that portion of it which was included in Dr. Jenkins' motion that had just been carried.

Principal SNODGRASS was afraid the proposed plan could not be carried out. The Commission of the Synod met in the fall, and the committee might not have met before then. Besides, it was desirable to have the voice of the whole Synod on the matters before they were sent down to Presbyteries. Furthermore, no time would be gained, as the Canada Presbyterian Church had no Commission of Synod, and they would have to wait till the meeting of their Synod. He would suggest that the words "the next meeting of Synod" be substituted in Mr. Gordon's motion for "Commission of Synod."

Mr. Bell, of Clifton, took the chair, and, after a few words from Rev. Mr. Snodgrass,

Rev. Dr. JENKINS moved that the committee from the Synod should consist of twelve members.

This was agreed to, and the convener of the Committee instructed to telegraph the result to Dr. Topp, at the Quebec General Assembly; and also that the basis of union had been unanimously agreed to.

Rev. Mr. MACDONNELL, of Toronto, in an excellent speech, expressed his fears that the anticipations of the respected Clerk of the Synod with regard to Queen's College would not be realized. They had before them the decision of the committee regularly appointed, and if the basis then come to was not satisfactory to the other body, then the responsibility of any further suggestion would rest with them. As a body, those present were not called upon to take any such steps. (Hear.)

Rev. R. CAMPBELL said that the College and Church were not connected at all. The college was in an independent position and would be able to maintain itself. The great difficulty, he believed, was with respect to the support of the establishment, and when this was better

understood, he believed there would be less difficulty.

Rev. Mr. MCKAY, (Lochiel,) and Rev. Mr. MCKAY, (Orangeville), also spoke. The latter said that he regretted that the Committee of Union had not referred to Queen's College particularly when noticing the question of a "Presbyterian University."

Rev. D. WATSON (Thorah) addressed the meeting, stating that he objected to the basis of union, inasmuch as there was no reference in it to the Larger Catechism. After stating his views with reference to the Westminster Confession of Faith, and quoting from the records of the Church in relation to the adoption of the Larger or Shorter Catechisms, he pointed out that the American Church had included the Larger Catechism in their basis. He complained strongly of the failure of the representative committee in not introducing this statement in the basis now approved. So far as he knew, there was no Presbyterian church which had adopted the Westminster Confession of Faith, which had dealt in the manner they had with the Larger Catechism. He was actuated only by conscientious motives in thus addressing the meeting. He had listened with a view to hear the statement of some valid reason for this exceptional course, but he had not heard any. He did not think that the argument that it was not needed and it was not read was of any value, since the same might be said of the Confession of Faith. In the compilations of the shorter catechism, the larger one was frequently quoted.

The fifth recommendation, as to the sustentation fund, was then considered.

Principal SNODGRASS referred to the provisions of this fund, and stated that the appropriations rested with the Synod. He would ask if the moneys coming into the hands of the church should be trusted to the church to use them as it judged best? He thought that students who looked forward to a speedy union of the churches and who were resolved to enter the ministry should have a vested right in the fund.

Rev. Mr. GORDON thought that whatever portion of the funds remained over after satisfying the sustentation claims, should be left over to be disposed of by the United Church. The fund of the

Church of Scotland only reached to one-third of its wants, and it would be unfair to ask the church with whom they proposed to unite to make up the other two-thirds.

Rev. J. H. MACKERRAS said that difficulty might be obviated by their own church raising the full amount required, \$200 for each of the 42 ministers. He thought their congregations would make an effort in their new position to raise the fund without allowing it to become a burden on the United Church.

Rev. Mr. BAIN was in some doubt as to what should be considered as vested interests. He thought the original beneficiaries on the sustentation fund should be held to have a first claim. This fund should not be turned aside to any other purpose, as these aged ministers, if they had even no legal right, had a strong moral right to a portion of it. He instanced the benefits derived from such an appropriation in Scotland, where aged ministers could retire with an allowance, leaving the pulpits open to younger men. In this way, no doubt, the efficiency of the ministry was sustained.

Rev. Mr. McDONNELL spoke at length on the propriety of possibly giving up the fund to be expended in the interests of education.

Rev. Dr. JENKINS spoke in favour of the idea thrown out by Mr. Bain, that support should be accorded to aged ministers.

Principal SNODGRASS did not think that there would be any difficulty if they went into the union and asked protection for their vested interests. They asked that the fund should in the first place be applied to the support of the aged ministers, and then to the benefit of probationers and licentiates, so long as they were recognized as such. As for the remainder they left it to the wisdom of the united Church to say what should be done with it, only requiring that it should be devoted to the object originally contemplated, the support of the Protestant clergy.

Mr. GORDON proposed that a sub-committee should be appointed to draw up a report on the questions discussed during the day.

A committee, consisting of Rev. Dr. Snodgrass, Rev. Dr. Jenkins, Mr. James

Bain, Mr. George Bell, Rev. Mr. Macdonnell, Mr. Croil, Rev. D. Gordon, J. S. Millen Cameron, Sheriff McDougall, and James Craig, M. P. P., was appointed.

The Synod resumed its consideration of this question. The clerk submitted the telegram received yesterday from Dr. Topp, and published in yesterday's *GLOBE*, and a discussion ensued as to the reply to be sent thereto. A very desultory conversation ensued, and eventually it was decided on a vote that a telegram should be sent as follows:—"Basis of union adopted simpliciter; but our committee empowered to insert larger catechism, and to consider other modifications, and to report to special meeting of Synod at Toronto, the said meeting to remit report to Presbyteries and Kirk sessions for their opinion at next annual meeting of Synod."

The Synod then proceeded to the appointment of the committee, as enlarged by previous motion. The following resolution was adopted:—

"That the Synod receive the report, and record its satisfaction with the manner in which the Committee have discharged their important trust; that the thanks of the Synod are due, and are hereby tendered to the members thereof, and especially to the Convener; that the Committee be re-appointed with the addition thereto of three clerical and three lay members. The said Committee to be constituted as follows:— (1) Rev. Dr. Snodgrass, (Convener) elder Hon. A. Morris; Alternates—Rev. Robt. Campbell and Mr. Davidson. (2) Rev. Dr. Cook and Mr. James Croil; alternates, Rev. D. M. Gordon and Mr. Mattice. (3) Rev. Dr. Jenkins and Sheriff McDougall; alternates, Rev. J. McDonnell and Mr. McMurchy. (4) Rev. George Bell and Mr. James Craig; alternates, Rev. J. C. Smith and Mr. Mitchell. (5) Rev. Kenneth McLennan and Mr. Robert Bell; alternates, Rev. Gavin Lang and Mr. Hickson. (6) Rev. David Watson and Mr. Robert Romaine; alternates, Rev. J. Sieveright and Mr. Hunter.

Deputations to the General Assembly.

Professor Charteris, as convener of the Foreign Correspondence Committee, intimated that the Rev. Dr. Adams, Brooklyn, New York, and the Rev. Dr. Beadle, Philadelphia, had been appointed a de-

putation to the Assembly by the Presbyterian Church of the United States, and were in attendance.

The Rev. Dr. Adams said that he believed that this was the first overture in the way of personal representation and correspondence between the General Assembly of the Presbyterian Church in the United States of America and the venerable Presbyterian Church of Scotland. He said that the Foreign Correspondence Committee had been instructed by the Assembly a year ago to appoint deputies to the Evangelical Conference which they had expected to hold in the City of New York, but which the war on the Continent had prevented; but he trusted that at the meeting of the Conference yet to take place there would be representatives from the Presbyterian Church of Scotland. He was glad to be able to state that since the union of the two branches of the Presbyterian church in America that Church now numbered 5000 ministers, and was—if they were to measure it by territory—3000 miles long. (Laughter.) He then spoke as to the value of union among the Christian Churches, and said it had only been accomplished in America by their feeling that evangelisation was of far more importance than ecclesiasticism. He contended that by descent the Americans had a right to share in all the historic glories of our land, and stated that as the same Christian sentiments animated the people of both, so the Churches ought to be more warmly knit together. Just as when our beloved Queen Victoria, that amiable woman and wise ruler, was bereaved of her husband in the prime of life, the hearts of the people of America overpowered with sympathy, so did the hearts of the people of Britain throbb with the same impulse when the President of the United States was struck down. (Applause.)

The Rev. Dr. Beadle said that while the Jews made pilgrimages to Jerusalem, the Romanists to Rome, and the Mahomedans to Mecca, the Presbyterians of the West made their pilgrimages to Presbyterian Scotland. (Laughter and applause.) They knew in the United States that Calvin once lived in Geneva, and it was not yet quite forgotten that John Knox lived in Scotland, but the difference was that while they had

no descendants of Calvin, they had descendants at least of the countrymen of John Knox in the Far West, whose fresh roddy faces put them to shame. (Laughter.) Dr. Beadle then referred to the warmth of the welcome which the deputation had received in Scotland, and in return invited a deputation from the Church of Scotland to the United States. And if the Church were to send the convener of the Foreign Correspondence Committee, he would promise them that there would be considerable danger, for he did not believe that he would be allowed to come back again. So he had better take his wife with him. He then acknowledged in very feeling terms the great personal kindness of Dr. Charteris to the deputation; and again invited a deputation from the Scotch Assembly to the next Presbyterian Assembly of the United States. If they came, however, they would not only have to cross the ocean, but also the Rocky Mountains, for their next Assembly would likely meet some 3000 miles from the Atlantic slope. (Laughter.) Dr. Beadle then gave an account of their home mission operations, chiefly among children; and said that generally in the States their first want was men—they wanted more Scotchmen if they liked, to open up the vast fields which lay before them in the territory of the United States. He thanked them for the cordiality of their reception.

THE DEPUTATION FROM FRANCE.

M. Lorriaux, from France, expressed his gratitude for the help he had got in Scotland, where he had received money enough to enable him to remit to some of their agents at their stations in France, and he was glad to say that, though 200 in number, yet, notwithstanding all their sufferings during the war, they had not given up a single station. He then alluded to the sympathy he had received in Scotland with his country under its sufferings, and stated that he believed the result of the two wars it had undergone would be an advancement of the cause of the gospel and liberty. He traced the foundation of the liberty of this country and the United States to the gospel, and believed that in France that was becoming felt. The Roman Catholics were exhibiting greater readiness to listen to the truth, and the soldiers, espe-

cially, were receiving them with great pleasure. He might relate an anecdote. Having been entrusted by Mrs. Gordon, of Edinburgh, with some money for the suffering in France, he had visited some of the wounded, and had laid out some of the money in cigars. (Laughter.) Let them not be too hard upon him for that, for some of these poor fellows were so low that the cigar was a real physical benefit to them—(Laughter and applause)—but their state of mind could be appreciated when he told them that when he asked whether they would prefer the cigars or copies of tracts which he had with him, they preferred the tracts. After they had done so, however, he gave them the cigars. (Laughter.) M. Lorriaux then expressed his belief that the sufferings through which his country had gone would prepare her to receive in greater measure the precious truths of the gospel.

M. Monod (from the Free Church of France) expressed the pleasure with which he visited his venerable spiritual grandmother—(Great laughter)—and stated that ecclesiastical differences created very little differences among them. They felt united with the church of Scotland—with the Church of John Knox. He was glad to see that the name of Dr. Chalmers met him as he entered here. They valued the name of Dr. Chalmers as much as the Scotch Church could do; but there was a name which was a greater bond between them than any earthly name—the name of Jesus Christ. He then entered into an account of the secession of his father, M. F. Monod, from the National Presbyterian Church of France in 1848, after which he said he would like to say one word about the civil magistrate, and he would like to say it in confidence—and he hoped his dear brethren on the other side of the street would not overhear him—(Laughter)—and it referred to the personal comfort of the Assembly as regarded the civil magistrate. Setting aside the question of principle, and looking only to personal comfort—(Laughter)—he thought the Assembly was greatly to be congratulated—first in having before it the civil magistrate in the body, who seemed not to interfere at all—(Laughter)—rather than to have continually before them, and in their

minds, and in their way, that invisible, undefinable, unavoidable, ill-advisable—(Laughter)—colourless, bodiless, and almost voiceless ghost of him—(Great laughter)—with which other ecclesiastical courts were perpetually haunted. (Laughter and applause.)

THE DEPUTATION FROM SPAIN.

The Rev. Mr. Jameson, the agent of the National Bible Society, said that in Spain there was only one organisation representing Presbyterian Protestants in there; and, although they had not given themselves the name yet, he trusted to show them that they were heart and soul Presbyterian. Mr. Jameson then entered into an account of the operations in Spain. The Confession which had been drawn up was not modelled on the Westminster Confession, but of the Shorter Catechism, and it was dear to every Scottish heart by the old familiar sentences of the Catechism which cropped up in it. The code of discipline was also essentially Presbyterian. There were in all about fifty congregations in Spain; and an Assembly was held in Seville of representatives of the Reformed Church, who had all seen eye to eye. They were ready to give up each whatever prevented them uniting as a Church of Christ, and they agreed to hold an Assembly in Madrid next November, at which a National Confession for the Reformed Church of Spain was to be drawn up. As a representative of the National Bible Society of Scotland, he believed that that society was in a commanding position for doing good; and if its funds were equal to the opportunity, he believed he could do more by his colporteurs to evangelise Spain than any amount of churches. His colporteurs were not mere booksellers, but were plain, good, working men. One of them who had returned to the village in Estremadura, whence he came, was denounced by the priest from the altar, who announced that he would deny the sacraments to any one who took his books. The result was that the villagers went to the posada where the colporteur dwelt, and bought all his books; and when the priest entered into a discussion with him, his own parishioners were so disgusted with his bad handling of the subject, that they requested him, if he could not do better,

to hold his tongue. (Laughter.) He had had several colporteurs in training for three months, and this man who beat the priest in argument was one of them; but more was needed than the mere giving of the Bible, and he appealed to the Church of Scotland for sympathy and support to enable the Reformed Presbyterian Church of Spain to be a power in the land.

Dr. Pirie, in moving the thanks of the Assembly to the deputation, said that things were as they should be in the Church of Scotland, having with them the representatives of the whole Presbyterian world. With regard to what had been said as to the propriety of union he could speak for himself, and, he believed, for that Assembly, when he said that had the gentleman who spoke so feelingly brought over some of his friends from the other side of the street, they would have had no cause to regret the reception they would have met with. (Loud and renewed applause.) That expression of feeling which they had now given confirmed him in saying that they wished their brethren of the Free Church God-speed in their great work, and they were prepared and most willing and most anxious to unite with them in every good work. (Applause.) He thoroughly agreed with the gentlemen who had spoken regarding the position of the Church of Scotland, for he believed that on the whole that Church was one of the most free and independent in the world. (Applause.) They were afflicted by no interference of the civil courts; on the contrary, they were more and more in their decisions showing that they were positively determined, if they could, to avoid coming in contact with the Church in any shape whatever. (Applause.) With regard to what had been said as to the position of the Presbyterian Church on the other side of the Atlantic, they regarded the Americans as dear brothers—as a nation of which we were proud—and he rejoiced that they were now rising to be one of the most powerful, if not the most powerful, nations in the world. The United States, he believed, were peculiarly suited to the Presbyterian form of Church government, and he believed that Presbyterianism would grow with the growth of the country. He begged the deputation to

convey to their brethren at home the fraternal and cordial sentiments of the Church of Scotland. In regard to what had been stated by the deputies from the Churches in France, he (Dr. Pirie) regretted the depressing influences of the superstition which weighed upon that "noble and gallant people"—as he still believed them—(Applause)—and he believed that they would yet rise superior to the ordeal through which they had gone, and assert their position among the nations. He had lived some time in France, and he greatly admired some of the characteristics of that people, and he trusted that God would overrule all that they had undergone for their good. After referring to the cheering reports they had received from Spain, he concluded by stating that he was really and truly gratified at the reception of the deputations that day; for if they confined their thoughts to their own Church, they would altogether lose that wide and liberal and catholic spirit by which, above all things, the Church of Christ should be animated. (Applause.) He moved that the thanks of the Assembly be given to the deputations, and that they be requested to convey to their various Churches the fraternal regards of the Assembly, and his most earnest desire that the blessing of God might be upon them.

Dr. Nicholson seconded Dr. Pirie's motion, and in so doing said that the appearance of their American brethren there that day was another proof of the truth of the old adage that blood was thicker than water.

Dr. M'Taggart, Glasgow, expressed his delight at the opening for the true faith which had taken place in Spain, where, not long ago, the Bible was not allowed to be read even in a private house if there was a company of more than three or four.

The Moderator then addressed the deputations for the Assembly. He was particularly gratified to receive their friends from America, for, as had been well observed by Dr. Nicholson, their presence there that day was a very kindly reminder of the truth of the old saying that blood was thicker than water. (Applause.) And when one gentleman referred to the pilgrimages of the Jews and others, it was, to his mind, peculiarly

affecting, for it recalled to him that beautiful simile from Old Testament history, where they were told that "a small vine was brought out of Egypt, and it was planted, and in due time it covered the land." In the appearance of the deputations before them that day, he felt that the small but honoured Church of Scotland occupied somewhat the place, and possessed somewhat of the virtue, of that vine, for her branches still covered not only the whole land, but it might be said that they extended to the uttermost parts of the earth—ay, and were promising to cover the whole of the vast continent of America. (Applause.) One of the gentlemen who had spoken had reminded them of their connection with the mother Church in terms peculiarly appropriate, from which it could only be inferred that they stood in the relation of brothers or children to them; but he could assure him that the Church of Scotland cherished the most fraternal feelings towards them. (Applause.) Their appearance there had another significance at the present time. They were sometimes told that in this old land they were restrained—their minds were cramped—by creeds; but when they found the disunited Churches of America, free and unfettered, uniting on the basis of the old creeds, they had a proof of the value of those old creeds, which had been assailed by criticism, and by what might be called the boldness of youth. Applause. It also gave him great pleasure to welcome the deputation from France; and he trusted that notwithstanding all the sufferings their country had undergone, it would yet issue from it purified from the fire. The Assembly was also gratified to listen to the accounts it had received from Spain, where for so long the truth of the axiom that "the blood of the martyrs was the seed of the Church" seemed to be untrue. He begged the different deputations to carry with them to their various Churches the warm and fraternal regards of the Church of Scotland, and its most cordial desire for their welfare. (Applause.)

Bathurst, N. B.

The Ladies of St. Luke's Church, Bathurst, have presented an elegant pulpit gown to their pastor, the Rev. F. Home.

News of our Church.

Meeting of Synod.

Our Synod met on the last Wednesday of June, in the City of St. John, N. B. The retiring Moderator, the Rev. A. Pollok, preached an able and excellent opening sermon, which appears in this month's *Record*. The Rev. A. McLean, Belfast, was then elected Moderator for the ensuing year, and Mr. Pender, Clerk *pro tem*.

It was arranged that the Synod should hold three sederunts, daily, so that between the regular work and committee meetings many, if not most members, were kept engaged from early morn till mid-night.

Time and space will not allow us to do more than glance at the work done.

The subject of the ministers' widows' and orphans' scheme was taken up. It was felt that this scheme was in a peculiar manner the work of the laity, and that unless it were taken in hand and carried on by them, it would fall to the ground. It could not be expected that ministers should go a begging for a cause in which they and their families were so much interested in a pecuniary point of view.

Resolutions in accordance with the opinion of court were drawn up by the Rev. D. McRae, and passed unanimously.

The *Record* report showed that our periodical is in a flourishing state. The circulation has increased by 150, and a balance of \$135 remains after paying expenses.

The delegates from the Church of Scotland in Canada, also delegates from the Presbyterian church of the United States, arrived and were welcomed.

The Home Mission Report was given in by Rev. Geo. Grant. He said that this was the most important of our Church schemes. We had two schemes of Missions, the Home and Foreign, but the Home Mission claimed the first place, because on its success depended the institution of the Foreign Mission.

A church should preserve its own self-respect, and feel the importance of its work. All should go about their various parts of this work, under a full and pervading sense of the impor-

tance of their labors. Our church should shake itself free from the evils and burdens which had, for many years, operated so heavily and hurtfully against it. Home Missions directly endeavoured to establish worthy laboren wherever our people were found, and could be gathered and organized into churches. We have had three years of the working of the Home Mission Board, and these had been years of success and great encouragement to us to go on. No church in British America had had such help from the Colonial Committee as we had had. Large sums had been given very generously. The object of the Home Mission was to take oversight of the field, to organize effort, and correspond with the Colonial Committee, and direct the distribution of their liberality. For the current year ending August 1st, the Home Mission Board have drawn nearly \$4000 less than when appointed, and no minister has had less salary, but actually more, and we are in our charges, on the whole, better off than any other branch of the Church in British America. Our minimum is about \$600 with manse and glebe. During the first year we drew \$6,500, and this year only \$2,600, and this has been attained by the people doing more themselves for their own ministers, by the Home Mission raising \$1200, and by wise and systematic appointments of our missionaries. The Colonial Committee was very willing to aid, but let us honor their confidence in us that we will call not unnecessarily upon them; let us honor ourselves, gratefully remembering their past liberality, and as far as in us lies relieve them in the present and future. We have had two missionaries sent out this year. Messrs. McDougall and Dunn. These have been already most acceptably settled. Several more may be expected next year. It is said that Cape Breton, with 5000 adherents of our Church, is without one minister. Great is the want of Gaelic Missionaries here and everywhere, and it seems to be now that the Church must select and educate for herself or do without them.

In Financial matters the Synod's Home Mission is supported by Church door collections absolutely at the Board's disposal. The Presbytery's Home Mission is supported by sums raised by the

Presbytery, unless these sums be placed at the Home Mission Board's disposal.

The Home Mission Board in 1869 collected \$256; in 1870, \$437; in 1871, \$773.

It was strongly recommended that the Presbytery of St. John should adopt the plans of instituting a local Home Mission Scheme for their own weak congregations, and send supplemented ministers for a time to supply other charges, and get aid in this manner from the remuneration for their services there, and not depend on the Colonial Committee.

The question of Union occupied the whole of Saturday's sederunt. The report submitted provided that before Synod would take any definite action in the matter, the subject would be brought before Kirk-Sessions for their decision, and afterwards before the people of the Church for their concurrence. A large number of the ministers present, and nearly all the lay members, gave their hearty support to the measure; after which the subjoined resolution was unanimously carried:—

Resolved,—That the Synod having read the Report of the Union Committee, approves of the same, expresses its great thankfulness to God for the harmony which has characterized the meetings of the Joint Committee, records its approbation of the manner in which its committee has conducted the important business entrusted to it, is pleased to observe the simplicity and comprehensiveness of the proposed basis, and in accordance with the ancient legal standards of the Church, being further informed by the appended Report that the majority of the negotiating bodies are disposed to adhere to the basis as agreed upon, expresses the hope that, in all future deliberations, endeavors be made to retain it in its present form, approves of the arranged plan for their consultation of Kirk-Sessions, re-appoints the Committee with the addition of the following names (not yet appointed by Synod), and with instructions to confer with other Committees that have been or may be appointed by other Churches, provided the answers received to the Circulars shall justify them in going forwards with this important business, and would express its earnest hope and prayer that God would so terminate their deliberations as to lead to a permanent, friendly, and permanent Union of all Presbyterians in British North America."

Reports were also submitted from committees on Young Men's Bursary

Fund, the Foreign Mission. Sabbath Schools, Dalhousie College Endowment Fund, Synod Fund, &c., all of which will appear in the Minutes to be published in a short time.

The Rev. George J. Caie sailed on board the Anchor Line S. S. *Davian* on the 8th inst. from New York, on a visit to friends in Great Britain. We understand that Mr. Caie has received an invitation from the Argyle family to be present at the reception of Lorne and the Princess on their arrival at Inverary Castle. Mr. Caie, who is Chaplain of the St. Andrew's Society of St. John, will be present at the Scot Centenary Celebration in Edinburgh. On the eve of his departure, the young men of the St. Stephen's congregation presented him with a purse of over one hundred sovereigns as a mark of their esteem, wishing him a pleasant visit and a safe return. In this wish the young men of St. Stephen's have our hearty concurrence. We pray that God may preserve him by sea and by land, and bring him back strengthened in body, rested in mind, and blessed in spirit, to resume the labours of his now important charge in the city of St. John.

A very pleasing and appropriate service was held in St. David's Church, St. John, on the evening of the Synod Sunday. The members of the two Synods in session at the time sat down, together with other communicants, at the Lord's table. The Moderator of the Synod presided, and part of the services were taken by one of the Canadian Delegates and partly by the Delegates from the United States. The service was a very imposing one, and was, we are sure, the means of causing many to remember a fact too often forgotten, that all who know and love the Lord Jesus Christ are brethren.

Young Men's Bursary Fund.

The annual election for the above Scheme is appointed by Synod to be made on the last Sabbath of July. As the future supply of ordinances depends largely upon the support given to this Scheme, we trust the expense from congregations will be liberal.

St. Andrew's Church, Chatham, N.B., is undergoing repairs, painting, &c.

Obituary.

Died, at Milton, Canada West, on 25th April, after a short illness, the Rev. George MacDonnell, M.A., aged 59.

The death of this good man struck us as a bolt from Heaven. His services had been so indispensable to the Church, his life so useful and so exemplary, and his writings so excellent, that we had thought that surely many days and increasing usefulness were in store for him; but alas! it is the best of times that are called off first, and their good works remain that we may imitate them; so it was here. It would be unpardonable if the Maritime Provinces were to be oblivious of the memory of the departed, for for 11 years he officiated as minister of Bathurst, New Brunswick; and then his memory was fragrant for zeal in his Master's cause and labours of love. Like many other ministers who prefer fidelity to favour in these Colonies, he had trials to encounter; but he won respect by his consistency, and an imperishable fame by ever following what is right. We can yet remember one of his letters from New Brunswick, calling for labourers to the colonies, and quoting Brainard's experience among the Delaware Indians, as an example to those who shunned labour and preferred ease at home, for Mr. McDonnell was truly patriotic, and sought the good of the Church in preference to his own. He also wrote in the Edinburgh *Christian Magazine* an account of the Colonial ministry, clear, succinct and reliable. But his principal works were: "Heathen converts to the worship of the God of Israel," dedicated to Prof. Wilson; and his "Aids to Communion" and "Manual for Seamen." These testify to his labours and his desire to be useful. Indeed all his productions, as with his life, were with a view to the benefit of his fellow-men. The Church may have had more eloquent orators, but few more sincere, enlightened and consistent men, whose lives more honoured the sacred profession. His strict temperance, his purity, his benevolence, made him respected and beloved by all that knew him, while in his family government he was eminently wise, prudent, and successful. Principle characterized all his doings, and his children who have come to honour live to show the happy fruit of early religious training.

Mr. McDonnell was in his pulpit three weeks before he died,—on that Sabbath he had a fainting fit, and was conveyed home. In eight weeks thereafter he departed peacefully to join the General Assembly of the Church above. If ever, we think, in his case, Montgomery's lines are applicable:

"Servant of God! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy." A. W. H.

Notice.

The following supplements may be drawn for on August 1st, for the half year then ending, the receipts being at the same time forwarded to the Treasurer, Alex. Jardine, Esq., St. John, N.B.; or if preferred, the Treasurer will forward the amount on his receiving the proper receipt:

Truro, Halifax Presbytery, £10 stg.
P. E. I. Presbytery, £20 stg.
Rev. P. Keay, St. Andrew's, £25 stg.
Rev. W. Fogo, Nashwaak, £25 stg.
Rev. P. Melville, Fredericton, £40 stg.
Rev. J. Robertson, Tabusintac, £25 stg.

Extracted from Minutes of H. M. Board meeting, held June 28th, 1871.

GEORGE GRANT, *Convener.*

N. B.—The amount for P. E. I. Presbytery is to be drawn by the Clerk. The amount certified by the Pictou Presbytery for supplements has been paid to the Clerk of Presbytery.

As the accounts for the year ending August 1st, were made up in N. S. cy. or stg., the amounts have to be drawn as usual in that form. Hereafter they will be in Dominion cy. G. M. G.

Mr. WILLIAM H. BAULD, of the Argyle House, 119 Granville St., has consented to act as Treasurer of the Halifax Presbytery Home Mission Fund—to whom all sums of money collected for the Presbytery's Home Mission purposes must be sent hereafter from the local Treasurers.

Errata.

In last number of the *Record*, on page 150, second column, second and third lines, for "monied men of St. Andrew's," read "moneyed men of St. Matthew's."

The name of Rev. D. McRae was unintentionally left out of the minutes of last meeting of Presbytery.

Cape Breton.

Messrs. Fraser and McMillan have been appointed a deputation to visit C. B., during three Sabbaths of September, and one of October, their pulpits to be supplied in their absence.

Items of Intelligence.

Queen's University.

THE past Session of Queen's University seems to have been a very successful one. The very Rev. Principal Snodgrass, D. D., presided at the Convocation, and Professor Williamson delivered the address. A long list of prize-men and honour-men appears in public, speaking volumes for the energy of the Canadian Church, in maintaining, in much adversity, the efficiency of their College. Of the good work done by Queen's in the past, we refer to the following remarks of Principal Snodgrass at the close of the convocation:—

"While it appears from full and careful records, kept by the Senate for University examinations, and by the several Professors for monthly examinations in writing and ordinary daily class work, that the students as a body make highly satisfactory progress from year to year, there are other occasions and means of testing the character of education given at the College and its results, more deserving of public notice because they are of a strictly independent nature. Occasionally on *alumnus* finds his way to a British University, and entering into competition with the ablest students there, both gains distinction for himself and reflects credit upon his *Alma Mater*. Going back only three years, at Edinburgh University, Robert Jardine, recently appointed President of the Church of Scotland's College at Calcutta, carried alone and with great honour the degree of Doctor of Science, by the excellence of his examinations in Mental Philosophy. Last session, at the same seat of learning, Robert Campbell, of the same town as Dr Jardine, namely Brockville, after a severe contest, gained the "Bruce of Grangehill and Falkland Prize," for Logic and Metaphysics (a medal and £10 stig), his strongest fellow competitor being a first class honour graduate of the University of London, and the second prize in the class of Political Economy, a Master of Arts gaining the first by a majority of fully nine marks. At recent law examinations at Toronto, the graduates of Queen's have taken highly creditable places. In 1869 Duncan Morrison, in passing as a barrister, stood second in the order of merit, and was exempted from an oral examination. In the same year Francis Chrysler competed for the third year scholarship, and though he gained considerably more than the requisite number of marks, he lost the

scholarship by a difference of 18 between him and the successful competitor. In November last he competed for the fourth year scholarship and gained it. At his first intermediate examination he was fourth in the order of merit. At the last barrister and attorney examinations James Muir and John F. Bain were the only candidates from Queen's. The latter stood fourth among 13 barristers and fifth as an Attorney, passing without an oral; the former was first of 25 Attorneys, passing without an oral and coming within a very few marks of the maximum. At their intermediate examinations Muir was first and Bain third of 23 candidates. To pass without an oral examination it is necessary to obtain three-fourths of the maximum.

It is cheering to find that the churches arising out of the ruins of Popery in Spain are taking a united stand for the truth against the errors and superstitions of the Church of Rome under which they groaned for so many centuries. The form the "Church of Spain" is likely to assume is somewhat similar to that of the Scottish Church. Already a "General Assembly" of that Church has been organized. On the 11th of April, this Assembly met. The special subject discussed at their first meeting and agreed upon, was one over which, each student of history knows, our own church had many a stormy sitting; the subject of uniformity in worship and discipline. Another more important matter still was taken in hand, and it is to be hoped will be dealt with in a catholic spirit becoming the gospel. We refer to the formulae of Doctrine which are to stand as the "Confession of Faith" or the "Articles of Belief." In this the Christian men of the "Church of Spain" are acting wisely. It is only by having a code of belief that the "unity of the spirit" can be maintained among ordinary men, and it is in this way alone that this beginning of great things can stand and make headway against the magnificent and complete organization of Rome. We hope that the Spanish Reformers, as did the Scottish with Knox and Melville at their head, will not fear to shake off completely the forms as well as the false doctrine of the Church which was the means of causing the dark ages to overtake Roman Catholic Europe. In such a thorough Reformation is the only salvation for Spain.

NOTICE.

The Foreign Mission Committee will meet in St. Andrew's Church, Pictou, on Tuesday the 18th inst, at 11 o'clock. A full meeting is earnestly requested.

A. MACLEAN, *Convener.*

ACKNOWLEDGMENTS.

HOME MISSION FUND.

McLennan's Mountain.....	\$12 40
Gairloch	20 00
Barney's River.....	5 30
E. B. East River.....	12 68
Brackley Point	£2 16 0
St. Peter's Road.....	1 15 0

P. E. I. Cy.£4 11 0 13 50

St. Andrew's Church, Halifax.....	6 00
Musquodoboit	4 55½
St. Andrew's Ch., St. John, 1859-70.	64 74
" " " 1870-71.	70 01
Chatham, N B.....	\$13 20
Burnt Church.....	5 50

Halifax Cy..... 19 00

St. George's Church, River John....	4 00
Roger's Hill.....	7 15
Cape John.....	5 45

GEORGE MACLEAN, *Treas.*

Halifax, June 29, 1871.

FOREIGN MISSION FUND.

Col. at Saltsprings, per Jas. McLeod,	
for support of "Day-spring".....	\$14 90
Col. at Kempt Road Church.....	\$37 26
" by Wm. Frith.....	3 21
" J. Fair, \$1; A. McKay, \$8	9 00
Additional from Dr. R. Gordon	2 00
Received from a frier. I.....	7 03

P. E. I. Cy.....\$58 50

Recv'd for above P.O. Order, £11 19 3	59 82
Col. at St. James' Ch., Charlottetewn.	49 00
Additional from Cardigan, from Robt.	
Shaw, per Rev. Mr. McWilliam....	1 00
Col. St. Andrew's Ch., St. John, N.B.,	
1859-70	\$63 10
do. do. do. 1870-71	54 10

Ladies' Society, St. Andrew's Church,	
New Glasgow.....	20 00

\$251 92

JAS. J. BREMNER, *Treas.*

Halifax, N. S., June 28, 1871.

Memo—\$25 acknowledged 5th Nov. 1870. from Rev. A. Pollok's congregation, New Glasgow, void; the same amount being included in acknowledgment of 27th March, 1871. J. J. B.

LAY ASSOCIATION—WALLACE CONGREGATION.

No. 1 District.

Col. by Miss Mitchell and Mrs. Annes.	\$3 01½
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No. 2 District.

Col. by Miss K. J. Nicholson	7 46½
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No. 3 District.

Col. by Miss Jessie Nicholson.....	5 00
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No. 4 District.

Col. by Miss Jessie A. McKinnon.....	4 00
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No. 5 District.

Col. by Mrs. D. Ross and Miss Muuroe	6 17½
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\$30 65½

D. MCKAY, *Treas.*

PUGWASH CONGREGATION.

No. 1 District.

Col. by Miss M. J. Beaton	\$7 70
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No. 2 District.

Col. by Mrs. Chisholm	8 61½
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No. 3 District.

Col. by Miss Oulton	7 50
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\$23 81½

CHARLES OULTON, *Treas.*

MACLENNAN'S MOUNTAIN.

Col. by Misses Christy B. Fraser and Janet R. Campbell	\$2 00
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Col. by Misses Elizabeth MacDonald and Christy A. MacDonald	5 65
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Col. by Misses Isabella MacDonald and Jane Fraser.....	6 10
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Col. by Misses Sophia Cameron and Mary A. Cameron.....	3 75
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Col. by Misses Anne MacRea and Anne B. MacDonald.....	4 50
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\$22 00

ALEX. FRASER, *Sec'y.*

MISSIONARY SERVICES—PRESBYTERY OF PICTOU.

Cape John.....	\$12 00
Earltown.....	29 05
West Branch River John.....	32 50

RODERICK MCKENZIE, *Treas.*

Pictou, June 30, 1871.

YOUNG MEN'S BURSARY FUND.

St. Peter's Road, P.E.I.....	\$4 63
Brackley Point,	5 83

St. Andrew's Ch., St. John, N.B., for 1869-70.....	31 85
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St. Andrew's Ch., St. John, N.B., for 1870-71.....	44 90
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RODERICK MCKENZIE, *Treas.*

Pictou, June 30, 1871.

CASH RECEIVED FOR "RECORD."

Rev. W. Stewart, McLennan's Mountain.....	\$13 00
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Rev. W. McMillan, Saltsprings	2 99½
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Rev. F. R. McDonald, Neweastle, N.B.	16 33
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Alex. Gordon, W. B., East River....	2 50
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W. Mott, Campbellton, N. B.....	19 20
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Angus McKenzie, Watervale.....	5 00
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D. Hislop, Pictou.....	18 50
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Rev. J. McMillan, Musquodoboit.....	7 00
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Alex. McNaughton, Antigonish.....	3 00
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Rev. R. Campbell, Montreal,	97
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Alex. Fraser, Sect. 7 Int. Railway, Cumberland,	62½
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D. McNaughton, Black River, N. B.,	62½
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D. Ross, Loganville, W. B. R. J.	5 00
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Halifax:—Hon. A. Keith, \$1.25; Mrs. D. worth, Miss Rhind, Mrs Baxter, T. Thorburn, D. McDonald, 62½ cents each.

W. G. PENDER, *Sec'y.*