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THE PRESBYTERIAN.

JULY, 1870.

How shall we best attract the people to church? Is it by eloquent preaching? By *quasi* ritualistic services? By well trained choirs, splendid organs, beautifully executed music? Is there no other, no better, more scriptural way, and one more becoming the Gospel simplicity, for which we claim credit, as the distinguishing characteristic of Presbyterianism?

That the services should be conducted decently and in order, that the various portions of our worship should be the best of their kind to which we can attain, few will venture to deny or hesitate to admit. That no minister has a right to go into the pulpit to lay before his people ill considered, hastily prepared and crude essays, misnamed sermons, no one can doubt. It is plainly the duty of every minister to devote his best talents to the service of the Lord, to preach eloquently if he can, to vary his prayers to suit the varying wants of his flock, and not to trust to the spur of the moment to string together a series of ill connected sentences, full of repetitions; prayers, in fact, which have, as it were, become stereotyped, so that the people can tell almost from the opening sentence the exact sequence of every other. These have all the disadvantages of a liturgy, without any of the advantages claimed for a set form by those who advocate its adoption. That the service of praise should be improved will scarcely be disputed, although it is necessary to guard against abandoning the solemnity and seriousness with which a body of worshippers should approach their Maker's Throne; "a grave, sweet melody" should be the rule, and one to be strictly adhered to. On no pretext should mere theatrical displays to captivate the unthinking be permitted.

But granting that all has been done that can be accomplished to make the House of God attractive, do a pastor's duties end there? The very name shows that they do not. As a pastor it is for him to know his

flock; to watch over them individually; to know not only the heads of families, but also the little ones—the lambs of the flock. It is sometimes urged that other duties so encroach on the time of the pastor that he cannot attend to pastoral visitation. There is public business to be attended to; a lecture to be prepared for delivery before some society or other; societies to be organized for penny readings, or some other object equally laudable, but which might be quite as well managed by others whose time could be better spared. Some from ambition to found outside stations, extend the bounds of their charges till they are so unwieldy that it is impossible to do justice to any one part of them. With these last we confess to have much sympathy, for with the present dearth of ministers to occupy the pulpits of the congregations who are able and willing to support a minister, a zealous man cannot but feel how desirable it is to carry the blessings of the Gospel to those who are ready to perish. What we wish to discover now, however, is why so many churches are in a declining state. The proper means of reaching the outlying wastes is another and a very important question.

To give life and vigour to a congregation, the minister must feel that his sphere of action is not merely the pulpit, and the Sabbath day the limit of his work. There is more real good done by the quiet talk in the family circle, more lightening of care and inspiring of faith in the love of a Saviour, by the sympathy of His servant in the struggles and trials of every day life to which those committed to his care are exposed, than can ever be effected by formal official visitations, however regularly performed. The informal call on a Monday to see if the absentee from church on the previous day had been ill, and the knowledge this conveys that the absence has been marked, will be far more effectual in main-

raining attendance on public ordinances than the most eloquent denunciations or most highly wrought descriptions of the sin committed by those who neglect the assembling of themselves together in the House of God, for these reach only the ears of those who least require the rebuke. Above all things, the sick should be carefully attended to, and the infirm and aged who long to hear the precious truths of the Gospel, and the more humble these are in station the more carefully should they be made to feel that they are not forgotten. How many poor, longing hearts have sickened with hope deferred, because their minister, engaged in work which he was only justified in undertaking when his other duties were performed, has allowed day after day, week after week, nay even month after month, to slip past without seeing them, until one morning he hears that another of his flock has passed away, and that the frail shell is ready to be carried to the house appointed for all the children of Adam.

The brilliant preacher, the eloquent lecturer, the man who by glowing imagery and impassioned appeals can carry with him the feelings of a congregation, till they sit eagerly attentive to every word which falls from his lips, will be an ornament to any church. But if he trusts to these qualifications alone, his words are but as a pleasant melody, gratifying to the ear, but little calculated to effect lasting good. The fairest face of woman, if she trusts to the claims of that alone to secure domestic happiness, soon loses its attractiveness and its fascination. The husband may retain a certain amount of pride in the admiration excited by the beauty of his wife when she goes abroad—at home he requires other qualities than mere beauty to fill his heart and create his happiness. The case is not dissimilar with a mere pulpit orator. His people are no doubt proud of his fame and regard with pleasure the admiration he excites; but by custom the eloquence palls. There is nothing novel in it. The more loveable qualities are felt to be wanting. There is a void in their hearts which must be filled up. They crave for sympathy but he keeps aloof and seems too far above them. The plain, practical earnest Christian man, who shows that he shares their trials and sympathises in their joys and sorrows, who has a pleasant smile of recognition for all, and who is not afraid to rebuke where rebuke is needed; to cheer on those who need a word of kindly encouragement; and who

amidst his own trials does not go about thinking of himself alone, does more than attract, he retains the affections of his people; he leads them heavenward. They feel his worth and recognise his virtues. If he suffers, they suffer with him. There grows up around him an atmosphere of love. If they are poor, out of their poverty they give what they can; if rich, they generously bestow of their wealth. Whatever efforts are needed for the spread of the Gospel, they are prepared to make them without complaint—nay, rather, joyfully. We do not disparage pulpit eloquence; we lament that there is so little. But unless it be conjoined with something better, higher, nobler, with qualities of a more enduring character, it is after all but a snare to its possessor and a poor substitute for vital Christianity.

If, then, those who are richly endowed by nature with the power to sway by their oratory the feelings and passions of men require to employ the homelier qualities to render them successful in the work of the Christian Ministry, what shall be said of those on whom fewer talents have been bestowed? They may have a hard up hill fight to overcome the disadvantages under which they labour. Must they, therefore, abandon the contest in despair? Will they venture to bury their one talent in a napkin, and because applauding crowds do not follow them sit down discouraged? The question we believe we have already answered, and it requires but a little investigation to discover that in obscure charges there is a great work being done by men whose names are scarcely heard of beyond the limited boundaries of their own township or village, who have no eloquence but that of the heart, who speak with few of those graces which it is desirable every man should acquire, and for the want of which they may have failed to do all the good they might have effected, but who yet in spite of their defects have crept every year closer and closer to the hearts of their people, many of whom shall be to them as a crown of joy and rejoicing in that day when the Lord will make up his jewels.

At a meeting held in St. Paul's Church, Montreal, on the 10th ult., at one of the Synod's hours of adjournment, as many of the former students of Queen's College as could be conveniently collected under the circumstances, assembled for the purpose of more fully considering the propriety of en

deavouring to establish the proposed scholarship as a prize for distinguished attainments in literature and theological science. After careful consideration, those present expressed their cordial approval of the object, and their desire to see it prosecuted to a successful issue. It was agreed to appoint a large Committee with a view to enquire what measure of encouragement may be reasonably looked for in the districts more immediately accessible to the several members, and to take such steps as may seem prudent to further the object. A suggestion was thrown out by one of those present, as to the designation of the scholarship, which was received with very great favour, viz. : that no more fitting or worthy name could be given it than that of "Mathieson" in memory of the late Minister of St. Andrew's Church, whose connection with the college was of the very earliest date, and who maintained to the last a warm interest in its fortunes, and especially in the due training of candidates for the Holy Ministry. The Committee will keep in view so opportune a suggestion, and it may be found to be no inconsiderable recommendation to many, of the matter they have in hand, that while benefitting the College and its Divinity Students, the future Ministers of the Church, they can at the same time, in an appropriate manner, render "honour to whom honour is due."

The members of the Committee are as follow, viz. : Messrs. K. MacLennan convenor, William Bain, Duncan Morrison, George Bell, James McEwen, James C. Smith, Alexander McKay, William C. Clark, D. J. Macdonnell, Donald Ross (Chatham), James Carmichael, Charles A. Doudiet.

Executive Committee.—Messrs. MacLennan, Bain, Smith, Macdonnell, Doudiet.

SINCE our last notice of the progress of the Endowment Scheme of Queen's College, the following additions have been made to the amount subscribed : Wolfe Island, \$307 ; Coulonge and Litchfield, \$373 ; Chelsea, \$204, (all paid but \$4) ; Cumberland, \$163 (making a total of \$485.75 for the charge of Cumberland and Buckingham) ; Melbourne, \$300. The Rev. D. Watson, of Thorah, reports \$1200 subscribed by his Congregation. The Ottawa list has been increased by Sandford Fleming, Esq., giving his cheque for \$500. The visitation of Congregations will be proceeded with during the summer.

HAVING given in this number as fair a report of the proceedings of Synod as our space will allow, we defer consideration of the various topics discussed to a future number. We would, however, earnestly commend to the attention of the Church at large the decision arrived at with respect to the formation of a Fund, to be known as the Synod's General Sustentation Fund, the object of which may be learned from the report. It is impossible that this scheme can be successful without the active and intelligent co-operation of every congregation and of the individual members of the Church. Immediate measures should be taken by the Ministers to make the object to be attained made known to their flocks, so that the new effort may be thoroughly successful.

MEETING OF SYNOD.

1st June:

The Synod of our Church, met in St. Paul's Church to day at 11 o'clock a.m.

The Rev. Dr. JENKINS, the retiring Moderator, preached the sermon from Acts, XXth chapter, 8th verse. After adverting to the necessity of following as closely as possible the teachings of the Apostles, he divided his discourse into the two following heads: Do Protestant churches fulfil those conditions which the New Testament teaches, to be inseparable from Churches Apostolically and therefore duly constituted? 2nd. Do non-prelatical churches fulfil those conditions?

The sermon will be published by the Synod, and there is no doubt that it will be read and thoroughly appreciated by all the members and adherents of our church.

After the delivery of the sermon and the customary devotional exercises, the Rev. J. H. Mackerras, Clerk, called the roll of the Synod.

Some discussion arose as to the position of the Rev. Robt. Dobie of Lindsay. His name appeared on the Presbytery roll of Victoria as attesting to the correctness of that roll; yet he was not a member of that Presbytery, having lately resigned his charge over the congregation of Lindsay.

It was moved by Rev. Mr. BURNET, Hamilton, seconded by the Rev. Mr. Mann, that the roll of the Presbytery be not sustained, and that the Presbytery be instructed to meet at once and amend its roll.

Carried.

The Presbytery then met, and soon after reported to the Synod, with the name of the Rev. Mr. Dobie omitted from the roll, but given as a minister without charge.

On motion it was resolved that the Rev. Mr. Dobie be invited to sit and deliberate as a member of the Court.

The election of Moderator for the ensuing year was next proceeded with.

Rev. Dr. JENKINS nominated to the Synod the Rev. Solomon Mylne, of Smith's Falls, and on motion of the Rev. Mr. Mann, seconded by Rev. Mr. Clarke, he was unanimously elected. On taking the chair,

Rev. Mr. MYLNE said:

FATHERS AND BRETHREN,—The office to which in your kindness you have called me is a highly honourable one. I enter upon its dignities and duties with mingled feelings of humility and thankfulness—humility that I am not better qualified to preside over this venerable Court—thankfulness that you have in a most gratifying manner expressed your confidence in me. From my previous knowledge of many members of the Synod, I anticipate that my duties will be rendered comparatively light, and my shortcomings will meet with a kind indulgence. You have a right to expect that to the best of my ability I shall act impartially in the Chair, and use my best endeavours to expedite the business to be brought before us. The most important subject is likely to be the Temporalities of the Church. We must all feel that it is most intimately connected with the existence, extension, and success of our Church in this land. It is of advantage for us to contemplate the noble exertions of the Presbyterian Church in Ireland in establishing a sustentation fund. The *Regium Donum*, you are aware, has been withdrawn to the amount at present of £40,000 a year, yielding to each Minister £69 4s. 8d. sterling annually. The value of the grant is £40,000 in perpetuity; what they get by commutation, they say, is only £25,000 per annum. The loss the Church sustains is thus £15,000 per annum. This is the amount to be raised year by year to make good the deficiency. Such is the great work before the Irish General Assembly at this very time. How are they setting about it? In September last Lay representatives from about 300 Congregations met in Belfast and passed resolutions in favour of this great undertaking. In January last a special meeting of the Assembly was called

and these resolutions were passed. The task they have set before them is to raise not only £15,000 but £30,000 year by year. If they borrowed the idea of commutation from us, let us catch this spirit of liberality from them. We learn that they are meeting with great success in raising this amount. Surely as a branch of Christ's Church we should rejoice when any other Church is doing noble work for Christ, and especially so when this is one of a common faith and standard with ourselves, and from which we have received a few of our ministers, and a goodly number of devoted members and adherents. What others are doing in this respect we can imitate. We have a people second to none in the Dominion for thrift, intelligence and wealth, and the success of Queen's College shows that they are liberal contributors when a good cause is fairly and fully presented to them. Let the support of the ministry be as ably and earnestly placed before our congregations as that of the Queen's University has been by the learned Principal and his noble fellow labourer, and I am satisfied the result will be as cheering and successful. We have a great work before us in the land. Let us be strong and very courageous. Having a good cause, earnest pleaders, and an intelligent people able to give, why should we not succeed? Our people have been delighted to witness such proofs of a liberal spirit in our Church towards having the Kingston University fully equipped to train young men for the Ministry. And surely none have been so pleased as the alumni of that institution. For whilst this liberality speaks well for the people, it is a clear testimony borne by the Church to their worth, piety and usefulness as labourers in the Lord's vineyard. For no matter with what force of reasoning and earnestness of manner our people might be addressed by the talented Professor, if the ministers who received their training at Queen's College did not prove themselves able ministers of the New Testament, all their eloquence would be in vain; the scheme of endowment instead of being a great success, would be a lamentable failure. We look on the future of our Church with a cheerful anticipation of noble deeds yet to be done by her. A noble testimony borne by her on behalf of truth and righteousness. When in the wisdom of the Synod the matter is to be entered upon and vigorously prosecuted, we should expect a hearty response from our congregations generally to this appeal. For surely on every principle of fair deal-

ing and honour, when our Church has been so liberal in endowing a College to send forth men educated to fill our pulpits, the same considerate spirit will be shown, the stream of liberality shall continue to flow that our ministers may be kept from the distracting cares of poverty, and enabled to give themselves wholly to the work of the ministry.

Again, we have to lament that our country has been invaded. A lawless aggression has been made on our peaceful territory. Blood has been shed and great excitement has been prevailing through the Provinces. Surely the conduct of our Government and people towards the United States during the late struggle should call forth on the part of that Government and people more decisive steps to restrain their citizens from thus annoying us, and deranging the business of the country by having so many thousand of our young men called from their peaceful employments to defend our land from such monstrous and unprovoked attacks. We have great cause of thankfulness to God for our late deliverance, and let us hope that our people will thus be taught to appreciate more and more our bloodbought privileges of civil and religious liberty, and as a united people will ever cherish a spirit of deep-rooted and enlightened loyalty to the British Throne. We have reason to be proud of our Volunteers, and let us hope that these lawless invaders have been taught such a lesson that we shall have no such visits from them in the future.

In conclusion, I beg to thank you again most sincerely for the honour conferred upon me by your partiality, and hoping that God will bless and prosper us, I again cast myself on your indulgence.

It was then moved by Rev. Mr. MANN, seconded by Rev. Mr. Gordon, and carried unanimously, that a vote of thanks be tendered to the retiring Moderator, for the very able and impartial manner in which he had filled the Chair during the last year.

Rev. Dr. JENKINS replied: I sincerely feel that whatever little service I may have been able to render the Church, since this day a year ago, has been rendered more through the kindness, countenance and consideration shown to me by you all, than through any special ability that I may have for the duties of the office. I may say that I have met with nothing but kindness from my brethren; and that next to the favour of God, I regard the favour of my brethren,

in the ministry and in the Church. I do not know that this is a time when one should confess his sins, but I am conscious, whatever the Synod may think, of many a defect in the prosecution of my duties. I would say before I sit down that if anything escaped me during the year, calculated to give pain in any way or in any direction, I trust that it will be put down not to bad feeling, but to a desire to carry on business with as much pleasantness as was compatible with dignity.

I thank you heartily for this vote, which I regard not as a formal vote merely, but as one that is really meant. I again thank you, for the unanimity with which you have passed this resolution.

On motion of Rev. Mr. MANN, it was resolved that the Rev. Dr. Jenkins be requested to furnish for publication the sermon just delivered before the Synod. This he kindly agreed to do.

On motion of Principal SNODGRASS it was unanimously agreed that the Rev. Mr. Grant, of Halifax, N. S., be requested to take part in the deliberations of the Synod. The same courtesy was also extended to the Rev. Mr. Black.

Rev. Dr. BARCLAY, of Toronto, rose to pay a tribute of respect to the memory of one much endeared to them all—Rev. Dr. Mathieson. He felt that in his death they had met with no ordinary loss. He remarked that he had heard said of a distinguished man, who held a prominent position in the House of Commons—he alluded to the distinguished Mr. Fox—that on the death of his great rival, and perhaps the greater man of the two, when called upon to address the House, he said, in a speech of a single sentence. "I cannot conceive of this world without William Pitt." He did not venture to say as much of his departed friend, but all must agree that in the loss of one who was the father of the Church, and widely known throughout the country almost as a household word, they had met with no ordinary loss. It is said that from "the abundance of the heart the mouth speaketh," but at that moment he felt that the opposite might be true. He had known him intimately as a friend, with whom he had a sort of hereditary connection, because he had discovered that his (Dr. Mathieson's) father and the speaker's grandfather were close and intimate friends. He could not go fully into the regrets that he experienced by the separation that had taken place, but he thought they owed it to the memory of one they all so much loved to take some

public notice of him in the records of the Synod. He therefore proposed that the Rev. Dr. Cook and James Croil, Esq., be appointed a committee to prepare a notice that will go on the minutes, expressive of their deep regret at the loss they had sustained.

Principal SNODGRASS seconded the proposition, which was carried unanimously.

A committee was also appointed for a similar purpose respecting the death of the Rev. Messrs. Hunter and Hamilton, and Judge Malloch, a late elder in the church.

The hours of meeting arranged for the remainder of the session are 9 to 11 a.m. for Committee work; Sederunts, 11 a.m. to 1 p.m.; 3 to 5½, and from 7½ until members see fit to adjourn.

The Court adjourned until 8 p.m.

SECOND SEDERUNT.

The Synod met at 8 P. M. pursuant to adjournment.

The MODERATOR read the names of those appointed to serve on the following Committees, viz:

To consider and report on Bills and Overtures.

To consider and report on References, Complaints and Appeals.

To revise Synod and Commission Records,

To revise Presbytery Records.

To draft an Address to the Queen.

To draft an Address to the Governor General.

Replies were then read by the Clerk from the Secretary of State for the Colonies on behalf of the Queen, and also from the Governor General, in answer to addresses presented by the Synod at its last annual meeting.

A letter was also read from the Rev. Morley Punshon on behalf of the Wesleyan Conference acknowledging the resolution of the last Synod.

Rev. Mr. MACLENNAN of Whitby, a member of the Deputation appointed at the last meeting of the Synod to tender Christian greetings to the Canada Presbyterian Church at their meeting of Synod at Hamilton last year, reported, and spoke in high terms of the very courteous manner in which the Deputation had been received.

Returns were read from the Presbyteries of Saugeen, Glengarry, London, Montreal and Toronto, regarding an overture of the Presbytery of Victoria anent the Status of retired Ministers, all disapproving of the overture excepting Toronto, which report-

ed in favour of it. Several Presbyteries were, however, unheard from, and some discussion arose as to whether the silence of these Presbyteries on the question should be taken as an indication of their acceptance of the overture, or that the matter should remain over until another year, when the seemingly indifferent Presbyteries should be heard from. Some members contended that according to the law of the Church, those Presbyteries who failed to send in returns should be regarded as giving their assent to any overture presented for their consideration. This view was finally decided by the Moderator, in accordance with the Barrier Act, to be the correct one.

Returns were next read from the different Presbyteries in reply to an overture sent down for their consideration, regarding paragraph 17 in the Section on the Presbyteries, and paragraph 7 in the Section on Synod in Form of Polity Book 10.

Only about one half the Presbyteries having transmitted returns, the difficulty arose again as to the opinion of those failing to report.

The MODERATOR ruled as before in the terms of the Barrier Act—that those Presbyteries agreed with overture.

Of the six Presbyteries who reported on the question submitted, only two—Saugeen and London—expressed themselves in favour of the Overture.

The next order of business was the election of two Trustees of Queen's College.

On motion it was resolved to re-elect the Rev. Dr. Urquhart and the Rev. W. M. Inglis.

The MODERATOR then pronounced the benediction, and the Synod adjourned to meet to-morrow at 11 a. m.

2nd JUNE:

After devotional exercises the Synod again proceeded to business.

Rev. Dr. Burns, of Cote Street Church, and Mr. Copeland, U. P. Church of Ayrshire, Scotland, were on motion invited by the Moderator to sit as corresponding members.

Applications for license were read from Messrs. Robert Campbell, James Carmichael, and Robt. Chambers, students.

In respect to the case of the latter gentleman, who had received his theological training at Princeton, N. J., some discussion took place.

Rev. Mr. HOGG, wished to have it perfectly understood, that before Mr. Chambers was subjected to the regular examination by the committee, he should be received on-

exactly the same footing as if he had pursued his studies at Queen's College. He (Mr. Hogg) was quite in favour of Princeton himself, but thought some understanding should be arrived at before proceeding further, as he thought some reluctance had been manifested on a former occasion as to the receiving of students from Princeton, especially those who had completed their Arts course in Canada.

Rev. Dr. JENKINS was of opinion that students should not be received with the same favour coming from Princeton as those who had remained at home.

Rev. Mr. MCKAY thought it would be very discreditable to let it go out from that Synod that students coming from Princeton would be received by them with disfavour.

Rev. Dr. JENKINS explained that he did not wish to depreciate in the least the training received at Princeton. It was not because he loved Princeton less, but that he loved their own more; he thought every influence should be exercised to induce students to remain at home, where the advantages were equal perhaps to any on the continent.

The matter then dropped, on the understanding that no objection would be raised in the case of Mr. Chambers at least.

A letter was read from the Secretary of the Y. M. C. Association, conveying Christian greetings, and kindly offering to the members of the Synod the free use of their library during the meetings of the Synod.

An application was read from the Presbytery of Perth, asking that Mr. Joseph Gandier, student, be allowed to complete his studies in six years, instead of the usual term of seven, owing to his advanced age and straightened circumstances, and being already well advanced in the studies prescribed. Request granted.

The following Examining Committee was appointed for 1870-71—Rev. Mr. Hogg, Convener, Rev. Drs. Urquhart, Jenkins, Muir, Barclay, Rev. Messrs. Ross (Chatham), Secretary, Bell, Mann, Macdonnell, Bain, Rannie, Lindsay, Morrison, Burnet, Inglis, Wilson, MacLennan, Carmichael, D. J. Macdonnell, Campbell, Tanner, Gordon, and McNish.

Rev. Dr. COOK read the report of the Governors of Morrin College. Eleven students had matriculated last year, and two of these Divinity students. The College could not carry on the work as vigorously as those interested would wish, owing to lack of means. The English

population was decreasing in that district, but yet the number of students was somewhat on the increase. The Government grant was now only \$375 a year, and there was no likelihood of it being increased.

On motion of Rev. Mr. CAMPBELL a vote of thanks was tendered to Rev. Dr. Cook for his able services in connection with Morrin College.

The Rev. D. Anderson of Point Levis, and Rev. Mr. Tanner, of Sherbrooke, were elected Governors of that Institution.

The following gentlemen were then elected Managers of the Ministers' Widows' and Orphans' Fund, viz:—Rev. Dr. Cook, Archibald Ferguson, and James Reekie, Esquires.

The Rev. Dr. JENKINS then submitted a request from Committee of the Board appointed to consider questions connected with the Temporalities. It proposed two questions, on which the Synod was requested to decide. One, whether in the Fund to be raised for Supplementing the Temporalities' fund, the equal or the discriminating principle should be followed.

Rev. Mr. BURNET, of Hamilton, expressed himself strongly in favour of the latter plan, and referred to the success attending the efforts of the Free Church of Scotland in carrying out this plan, and moved, seconded by the Rev. Mr. Millar, that the Synod adopt the discriminating policy.

Rev. Mr. GRANT, of Halifax, entered into an exposition of the operation of this plan in the Lower Provinces, but seemed inclined to favour the alternative—the equal division plan.

It being one o'clock, the Court adjourned.

The Synod met again at 3 o'clock.

The debate on Rev. Mr. Burnet's motion was then resumed.

Rev. J. B. MULLAN was strongly in favour of the discriminating policy, from the fact that the other plan had signally failed, and because the former plan was well adapted to the wants of a new country. Other Churches had adopted it, and were flourishing, while they were spending much time in waiting and discussing how they were to raise money to meet the wants of the Church. He thought it was absurd to think of giving a £50 annual grant to such churches as St. Paul's and St. Andrew's of Montreal.

Rev. Mr. DAVIDSON took objection to the statements of Mr. Mullan regarding the Church having failed in adopting the equal division plan, and referred to the

liberal manner in which the people had responded to the appeals of Principal Snodgrass on behalf of Queen's College.

Sheriff McDUGALL, of Lindsay, was afraid that the undertaking of the discriminating plan would place some Ministers in an awkward position, for although some congregations might be able to give, they might not be as willing or as active in raising the minister's salary. He thought the proper mode would be to divide the balance in the hands of the Temporalities' Board among the thirty-six who now receive none, as far as it would go.

Rev. Dr. MUIR hoped that the Church would ever remain aloof from any discriminating policy. He considered that it was the bane of the dissenting Churches, and many deserving Ministers were made to suffer severely from its operation.

Rev. Mr. INGLIS objected to the discriminating plan because their young men entered the ministry on the distinct understanding that they should receive a share of the original fund so long as there was any, and to adopt another principle would be to break faith with those parties. He held that in adopting the discriminating plan they would place those who have to make applications for relief in a humiliating position. He denied this principle was the one followed by the Free Church of Scotland. The funds were equally divided among the ministers. He also denied that what was called spasmodic efforts had failed, on the contrary he believed their late efforts had been successful. He thought that the reminding of the people yearly that they were expected to give \$50 would in the end have a good effect and would cultivate the Christian principle of giving.

Rev. J. S. BURNET drew attention to the state of the church at the time of the disruption. It then had 91 ministers on the Synod roll. Their members were reduced to 63, the remaining 28 going to form the Free Church. He contrasted the growth since then in the different churches and attributed their lack of life to the system on which their stipends were raised. He thought the raising of endowments for future wants entirely wrong.

Rev. Mr. MUIR thought the drawing of discriminating lines adverse to the interests of the Church, and believed that even the 36 members who were now shut out from any part of the amount at the disposal of the Temporalities' Board, were against the discriminating policy.

Rev. Dr. JENKINS thought that the

whole system of the missionary work of the church had been attacked. At all times the church discriminated in paying her missionaries. If she sent a missionary to India there was no hesitation in giving him a larger salary than a missionary that might be sent to parts of Europe where the cost of living was much less. He, himself, was in favour of continuing the present principle. He, perhaps, did not know the church as well as many, but if the temper of the people was what it ought to be an amount can be raised sufficient to enable them to pay every member \$150.

Prof. WILLIAMSON deprecated the use of such terms as "paupers" being applied to the 36 ministers who were not receiving any portion of the endowment fund. He thought due allowance should be made for the difficult position in which the Convener of the Committee on the Temporalities' Board was placed during the last year. They should show the utmost gratitude to that Committee for the efforts they had made in the interests of all the members of the Synod. The Committee simply wished the Synod to assume the responsibility of any change that might be made in the mode of meeting the pecuniary wants of the church. The experience of other churches should be recorded, and, according to the statements of Mr. Grant, of Halifax, the discriminating plan could not be regarded in a very favourable light. He understood that even the Canada Presbyterian Church in this country were beginning to consider the propriety of modifying their form of raising funds for the remuneration of their ministers, so that they should not be regarded as an authority for the discriminating policy. He did not think the circumstances warranted a change in the present system. Provision must be made for young men going into the back woods, and he did not think that the plan proposed in the motion would offer a very encouraging prospect to them.

Rev. Dr. COOK said the real point at issue was, what was to be done for the 36 members of the Synod who were at present shut out from participation in Temporalities' funds. If, as some persons proposed, they should be placed on the same footing as the Ministers of the Canada Presbyterian Church, there was no crisis at all. Let them instruct the people that no endowments could be looked for, and that they would be expected to support their own pastors.

But they all felt there was a difficulty and that was to raise \$5,000. If the country congregations don't do their duty, and the country ministers don't do theirs, they could not expect to overcome the difficulty. He held that there was no congregation but could give \$50 annually, and this sum would be sufficient to meet the want now felt. At the same time the city congregations would continue their liberality as hitherto. His view was that the Synod should exercise its whole moral power with the people to make an effort to pay into the fund at least \$50 a year from each congregation, and those 36 men would then be placed on an equality with the other members of the Synod. He felt confident this plan could be carried out if the people set themselves heartily to work to attain it and if they could not accomplish it, neither could they if the discriminating policy was adopted.

After remarks from Rev. Mr. Cochrane of Port Hope, it being 5½ o'clock the Court rose.

Rev. Mr. McKAY resumed the debate. He thought that it would be entirely wrong to depart from the system of their fathers and inaugurate a new system, which they would have no reason to believe would rid them of the difficulty. He thought that they should give commuting ministers their usual allowance and then provide for retired ministers by granting them £100 each, dividing the surplus of the fund among other ministers and, making a special effort to secure for every minister a salary of £150.

Rev. Dr. COOK suggested that the best plan to adopt for the ensuing year was for each Presbytery to bind itself and become responsible for the raising of a certain sum which in the aggregate would be sufficient to give each minister the original yearly grant.

Sheriff McDUGALL moved in amendment to the first motion, that the Temporalities' Board be recommended to divide the amount at their disposal among commuting and privileged ministers as they are entitled to receive, and that the Presbyteries be requested to use their influence to raise such an amount as will ensure to each minister on the roll \$200.

Rev. Mr. MACDONNELL, (Peterborough,) proposed that the supplementary fund be equally divided among non-privileged ministers, as far as the fund will go, giving to each minister \$200, and that a minimum salary, of say \$600, be reduced to mission stations. He supported his view in a speech of considerable force.

A vote was then taken, when the majority were declared to be in favour of the equal division plan.

The report and financial statement of the Temporalities' Board was next read.

Rev. Mr. CAMPBELL, of Montreal, read the Report of the Managers of the Ministers' Widows' and Orphans' Fund, which showed that a large amount had been contributed towards this fund, and that its management was very satisfactorily conducted.

The following gentlemen were appointed to conduct Divine Service in the city churches and vicinity next Sabbath.

St. Pauls—Rev. Mr. Grant, of Halifax, in the morning; and Rev. Mr. Smith of Belleville, in the evening.

St. Andrew's—Rev. Mr. Somerville, of British Columbia, in the morning; Rev. Mr. Burnet, of Martintown, in the evening.

St. Gabriel's—Rev. Mr. Macdonnell, of Peterborough, in the morning; Rev. Mr. Cameron, in the evening.

St. Mathew's—Principal Snodgrass, in the morning; Rev. Mr. MacLennan, in the evening.

St. Mark's—Rev. Mr. Gordon, of Ottawa, in the morning; and Rev. Mr. Macdonnell, in the evening.

St. John's—Rev. C. Tanner, in the morning; Rev. Mr. Tanner, sen., in the evening.

Laprairie—Rev. Mr. McGillvray, Brockville.

The Court adjourned at 10-15.

3rd JU E.

Devotional exercises being concluded, the clerk read the minutes of the proceedings of the preceding day, which were adopted.

Rev. Dr. JENKINS read the Report of the Committee of the Temporalities' Board, based on the decision arrived at the previous day, as to the manner of increasing the Temporalities' Fund. The Committee recommended that a Sustentation Fund be created, whose object shall be the payment to every minister on the roll of the Synod who does not draw an equal amount from the Temporalities' Board, of an annual sum of £50. Towards this end it would be necessary to raise a sum of \$10,000 per annum, and an allocation schedule showing the proportion to be raised by the various Presbyteries was read.

Rev. Dr. JENKINS moved, seconded by Rev. Mr. Smith, of Belleville, that the report be adopted.

Rev. Mr. McKay thought that the scheme proposed by the Committee would subject a

number of ministers to a humiliating position, by compelling them to go before their people asking for personal remuneration, and proposed in amendment that the report be not now adopted, but that the surplus of the revenue of the Temporalities' Fund after providing for commuting and privileged ministers, and also after allowing ministers retiring with the permission of the Synod in consequence of ill-health and debility, be equally divided among the rest with whatever sum may be raised from other sources, and that a united effort be made to provide a sum which, together with what is raised from the Temporalities' Fund, shall secure \$200 a year for every minister.

Rev. Mr. BURNET, of Martintown, seconded this amendment, but expressed fear that the sum required would not be raised, as congregations already amply provided for would not exercise sufficient energy in contributing their proportion.

Rev. Mr. GRANT thought the Presbyteries should assume the responsibilities of raising a certain amount, and make a special effort to do so, and if any Presbyteries should through negligence or inability, fail to raise the amount expected of them, a discriminating policy should be used in awarding sums to Presbyteries, but not to congregations.

Mr. CRAIG, M.P.P., supported Mr. McKay's motion, and believed that his Presbytery (Glengary) could raise the required amount if the aggregate sum raised was divided equally. But if not they might depend on experiencing a difficulty as before in raising the necessary amount.

It being one o'clock, the Court rose.

The Court resumed business at 3 o'clock.

Rev. Mr. CAMPBELL wished it to be understood, before proceeding to vote on the question before the House, that if the Court should decide to make an equal division of the sum at the disposal of the Temporalities' Board, it would be interfering directly with the legal rights of the members for whose especial benefit this fund was originally intended, and warned the Court that by adopting this principle it was laying itself open to any amount of litigation, if those twenty-nine members interested should think fit, as doubtless they would, to take exception to this mode of dealing with the fund.

Rev. Mr. McKay considered it very strange that such an announcement was not made at the beginning of the debate,

and thus save a great deal of time and useless discussion.

A vote was then taken, when Dr. Jenkins' motion, that the report of the Committee be adopted, was carried by a large majority. The different Presbyteries were requested to meet during the next recess, and consult with James Croil, Esq., Church Agent, as to the amount to be apportioned and necessary to be raised by each Presbytery.

On motion of Rev. Mr. Mann the four managers of the Temporalities' Board, viz: Rev. J. H. Mackerras, Rev. D. M. Gordon, Hugh Allan, Esq., John L. Morris, Esq., were re-elected.

Rev. Mr. CAMPBELL then moved that the next annual meeting of Synod be held at Toronto, which was carried; the Synod to meet the first Wednesday in June, 1871, at 11 o'clock a.m.

An overture was read from the Presbytery of Renfrew, requesting to be united with either the Presbytery of Ottawa or Perth.

The members from Renfrew stated that their object was to secure the co-operation of other ministers in carrying on mission work along the Ottawa.

On motion of Prof. Mackerras, seconded by Rev. Mr. Campbell, it was agreed that the charges of the Renfrew Presbytery be added to those on the roll of the Presbytery of Ottawa, with the exception of those of Pakenham, Renfrew and Douglas, these to be attached to the Presbytery of Perth.

The Court adjourned to meet again at 7.30 p.m.

The Court resumed business at 8 o'clock.

The Presbytery of Renfrew having consulted with the Presbyteries of Ottawa and Perth, it was arranged that the Union decided upon should take place with Ottawa, on the second Tuesday in September next, and with Perth on the second Wednesday of the same month.

An overture was read from the congregation of Plantagenet, requesting to be separated from the Presbytery of Glengary and united to that of Ottawa.

On motion of Prof. MACKERRAS, seconded by the Rev. Mr. Mann, the request was granted.

Rev. Mr. CAMPBELL on behalf of the Presbytery of Montreal, presented an overture respecting correspondence with the Presbyterian Church of the United States

with a view of cultivating a closer relationship. He thought it was to be regretted that nothing had been done hitherto towards this object. He believed that they should gain vastly by coming into contact with the United States. The latter were, without doubt, as sound and as true Presbyterians as could be found anywhere, and he considered a great deal of good might be derived from the experience of their leading men. He hoped that the Synod would heartily enter into a correspondence with that church, and appoint delegates who should convey to them fraternal greetings.

Rev. Dr. JENKINS said he had ten years' experience of Presbyterians in the United States, and could fully bear out the Rev. Mr. Campbell in saying that no people worked more zealously in promoting the principles of Presbyterianism. It seemed to him an anomaly that this body should be almost the only one in the world which does not hold friendly intercourse with the Presbyterians of the United States. He was strongly in favour of steps being taken towards bringing the two churches more closely together.

It was resolved by the Synod that Dr. Jenkins, Principal Snodgrass, Rev. Mr. Campbell, and James Croil, Esq., be a committee to convey to the church in the United States their desire to cultivate a more brotherly feeling.

Rev. Dr. COOK then introduced to Synod, Rev. Mr. Clark, of Quebec, and Mr. Joseph McKay, who had come as delegates from the Canada Presbyterian Church.

Rev. Mr. CLARK being welcomed by the Moderator, said that he was once a minister of the Church of Scotland, and at one time he little thought he would ever be called upon to address a court of any branch of that church again. He appeared on the present occasion delegated to tender to them the most cordial and fraternal greetings of the Canada Presbyterian Church. The two churches were still separated, but it ought to be a matter of devout thankfulness to them that they were no in longer collision or opposition. He believed the time was rapidly approaching when they should not only be one in faith, spirit, and object, but one in order and organization. It was now 27 years since the great breaking up had taken place in the Church of Scotland—26 in this country—and he was thankful that time had softened down much of the asperity that existed. The disruption was a grand event in the world's

history, however little it might be regarded by the politicians of the day who do not understand it. It was deplored at the time as a great calamity, but recent events fully showed that an incalculable amount of good had resulted from it. Evils had resulted from it. A great deal of inconvenience and hardship had been suffered, but the good arising from it was permanent and increasing. It is often by terrible things in righteousness that God answers prayer. He felt convinced that the time was not far distant when there will be a gathering into one united Church, of all the branches of the great Presbyterian family. It might seem that the disruption was of all things less likely to promote such a consummation, but he believed that was the longest step which had been taken in the direction of union, for just in proportion as the true religion flourishes, will this feeling deepen and spread, and as men are brought nearer to the Saviour so will they be brought nearer to each other. He saw no insurmountable obstacle in this country in the way of a speedy and happy union being brought about between them.

Mr. DAVID MCKAY also tendered to the Synod on behalf of the Canada Presbyterian Church, the most kind and cordial feelings and Christian sympathies. He entered into a long exposition of the working of the various schemes of the church he represented, and in concluding, expressed the hope that they would continue to exchange those Christian sentiments and fraternal greetings with a view to a closer union of the different branches of the Presbyterian Church.

Rev. Dr. JENKINS, thanked them most heartily for the kind and Christian sentiments they had expressed, and reciprocated their fraternal greetings, and trusted, with them, that a gathering in of all the several branches of the church would be accomplished at no distant day.

At the suggestion of Rev. Mr. Mullen, the Synod then sang the 133 Psalm, all joining in most heartily.

Rev. Mr. McMillan, of Nova Scotia, and Rev. Mr. Somerville, of British Columbia, were then introduced by the Clerk of the Synod and were welcomed by the Moderator.

Rev. Mr. CAMPBELL then introduced the Rev. Dr. Wilkes as a delegate from the Congregational Church.

Rev. Dr. WILKES, after being greeted by the Moderator, replied at some length. He thought they were not so widely separ-

arated but that they had many opinions in common. They were one in regard to the interpretation of the Holy Writ, and also as far as their fathers were concerned. He tendered to them, on behalf of his church, the most cordial sympathy and brotherly regards.

Rev. Dr. JENKINS in returning the friendly greeting, spoke of the great satisfaction it gave him to meet with his old friend as a delegate from the Congregational Church. They had a common work in resisting the pride and assumption of Prelatic Hierarchy whether Roman or Anglican.

Resolutions were then proposed and carried unanimously reciprocating the Christian sentiments and fraternal greetings tendered by these the delegates of other churches.

The MODERATOR then gave notice that the Rev. Mr. Carmichael would conduct Divine Service in the Gaelic language, next Sabbath, in St. Paul's Church, at 5 p.m.

The Court adjourned at 10.30.

SYNODICAL BREAKFAST.

On Saturday morning, 4th June, the Synod of the Presbyterian Church in connection with the Church of Scotland, was entertained to a magnificent breakfast at the St. Lawrence Hall by the members of that church, residents of Montreal.

HUGH ALLAN, Esq., presided, and after the blessing had been asked by the Moderator, and the guests, among whom were a goodly number of ladies, had done justice to the sumptuous repast provided, in a short but very appropriate speech tendered a hearty welcome to their learned and venerable guests. He trusted that this occasion would only be one of a series of like entertainments which would be given by the citizens of Montreal whenever the Synod should honour them by conducting their deliberations in this city. He hoped that while they remained here they would enjoy every comfort and convenience which it was in their power to extend to them, and that the result of their deliberations would redound to their own welfare and the honour of the Church, and trusted they would be enabled to hand down to their children the benefits and blessings which they had derived from their fathers.

The MODERATOR, on behalf of the Synod of the Church, returned their sincere thanks to the laity of Montreal, and especially to their respected Chairman, for the

entertainment given to that Synod. They would return to their parishes encouraged by that meeting, and prepared to work with more zeal and earnestness in the prosecution and carrying on of Christ's cause. They would look back to this meeting in Montreal as a most pleasing reminiscence, and in times of anxiety and despondency they would take courage from the remembrance of the kind and cordial manner in which they had been received by the members of the Church in Montreal. He again thanked them for their great kindness and liberality shown to them on that occasion.

The CHAIRMAN then called upon the Rev. Mr. Somerville, of British Columbia, to address them.

Rev. Mr. SOMERVILLE said he came as a representative of a parish extending over an area of 200,000 square miles, and 3,500 miles distant. Since coming here he had been asked many questions regarding the climate and capabilities of that country, and, in order to meet the wishes of friends, he had decided before leaving to deliver a public lecture on British Columbia. He would, therefore, confine his remarks to a few general statements regarding the extension and working of their Church in that country. Hitherto they had been knocking feebly at the doors of Canada, but now that they had sent two delegates from that country to Ottawa, he believed that they would give such a thundering knock that the doors would be opened for their admittance. And in like manner he hoped that a speedy union might be effected between the different branches in each country of the Presbyterian Church. When he went out to British Columbia he went as the pioneer of their church, and was obliged to strike in with a gang of California miners—honest miners. He used this term in a technical sense, which meant with them a man of a long, lank and lean appearance, of a frank, open countenance, and on the hunt for gold. He travelled many miles over a mountainous district, sometimes 1,400 feet above the level of the plains below, and cliffs 300 feet high almost directly over head. They had no roads, very little shelter for the night, often being obliged to measure their length on the bare floor of some log cabin, and sleep as best they could till morning. Their food was generally tea, beans and bacon for breakfast, bacon and beans for dinner, and beans, bacon and tea for supper. He was newly from the old country, and doubtless a little green. On one occasion, near Clinton, he

had turned in for the night, his companions amused themselves playing cards and drinking brandy, when, to vary their proceedings, and while away the time, one sang a song, another gave a recitation, and some one else told a story. Having spent some time in this way, one of them accosted him with, "Now stranger it be your turn." Declining at first to take part in their amusements, he was then asked, "What are you?" "I am a minister." "What, you a parson. We are not much on the preach, but you can go it for five minutes." So he gave them some wholesome advice. They then set about, and amongst them raised a snug sum, and presented it to him. He told them that he was not at liberty to receive the money on his own account, but if they were agreeable, he would take it as a subscription to a new church he wished soon to build at Victoria. They assented, and as he was gathering the money up, preparatory to placing it in his pocket, one of them remarked, as he eyed the gold dollars, "You stand the whiskey." Although those miners were often rude and rough, a warm, sympathizing heart often beat within their breasts. On one occasion, he had received from one of them the sum of \$50 toward the building of a church, and he also learnt since coming to this country that another, who had amassed some money and had lately settled in Ontario, had given the large sum of \$500 to Principal Snodgrass towards the endowment of Queen's College. In British Columbia every phase of the Scottish character was to be found, from the man of true honesty and integrity of purpose to the most degraded and drunken sot. But yet there was a very large number of respectable and industrious people Scotch or of Scotch descent, who from a natural inherent stubbornness persisted in remaining aloof from the ministrations of the clergy of other denominations, and preferred to wait until they could get what they called regular ministers of their own settled amongst them, and he hoped the church in this country would endeavour to make some provision towards assisting these people in supplying their spiritual wants. The speaker then entered briefly into the nature and capabilities of the agricultural districts. There were small towns springing up everywhere, the people were beginning to find that the mining resources of the country were not lasting or reliable and were now turning their attention to agricultural pursuits and developing a healthy and honest trade. Instead of the country going down it never

began to go up until within the last nine or twelve months. A great many of those influences which the gold fever had engendered, and which corrupt the springs of life, were now being removed. The great want they felt was for more ministers and, perhaps, a little more money. There was a great work before them there, but the difficulty was to get young men to go and engage in it. He was the only minister of his church for four and a half years, but now he had others co-operating with him, and extending their field of labour. Nova Scotia had sent out a helper who, he was glad to say, was the very man they wanted, and was eminently fitted for the work before him. He thanked that venerable body for the honour they had conferred upon him in asking him to address them on this auspicious occasion.

The chairman then introduced to the audience the Rev. Mr. McMILLAN from Nova Scotia, who had come as a delegate from that Church. He said he thought Canada possessed a strong power of gravitation, as it had attracted to her the smaller Provinces, and would in time evidently absorb them all, and as the Provinces had entered into a close political relationship so the Presbyterian Church in the Lower Provinces must before long unite with that of Canada. He sincerely hoped for such a consummation, and firmly believed they would at no distant day be one. As they were all fully conversant with all the different interests of Nova Scotia, he would not at that time trouble them with any further remarks, but would thank them most heartily for the kindness and courtesy extended to him since arriving in the city.

The CHAIRMAN next called upon the Rev. Dr. Cook, Principal of Morrin College, to address the assembly.

Dr. COOK said that sometimes it was more difficult to choose a text than to write a sermon, but certain thoughts were suggested by the gathering on that occasion which he could not avoid giving expression to. He keenly felt the absence from amongst them of that noble form—noble even amidst the frailty of declining years, which was wont to impart a dignity to all their ecclesiastical assemblages. A man of independent judgment, steadfast as to principle, of a genial loving nature, cast in true Scottish mould, preserving a firm unwavering attachment to the church of his fathers—he alluded to the late Rev. Dr. Mathieson. Take him in all they were not likely to see his like again. It was well known that he

differed much from his late friend on ecclesiastical matters; but he was his first minister, and he was regarded by him and the members of his family with a love and sympathy which was accorded to no other person. He also noticed the absence of one to whom the Church was under deep obligations—the late President of the Temporalities' Board, Thos. Paton, Esq., who was now on the other side of the Atlantic. He was ever kind, courteous and liberal, and for him he (Dr. Cook) had a warm attachment. He expressed the satisfaction he felt in having their much esteemed friend presiding over that assembly. He rejoiced with him in the large measure of prosperity with which his efforts had been crowned. A useful lesson might be learned from the example he set before them that even amidst the multitudinous cares of carrying on great enterprises he found time to meet with the ministers of the Church, and was ever ready to extend a helping and generous hand. The Scotch character never looked in so poor and ignoble a light as when a man who has had showered upon him honours and distinctions forsakes the church of his fathers, and attaches himself to another more showy and aristocratic. It gave him great pleasure to see a man of the Chairman's energy and ability, and occupying the high and honourable position he did, lending himself on the present occasion to promote their happiness and comfort. On behalf of the Synod he tendered to the citizens of Montreal their best thanks for the substantial proofs of their kindness and liberality.

The CHAIRMAN on rising thanked the last speaker very cordially for the kind and courteous sentiments to which he had given expression, and hoped the audience would make due allowance for those expressions, as the Rev. Dr. Cook and he were old and fast friends. He then called upon Principal Snodgrass to favour them with a few remarks.

Dr. SNODGRASS said he thought that one Principal at a time was enough, especially when he had succeeded in evoking feelings of a kind which they could say on leaving that place it was good to have stirred within them. He had great pleasure in saying that those things which seemed at one time to throw a dark cloud upon the future prospects of Queen's College have by Divine favour been almost entirely removed, and there was a likelihood that that institution would not only survive what appeared at one time to be a great calamity, but will

come forth from the trying ordeal more useful than ever she has been. He knew very well there was a strong feeling entertained by many warm friends of Queen's College against sectarian grants, and it was a great deal owing to this feeling that they had met with the success they had, for they felt they had a claim upon those which they would be ready and willing to discharge. There was after all something interesting in going about from parish to parish, and mingling with the different classes of the people, and gathering information as to the resources and capabilities of their Church. He was glad to say that he had formed a far higher estimation of both the clergy and the people. The former were abundant in their labours, the latter, even when living in districts, which were one-third rock, one-third swamp and the remaining third free kirk, were ever ready to receive them and give according to their means. Many of the ministers were carrying on a great work in those country places, and by the hearty and liberal manner in which those places they had visited responded to their appeals for assistance they felt encouraged to go on, and if the remainder of the country responded in as liberal a manner Queen's College would be placed upon a firm footing and become more useful than ever she had been.

The Chairman then called upon the Hon. Alex. Morris to address the assembly.

Hon. ALEX. MORRIS spoke of the great pleasure he derived from being present on that auspicious occasion. It was good to see such an assemblage gathered together, and he believed beneficial results would flow from it. He trusted that splendid entertainment was but a foreshadowing of good things to come. The day, was not far distant when there would be a grand gathering in of the East and West, of Nova Scotia and New Brunswick on the one hand, and British Columbia on the other, and a union consummated of all the branches of the Presbyterian Church still holding to the good old standards handed down to them from their fathers. Any good work the Church saw fit to engage in he believed the people would be ready with a helping hand and provide the means to accomplish it. The Temporalities' Fund was diminishing. Ten thousand dollars were necessary to be raised; but he was confident it would be forthcoming; and even if twice ten thousand dollars were requisite to meet the requirements of the Church, he was bound to say the laity would come manfully to the rescue. The merchants of

the city would respond again as they had always done to the advancement of a good cause, and their example would stimulate the whole country to extra exertions. He expressed the gratification he felt in leaving public duties to meet so many old friends, and hoped to be allowed to take some little part in their deliberations for the short time he should remain with them. He thanked the Chairman and the members of the Church who had kindly provided that entertainment. He felt certain that their kindness would be appreciated in all their homes.

Rev. Dr. JENKINS, on being called upon by the Chairman, returned thanks, on behalf of the Ministers of Montreal, for the kindness shown to themselves and the Synod by the respected laymen who had prepared the entertainment. He was sure that it was a gratification to his brethren of this city, as it was to him, to feel that the Church of Scotland in Canada received such material assistance as it did from the citizens of Montreal. At the same time they were not to overlook the influence of their brethren throughout the country. In the course of his official engagements as Moderator of the Synod, he had occasion, during the last year, to go from place to place in different districts, and he was prepared to endorse fully the sentiments of Principal Snodgrass, that the more intimately he knew the ministers and laymen of their church and the work they were engaged in, the greater was the confidence he had that the great mission which Providence had conferred upon them would be faithfully discharged. It must be a gratification to the laity of Montreal to have had an opportunity of entertaining their brethren from different parts of country. In his early history his parents were accustomed to receive from time to time a minister of God, and he still remembered the earnest and the fervent prayers which these ministers offered up for the parents and the children in the midst of whom they were temporarily entertained. He was sure that the laity of Montreal would feel they could not receive into their households the ministers of Christ without receiving with them new blessings. He was very glad to find that they did not sit down alone. He saw around him members of other churches, with all of whom they desired to live in good will and amity. He wished to take that opportunity of stating that though as a part of the Reformed Church they were prepared at all times to defend their prin-

ciples and their ecclesiastical orders they would readily hold out their hands to all true men in every Church.

Rev. Mr. SMITH, who formerly belonged to the Church in Canada, gave a short account of the working of the Presbyterian Church in the United States, and adverted to the hardships the faithful minister has to encounter in the far West.

Rev. Dr. TAYLOR, of the Canada Presbyterian Church, thanked the meeting in his own name, and in the name of many others, for the kindness and good will manifested on all sides. He had been invited to a feast, but this had proved a feast of reason and a flow of soul. He thought this meeting, at which they had representatives from the rising and setting sun, was symbolical of a grander and nobler union, which he believed was in store for them.

Rev. Mr. MACDONNELL thanked the laity of Montreal on behalf of the country clergy.

Rev. Dr. MUIR pronounced the benediction, and this very pleasant entertainment was brought to a close.

4th June.

The Clerk having read the minutes of the previous day's proceedings, which were adopted, the Court proceeded again to business.

The examining Committee reported that they had examined the following named students, viz: Messrs. James Carmichael, Robert Campbell and Robert Chambers, and stated that they had passed satisfactorily the examinations to which they had been subjected by the Committee, and recommended that they be allowed by the Synod to be taken on public probationary trials for license. Report adopted.

Principal SNODGRASS then read the report of the Trustees of Queen's College. It showed that the scheme for the endowment of the institution continues to make very gratifying progress. The total of subscriptions is reckoned at \$98,000 of which \$53,505 have been paid and \$46,129 are now bearing interest at an average rate of 6½ per cent. Receipts since the date of the Board's last annual report amount to \$33,166. The Board feel confident that the Church will prove equal to the important cause to which she has committed herself. A separate additional department in the Faculty of Arts, viz: that of History and English Literature, had been instituted in June last, and Rev. Geo. D. Ferguson, B.A., appointed Professor of the subjects embraced in it, and also Lecturer on Modern Lan-

guages. The Board now claim for the educational arrangements in this Faculty that they compare favourably in respect of completeness with those of any other institutions of like standing and character in this country. During the last year a free course of lectures on Human Physiology had been given by Dr. McLean, who had also gratuitously offered his services in a similar capacity for future sessions. A course of twelve weekly lectures was also given during last winter by the Professors on subjects of a scientific character, which excited a great deal of interest, and were well attended. An attempt had also been made to extend to ladies some of the benefits of a superior education, and a class of twenty-two ladies had been enrolled, and attended a course of study on the English language, conducted by Professor Murray. The Board regretted to announce that the number of students offering for the Ministry was far short of the requirements of the Church, and earnestly commended the subject to the attention of the Synod. For the past session the attendance of students at Queen's College and the Institutions in affiliation was as follows: In Arts and Theology, 40; of whom 18 have the ministry in view: in medicine, 42; in grammar school, 85; in ladies' class, 22. In all, 189 persons received instruction in connection with the University.

Hon. ALEX. MORRIS moved the adoption of the report, and hoped that the thanks of the Synod, while being tendered to the local Treasurers, should be given in an unmistakable manner to Principal Snodgrass and Professor Mackerras for their very able and praiseworthy efforts in raising an endowment fund. Wherever they went they created a very deep impression on the minds of the people, who had received them in a most hospitable manner, and responded to their appeals most freely and liberally. Those men had done a good work, and he trusted that it was only a beginning that had been made in the way of endowment. He believed that the Synod when it decided in Kingston to take the mode adopted of raising an endowment would never regret taking that step. He would take occasion to mention that a member of the Church of England had come forward in a noble and liberal manner and he believed had laid the corner stone of the endowment of Queen's College. This movement will doubtless have a good effect on future movements of a similar nature. He considered that the movement with them had a very beneficial

effect towards the endowment of McGill College. It stimulated them to make an effort and was the ground of their success. The one scheme helps the other, and he trusted that the success of this movement will help in a great measure to create a sustentation fund, such as will enable them to overtake the work. He had great pleasure in moving the adoption of the report. The gentlemen who had been instrumental in raising the endowment had established a link of personal sympathy between the church and the people.

Rev. Mr. CARMICHAEL seconded the motion, and expressed the satisfaction he felt at the success of the laudable efforts put forth for the raising of the endowment. A black cloud had loomed over them, but he rejoiced to be able to say that that cloud had a silver lining and it was now all gone. He thought that every minister should endeavour to send one student to Queen's College, and if they did so they would extend its usefulness much more than even by the endowment.

Rev. Prof. WILLIAMSON read the report of the Scholarship and Bursary scheme. It showed that the amount received and the expenditure since 1st July 1869, to be \$436.94 and \$406.10 respectively. The number of congregations contributing 30.

Rev. Mr. GORDON moved the adoption of the report.

Rev. Mr. MUIR seconded it, and hoped that next year instead of having \$400 for this purpose they would have \$1000. He would use his influence with his congregation towards increasing the subscription if other congregations would come forward in the same way.

Rev. Mr. JOSHUA FRASER considered that every young man when once he enters the Divinity Hall should have the same claims for support as any minister on the roll of the Synod.

Rev. Mr. DOUDIET directed the attention of the Synod towards giving students of the first year some assistance.

Rev. Mr. CAMERON expressed his disapproval of the way in which Bursaries were given. No young man of spirit that could possibly pursue his studies without bursaries would seek one, but any man that would come and ask on the plea of poverty might obtain one. He thought they should be given entirely according to merit.

Rev. Dr. COOK thought it was a wrong principle that every student must be supported by the church in getting his edu-

cation. Students were all the better of having some difficulties to contend with. He himself had been educated by his own exertions, having only received £35 from a friend, which he afterwards returned. He began to teach at the age of 12, and felt that he was the better for the training he got in struggling against difficulties.

Rev. Mr. MACDONNELL (Peterboro) thought that the scheme was an unpopular one, owing to the principle adopted as to the distribution. He thought they should be given entirely as scholarships based on merit, and moved that hereafter all moneys contributed by congregations be awarded as scholarships after a competitive examination.

Principal SNODGRASS said the College Senate was quite agreeable, if that was the wish of the Church, but he did not think it advisable or even possible to alter the mode of distributing moneys that had been given by private individuals for the express purpose of helping needy students irrespective of examinations.

Rev. Dr. JENKINS favoured this view of the question.

The debate was then adjourned, to allow of a letter being read by the ex-Moderator from the Rev. Dr. Ormiston on behalf of the Canada Presbyterian Church, requesting the Synod to appoint a committee to consult with a similar committee of the other church as to the desirability and practicability of preparing some plan of union.

On motion of Dr. Jenkins, it was then resolved that a committee be appointed, to consist of Rev. Drs. Cook, Barclay, Principal Snodgrass, and Messrs. the Hon. Alex. Morris, James Croil, and Sheriff Macdougall.

Arrangements were made for the Synodical observance of the Sacrament of the Lord's Supper when the Synod adjourned until the morning at 11 o'clock.

6th JUNE.

After devotional exercises the Clerk read the minutes of the proceedings of the Court on Saturday which were sustained.

Rev. Mr. MACDONALD then brought up for consideration the Scholarship and Bursary scheme, and again submitted his motion, viz.:

"That the report be received, and that the attention of defaulting congregations be called to the importance of this scheme; and further that all contributions not specially appropriated by the donors be applied to the scholarship section of the Fund."

Rev. Mr. GORDON, of Ottawa, seconded the motion.

It was moved in amendment by the Rev. JAS. GORDON, seconded by the Rev. J. B. Muir that the report be now received, the Committee reappointed with Professor Williamson as Convener, and that the scheme be specially commended to the liberality of the Church as a means of increasing the number of students of Queen's College having the ministry in view, and encouraging them in the pursuit of learning.

After considerable discussion a vote was taken and Mr. Gordon's motion was declared carried.

An application was read by a number of the Presbytery of Toronto on behalf of Mr. P. S. Livingston, Student of Divinity, requesting to be allowed to enter the next session as a student of the third year in Divinity. It was stated that Mr. Livingston had completed his Arts course, and two years in Divinity, but had done the whole work in five years instead of six years, the usual time. Request granted.

An invitation was then read from the St. Andrew's Home of this City, respectfully requesting the attendance of the members of the Synod to a social entertainment on this (Tuesday) evening.

The Synod with pleasure accepted the invitation, and in order that the proposed entertainment might not interfere with the business of the day it was agreed to meet this morning at 9 o'clock instead of 11 as usual.

The Court then adjourned.

At 3 o'clock the Synod again met and resumed business.

Rev. Dr. JENKINS read the report of the Committee to whom the Synod of 1869 entrusted the consideration of its Committee's report, with recommendations and suggestions on the report of the Temporalities' Board, which recommended that the original provisions be strictly adhered to as to the Temporalities' Fund, and that the interest accruing from its investments be applied to the annual payment of the claims upon the Fund of the commuting and privileged ministers; to the payment of the annual grant of \$2000 to Queen's College; to the payment so far as the Fund will allow, after the foregoing disbursements, of \$200 a year without deduction to all non-commuting and non-privileged ministers on the Synod Roll in the order of seniority.

As to the Home Missionary Fund the Synod of 1870 shall proceed to the creation of a Sustentation Board, separate and

distinct from the Temporalities' Board, to whom shall be entrusted the management of this Fund, with the view of securing the sum of \$200 annually to every minister not in the receipt of an allowance or grant from the Temporalities' Fund.

The Fund thus reconstructed and enlarged to be known as the Synod's General Sustentation Fund. The Board to consist of 1.) the Moderator and Clerk of the Synod *ex officio*; (2.) one representative from each Presbytery in the Church, to be elected annually by the several Presbyteries, at the meeting held last before each meeting of the Synod. The Presbytery representatives for the years 1870-71 shall be elected during the present meeting of the Synod by the members of the several Presbyteries, meeting as Presbyteries at present convened by authority of the Synod for this special purpose.

At each meeting of the Synod, the Sustentation Board shall meet for the purpose of estimating the amount that may be needed to meet the demand that may arise upon the Fund for the ensuing year; and of apportioning this amount among the several Presbyteries, by and with the concurrence of such members of the several Presbyteries, meeting when practicable as Presbyteries, as may be present at the meeting of the Synod.

Report unanimously adopted.

Rev. Mr. GORDON (Ottawa) read the report of the Committee on the Mission to the lumberman.

The report of the Committee on the Juvenile Mission and Sabbath School Scheme was also read and adopted.

Principal SNODGRASS next read the report of the Committee on the Mission to British Columbia, which was adopted.

Rev. Mr. SOMERVILLE on being called upon entered into a detailed account of the working of the Church and the success of the Mission in British Columbia. In Victoria a Church had been built equal in size to that of St. Paul's of this city, and not much inferior to it in point of architectural beauty and design. One congregation was entirely self supporting, and with the exception of two congregations was equal in strength to that of any on the Pacific coast. A great want was felt, however, with respect to the procuring of labourers willing to engage in the work, and, also, of obtaining money for the support of any who might be willing.

In consequence of the Missionary meeting appointed by the Synod to be held in the

evening the Court adjourned until the morning at 9 o'clock.

MISSIONARY MEETING.

In the evening a Missionary meeting was held in St. Paul's Church, the Moderator presiding. Religious exercises were conducted by Rev. Geo. Bell, Clifton.

The Moderator expressed his gratification at the state of the churches in this city and the evidence of life they presented, and introduced

Rev. D. M. GORDON, Ottawa, who spoke on behalf of the Mission to the Lumbermen, which he regarded as one of the most important home Missions the Church could undertake. He had submitted a report to the Synod which showed that in the valley of the Ottawa, its peculiar sphere, there were 15,000 men employed in lumbering, being divided into two classes, those engaged nearly all the year in the woods, and the others being great part of the time engaged running logs on the rivers. The influence of those men from the lessons they received in the shanties, had not hitherto been of benefit to their friends on their return. Their Sabbaths had not been spent as Christians would desire, and to those who believed that the Kingdom of God should be extended, there was little need to use many arguments to urge the importance of reaching these men. Some of the difficulties might be mentioned. A large proportion of the lumbermen were Roman Catholics, but he held that even if there were only one Protestant among them a Christian church was bound to send a missionary to him. The Roman Catholics themselves were glad to see the missionaries who carefully avoided polemical topics. Then there were large numbers of French whom it was difficult to reach from want of a man to preach in their own tongue. As to money, that had been contributed by the employers and by the men themselves, and he thought that whatever more was wanted would be supplied. He especially asked that religious literature should be given by those who possessed it. He explained that formerly the work was carried on by ministers living near the shanties, but that was necessarily only imperfectly done. For the last two years ministers had been induced to go into the woods for a definite period, their own pulpits being supplied in their absence. He thought that special missionaries would be better as being more permanently engaged in the work, although

those employed had been successful to a great extent. It was a non-denominational effort, and he thought all should unite in such an effort. He appealed to those who as Presbyterians owed so much to the Old Home Mission work of Scotland to carry the Gospel to those whose religious education had been as much neglected as their own logs.

Rev. D. J. MACDONNELL, Peterborough, spoke of the Home Mission, defining that as the Mission work carried on by the ministers of the church, struggling to carry the Gospel into the country districts, and that was a subject which had largely engaged the attention of the Synod. This work to be done effectually required men and money, and the supply of these depended on knowledge and faith. He believed that the people did not estimate the amount of the work to be done, or the nature of the contest to be waged against spiritual foes. He believed that Christians did not adopt the best weapons against these, contenting themselves with ineffective weapons against the new weapons of infidelity and vice. Then they wanted faith. Ministers and people wanted it, too many believing that religion is only for Sabbath days, and not at all adapted for the business of every day life. He regretted the apathy that prevailed with respect to the existence of unbelief and wickedness, and knew that if there were knowledge and faith there need be no difficulty in raising all the money required, although that was not the chief thing, it being men that were wanted to carry the Gospel to perishing souls. Men of piety, men of culture, who could go to all ranks alike, these were wanted as much for the backwoods as for the large cities—such men to go to the north and north west, and with right views money enough could be raised and far more—men to do the work could be obtained.

Rev. Mr. DOUDIET represented the work of the French Mission, which he believed was yet but little known. He pointed out in answer to the objection of how little had been done that 25 years ago in St. Therese, the *habitants* used to cross themselves when they passed the Missionary's house; they tried to poison his well; to burn his house. All these things had passed away and the *habitants* would sooner now deal with the Missionary than with the priests. He knew that the Mission had been a success. Had the converts remained in the vicinity of Montreal the Dorchester street and Craig street churches would have

been ridiculously small. Many families had left because having become Protestants they could not obtain employment in Montreal. He stood on the shore and these passed away with the current bearing them to another land, where they could worship freely, but they carried the good seed with them. He gave several instances of the constancy of the converts under difficulties. He referred to the prophecies respecting the man of sin, which had been fulfilled in Popery, exalting itself above all things in Heaven or on earth, and which but a day or two ago had put the apex of infallibility on the pyramid of error. He denounced it as Antichrist, against which they must struggle with all their power. Since last New Year's day he had given admission to nine converts to the St. John's Church, and the work was still going on.

Rev. Mr. SOMERVILLE, of British Columbia, in answer to a remark of the Chairman in introducing him, said it was the intention of British Columbia to annex Canada, and they had wealth enough to pay for it, only unfortunately it was a little too deeply buried yet. He showed how little was known of British Columbia and the territory to the north, a sketch of which he gave in a very few words, followed by a narrative of the various efforts made to send religious instruction to the territory. He had himself a congregation of 300, a church nearly as good as this (St. Paul's;) annual subscription of \$4,000; a Sabbath School of 200 in attendance. Last year they had begun to support their own minister. Just when they were almost discouraged a cheque was received from the Hon. Alexander Morris for £61, which gave them fresh heart and encouraged them to go on and overcome their difficulties. He reminded them that the colony was growing, and that new towns and districts were opening up, so that more than one minister was needed. One had been added,—one of that glorious band whose names were remembered in Scotland—he meant McGregor, who was now labouring there and opening up new fields. He ridiculed the idea that they were an ignorant set in that colony, as he had met with as much information as he could have got anywhere. He said Cariboo was provided for by the Methodist Church, which had also supplied one or two other places. The Church of England had churches in Victoria and other districts, and the Canada Presbyterian Church had two stations; but there were still many parts of the country which must be taken

up, and which he urged them to enter upon.

Hon. ALEX. MORRIS said that when he left Montreal eight years ago such a meeting of the Church of Scotland as he then saw would have been impossible. He was struck also with the signs of growth and progress shown in Montreal. In a generation great was the change; his father had to walk from Montreal to Brockville as the shortest way of getting there. If such had been the progress till now, what might they not expect in the not distant future of the Dominion. In this Russia of the North it would be seen that there was a power growing up with British institutions founded on the principles of right and justice. He referred to the formation of the little Province of Manitoba for which religious education had been furnished by different religious denominations. Seventy years ago Montreal was the centre of the trade to that territory, and the energy of the city was felt there. He thought what was done seventy years ago for commerce, could be followed up now by Montreal for religion. Canada and Montreal would be untrue to their mission if they did not help to build up in that territory a portion of the Dominion to be a strength of the whole land. What their fathers had done for this land they should do for these new territories, and not wrap the mantle of selfishness around them, refusing to extend the Gospel to others which they themselves had received.

The MODERATOR, on behalf of the Synod, expressed his gratification at the meeting and at the numbers present. He believed the ministers would return to their charges refreshed and strengthened by the change, and by the encouragement to their labours their meeting together had afforded them.

Mr. JAMES CROIL addressed himself to the subject of whether the people are asleep, and if so whether the ministers have put them to sleep. He graphically described some of the employments of the working men in this country with their wages, as much greater than that of those who have to do such important work, and thought that such things should be known when discussing what was to be done to the Minister who set the people asleep. He would go and dig about the people till they provided efficiently for the Ministers in town and country. He regretted that \$2,700 should be wanted to pay twenty-seven Ministers, the allowance due in July, but he believed that no great difficulty

should be experienced in raising that amount.

Dr. JENKINS made a few remarks in reference to the subjects taken up. He added that they now saw what had never taken place in the Synod before, four members of the Synod speaking French as their native language.

Rev. K. MACLENNAN moved a vote of thanks to the speakers, which was seconded by Rev. W. M. BLACK, and carried.

Mr. JOHN L. MORRIS moved a resolution of support to the Mission scheme, and before the meeting closed a large amount was subscribed in aid of that object.

The Doxology having been sung, the Benediction was pronounced by the Moderator, and the meeting separated.

7TH JUNE.

The Synod met at 9 o'clock.

The minutes of previous meeting were read and sustained.

After some unimportant business,

The Rev. Dr. JENKINS read the report of the Committee on the French Mission scheme. The committee regretted to state that the contributions to this scheme are in a great measure inadequate to meet the expenditure. The committee recommended that Rev. Mr. Doudiet's stipend be henceforth \$1,000, and that \$200 a year from the time of his settlement in Sherbrooke be granted to the Rev. Mr. Tanner. It was also considered by the committee to be essential to the thorough working of the mission in Montreal, that the Rev. Mr. Doudiet be allowed to employ a Colporteur.

Rev. Dr. COOK moved the adoption of the report, and spoke in high terms of the zeal and ability of the reverend gentlemen now engaged in the French Mission work.

Principal SNODGRASS seconded the motion and referred to the difficulties they had to contend with in years past in the prosecution of the French Mission, which now were in a great measure removed, and he believed that the mission had a very promising future in store for it.

A request was presented on behalf of the Rev. Mr. Doudiet, asking leave to be allowed to hold services in English at such times and places as he might think advisable.

A long discussion then ensued as to the propriety of granting this request, some contending that it would have a tendency to modify the distinctive character of the mission.

The hour of adjournment having arrived, the further consideration of the question was postponed until next sitting.

AFTER RECESS.

On the Court re-assembling it was agreed to leave Rev. Mr. Doudiet's request to the discretion of the French Mission Committee.

Rev. Dr. JENKINS read the report of the Committee on Hymns recommending that the Synod adopt the Scottish Hymnal, which has just received the approval of the General Assembly of the Church of Scotland.

Report adopted.

The Synod then went into committee of the Whole on an overture from the Presbyteries of Montreal and Victoria, as to the formula of examination of students for license, or rather as to the terms in which a licentiate was to express his adherence to the Church.

A discussion ensued when, on motion of President Snodgrass, it was resolved that the overtures be referred to the Committee on the form of polity for their special consideration, and to enjoin the Committee to report to the next meeting of Synod.

The Court then adjourned until half-past 8 o'clock.

EVENING SEDERUNT.

The Court resumed business at 9 o'clock.

Rev. Mr. BELL read the Report of the Committee on Presbytery Records, which was adopted with an amendment.

The Clerk read the Report of the Committee on an address to the Queen. The address proposed to be submitted having been read, instructions were given to make amendments to it again and submit it at the next meeting.

The Committee appointed to draft an address to the Governor General submitted the address prepared, which was referred back to the Committee to make amendments.

The names were then read of the Representatives of the several Presbyteries elected by them to become members of the Sustentation Board.

The Synod then proceeded to elect, in accordance with the terms of the new Constitution, a Chairman and six of their number to become members of the Sustentation Fund. The gentlemen elected are Rev. Dr. Jenkins, Rev. Messrs. MacDonnell, MacLennan, McKay, Bell, and Clarke, with James Croil, Esq., as Chairman.

Rev. Mr. Somerville, being about to leave the city, was, on motion of Principal Snodgrass, tendered by the Moderator a vote of thanks for the information he had

furnished the Synod regarding the interests of the Church in British Columbia.

The Court then adjourned till 9½ o'clock to-morrow morning.

8TH JUNE.

The Court met at 9½ o'clock, a.m.

The business done during the first sitting was entirely of a private character.

In the afternoon attention was directed to the best manner of reimbursing the Church Agent for moneys expended on the publishing of his Church Report lately ordered. It was finally agreed, in the meantime, to draw the necessary amount from the Temporalities' Fund to be refunded as soon as possible by contributions from defaulting congregations.

Rev. Mr. MACLENNAN read the report of the Finance Committee, which was adopted.

Mr. CROIL read the report of the Committee on Statistics. A large number of Congregations and Presbyteries having failed to send in returns it was decided that any Presbytery on being written to, which should not forward returns before the first of August next, be summoned to appear at the bar of the House at the next meeting of the Synod.

Rev. Mr. CLARKE presented an overture on behalf of the Presbytery of Montreal respecting the issue of Marriage Licenses. The overture stated that: Whereas, grave doubts exist regarding the validity of marriage acts performed pursuant to licenses issued by His Excellency the Governor-General, inasmuch as it does not appear that such power is vested in him either by Imperial or Canadian Statute, nor by the Commission authorizing him to act as Her Majesty's Representative in the Dominion of Canada, and therefore, it is doubtful whether he can legally dispense with "Proclamation of Bans;" And whereas it is felt to be a grievance that the fees derived from the sale of marriage licenses to Protestants in the Province of Quebec, should be devoted to the payment of the "principal and interest of the Canadian Rebellion Losses Bill," while at the same time the Church of Rome is allowed by law to grant "Dispensations" and to retain the fees derived from such for her own purposes; and, whereas, in the Province of Quebec such license affords no protection to clergymen and other functionaries authorized by law to celebrate marriages from a process at civil law by parties who may feel themselves aggrieved, notwithstanding, that the spirit and intention of the "Bond" on which the

license is granted appear to protect them from such liabilities, It is, therefore, overtured by the Presbytery of Montreal that the Synod take such steps as may in its wisdom appear best for laying the matter before His Excellency the Governor General in Council, craving such action as may be deemed lawful and necessary to remove the doubts regarding the legality of licenses thus granted, and for placing all classes of Her Majesty's subjects in this Dominion on an equality before the law and in the enjoyment of the same and equal rights."

It was then moved seconded, and resolved, that the Presbytery of Montreal be appointed a Committee to consider the matter, and in the name of the Synod to memorialize the Government in terms of the overture.

The Court then adjourned to meet at eight o'clock.

On the Court resuming business,

Rev. Mr. BELL read the report of the Committee on Correspondence with the Colonial Committee, which was adopted without comment.

An overture was presented on behalf of the Montreal Presbytery asking the Synod to take into consideration the advisability of sending a missionary to Red River Settlement. It was stated in support of the overture that at the Portage La Prairie, there were 100 Scotchmen, or Scotch half-breeds, entirely without Gospel Ordinances, and who stated their willingness to pay half of the expenses connected with sustaining a Missionary among them.

The terms of the overture were agreed to and a Committee appointed to open correspondence on the subject with the leading Scotch residents in Manitoba.

A letter was received from the Kingston Sabbath Reformation Society regarding the promotion of the objects of the society.

A letter was also received from the Queen Insurance Co. making very favourable proposals regarding the insuring of churches. A committee was appointed to consider the matter and report.

Delegates were then appointed to wait upon the General Assembly of the Canada Presbyterian Church, now assembled at Toronto, and convey to them, on behalf of the Synod, fraternal greetings and Christian sympathies. The delegation to consist of the Rev. Mr. Smith, of Belleville, and Jas. Craig, Esq., M.P.P. for Glengarry.

Rev. Dr. Jenkins and James Croil, Esquire, Church Agent, were appointed delegates to the General Assembly of the Presbyterian Church in the United States.

The following gentlemen were also appointed as delegates to the Synod of New Brunswick and Nova Scotia, viz.: Rev. Drs. Cook and Jenkins and the Rev. Mr. Gordon of Ottawa, with instructions to ascertain the feeling of the Church in the Lower Provinces as to the desirability of forming a general assembly.

Regulations were made as to the time collections for the several schemes of the Church should take place.

Votes of thanks were then passed in favour of the Railway and Steamboat companies, the kind friends of the Church in Montreal, and the newspaper press of this city—the *News*, *Witness* and *Gazette* receiving special mention.

The minutes of the day's proceedings were read and adopted.

The MODERATOR returned thanks to the members of the Synod for their kindness and indulgence manifested towards him during their deliberations.

The last two verses of the 122nd Psalm were sung, the Benediction pronounced by the Moderator, and the proceedings of the Synod closed.

Correspondence.

To the Editor of the Presbyterian.

SIR,—The letter of "*Blue*," in your number for June, is scarcely an answer to my plea for the religious observance in our Church of Christmas and Good Friday, inasmuch as he argues simply against the principle of appointing days more especially dedicated to the commemoration of certain great Christian truths. My desire was simply to endeavour to meet some of

the objections usually urged against such commemoration days, in order to shew that there could be no sacrifices of religious principle or of conscience involved in the holding of religious services on days which *have been* for many centuries, throughout almost the whole Christian world, dedicated to the most touching associations of our faith, which are, in our own country especially, set apart as legal holidays, on which

the ordinary occupations of life are suspended, and the associations connected with which we *do*, in our common parlance, continually recognise.

In regard to the "*granite men*" to whom your correspondent refers, I suppose that even the most enthusiastic advocate of the Church of Scotland will hardly insist upon claiming for it a monopoly of the weight and solidity of the Reformation! And where such men as were the founders of the English and Scottish Churches respectively have differed, modern correspondents of the *Presbyterian* may be content to differ also.

As to what your correspondent says with regard to the advance of *Ritualism* in the sister Church, it may be remarked that, while by none are its advances more opposed and deplored than by the Evangelical portion of the Church of England, that portion, nevertheless, sees no tendency towards Ritualism in the observance of the days under discussion, but observes them with quite as much faithfulness and heartfelt devotion as do the Ritualists. And, so far as my observation goes, those of them who are the most spiritually-minded, the most devoted, the most earnest and active in good works, are precisely those who most prize and best use such seasons of spiritual refreshment as these occasions supply.

As for the multiplication "of days and cumbersome forms," I willingly admit that the moment that any religious observance becomes a "mere form," its use and object are lost. Not as a mere form, but in the spirit of loving remembrance, would I advocate the observance of these days. The objection against the celebration of *Saints' days*, with their tendency unduly to exalt *man*, and even raise him to divine honours, cannot possibly apply to commemorative days whose associations could only lead to a warmer adoration of "The Lamb that was slain and liveth again," to the exaltation of "the name that is above every name!"

The argument that the Sabbath appointed by God is sufficient for all our spiritual needs, and should be the only season specially set apart, would apply with quite as much force to our Communion fast days, and to our national fast and thanksgiving days. And if it be right and fitting that we should meet in our Churches devoutly to observe the fasts or the thanksgiving days which our Kirk Session or Synod, or Civil government appoints for such purposes,—can it be wrong or unfitting that we should meet in the same manner to observe the great fast and thanksgiving days

which have been, in a manner, consecrated by the use of nearly the whole Christian Church from almost its earliest ages?

It might be further argued in behalf of the observance of such days, that they, handed down as they have been from generation to generation, are one of the collateral evidences to the truth of Christianity, and in these days, when a rampant scepticism assails us at every point, we can scarcely afford to let any, even collateral, evidences slip from our grasp. It might also be argued that the abuse of a *good* thing is no argument against its proper use; that the observance of these days *has* been beneficial in its effect; that the influence of Christian observance in particular has exercised a marked effect in promoting Christian benevolence and the spirit of brotherly kindness. And the use of *secondary means*, although of *secondary importance*, is by no means to be despised, when the enemy of souls lays hold of *every* means he can grasp to promote the spread of his own kingdom!

I think the opponents of commemorative days will most usually be found among those who regard them from an *outside* and theoretical point of view, who have never *experimentally* proved the effect of their observance. Any one, I think, who *really has* tried it, will at least give the testimony of his internal consciousness to their beneficial influence in *helping*, along with our Sabbaths and other devotional days, in warding off the insidious and secularizing tendency to too great absorption in the necessary occupations of life.

The Apostle's decision in regard to this matter will recur to every mind, when, without giving a positive verdict either for or against the observance of special days, he simply says: "Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." But we are, in this country, scarcely in a position to decide between regarding the day unto the Lord, and not regarding it at all. The question is rather between a *spiritual* and a wholly *secular* celebration of it. In days when ordinary business and traffic are suspended, when we are obliged to regulate our actions by the decision of the community in general, can it possibly be *better* to encourage our people to spend them in mere relaxation and pleasure-seeking, than in solemnly recalling the wonderful events of which they are intended to speak to our hearts?

Most heartily do I agree with your cor-

respondent, that the true test of our love to Christ lies in the keeping of His commandments, and in love and labour for our fellow-man, that "pure religion and undefiled is the visiting the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." As a Christian poet has beautifully expressed it:

"Our Friend, our Brother, and our Lord,
What may thy service be?
Not name, nor form, nor ritual word,
But simply, following Thee!

In vain shall clouds of incense drift
The vaulted aisles around,
In vain the minster-turret's lift
Their brazen weights of sound.

The heart must ring Thy Christmas bells,
Its inward altars raise;
Its faith and love Thy canticles,
And its obedience, praise!"

Most heartily, also, do I concur with your correspondent, in feeling that our Church greatly needs a time of revival and "refreshing from the presence of the Lord," that we need, all of us, to have our individual piety intensified, our zeal quickened, our Christian standard of life and conduct raised, *all* our means of grace more diligently used, so that the Lord may indeed "purify us to Himself a peculiar people, zealous of all good works." And might it not at least tend to the great and most desirable end, were minister and people to meet together on days when they are set free from the ordinary occupations of life, to be reminded of the prize of their high calling, the price with which they are bought, and to unite together in asking for that outpouring of God's spirit which alone can give us the revival we need.

I shall not again trespass on your space in regard to this subject. I should be sorry, indeed, to see any keenness of controversy in regard to it, since controversy about non-essentials is prone to eat away the heart of vital religion; and I leave the matter, as I said before, with the thoughtful leading spirits of the Church. But I own that, in common with a good many other members of our own communion, who, on such days, are obliged to repair to the Church of England to supply the deficiency of a service in our own, I should be glad to have it explicitly understood that, wherever deemed expedient by the minister and session, days which, as far as Christmas and Good Friday are concerned, are now given up by the great body of our people to idleness or amusement, should be *utilised* by being de-

voted to a more solemn and especial recognition of the three great central points of Redemption, the Birth of Christ, His Passion and His Resurrection.

A LAY MEMBER.

THE LATE PRESBYTERY OF GUELPH.

After the translation of the Rev. Kenneth Macleannan from Paisley to Whitby, our Paisley congregation was for a length of time in a languishing state. During his incumbency Mr. Macleannan had collected and obtained subscriptions for a considerable amount of money constituting the Church Building Fund of the congregation. In the year 1863 the Presbytery learned from him that there remained in his hands, an unexpended balance which he was desirous the Presbytery should receive from him and use for the benefit of the Paisley Church. On the 11th of August of this year accordingly the treasurer of the Presbytery received from Mr. Macleannan, the sum of four hundred dollars, which the Presbytery agreed to employ for the good of the congregation. It was resolved that one half of this sum, or two hundred dollars, should at once be appropriated in the payment of debts due in connection with the building of St. Andrew's Church, Paisley, and that the rest should be lent to the managers of said church, to aid them in arriving at a healthful and vigorous condition.

By means of this application of the money and the *stimulus* it enabled the Presbytery to bring to bear upon the congregation, all debts were ultimately paid and the congregation started anew. Divine Providence markedly favoured them in the general prosperity that was being realised in the place, and in the addition of new and worthy members from a distance. Probably none of the new villages or small towns of the Western Peninsula experienced greater advancement than Paisley about this time, and for a few years subsequently.

Mr. Matthew W. Maclean, Student in Divinity, having been appointed by the Missionary Association of "Queen's College," Kingston, to labour within the bounds of the Presbytery of Guelph, for the summer of 1864, the Presbytery assigned Mr. Maclean to Paisley, and they were happy to find in the end of October that he had met with much encouragement. The congregation was becoming more numerous and evincing a disposition to

support Christian ordinances. They had paid Mr. Maclean three-fourths of his salary, or a hundred and twenty dollars in full, according to the proposal of the Presbytery who supplemented with forty dollars more. Altogether, the ecclesiastical and religious prospect was brightening. The thanks of the Presbytery were conveyed to the Missionary Association of Kingston, for their warm sympathy with the necessities of the Church in this part of the country.

Mr. Maclean was re-appointed as Catechist at Paisley for the summer of 1865, and was further encouraged by the success that rewarded his exertions.

On the 25th July, 1866, a "call" was moderated in at Paisley, in favour of Mr. Maclean, now a Probationer to the Church, and on the 15th of August following, he was ordained to the holy ministry "with the laying on of the hands of the Presbytery," at Paisley, and inducted to the pastoral charge of St. Andrew's Church there.

Thus was *revived* by the Divine blessing, after faithfully encountering and overcoming considerable difficulties, our Paisley congregation. They started anew with animating prospects as to the future.

"A good name," says the inspired wise man "is rather to be chosen than great riches."* The experience and progress of the Presbytery of Guelph may warrant the opinion that they had "a good report of them which are without" in their own neighbourhood.

The congregation of Knox's Church, Owen Sound, had been connected with "the Free Church," but had become dissatisfied with their ecclesiastical relations. This congregation applied to the Presbytery of Guelph, through the Rev. A. Hunter, for oversight and supply of ordinances. At the Presbytery meeting held at Guelph on the 10th of May, 1865, Mr. Hunter narrated to the Presbytery the history of this congregation, since he had been asked to act with and for them. They had expressed an earnest desire to have the superintendence of this Presbytery, being resolved to unite themselves with "the Presbyterian Church of Canada, in connection with the Church of Scotland." The Secretary of the congregation had been instructed to forward to the Presbytery a series of resolutions arrived at by the congregation at a public meeting. In accordance with their wishes, Mr. Hunter

had applied, through the Clerk of the Presbytery, to the Missionary Association at Kingston for a Catechist, and Mr. Robert Jardine had been supplied to the Owen Sound congregation and out station at Derby. The Association had agreed to aid the payment of the Catechist's salary to the amount of sixty dollars, and the congregation had promised to pay besides, a hundred dollars towards the same object, for the summer. The Presbytery, as in duty bound, cheerfully rendered the congregation all the aid in their power. Mr. Jardine laboured in the locality during the summer of 1865, with much acceptance and success.

At the meeting of Presbytery held at Guelph on the 10th of January, 1866, a letter was read from Mr. Hunter, in which he stated that the Church property of Knox's Church, Owen Sound, had been made over to "the Presbyterian Church of Canada, in connection with the Church of Scotland," after the form of the Synod's Model Deed, and that the congregation were desirous of regular preaching from the Presbytery. The Presbytery afforded them such supply during the winter as was within their power. The congregation would gladly have pledged themselves to "call" Mr. Jardine to be their minister as soon as next summer he could be ready to accept a "call." Mr. Jardine, however, did not encourage the proposal, intending to visit Scotland and take a Session at one of the Scottish Universities, before entering upon any ministerial work.

In the course of the summer, the Rev. Duncan Morrison, of Brockville, visited Owen Sound and Derby, and on the 7th of August, at Kincardine, the Presbytery sustained a "call" from this congregation in favour of Mr. Morrison, to become their Pastor. The "call" was signed by a hundred and thirty-one members and adherents. The Presbytery felt encouraged with the large number of signatures exhibited to the "call," and also with the stipend guaranteed by the managers, of five hundred dollars, *per annum*, to Mr. Morrison, who intimated his intended acceptance of the "call" on the 10th of October, 1866. The Presbytery duly inducted Mr. Morrison into the pastoral charge of Knox's Church, Owen Sound, and the congregation of Derby.

This forms the *fourth* of the new charges which the Presbytery of Guelph were privileged to mature and furnish with settled pastors.

* Proverbs xxii., 1.

Churches and their Missions.

THE GENERAL ASSEMBLY.

The General Assembly of the Church of Scotland was opened on Thursday, May 19th, by the Earl of Stair, Her Majesty's Lord High Commissioner. After holding a levee at Holyrood Palace, his Grace went in procession to St. Giles Church, where a sermon was preached by Dr. Norman Macleod, the retiring Moderator, and thence to the Assembly Hall. The day being generally observed as a holiday in honour of her Majesty's birthday, large crowds turned out to witness the pageant, and lined both sides of the route along which the procession passed. After his Grace had entered the Assembly Hall, the Assembly was duly constituted, when Dr. Ritchie, Jedburgh, was unanimously elected Moderator and took the chair. Lord Stair's commission was then read, and as was also her Majesty's letter intimating the usual donation of £2000 for the promotion of education in the Highlands and Islands. On Friday an interesting discussion arose on a report tabled by Dr. Charteris with reference to the life and work of the Church in which, among other things, it was submitted that the Church should take steps for recognising and directing lay evangelistic agency. The report was objected to by Dr. Bisset. The Assembly, however, adopted a deliverance in accordance with some of the suggestions in the report—Dr. Bisset dissenting. Other reports were submitted and disposed of, including those of the Colonial Committee and Committee on intemperance. On Saturday, Sheriff Barclay took occasion to lecture the Town Councils of Royal Burghs who did not return members of Assembly. The appeal by Sheriff Rhind against a decision of the kirk Session of Wigtown refusing to grant him a certificate of *bona-fide* eldership was next heard, and the Assembly sustained the appeal, thus agreeing with the decision of the Committee on disputed Commissions. A report on parishes without Kirk-sessions was submitted by Dr. Lee. It pointed out the desirableness of action being taken to remove certain difficulties which at present prevent many well-qualified persons from accepting the office of eldership. The report was adopted, and a special committee

appointed to consider its recommendations and report to the Assembly, On Tuesday the report of the Endowment Committee was presented, showing that the 150 parishes originally aimed at by Professor Robertson had been erected under Sir James Graham's Act, and that £563,000 had been expended in securing the attainment of the scheme. Dr. Pirie laid on the table the report of the Committee on patronage, and moved the re-appointment of the committee, with instructions to use all prudent and constitutional means to obtain, as speedily as possible, a measure for the alteration of the law of patronage in accordance with the principles embodied in the resolution of last General Assembly, and to prepare an outline of a bill in harmony with these principles, to be submitted to a meeting of the Commission of Assembly. Mr. E. S. Gordon, M. P., seconded the motion. A second motion was proposed by Dr. Bisset, to the effect that the Assembly continue the committee, but with directions to delay further proceedings till Government indicated the course they meant to follow, and, in the event of their receiving a definite answer from Government, to report the same to next Assembly. Mr. David Smith moved a further resolution for re-appointing the committee, with instructions to ascertain the opinion of Government on the memorial submitted to them, and to endeavour to get Government to bring in a bill in accordance with that memorial, the committee being at the same time authorised, if required by Government, and if they saw it expedient, to propose the outline of a bill in harmony with the resolutions of last year's Assembly. The discussion, in which besides the members already named, Dr. N. Macleod, Mr. Maxwell, M.P., Sir R. Anstruther, M.P., Dr. Phin, Dr. Smith, and Dr. Gillan, took part, occupied four hours in the morning sederunt, and was continued in the evening. At the evening sederunt, Mr. Cæsar proposed that the Assembly should move for a re-enactment of the Veto Act, but did not meet with a seconder. At length, about eleven p.m., Mr. Smith's motion having been withdrawn, a vote was taken between those of Dr. Pirie and Dr. Bisset, when Dr. Pirie's motion was carried by 241 to 65. On Wednesday morning, reasons of dissent from the deliverance in regard to patronage were tabled by Lord

Selkirk and Dr. Bisset, several other members adhering. The report of the Home Mission Committee was given in by Dr. Phin, and its adoption moved by Dr. N. Macleod in an eloquent address. After this subject had been disposed of, the Assembly took up an appeal by the Rev. John W. Hepburn, of St. Clement's, Aberdeen, against judgments of the Presbytery of Aberdeen convicting him of drunkenness. The hearing of this case was continued till the evening, when the Assembly reversed the judgment of the Presbytery on the first charge, and affirmed the judgment upon the second. Sentence of deposition was passed.

On Monday, May 23d, there was submitted a report on the judicial arrangements of the Church, recommending a plan by which Presbyteries would be relieved from the necessity of acting the part of prosecutors as well as judges in cases of libel. The report was generally approved of, instructions being given to have the proposal respecting Presbyteries sent down for the consideration of those Courts, and to have a scheme in regard to the Assembly procedure submitted for the consideration of the House. Reports on Indian Churches and pastoral training were given in, and with regard to the approaching census a committee was appointed, with instructions to urge upon the proper authorities the importance of obtaining accurate ecclesiastical and educational statistics. In the evening, Dr. A. K. H. Boyd gave in a report from the Committee on Hymns, recommending that the Hymnal which has been for some time before the Church should, with certain alterations, be sanctioned for the use of such congregations as chose to adopt it. A motion carrying out this recommendation having been moved by Dr. Smith, an amendment was proposed by Dr. Hutchison, to the effect that, in the present circumstances, it would be premature to authorise the use of the hymn book, but that the committee be reappointed to further revise the collection, and steps taken to elicit a more complete expression of the mind of the Church on the subject. Dr. Smith's motion was carried, on a division, by 119 votes to 65. On Thursday, the 26th, an overture was submitted by the Judicial Committee anent the judicial arrangements of the Church, and it was agreed to transmit it to the Presbyteries for their opinion. An overture in regard to pastoral training was then submitted, and ordered to be transmitted to Presbyteries. Dr. Norman Macleod read a report

upon Foreign Missions, which the Assembly approved of, and in the deliverance, exhorted the ministers and people of the Church to greater efforts on behalf of Foreign Missions. Reports on Army and Navy Chaplains, and on Foreign Correspondence, were read and adopted; and a deputation from the Spanish Reformed Church, and from the Evangelical Church of France, then addressed the Assembly. At the evening sederunt, Dr. Cook read the report of the Committee upon Small and Diminished Livings, which showed that operations in aid of the object had been commenced in 374 parishes, and it was believed that active measures would be taken in many more. The remainder of the sederunt was occupied in hearing reports upon Sabbath schools and pauperism. On Friday, 27th, there was read a letter from the Duke of Argyll, in which his Grace, referring to the recent deliverance on patronage, intimated his willingness to acquiesce in what seemed to be the deliberate opinion of the Church, and his desire to render what service he could towards a satisfactory solution of the question. A report in reference to the Scotch Education Bill last year was given in by Dr. Cook, and the Assembly remitted the subject of national education to their committee, with instructions to endeavour to obtain such a bill as would secure the religious character of the education given in the schools, and the connection subsisting between the parochial schools and Church of Scotland. The House at the same time expressed general satisfaction with the English Education Bill now before Parliament, in so far as it proposed to recognise all good elementary schools already in existence, and to provide an ample opportunity for the supply of new schools by voluntary effort whenever additional schools were declared necessary. The subject of ecclesiastical union was brought up by three overtures. One of these, transmitted by the Presbytery of Forfar, craved the Assembly to endeavour to open a communication with the other Presbyterian Churches of Scotland with a view to union. Several members having been heard in support of the overtures, Dr. Smith moved a resolution intimating willingness and desire to take all possible steps, consistently with the principles of the Church, to promote a reunion of the Presbyterian Churches, remitting the overtures to a committee, and recommending ministers to cultivate in their work a spirit of unity. Another motion, pointing towards the appointment of a Royal

Commission to inquire into the ecclesiastical condition of Scotland, was proposed by Mr. MacDonald, Inverbrothock. This, however, did not meet with a seconder, and Dr. Smith's motion became the deliverance of the House. On Saturday, the report of the Education Committee was given in by Dr. Cook. It stated that, exclusive of the Edinburgh and Glasgow Normal Schools, the schedules showed in actual attendance at the date of the return a total of 14,280 children, and enrolled during the year 19,781, in the week day schools. The attendance at the Normal Schools was returned as upon the roll 1,786, and enrolled during the year 2,354. The report was approved of, on the motion of Principal Campbell, seconded by Mr. Seton, elder. Dr. Pirie, submitted an overture from members of the House, setting forth that it was expedient that the congregations of the Church should have a direct voice in the selection of elders, and that with this view it was desirable to alter the law of the Church. After discussion, it was agreed to approve of the objects contemplated in the overture, and a committee was appointed to prepare an overture for transmission to Presbyteries. On Monday, some reports of minor interest were given in, and the Assembly received a deputation from the Church of Scotland in England. Parties having been called in the Auchtergaven case, in which certain elders complained of the action taken by the Presbytery of Dunkeld with reference to a libel against the Rev. Mr. Wight, the House pronounced the proceedings in question irregular, and ordained the Presbytery to proceed in the matter according to the laws and practice of the Church. At the evening sederunt, the proceedings of the Presbytery of Weem, in allowing Mr. Drum-

mond, minister of Innerwick, to demit his charge without due intimation to the parishioners, were declared to be irregular, the Presbytery being enjoined to see that the duties of the parish were properly discharged, and report to a future meeting of Commission or Assembly. The business remaining on the roll being disposed of, the Moderator delivered his closing address, in which he referred to various topics which had come under the consideration of the Assembly, and offered some reflections on the present position and future prospects of the Church. The Assembly was then dissolved in the usual form, the next meeting being appointed to be held on the 18th May, 1871.

CHURCH SERVICE SOCIETY.

The annual general meeting of the members of the Church Service Society was held in Edinburgh on May 26th. From reports which were submitted to the meeting it appeared that the membership of the Society was increasing, and that a second edition of "Euchologion, or a Book of Common Order," had been issued by the Society, containing "a greatly extended collection of prayer for the ordinary public worship of the Lord's day, a table of lessons, a carefully revised service for the sacrament of baptism, a service for the admission of young persons to the Lord's Table, for the sacrament of the Lord's Supper, for the solemnization of matrimony, for the burial of the dead, and for ordination." The reports were adopted. The Rev. Dr. A. K. H. Boyd, St. Andrews, presided at the commencement of the proceedings; but having subsequently to leave for another meeting, the chair was taken by the Rev. Dr. Wallace. Among the speakers were the Rev. Geo. Campbell, Eastwood, Secretary; Rev. P. C. Black, Old Monkland; Rev. Mr. Story, Roseneath; Rev. Mr. Macleod, Dunse; Rev. Mr. Paton, Penpont, etc., etc.

Miscellaneous.

HOW "FROM GREENLAND'S ICY MOUNTAINS" HAPPENED TO BE WRITTEN.—Some thirty or forty years ago sermons were to be preached on a particular Sabbath in the Town of Wrexham, in the North of Wales, in behalf of the Society for the Propagation of the Gospel in Foreign Parts. The clerk of the parish church, to whom, in those times belonged the selection of the singing, came in very disconsolate to the Vicar of the parish and told him that there was no hymn suitable for such a subject. The son-in-law of the Vicar happened to be at that time

visiting him and the Vicar, turning to his son-in-law, said: "You are a bit of a poet, you see the distress of my clerk, and what he has to do; I wish you would relieve him by writing a hymn for this occasion, and we will have it struck off and printed. Let it be of a simple, easy measure, and we will have it sung on the Sabbath." The son-in-law of the Vicar retired to a corner of the room and in an hour and a-half produced a hymn. That hymn was sent to the printers, sheets were struck off and distributed in every pew, and it was sung on the next

Sabbath. Twenty years afterwards, the same Congregational minister of Wrexham hunted up in the lumber room the manuscript of the old hymn, and this was autograph which I had the pleasure of looking upon—"Reginald Heber," and the hymn was :

" From Greenland's icy mountains,
From India's coral strand ;"

a hymn which has inspired, perhaps, more of missionaries in the Churches than any other.—*Rev. W. Morley Punshon.*

News of our Church.

ABSTRACT OF THE ANNUAL REPORT OF THE MONTREAL SABBATH SCHOOL ASSOCIATION OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Your committee have now the pleasure of presenting to you the following Report, shewing the amount of work done by the Association during the past year, and also the condition of the various schools belonging to it.

The subjoined table gives the average number of teachers and scholars on the roll and in actual attendance, during the past year, and has been prepared from the quarterly reports, the statistics for which are furnished by the superintendents of individual schools.

Name of School.	Teachers.		Scholars.		Mis. Col.
	Roll	Ave. At.	Roll	Ave. At.	
St. Andrew's.....	29	26	239	175	113.00
St. Paul's.....	29	27	221	175	87.56
St. Matthew's.....	21	18	161	109	22.29
St. Gabriel's.....	16	14	177	102	29.87
Victoria.....	8	6	63	38	16.65
St. Mark's.....	13	12	153	68	33.83
St. John's (French Mission).....	3	3	29	20	
Longue Pointe.....	5	5	29	25	16.12
Craig Street.....	8	3	17	15	
Total...9 Schools	127	114	1089	707	319.32
Last year...7 Schools	110	99	904	633	306.03
Difference...2 Schools	17	15	185	74	13.29

From the above table it may be seen that the work of the Association has prospered during the past year. Two new schools have been added to the list, and both are in a flourishing condition, giving eight new teachers and forty-four scholars to the roll of the Association. The first of these was commenced in July last, under the superintendence of Mr. Darling, and now numbers on its roll five teachers and twenty-nine scholars. During the temporary absence of Mr. Darling in Europe, Mr. Hagar of Hochelaga has kindly undertaken the superintendence of the Longue Pointe school.

The second new school was at the suggestion of the Revd. Mr. Campbell opened on the 20th February last, in Molson's Hospital, on Craig street in the Quebec suburbs, and, is under the superintendence of Mr. Norman McLeod, formerly of the Victoria school. This one has already a staff of three enthusiastic teachers, and a roll of fifteen scholars. The large room in the above-mentioned building was kindly put at the disposal of the Association by Mr. Thomas Molson, and has been newly papered and fitted up with a heating apparatus, reading

desk and other furniture suitable to make a comfortable school-room. Divine service is also regularly conducted every Sunday evening, in the same building, by Mr. Lung, and is attended by from twenty to thirty people.

As a rule the older schools of the Association have increased during the past year, both in number of scholars and teachers. In some the increase has been very marked : for example fifty-nine new scholars have joined the St. Gabriel school, forty, St. Mark's, thirty-nine, St. Paul's and twenty-one the Victoria school. The French Mission (St. John's) school has increased both in efficiency and in the number of teachers and scholars under the able superintendence of the pastor of the church.

Bible classes are taught in five of the schools either by clerical or lay members of the Association.

The scheme of lessons used by the Association, as well as by all the Presbyterian Sabbath Schools in this city, is that issued by the Edinburgh Sabbath School Union.

From the consideration of the above statistics, your committee think that the Association has reason to be thankful for the amount of work which, with God's blessing, they have been enabled to perform in His cause. They have had the opportunity and the means of establishing two new Sabbath Schools in neglected parts of the city ; but while endeavouring, to the utmost degree in their power, to teach to others the precious truths which they themselves possess, they view with sorrow the ignorance, error and vice, which still prevail around them, in this city, untaught, undirected, and unimproved.

All of which is respectfully submitted, on behalf of your committee.

JOHN BELL, M.A., M.D.

Recording Secretary.

ST. GABRIEL CHURCH, MONTREAL.—The quarterly meeting of the missionary association of this church was held on Wednesday evening, the 7th April. The total reported on behalf of the lady collectors during the quarter was \$82.94, distributed as follows: Widows' Fund, \$19.30; Synods' Home Mission, \$21.50; Bursary Fund \$2.62; French Mission, \$12.50; and St. Marks, Building Fund, \$27.00.

CHATHAM AND GRENVILLE.—The annual missionary meetings of these congregations, under the auspices of the Presbytery of Montreal, were held on the 8th and 9th of March, respectively. The only representative of the Presbytery present was the Rev. R. Campbell ; but the church at large was well represented by the Rev. W. McLennan, the lately inducted minister of L'Original and Hawkesbury, who rendered efficient aid at the meetings. As there had been

no meetings for three or four years back we may suppose the people were curious to know what sort of things missionary meetings were ; and so came to them in great numbers. At all events they were very well attended. This united charge being upwards of fifty miles from the seat of Presbytery and no congregation open between, it is necessarily dissociated in large measure from the other congregations, and there is all the more need of missionary meetings bringing other portions of the Presbytery into the view of the congregation, to take away the feeling of isolation and make the people realize that they are part of a great whole. The meeting at Cushing was held on the Monday evening, the respected minister, Mr. Ross, presiding. The people were evidently in the humour for such a meeting, for they gave a cordial, as well as a patient hearing, to the addresses which were delivered. They sang heartily, and contributed to the Presbytery's funds the sum of \$9.65. During the past year or two this section of the charge, through the agency of the ladies of the congregation, has accomplished a great deal, besides sustaining ordinances, having wiped out a very considerable debt that weighed down the energies of the people.

On the Tuesday evening the meeting was held in the Church at Grenville, and it was even more hearty than the former one. Besides the deputation mentioned above, a very tasteful address was given by the Wesleyan minister of the place. The people sang with great spirit, and evinced their sympathy with the speakers by putting into the plates the sum of \$7.50 although they are neither very numerous nor wealthy. Altogether, the visit of the deputation was a pleasant one to them, and they hope not altogether unprofitable to the people. The Manse at Cushing is one of the most comfortable in the church, as its site can scarcely be surpassed in loveliness. Everything about the congregation indicates the presence of a vigorous, diligent and earnest worker at the helm of affairs.

PRESENTATION AT HUNTINGDON.-We have much pleasure in informing our readers that, on the afternoon of the 10th ult, a few ladies connected with St. Andrew's Church waited upon the Rev. A. Wallace and presented him in the name of the Huntingdon and Port Lewis Congregations with a very handsome buggy waggon, and harness. We understand that the Rev. gentleman has expressed his gratitude to his people for their valuable pledges of their kindness in the local journal.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions for insertion in the PRESBYTERIAN will be made up here on the 15th of each month.

Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

Queer's College, }
 Kingston, Ont., 15th June, 1870. }
 W. IRELAND, Treasurer.
 Subscriptions acknowledged to 16th May
 1870..... \$59463 51

KINGSTON.

G. M. Kinghorn, 2nd instal. on \$400. \$100 00
 John Breden, 2nd instal. on \$200.... 50 00
 Stratton & Co..... 10 00

Robert White, 2nd instal. on \$100.. 25 00
 James Shaughnessy, 1st instal on \$2. 1 00
 R. J. Cartwright, 2nd instal. on \$200 50 00
 E. H. Parker..... 40 00
 John Harkes, balance on \$10..... 5 00
 John Henderson, 2nd instal. on \$100. 30 00
 Charles Grigor, 2nd instal. on \$100. 25 00
 H. N. Garratt, 2nd instal. on \$40.... 10 00
 M. Doran, 2nd instal. on \$100..... 250 00
 George Davidson, 2nd instal. on \$200 50 00
 Archibald Livingston, 2nd instal. on \$200..... 50 00

696 00-

OTTAWA.

Local Treasurer, AND. DRUMMOND.

George E. Elliott, 2nd instal. on \$25. 6 25
 Sandford Fleming..... 500 00

506 25

GUELPH.

Local Treasurer, DAVID ALLAN.

James Massie, 2nd instal. on \$150... 50 00
 Robert Rae, 2nd instal. on \$30..... 10 00
 J. J. Langdon, 2nd instal. on \$15... 5 00
 P. Bish, 2nd instal. on \$30..... 10 00
 G. Jeffrey, 2nd instal. on \$50..... 17 00
 James Cormack, 2nd on \$50..... 17 00
 Charles Davidson, 1st and 2nd on \$100..... 66 67

175 67

GALT.

Local Treasurer, W.M. OSBORNE.

William G. Batters, bal. on \$60..... 30 00
 Mr. Spraul..... 1 00
 James S. Cowan..... 1 00

32 00-

MONTREAL.

Local Treasurer, JOHN RANKIN.

George Graham, additional..... 25 00
 John Smith, bal. on \$500..... 250 00
 George McDonald (late) bal. on \$20. 5 00
 A Friend, 2nd instal. on \$50..... 20 00
 Alexander Henry, Point St. Charles. 2 00

302 00-

BUCKINGHAM.

Local Treasurer, JAMES WILSON.

Jeremiah Lurville..... 5 00
 William Busby..... 2 00
 William Lough, jun..... 1 00
 Mrs. McWatters..... 3 00
 Immanuel Strickland..... 2 00
 Thomas Ritchie, additional..... 2 00
 Samuel Lough..... 5 00
 James Laing, 1st instal. on \$4..... 2 00

22 00-

HAWKESBURY.

Local Treasurer, W.M. LOUGH.

Thomas Smith, 2nd instal. on \$6.... 2 00
 Norman McLeod..... 5 00
 William Lough..... 20 00

27 00-

HAMILTON.

Local Treasurer, JUDGE LOGIE.

James Russell..... 200 00
 Dr. Bethune (Glanford) 1st instal. on \$100..... 50 00
 David Greenhill..... 5 00
 Duncan Davidson, 1st instal. on \$4. 2 00
 Olivier McLeod..... 2 00
 William Mitchell, 1st instal. on \$8.. 1 50

250 50-

WILLIAMSBURGH.

Local Treasurer, REV. JOHN DAVIDSON, North
 Williamsburgh, P. O.

Rev. John Davidson, bal. on \$20... 10 00
 George Carlyle, 1st and 2nd instal. on \$15..... 10 00
 Walter Carlyle, 1st instal. on \$15... 5 00
 James Thompson, 1st instal. on \$15. 5 00
 Matthew Johnston, 1st and 2nd ins. on \$15..... 10 00
 Oliver Smith, 1st instal. on \$25.... 8 00
 Isaac McIntosh..... 10 00
 Levi Barckley..... 1 00
 David Bedsted, balance on \$8..... 4 00

63 00-

BROCK.

Local Treasurer, ALEX. BLACK, Sonya P.O.
Thomas Smith, 1st instal. on \$20. 10 00

RAMBAY.

Local Treasurer, JAMES WYLIE, Almonte P.O.
Daniel Drummond, 1st instal. on \$10 5 00
Daniel Galbraith, 1st instal. on \$50. 25 00
Do. Interest Revenue. 1 00
David Miller, 1st instal. on \$8. 3 00
James H. Wylie, 2nd instal. on \$100 25 00
James Neilson, balance on \$10. 5 00
William H. Wylie, bal. on \$20. 19 00
Thomas Arthurs. 8 00
82 00

ARNPRIOR

Local Treasurer, ABEL H. DOWSWELL.
James Blair, 1st instal. on \$10. 5 00
James White. 5 00
Thomas Yuille 2 00
John Tossach. 3 00
David Goodwin. 2 00
Mrs. J. Campbell. 2 00
19 00

MIDDLEVILLE.

Local Treasurer, JAMES STEWART.
Archibald Campbell, 1st instal on \$100. 25 00
Duncan Campbell. 1 00
James Weir Campbell. 50
David Campbell, 1st instal. on \$2. 1 00
Peter Lawson, 1st instal. on \$7. 3 50
Stephenson Blackburn, 1st instal. on \$4. 2 00
Thomas Deachinan, 1st instal. on \$2. 1 00
James Roger, sen., 1st instal. on \$4. 2 00
George Affleck. 1 00
Mrs. McManu. 1 00
Robert McFee. 5 00
A. S. McGregor. 5 00
46 00

WESTMEATH.

Local Treasurer, A. THOMSON, Forester's Falls P.O.
Robert Bennie, 1st instal. on \$8. 4 00
Mrs. Robert Bennie, 1st instal. on \$4 2 00
John Bennie, 1st instal. on \$8. 4 00
John Buchanan. 5 00
Archibald Portus, 1st instal. on \$4. 2 00
Robert McLelland, 1st instal. on \$10 5 00
Hiram McLelland, 1st instal. on \$5. 3 00
Peter McLaren, bal. on \$10. 5 00
James Findley. 50 00
Donald Fraser, 1st instal. on \$20. 10 00
John Portus, 1st instal. on \$6. 3 00
93 00

PEMBROKE.

James Morris. 6 00
Alexander Thomson. 5 00
11 00

COULONGE.

Local Treasurer, THOMAS BRYSON.
Honorable George Bryson. 100 00

LITCHFIELD.

Local Treasurer, DUNCAN CARMICHAEL, Hargrave P.O.
David Lunam. 10 00
Charles Serreny. 5 00
Mary Pratt. 2 00
Duncan Carmichael, 1st instal. on \$10. 5 00
22 00

WOLFE ISLAND.

Local Treasurer, REV. GEO. PORTEOUS.
Thomas Stoakes. 2 00
Robert Stoakes. 1 00
George Stoakes. 3 00
John J. Abbott. 3 00
James Matier, jun. 5 00
Joseph Kyle. 3 00
D. H. Pyke. 1 00
Thomas Pyke. 1 00
John Pyke. 1 00
George Malone. 2 00
M. Spoor. 5 00
William Grimshaw. 2 00
John Onwin. 5 00

Thomas D. Horn. 12 00
David Gibson. 2 00
Alex. McCulloch, 1st instal. on \$5. 2 00
53 00

CUMBERLAND.

Local Treasurer, JAMES LUMSDEN, M.A.
William Wilson. 40 00
Mrs. Petrie. 20 00
Mrs. Frskine. 1 00
Mrs. Cruickshank. 1 00
Miss Kinsley. 1 00
John Chalmers. 2 00
John McClelland. 5 00
Thomas Wilson. 15 00
James Woods. 1 00
James Smith. 1 00
87 00

CHELSEA.

Local Treasurer, JOHN MATHER.
Gardner Church. 10 00
Gardner Church, jun. 10 00
H. N. Church. 5 00
Hugh McCounell. 1 00
Ignatius Wickham. 30
John Mather. 100 00
James Pithie. 5 00
James Hall. 5 00
Peter Milne. 5 00
James Steele. 4 00
George Allan. 4 00
Mrs. Aitcheson. 3 00
James Day. 2 00
Freeman Reid. 2 00
Andrew Fraser. 2 00
John McGillivray. 2 00
John McCrimmon. 2 00
James Baker. 2 00
Hugh Dougherty, Wm. Thompson
James Thompson, Hugh Blair,
Richard Smith, William Rankin,
Ewen Cameron, Duncan Cameron,
John Fisher, Wm. Sloane, James
Anderson, Alex. McKechnie, Henry
Link, James Fairbairn, John Bates,
Donald Beaton, George H. Coram,
George Smith, Francis Woods,
Neil Beaton, Crawford Link, John
Kerr, Thomas Garvan, John Day,
William Woods, Frederick Neve,
Robert Greig, Robert Day, Mal-
colm McCaskill, James Lough,
William Bates, James Nixon, \$1
each. 32 00
Robert Suter, Nathan Merryfield,
Thelesphore Morin, John Scott,
Joseph Hall, Thomas Baker, John
Wilson, Benjamin Grant, James
Aspden, 50 cents each. 4 50
200 50
Total. \$2273 73

MINISTERS' WIDOWS' AND ORPHANS' FUND.

West Guiliamsbury, per Rev. Wm.
McKee. \$ 6 00
Bayfield, per Rev. H. Gibson. 12 00
Cote St. George, per 4 50
Whitby, per Rev. R. MacIennan. 10 00
Chatham, per Rev. J. Rannie (add.) 3 00
35 50

ARCH. FERGUSON, Treasurer.

Montreal, 18th June, 1870.

FRENCH MISSION FUND.

North Dorchester, per Rev. J. Gordon. \$5 00
Oxford, per Rev. W. T. Canting. 2 16
West Meath, per Rev. H. Cameron,
additional 1 00
8 16

ARCH. FERGUSON, Treasurer.

Montreal, June 18th, 1870.

I AM THE SHEPHERD TRUE.*

“ I was wandering and weary
 When the Saviour came unto me,
 For the path of life grew dreary
 And the world had ceased to woo me,
 And I thought I heard Him say,
 As He came along His way,
 Ye wandering souls come near me,
 My sheep should never fear me,
 I am the Shepherd true.

At first I would not hearken,
 And put off till to-morrow,
 But life began to darken,
 And I was full of sorrow,
 And I thought, &c.

At last I paused to listen,
 That voice could not deceive me,
 I saw His kind eye glisten,
 So anxious to relieve me,
 And I'm sure, &c.

He bore me on His shoulder
 And tenderly He brought me,
 He bade my love grow bolder,
 And said how He had sought me,
 And I thought, &c.

I thought His love would lessen
 And fail when more He knew me,
 But it burneth like a beacon,
 And its light and heat go thro' me,
 And I thought, &c.

Let us do then, dearest brothers,
 What will best and longest please us,
 Follow not the ways of others
 But give ourselves to Jesus,
 If we follow in His way
 We will always hear Him say :
 My little flock come near me
 My sheep should never fear me
 I am the shepherd true.”

* The above lyric has been sent to us for publication by the Rev Mr. Muir of Galt. He lays no claim whatever to its authorship. It has been blessed to many in his own congregation, some of whom, alas! are now beyond the Jordan, and as it is not known in Canada, he believes its publication in the "Presbyterian" would be of service to the Church at large, in directing and comforting and sustaining many a Christian pilgrim in his journey through life.