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# THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

## The Presbyterian Church of Canada

IN CONNECTION WITH THE

### CHURCH OF SCOTLAND.

July,



1872.

*Everything intended for insertion must be forwarded by the 15th of the month.*

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All Communications to be addressed to the REV. GAVIN LANG, Montreal.

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# THE PRESBYTERIAN

JULY, 1872.

REVD. NORMAN MACLEOD, D.D.

The Death of this well-known Clergyman of the Church of Scotland, announced by telegram a few days ago—has struck us all dumb with surprise and sorrow. Up till the time of going to press we had hoped even against hope that the news might be incorrect. But a lengthy notice in the "Toronto Globe" seems to put the matter beyond a doubt. The loss of this great and good man is the heaviest for many a long year, which our Church has sustained. At the comparatively early age of 60, he has ceased from his labours and laid down his well-merited honours. As minister of the Barony Parish Glasgow, one the most extensive and populous in the Church; as one of the Deane of the Chapel Royal Holyrood; as one of the chaplains to the Queen in Scotland; and, as editor of Good Words, besides being the author of many able and useful works, his talents could not be otherwise than versatile and great. He was singularly faithful in the discharge of all his duties, both parochial and literary. All churches will mourn the bereavement, which falls chiefly on the Church of Scotland. When the particulars of this sad event come to hand, we will be better able to take in the situation more fully, and, in our next month's issue, give a more detailed account, of Dr. Macleod's life and work. All that we can at present conjecture is that his great speech, the greatest he ever delivered in the assembly—had been too much for his already over-taxed powers. It was upon his favourite subject, the India

mission We had thought that, in the autumn, we would be favoured with one of his great efforts in that direction. He would have got an ovation such as few others could get. But, before the decrees of Providence we must bow, and say "Thy will, O Lord, be done."

## THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

This Venerable Court commenced its annual sittings at Edinburgh on Thursday, the 23rd of May. So far as we have been able to discover from the public prints the business was comparatively unimportant. After Sermon by the retiring Moderator, Dr. Stevenson, in old St Giles' Church, the Court was duly constituted in the Assembly Hall, on Castle Hill, when Dr. Jamieson of Glasgow was unanimously elected Moderator for the ensuing year. The Commission appointing Lord Airlie Her Majesty's representative was handed in and read, as was also Her Majesty's usual letter of greeting to the Church of Scotland. The Lord High Commissioner briefly addressed the Assembly, and the Moderator replied, after which a variety of routine business was transacted. The Colonial Committee's report, which was presented on Friday, expressed much gratification with the growing zeal, activity and prosperity of the Colonial Churches. It was intimated that the Committee had agreed to continue the great of £200 given to Queen's College last year towards defraying the current expenses of the institution, pending the collection and

investment of the new Endowment Fund for the College.

On Saturday Dr. Stevenson introduced to the house the Rev. Dr. Jenkins of St Paul's Church, Montreal, a deputy from the Church of Scotland in Canada, whose name was received with the utmost cordiality and enthusiasm.

Dr. Jenkins addressed the house in an admirable speech of an hour's length which we would gladly have inserted in full but for the unusual pressure on our columns at this time. The following is from the "Scotsman":

Dr JENKINS said he was commissioned to assure the General Assembly of the ardent and devoted attachment which the Synod of Canada bore to the Church of Scotland. In no part of the Empire did there exist a greater attachment to the Queen and Constitution, or a deeper regard for Her Majesty's person and family, than there existed in that part of the world from which he came; and dark would be the day on which Canada was separated from the British Empire. He did not know whether it was right for him to enter upon a political question in this Assembly; but if ever the day should come when, from sordidness or apathy, British legislation and British statesmanship should be the means of driving off Canada from the British Empire, Canada would weep and mourn for that separation. It would never be through the will of Canada that she separated herself from Great Britain; it would be through apathy at home. Such apathy, he trusted, might never exist. To give the Assembly some idea of the extent of the Church which he had the honour to represent, he mentioned that in Montreal they had six churches—two of them equal in intelligence, numbers, and wealth to some of the larger congregations in Scotland. They had eleven Presbyteries, 127 parishes, besides mission stations, 149 congregations, and 125 ministers and missionaries. It was proposed to unite the several branches of the Presbyterian Church in the Dominion of Canada. There were four Synods, and if the union were carried out, the united Church would outnumber as to communicants, in wealth and in influence, every other Protestant Church in the Dominion of Canada. The Churches were at one as to doctrine, discipline, and forms of worship. The great difficulty arose in connection with the matter of literary institutions. The Church to which he belonged had its Queen's College, and the others had their theological seminaries. The members of his Church felt that three theological seminaries would be too many for a Church of that size, and that it would be better to be content with two, or perhaps one thoroughly equipped and thoroughly efficient theological hall. On this point they did not agree: and though he had a strong hope that the difficulties which lay in the way would be effectually removed,

for the present it seemed to him that the matter of union must be held as in abeyance. In conclusion, he made an earnest appeal for men for the Church in Canada. They did not want drones—men who lurked about here waiting for presentations to parishes—but men of zeal and self-denial enough to come out and help them in the great work they had to do.

The MODERATOR expressed the thanks of the House to Dr Jenkins for his address, and the sympathy which the members of the Church of Scotland felt for their brethren of the Canadian Church.

Dr Norman McLeod (who was received with loud applause) laid on the table the report of the Committee for the Propagation of the Gospel in Foreign Parts, especially in India. Dr Jenkins characterized the illustrious, but now, alas! lamented Convener's comments on the Report, as the most glorious missionary speech to which he ever listened.

Referring to the criticisms passed on the Indian Mission in the General Assembly of last year, Dr. McLeod admitted there were difficulties and objections in reference to the Mission. He was very glad on the one hand that the Indian Mission occupied so much of the critical eye of the Church. He fancied that other objects of interest might be got which might demand a great deal of examination. He had never heard any criticism for many years on the Jewish Mission. Did they not think they might get very nice pickings there? He had never heard any talk of the system pursued in reference to the Jews. He had never seen any weeping or wailing in reference to the want of conversions among the Jews. This Indian Mission had been taken year after year, but he defied them to find fault with the Committee in regard to the directions given by the Assembly. They had carried out these directions most faithfully, even when they thought there was not very much wisdom in them. He knew there were doubts entertained, and the one question constantly asked was about converts. Sometimes the objections were of a general character, and sometimes they were specific, but when his friends said there was something wrong—"Yes," he replied, "there is; but it is well for us to consider where the wrong lies—wrong upon the other side only, or in the committee only." Let them understand, if they had any meaning in their words and professions,—what they were asking the Hindoos to do. They were asking these men—men of flesh and blood like themselves—men of far more sensitive natures than the Scotch were generally—they were asking men of very great intelligence, culture, and literature, to give up the traditions that were hoary from their vast antiquity, to cut down a tree under which they and their ancestors had sat for centuries, to adopt the religion of the alien and the conqueror, of the men whose very touch was pollution. Dr. McLeod concluded by intimating his resignation of the

office of Convener of the Committee, as he had been absolutely forbidden by his medical men to undertake such duties, but at the same time that he would not cease to take a deep interest in the Indian Mission and in the work of the Committee. He desired that the committee might, in this great crisis of the national history, press onward in the course of its duty, and be no more deflected from that course by what was said than the grand war-ship—with flags flying and canvas spread to the breeze, dashing on to the fight in defence of liberty and for the good of the world—would be deflected by the needles with which some people sought to draw her on the rocks. (Loud applause.)

It was intimated by the Moderator that the Messrs. Baird of Glasgow had offered to institute a theological lectureship in connection with the Church of Scotland, similar to the well-known Bampton, Boyle, and Hasleau in the Church of England and the Cunningham lectureship in the Free Church. The special object of the lectureship being to illustrate and defend from prevailing errors the great cardinal truths of the Gospel, as set forth in the Westminster Standards. The announcement was received with loud applause. Such a lectureship would be an excellent *addendum* to the teaching Faculty of Queen's College. It would not involve the outlay of a large sum of money.

#### LITERARY PRESENTATION TO THE ASSEMBLY.

Dr. GORDON, Newbattle, said he had been requested by Dr. Scott, of West Anstruther, to present to the Assembly the sixth and last volume of his *Fasti Ecclesie Scotticane*.

Principal TULLOCH said that the volumes were really a unique specimen of biographical and historical literature, and no Church possessed anything like the contribution these volumes made to our national and ecclesiastical history. He moved that the special thanks of the Assembly be given to Dr. Scott for this most valuable donation.

#### REPORT ON PATRONAGE.

Dr. PIRIE submitted the report of the Committee on Patronage:—

In tabling the report, he stated that there was every probability that the labours of the Committee were drawing to a successful conclusion. (Hear, hear.) He thought that it had been made perfectly manifest, from the feelings of the Church, from the feelings of the country and from the feelings of a large proportion of Dissenters, that they were all in favour of the motion which he was about to submit, and which was generally in favour of the abolition of patronage. They might remember that when years ago he had ventured to lay the motion on this subject before the General Assembly, he had indicated

that he was strongly convinced that, under the circumstances, it was impossible with safety to the Church that patronage should be maintained. It was his strong impression that churches generally, and more especially established Churches, must more or less conform themselves to the character of the civil Government. He was not aware that it had ever been otherwise. He would assure those opposing Dissenters that they were not prepared to do anything ungenerous or unhandsome. He believed that for the great union, from which all expected so glorious results, they were all prepared to make great sacrifices; and no matter how harshly their opponents might speak of them, they would not say anything but love in return. He moved the following deliverance:—

Approve the diligence of the committee; express satisfaction with the progress made in obtaining Parliamentary support; re-appoint the Committee, and instruct them to continue their endeavours to get an Act passed by the legislature repealing the Act of Queen Anne; and providing for the nomination and settlement of the ministers in accordance with the views of the Church.

The House agreed to Dr. PIRIE'S deliverance.

#### CHRISTIAN LIFE AND WORK.

The report of the Committee of which Dr. Charteris is Convener, embraced a vast amount of information based upon replies to questions from 600 Congregations.

Dr. COOK stated that he had certain constitutional objections to the operations of the committee. There was nothing as to which the Church should be more cautious than investing committees of the Assembly with anything at all approaching to what he might call Episcopal functions. With respect to the questions prepared by the Committee, they involved matters of such infinite importance that they ought first to have been submitted to the General Assembly of the Church—(hear, hear.)—and he suggested that they should ask the Committee to draw up such questions as they thought desirable and submit these to a later diet of the Assembly, that they might be fully and carefully considered, and sent down with the Assembly's *imprimatur* upon them. In the next place, the answers to these questions should be returned to the Presbyteries of the bounds. The character of the answers would very much depend upon the nature of the man who made the reply. They would have the modest man who depreciated his own work, and from whom they would gather a very different opinion of what he was doing from that which ought to be entertained, and on the other hand, they would have young men, and sometimes men who were older than young men, who had such an appreciation of the exertions they were making in their parishes, and of the results of these exertions, that any Convener receiving these returns would say, "Now, here is real work being done: this is the man I would set up as a model minister." But

if the answers went up to the Presbyteries, all that was at an end. The Presbyteries were perfectly acquainted with the men who were giving the answers—(laughter)—and he believed the Presbyteries were perfectly well aware of what was going on in the various parishes. He moved an *addendum* to the approval of the report :—

DR. PHIBBS could not agree to the *addendum* proposed by Dr. Cook, and regarded it as irregular and unconstitutional. He thought that this report was one of the best and most glorious reports which had ever been laid before the Church of Scotland. It dealt with a question which ought to have been pressed upon the members of the Church long before this time; and he was convinced that in itself the report was more important to the good of the Church and the vital interests of religion than any or all of the reports which had been laid upon their table. If they let it go forth to the Church that the General Assembly had no longer power to ask the ministers of the Church as to the spiritual state of their parishes, until the thing was passed by the Assembly and sent down under the Barrier Act, the utility of the General Assembly was gone, and the public could at once say that the Church of Scotland had abdicated its functions, and that its day was at an end.

## Our Own Church

PROCEEDINGS OF THE SYNOD, BEGUN AT KINGSTON, 5TH JUNE, 1872.

The "charming repose" which is said to have reigned from time immemorial in and around the ancient city of Kingston, was slightly interrupted by the simultaneous meetings of the Synod of "the Kirk" and that of the Episcopal Synod of Ontario in the early part of June. A correspondent of the Kingston "Daily News"—evidently very much in earnest—endeavoured to impart to the meetings a historic interest of no ordinary kind, by throwing out the suggestion that the occasion would present a favourable opportunity for a graceful and becoming interchange of christian courtesies between these churches—the representatives in this Dominion of the two time-honoured established churches of Great Britain. But it would seem that we have scarcely yet reached the measure of christian charity when such a proposal would meet with unanimous approval, and it were not wise to run the risk of raising one dissentient voice in a matter so sacred as

this. We may say, however, for the comfort of "CATHOLICS" that approach of an informal character resulted from these meetings such as give room to hope that better days may yet dawn upon divided Christendom, when all of us who acknowledge one common Lord and Master shall see eye to eye and face to face.

The Synod of the Church of Canada in connection with the Church of Scotland, met in St. Andrew's Church, Kingston, on the 5th of June, at eleven a. m. The customary opening services were conducted by the retiring Moderator, the Very Rev. Duncan Morrison, of Owen Sound, who preached an excellent discourse from 2nd Corinthians the 5th chapter and 20th verse, the following synopsis of which is copied from the "Globe" newspaper, to which we are indebted for a very full and correct account of the whole proceedings of the Synod, and which we shall freely use in compiling the present abstract without further acknowledgement.

With simple and correct eloquence the preacher set forth the merciful desire of God to have us all reconciled to him, despite the great obstacles in the way, through his being at once judge and justifier of the wicked; but this could be done by the bestowal of the Holy Ghost, and by the ministrations of his hand by his servants. God had laid aside his awful majesty, and clothed himself in the garments of humanity, and through Christ had removed all obstacles to man's salvation. It was the duty of the Christian Ministry, as ambassadors, to set forth and illustrate the terms upon which reconciliation could be effected; but not as priests to grant absolution. The great responsibility of the ministry required long study, diligence and earnestness for the due performance of important duties. Ministers should not leave the preparation of sermons until Saturday morning or evening, and then ring changes upon familiar texts for the hundredth time: weak and watery verbiage to wearied listeners; neither should they indulge in vain and pompous phrases which meant little. He alluded to the rash of new thoughts and issues coming up every year, the proper consideration of which required greater study and application on the part of those who would influence the people in the right direction. It would not do to rest on past acquisitions. Fine natural abilities might command success; but they would only be like a ripple on the water's surface, if there were not earnestness in grappling with the great difficulties of life, and adapting its lessons to practical necessities, as became the true ambassador of Christ. A yet higher qualification than mere

knowledge was required, and that was piety. Without this comforting qualification there would be failure in higher work, though success in a lower degree might reward persistent labour. Learning and eloquence might accomplish much, but true piety was required to declare with power the great truths of the Gospel. Otherwise human ability would be "as the sounding brass and the tinkling cymbal." Without piety they would fail as the ambassadors of Christ. Without piety, all the arts of oratory and the arguments of orthodoxy would fall flat upon unheeding hearers. If they wished to succeed they must keep their work ever before them, and they would gain earnestness; for it was the earnest man, rather than the able man, who carried the day. If the minister be dead, very likely the congregation would be dead also. He illustrated the power of enthusiasm by adverting to Chalmers, but argued that a man of less ability, but of great earnestness would succeed and be a centre of light and life to all around, who would in return cheer and refresh him. A eloquent peroration was concluded by an earnest and affectionate appeal to all to reach a knowledge of their commissions as ambassadors by continual communion with the Lord. After the Benediction was pronounced, the Synod was formally constituted by the Moderator offering a brief and appropriate prayer.

At the conclusion of the service the roll was called by Rev. Professor Mackerras, Clerk, when the retiring Moderator briefly thanks the Court for its indulgence, and makes the usual confession of all good Moderators that he was utterly unworthy of the high honour to which he had been raised. He then proceeds to suggest the name of his successor, an agreement as to the nomination having been previously come to by consultation with the ex-Moderators. In the present instance the choice had fallen on the Rev. John Hogg, D.D., of Guelph, whose name having been duly proposed and seconded was unanimously approved. The new Moderator thereupon retires to the vestry to be robed by his predecessor and then conducted to the chair. A simple acknowledgment, conveyed in a few well chosen sentences, satisfied the Synod that the honour and dignity of the office are duly appreciated. Did the Moderator know his opportunity, however—presupposing of course his foreknowledge of the appointment—he would then and there deliver before a large and appreciative audience the elaborate address which in his heart he intends to pronounce at

the close of the session—forgetting the high probability that a bare quorum of Synod only shall have the privilege of listening to it. Etiquette and established use and wont now require that the Synod thank the retiring Moderator for his conduct in the chair, the reply to which is always "suitable." Before proceeding to business attention is now called to changes that have occurred during the year, by the altered status of any of the Ministers, or in consequence of the removal of any by death. The slightest clerical error of omission or commission in the preparation of the roll is sufficient to demonstrate the legal acumen of the house and to awaken the keenest criticism. Reasonable enquiries always receive a full and frank explanation, but on this rock many a captious questioner has ere now come to grief.

The first item of business is usually the appointment of a committee to prepare a minute, in memoriam, respecting such members of the Court as have been removed by death. The duty on this occasion devolved on the Rev. Dr. Cook and to Rev. John Bennett of framing a fitting tribute to the memory of their late estimable co-presbyter, the Rev. Mr. Shanks of Valcartier. The Synod decided to adhere to the arrangement for the dispatch of business adopted last year, by which committee work is done in the morning, reserving the afternoon and the evening for discussion in the Synod which is constituted at noon. The Moderator appoints such members as he sees fit to the daily devotional service, which consists of praise, reading of Scripture and prayer, and occupies about half an hour. The Court adjourns at one o'clock, the available time being devoted to the transaction of such matters of routine or other business as can conveniently be attended to. At three o'clock the Synod re-assembles and its real work begins. First in order is the reading of replies to the addresses of the last session: that from Her Majesty the Queen, forwarded by the Governor General's secretary, acknowledges in Royal terms Her Majesty's gracious reception

of the address forwarded from the Synod and the gratification experienced by the expressions it contained of Loyalty and attachment to Her Throne and Person. The reply of His Excellency the Governor General to an address from the Synod upon his elevation to the peerage, after acknowledging the kind reference to Lady Lisgar, makes allusion at greater length, and more freely than is usual in state documents, to the prosperity of the country and its consequent religious obligations. This model reply runs thus:—

“The handsome terms in which a body so worthy and respected is pleased to refer to my services will remain engraved in my lasting and grateful recollection. The success which has attended the national councils in various respects offers a just ground for satisfaction and thankfulness, and I rejoice to think that my name is associated with the administration of affairs during years in which Province after Province has been added to the Dominion by wise conduct on equal terms, and I trust that their union will be consolidated by the same means as those by which it has been recently effected, that it will gather strength in successive generations and long periods of tranquility—grow with the knowledge, and flourish with the progress and wealth of the people; while the people in the ample enjoyment of material advantages, may prove not unmindful of the source from which all blessings flow, and of the only firm foundation of the greatness of empires, by the humble acknowledgment of Divine favour and the diligent observance of social and religious obligations.

“LISGAR.”

The usual Committees for the transaction of business are next appointed by the Moderator with the assistance of the clerk. There are quite a number of them, and no small difficulty is sometimes experienced in endeavouring so to dispose the material as that the right man shall always be in the right place. The general principle is acted upon that every member of the Court shall have his name placed on some Committee, and, saving in exceptional cases, that no individual shall serve on more than one Committee. There is the Committee to consider and report on bills and overtures; on references, complaints and appeals; to revise Synod and Presbytery records; to draft addresses; to consider applications for leave to retire, and so forth. In addition to these Standing Committees there are a

pointed as occasion may require. In fact, nearly the entire business of the Synod is done by Committees, and the reports presented by them form the only basis of debate that is likely to arise. The prime object therefore of every committee is to arrive at such a solution of the cases presented to them as will meet with the immediate and unanimous sanction of the Synod. In other words it is their chief end to prevent discussion or debate. Hence, where an opposite tendency largely prevails, this mode of procedure is of course unpopular, but that it expedites business is undoubted. This much for the benefit of such of our readers as are not Church-Court-goers. Now for the business itself.

Rev. Dr. Bain, Rev. David Watson, and Rev. D. J. Macdonnell were re-elected Trustees of Queen's College.

Rev. Principal Snodgrass read a report of the Commission appointed to enquire into and settle the Fergus difficulty. The Commission visited Fergus, and after conferring with both parties, effected a settlement. As this case had been happily settled by a harmonious agreement of the elders and managers of the congregation, Principal Snodgrass thought no more explanations were needed.

The Moderator said he lived a few miles from the place, and that the congregation was now completely united. He thought the gentlemen forming the Commission deserved thanks for their successful labours.

The Report was adopted and the Commission formally thanked.

Rev. Dr. Masson, minister of the Gaelic Church Edinburgh, Scotland, was introduced and cordially invited to a seat in the Synod.

The Clerk read the application of Rev. Neil McDougall of Eldon, Presbytery of Victoria, who had received his Presbyterian certificate and removed to Manitoba, requesting permission to remain in general relations with the Synod, as there was no church court in that Province to whom a Presbyterian certificate could be handed. After considerable discussion, in which the majority of the members considered the Presbyterian certificate sufficient, it was decided to instruct the clerk to acknowledge the receipt of Mr. McDougall's application.

Returns were read from Presbyteries in reference to the new set of questions at license and ordination sent down for consideration.

Rev. D. Morrison thought no change should be made rashly in the old standards. These were adopted after careful thought, and no new words should now be admitted, for the time might come when we should have to stand up and defend them. No change should be made except for the better.

Rev. R. CAMPBELL thought the Owen Sound Presbytery had misunderstood one of the formulas, which he thought contained a good deal of what the Moderator this morning happily styled "watery verbiage."

Rev. Mr. MORRISON thought they should be very careful and not admit weak words.

The returns were referred to the Committee on Church Polity.

Rev. Dr. BELL, as delegate to the General Assembly of the Presbyterian Church of the United States at Detroit, reported that he was received with great cordiality, along with the other delegates. The General Assembly appointed two ministers and one elder to visit the Presbyterian Churches in Canada. Dr. Bell alluded to the vastness of the American Assembly and of its operations, and was much struck by the order, tact, and regularity of the Court in disposing of business. The schemes of the Church were assisted with great liberality; its foreign missions expended last year \$500,000, and asked \$600,000 for next year. They employed eight hundred missionaries, of whom two hundred were Americans. The home missions expended last year \$350,000, and employed 1,124 missionaries throughout the United States. One very excellent feature was the meetings of the elders in connection with the Assembly, where matters of interest were discussed. Dr. Bell spoke in high terms of the social prosperity of the people in Detroit, in an organized effort to facilitate cultivation of personal acquaintance among members of the Assembly. Dr. Bell was listened to with much interest, and was accorded a hearty vote of thanks.

Rev. Professor MACKERRAS presented the report of the committee on correspondence with the Colonial Committee of the General Assembly of the Church of Scotland. The report showed that the Colonial Committee continued to manifest warm interest in the welfare of the Church in Canada, and had placed at its disposal Messrs. Thomas Hart, M.A., and Robert Campbell, M.A. The latter had been placed in charge of McNab and Horton, and the former had been successfully labouring in the presbyteries of Saugeen, Toronto, London, and Ottawa. Reference was made to the illness of Rev. Francis Nicol, whose salary as a missionary had been continued. The labours of Rev. Dr. Masson among the Gaelic members of the Church were highly praised as a labour of love. The report acknowledged the receipt of the following sums from the Committee; Hawkesbury, £70 sterling; Dalhousie Mills, £40; Erin, £35; Dinwich, £25; for new church at Owen Sound, £100 towards liquidation of Chatham Church debt; the Presbyteries of Perth and Ottawa each £50. The grant of £50 to supplement the stipend of the minister of London has been continued two years. Rev. Jas. Kidd continues to labour in the Montreal Presbytery.

Rev. Dr. Masson, Gaelic missionary, was then called upon to address the Synod, and said he did so with great diffidence, and would confine his remarks wholly to his special work in this country, which had given him great satisfaction.

He was pleased with the material prosperity of his industrious countrymen in the Dominion, and he had found them eager to hear the preaching of the Gospel. To give an idea of the numbers of his people in this country, he would say he had been here four months, and had never missed preaching a Sunday, (applause,) and had always had good congregations. (Applause.) He had travelled from Montreal to Chicago, and from the great lakes to the Ottawa, and down the valley of that roaring river, and had always found his countrymen who had tearfully listened to the preaching of God's word in their own tongue. He earnestly thanked the Synod and many of his old friends for great kindness to him in Canada. (Applause.)

Rev. Principal SNOYGRASS said the report of the Correspondence Committee was never very long, but it was always very interesting, and was specially so this year, owing to the presence of Dr. Masson, who was a member of the Colonial Committee, in addition to occupying a very important charge in Edinburgh. He concluded by moving, seconded by Rev. Dr. Muir, that the Synod adopt the report and thank the Committee for their successful and judicious management of the business to which they have been required to attend during the past year; and reappoint the Committee: express their appreciation of the varied valuable assistance which the Church has received from the Colonial Committee of the Church of Scotland, and which has been the means of largely forwarding the Church's work in the section of the country, within the bounds of the Synod, which are referred to in the report of the Committee; record with special satisfaction their acknowledgment of the new proof which this Church has received of the interest the Colonial Committee takes in its welfare by the committee's appointment of the Rev. Dr. Masson to visit the Churches within the bounds of this Synod in which services in the Gaelic language might be useful, and the great pleasure which the Synod has now had in welcoming Dr. Masson and in listening to the address with which he has favoured the Court; and thank Dr. Masson for his able, abundant and successful ministrations during the past winter.

The report from which we are quoting goes on to say that a certain

Mr. CIVIL warmly seconded the motion, and hoped the time would soon come when the development of our vast material resources would enable the Canadian Church to become not only independent in pecuniary matters of the Home Church, but would be able to help them in their missionary operations.

(The identity of said Mr. CIVIL has not yet we believe been satisfactorily substantiated—a number of claimants having filed applications to be acknowledged as rightful owners of the title.) A somewhat desultory conversation here ensued as to the kind and amount of missionary

work done by missionaries sent to Canada by the Colonial Committee and by certain missionaries in particular. The Convener of the Committee on Correspondence gave explanations as to the general mode of employing such missionaries, and concluded by stating that

One object of the Colonial Committee was undoubtedly to have these gentlemen settled in charges as soon as possible, and he thought the Canadian Committee had properly and conscientiously disposed of them to the satisfaction of the Colonial Committee.

The motion was unanimously agreed to.

Rev. R. CAMPBELL read the report of the Commission, composed of himself, Mr. D. J. Macdonnell, of Toronto, and Rev. Mr. Gordon of Ottawa appointed to visit the Synod of the Church in the Lower Provinces, meeting at St. John, New Brunswick, last summer. The report gave an interesting description of the zeal, prosperity, and devotion manifested in this portion of the Dominion. It mentioned their desire for Union and concluded by hoping that this Church would soon be placed in more intimate relations with the sister Church.

The Rev. Thomas Duncan of Charlottetown, P.E.I., and the Rev. W. M. Wilson of Chatham, N.B., delegates from the Lower Provinces, were introduced, and, having been cordially received, were invited to sit and deliberate with the Court.

Rev. Mr. McLENNAN moved the adoption of the report, and expressed the satisfaction with which the Synod heard of the prosperity of the Church in the Lower Provinces.

The proceedings of the first day terminated at 10 p.m., when the Synod united in singing part of the 46th Psalm after which the Moderator pronounced the Benediction.

#### ON THE FOLLOWING DAY

Applications for license to preach were received from Mr. Robert Laing, B.A., Quebec Presbytery, Mr. John Francis Fraser, B.A., Queen's College; and Mr. Joseph Gandier, Queen's College. They were referred to the Examining Committee.

An application was read from Mr. Albert Whiting, late licentiate of the Presbytery of New Brunswick, New Jersey, and recently catechist in the Presbytery of Perth. His examination in Arts and Theology having proved satisfactory, the Presbytery recommended his ordination and settlement. The matter was referred to the Examining Committee.

#### MORRIN COLLEGE.

Dr. Cook presented the report of the Govern-

ors of Morrin College. He regretted to state there were only four students in attendance in Divinity; but the library had been largely increased by the liberal bequest of the late Judge Aylwin. The income of the College would be increased between £300 and £400 next year from the Marriage License Reserve derived from Protestants by the Local Government, and which was to be divided so that one-half would go to McGill College and the other half equally between Morrin College and Lennoxville. This would enable them to add another Professor to the staff. The affairs of the College were altogether in a satisfactory condition.

The report was received and adopted.

Rev. JOHN Bennett and Rev. C. A. Tanner were appointed Governors of Morrin College.

#### REPORTS OF TEMPORALITIES AND SUSTENTATION BOARDS.

These were read by Mr. James Croil, Secretary-Treasurer. The revenue of the Temporalities' Board last year amounted to \$30,071.25. Out of this 37 non-privileged ministers were paid in June, and 42 in December. In June next the Board expect to pay 43 non-privileged ministers, leaving 41 to be provided for by the General Sustentation Fund. The whole amount received from congregations, private contributions, interest on bank account, together with the balance remaining from last year, is \$8976.30. Out of this were paid, in June and December, two half-yearly equal dividends, at the rate of \$100 to each minister having a claim on the Fund. The Board recommended that the sum to be raised be the same as last year, viz: \$10,050.

#### REPORT OF THE MANAGERS OF THE WIDOWS' AND ORPHANS' FUND.

The report was read by Rev. R. Campbell, of Montreal, Chairman.

This is the twenty-fifth annual report. The funded capital of the Board amounts to \$67,500, yielding a revenue of upwards of \$4,000. The total revenue, including congregational collections, is \$7861.06, inclusive of a legacy of \$50, against \$7826.48 last year. An addition of about ten per cent. will be made to the allowance to widows for the current year. A bill was passed in Parliament, and received the assent of the Governor-General, amending the Act of Incorporation, and granting an extension of the limit of revenue from \$6,000 to \$20,000.

At a subsequent diet the Committee to whom these reports were referred, expressed their entire satisfaction with the management of the respective funds and the Synod adopted deliverances in conformity therewith. Special thanks being accorded to Archibald Ferguson, Esq., for his long continued and most efficient gratuitous services as Treasurer of the Widows' and Orphans' Fund.

## THE UNION QUESTION.

At this stage in the proceedings the all-absorbing topic of Union was opened for discussion by the reading of the Committees report on Union. This document was read and commented upon at large by Principal Snodgrass, Convener, and called forth, as it could not fail to do, an animated and protracted debate, or rather a series of debates, as the question occupied a large portion of the Synod's time at several subsequent sittings. It might be very interesting—especially to the speakers—could we recall the *ipsissima verba* of the addresses, but that we have no means of doing, and perhaps it is just as well that some of the sentiments uttered on the spur of the moment should be "held as read." Upon the whole, the tone of the debate was creditable to the good sense and judgment of the Synod. In the main it was conciliatory, and, whatever *lapsus linguae* occurred, no one could fail to be convinced that the heart of the Church was right on the Union Question, and that every disposition was shewn, so to modify the terms of the basis as would be most likely to facilitate negotiations, without losing sight of first principles, or in any way compromising the honour and self-respect of the Church. It was the opinion of many in both Churches, previous to the meetings of the Supreme Courts, that Union, if it had not quite received its death blow, had at least been shelved for a considerable number of years. This opinion, as now manifestly appears, was based upon statements that had found their way into print—individual statements, or deliverances of isolated Presbyteries and Kirk sessions, that ought not to have been construed as reflecting the mind of the Church with which they were connected. Now that the subject has been fairly and fully discussed by the several parties more immediately to be affected, we can better judge the situation and we rise from a careful perusal of the proceedings of the General Assembly of the C. P. Church, and of our own, with firmer hopes for the speedy consummation of this long-talked-of Union than we have

ever before entertained. Instead of noticing in chronological order the various items of Synodical business we now place before our readers a consecutive account of the results arrived at in this particular matter—the substance of things said being more suitable to our purpose than the mere literal rendering of the words spoken. The report above referred to was read by Principal Snodgrass and runs as follows:—

"To the Reverend the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

"At a meeting of the Synod's Committee on Union called by circular from the Convener, and held in the Senate Chamber of Queen's College, on the 31st January—there being present Principal Snodgrass (Convener,) Dr. Jenkins, Rev. D. Watson, Rev. George Bell, Sheriff McDougall, Mr. Craig, Mr. Croil, and Mr. Robert Bell, together with Rev. D. M. Gordon, alternative for Dr. Cook, Rev. J. Seiveright, for Rev. K. MacLennan, and Mr. George Davidson, for Hon. A. Morris—it was moved by Mr. Gordon, seconded by Mr. Croil, and carried unanimously, that the following be the report of the Committee to the Synod, agreeably to a resolution of the Joint Meeting of Committees held at Montreal in September last year:—

"The Committee beg leave to report, by submitting a copy of the minutes of the said meeting. It was no doubt expected by a number of the members of Synod that a special meeting of the Synod would be called so soon as possible after the joint meeting of Committee closed its proceedings. The terms of the last Synod's resolution on the subject, as given on page 38 of its acts and proceedings, encouraged this expectation. Your Committee beg to say that certain steps were taken towards the convening of a special meeting; but, difficulties having arisen with respect to the time for holding it, further action for that purpose was suspended. After separating at Montreal, members of the Committee did not meet again until convened at Kingston on the 30th of January. It was then agreed that it would be unwise in the circumstances to ask the Moderator to put the ministers of the Synod to the inconvenience of attending a special meeting, the more so as it was by no means clear to your Committee that anything favourable to the progress of the negotiations could by such a meeting be effected that might not be accomplished equally well, and with as little loss of time, by allowing the matter to stand-over until the present meeting. Your Committee deem it their duty to call the attention of the Synod to several important changes which were made in the resolutions of the Joint Meeting of Committees by the General Assembly of the Canada Presbyterian Church, at its adjourned meeting held at Toronto in Novem-

ber last. The General Assembly left the name of the United Church undecided: referred the resolution in reference to the modes of worship to its Committee to bring up before the other Committees to consider whether, in the present circumstances, such an article be necessary: took no action upon the resolution in reference to the preservation by legislation of the rights of property belonging to individual congregations and corporate bodies; and, with regard to collegiate institutions, substituted the first resolution of the joint meeting, with some additional ones requiring serious consideration, for the second resolution of the joint meeting on the same subject. Having introduced these changes, the General Assembly transmitted its decisions to Presbyteries, Sessions, and Congregations without first referring them to the Committees of the other negotiating Churches.

It will no doubt appear to the Synod, as it does to your Committee, to be particularly desirable that the terms of Union, which may be sent down to inferior judicatories by the Supreme Courts of the negotiating Churches, shall be in all respects the same; and in order that this may be the case, another joint meeting of committees seems to your Committee to be indispensable, and your Committee feel themselves called upon to inform the Synod that, with respect to the disposal of the Temporalities Fund, and the settlement of the college question, no scheme has yet been devised which will secure that degree of unanimity on either of these subjects which is essential to the consummation of Union, and that your Committee are not prepared to offer for the acceptance of the Synod any proposals by which all the difficulties attending the consideration of them can be obviated.

"Taking these things into account, and having regard to all the circumstances now connected with the negotiations for Union, your Committee after careful and anxious deliberation have resolved to recommend, and do hereby recommend, the Synod to receive this report and re-appoint the Committee with such instructions as may be considered advisable for the interests of Union.

"All of which is respectfully submitted in the name and behalf of the Committee.

(Signed,)

"W. SNODGRASS,

"Convener."

Rev. Dr. Cook said that he heartily approved of the sentiments expressed in the report. He urged that the Committee should be instructed on no account to allow the subject of the Headship of Christ to be introduced into the discussion. Any intelligent person knows that we admit the sovereign authority of Christ. The point of controversy is not the authority but the will of Christ. A strong effort should be made to bring about agreement on the great practical questions. He was very anxious for union, and believed that there was agreement on essential matters, and especially there was entire agreement in the public teaching of the pulpits of both churches. He urged also that the Committee be instructed to hold to the view that it is allowable and may be the duty

of the Church to provide superior education. When the State provides this it should be thankfully accepted, but the State may not always do this, and, when it does, the teaching it provides may not always be in accordance with the wishes of the Church. The Committee should also be instructed to refuse to accept the principle that denominational institutions must not receive assistance from the Government. He would never agree to this. This he believed was one of the political whims that had taken possession of the people of Ontario.

Again the Committee should be instructed to secure if not a union of colleges, at least a union of men in the colleges. He suggested that Queen's college should be placed on the same footing as the University of Princeton. That College owes its origin to a royal charter appointing twelve trustees with power to fill up vacancies in their body. This number has been increased to 24, and for the long period of 100 years they have taken care always to appoint fast friends of Princeton and Presbyterianism, and the result is most satisfactory.

In closing he referred again to the Headship of Christ, and said that Christ had not only supreme authority over all things, and specially over His Church, but is also, and this is the most important of all, the Head of every man; and we are bound to carry out his desires. We know that His prayer was that we should be one, and we cannot doubt that it is His wish that we should be one in the world's eye, and surely we should do nothing that would stand in the way of bringing about what He desires.

At this stage of the debate the Synod resolved to go into committee of the whole house, when the Rev. D. Morrison was requested by the Moderator to take the chair. The basis of union adopted by the Joint Committee was then read, clause by clause. The proposed name—"The Presbyterian church of British North America," was not allowed to pass unchallenged. It was moved and seconded, in speeches of considerable *vim*, "that, as we would in all probability soon be absolutely independent of Britain, it would be better to make a change now than hereafter." But the explanations offered by members of the Committee on this point were considered satisfactory by the house and it was ultimately allowed to remain in *statu quo*. Two of those reasons may be mentioned. In the first place, the alteration proposed "the Presbyterian Church of Canada" would not be likely at present to commend itself to the Provinces of Prince Edward Island and Newfoundland, as they have not yet entered the confederation. Secondly, it might convey an er-

roneous impression that we were *simpli-*  
*citer* "going over" to the other church  
whose designation—"the Canada Presby-  
terian Church" is so nearly cognate.

The four clauses in the doctrinal basis of  
Union were proposed separately, and unani-  
mously adopted without debate and without  
amendment, as follows:—

"That the Scriptures of the Old and New  
Testaments, being the Word of God, are the  
only infallible rule of faith and manners."

"That the Westminster Confession of Faith  
shall be the standard of this Church, and that  
the larger and shorter Catechisms shall be  
adopted by the Church and appointed to be  
used for the instruction of the people, it being  
distinctly understood that nothing contained in  
the aforesaid Confession or catechisms, regard-  
ing the power and duty of the civil magistrates  
shall be held to sanction any principles or views  
inconsistent with full liberty of conscience in  
matters of religion."

"That the government and worship of this  
Church shall be in accordance with the recog-  
nized principles and practice of the Presbyterian  
Church, as laid down generally in the form of  
Presbyterian Church government, and in the  
directory for the public worship of God."

"That this Church, while entertaining Chris-  
tian affection towards the whole Church of God,  
and desiring to hold fraternal intercourse with  
the several branches as opportunity offers, shall  
at the same time regard itself as being in such  
ecclesiastical relations to Churches holding the  
same doctrine, government, and discipline with  
itself, as that ministers and probationers from  
these churches shall be received into this  
Church, subject to such regulations as shall  
from time to time be adopted."

The resolutions appended to the basis of Union  
were then taken up.

The Synod, after a short discussion, divided,  
and adopted the fifth resolution as follows:  
"That with regard to modes of worship, the  
practice presently followed by congregations  
in matters of worship shall be allowed,"  
cutting off, as unnecessary, the final clause  
"and that further action in connection there-  
with, be left to the legislation of the united  
Church."

The joint resolution recommending the estab-  
lishment of an efficient widows' and orphans'  
fund, and appointing a committee consisting of  
Mr. Croil (convener) Hon. Jno. McMurich, and  
Mr. D. McKay, to employ an actuary to value  
the different funds now in existence and  
submit an equitable plan for the future  
management of the fund, was adopted without  
change.

The Committee of the Whole passed over for  
the present the resolutions respecting collegiate  
education and the Temporalities Fund, and  
promptly adopted the clause recommending that  
such legislation should be sought as shall pre-  
serve undisturbed all the rights of property be-

longing to individual congregations and cor-  
porate bodies entering into the proposed Union.

The joint resolution declaring the confident  
expectation that the United Church will heart-  
ily take up and prosecute the home and foreign  
missionary work, and other benevolent resolu-  
tions of the several churches," was unani-  
mously agreed to.

The points upon which the greatest  
diversity of opinion were held, and which  
indeed presented the only practical diffi-  
culties throughout these negotiations now  
came up for discussion. The first of  
these being the final disposition of the  
TEMPORALITIES FUND, in the event of  
the union being consummated. On the  
one hand it was argued forcibly, and at  
great length, that the endowment of col-  
leges and the formation of a Retiring Fund  
for aged and infirm ministers would be  
wholly inconsistent with the original in-  
tention of the act of commutation, and  
that the Temporalities Fund should either  
be constituted the nucleus of a Sustenta-  
tion Fund or of a Home Mission Fund for  
the United Church. Mr. W. Mitchell of  
Toronto, being strongly in favour of a  
general Sustentation Fund, embodied his  
views in the following motion:

"That the resolutions passed at the last an-  
nual meeting of the Synod for the distribution  
of the Temporalities Fund be and are hereby an-  
nulled, and that in the event of such union  
being consummated, such funds shall be made  
the basis of a general Sustentation Fund of the  
United Church, the Canada Presbyterian  
Church contributing an equal amount to this  
fund."

Rev. D. MCGALLIVRAY earnestly supported  
the proposition, as it would be one of the best  
means of attracting young men into the Church.  
Hard-working ministers were poorly paid, and  
a liberal provision should be made for them.

Rev. D. WATSON would go into no Union  
where this fund would be frittered away for  
other purposes. (Applause.)

Mr. BARKER was opposed to the plan for deal-  
ing with the fund.

Rev. Mr. BAIN, of Scarboro, contended that  
it would be no sacrilege to apply the fund to  
purposes different from those originally intend-  
ed; but would it be wise to make the proposed  
change? It was a question whether partially  
endowed congregations were more liberal to  
their ministers than those who received no as-  
sistance. He was of opinion that all vested in-  
terests were secured by agreement to the deci-  
sion upon this matter, which was of great im-  
portance to the prosperity of the Church.

Professor McKERRAS pointed out that, as  
ministers of the Kirk had, with the exception of

\$14,000 or \$18,000, formed this Sustentation Fund, it would be preposterous to ask the laity of the Canada Presbyterian Church to contribute an amount equal to the fund, or \$450,000. There was no probability that the clergy would ever be called upon to make such a contribution.

The hour for adjournment having arrived, the Synod rose.

The Synod resumed at 7:30 p.m.

In Committee of the Whole on the Union question, Rev. R. CAMPBELL resumed the discussion on the Temporalities Fund. He said it must not be forgotten that there were two parties in the Lower as well as in the Upper Provinces. If we were really desiring Union, it would be downright folly to insist upon the Canada Presbyterians raising a sum equal to our Temporalities Fund. Many in that Church were opposed to that principle. He traced the history of the Sustentation Fund systems in Scotland, and maintained that in our altered circumstances we need not expect a similar plan would succeed here. He favoured a plan like that adopted by the United Presbyterian Church. He thought it would be a good plan to make it a mission fund for helping weak stations; but he would not support a change unless they obtained an expression of perfect willingness from the Maritime Provinces, where the voluntary principle was largely in a majority. Without such an expression, he would adhere to the decision of the Synod last year. He earnestly hoped that nothing of an irritating character would be said in the debate. The only way to effect Union was by acting upon the principle of forbearance. The question must not be pushed to extremes. He believed that many in the other Church were advocating extreme measures, more as a tribute to their own standards than from a desire to fight with the Church of Scotland.

Rev. Mr. MUIR, of Galt, thought it was well for them to look after their own interests, though he believed their salaries as ministers of the United Church would be larger than ever. He wished to see the Union movement pushed as far as possible. He desired it on a reasonable basis, but he did not believe in coquetting with the question. It should be considered in the spirit of true Christians; but nothing should be done to lower our principles. He moved that the original intention of the founders of the Temporalities Fund to give \$400 a year for life to all the non-privileged ministers on the Synod roll be carried into effect so far as the funds of the said board would permit, after paying all vested claims.

Rev. Dr. Cook thought these matters of detail and finance should be referred to a special committee for consideration.

Rev. Mr. CLARKE, of Ormstown, moved that the Report be adopted, with the amendment that the payment of the \$200 to ministers should be a first mortgage upon the capital.

Rev. Mr. MULLAN, of Fergus, seconded the proposition, as it would be more acceptable to Canada Presbyterians, and to the Maritime Provinces. He feared a change had come over the spirit of their dreams in regard to the Union they all desired and hoped for, and it seemed as if a rebound had taken place.

Mr. CRAIG, Glengarry, opposed the resolutions, and thought the Synod should not adopt them, as then the responsibility respecting Union would fall upon the Canada Presbyterian Church.

Rev. Mr. PATTERSON, of Hemmingford, urged the great importance of defending vested rights, and said he sympathised with the motion of Mr. Muir.

Rev. J. FRASER heartily desired Union, and had long worked for it; but he held that there was a limit to our sacrifices, and there was a certain amount of dignity to be maintained. He supported Dr. Muir's proposition, and did not think it would imperil Union; on the contrary, the Canada Presbyterians would honor them for the stand thus taken. We had a right to this \$400 a-year, and it should be paid. We are everlastingly going to our people and abusing them for not paying us more. (Laughter.) Ministers were a most poorly-paid class, and how could they abuse their people for not giving more, when ministers thus in a Quixotic manner gave up their claim to \$400 a-year?

Rev. Mr. BURNET, of Martintown, moved that the Synod adopt the article, reserving to themselves the right at any future time, between this day and the completion of Union, to make whatever changes they might see expedient, and giving instructions to the Committee meanwhile to ascertain the feeling of the Canada Presbyterian Church in reference to the distribution of these funds.

Rev. Mr. BAIN, of Scarboro seconded this amendment, and said that, considering all things, he believed the United Church would in time come round to a Sustentation Fund, if it were prudently proposed and carefully urged in a proper spirit. He thought, however, it would be better to delay coming to a conclusion on this point.

Rev. Dr. MUIR stated that he had communicated with several ministers of the Canada Presbyterian Church, and they told him that the settlement of the question rested wholly with the Old Kirk. They wished to have nothing to do with it.

Principal SNODGRASS thought Dr. Muir's statement was of great importance, and some decision should be arrived at by the Synod before Union, for the satisfaction of their own people, who were somewhat alarmed at the uncertain condition of affairs. Canada Presbyterian members of the Union Committee had assured him that it was useless to expect that the principle of a sustentation fund for the whole Church would be accepted by their Church. If the proposition of Mr. Clarke could have been made at the Union Committee meeting, it would have been accepted, and the question would have been settled at once; but they had not authority to propose it. He pointed out the way in which such a plan could be worked: by two non-privileged and two non-commuting ministers retiring every year from the list, so that they could calculate actually the amount of time that would be required. The plan would require an expenditure of \$84,000 of the funds. The question was, would the parties interested in the Fund, the Synod and the people of the

Church, agree to this sacrifice for the sake of Union? They should set their own house in order before going into Union.

Mr. CROIL hoped the original resolution would be adhered to. If we made a magnanimous decision, we should hold to it, and not disappoint our friends by changing our minds. We should be prepared to sacrifice the whole of the Temporalities Fund rather than allow money considerations to stand in the way. (Applause.) He held that the Sustentation Fund rather increased the tendency of congregations to neglect paying their ministers liberally (Applause.) He had heard at various times nearly all ministers present preach. They had told him from the pulpit "Love your enemies; do good to them that hate you; pray for them that despitefully use you and persecute you." He hoped that the discussion of this question on both sides would be carried on in a spirit of mutual forgiveness and forbearance. The Union movement had not originated with him, indeed he had been slow to fall in with it, but, now that he had put his hand to this plough, he was resolved not to look back. He repudiated the idea of standing upon "our dignity." From a Christian point of view, higher principles than expediency and nobler considerations than mere prestige should weigh with us in these deliberations.

The MODERATOR pointed out that the plan proposed would work no hardship; but, if Union were not effected, they would have to contribute to this fund for many years to come.

Rev. Mr. CARMICHAEL, of King, thought the cause of Christ could be as well advanced by the Churches in their separate state.

Rev. Dr. BELL argued that past experience showed that the Sustentation Fund would prove a failure; and contended that there was no Government grant in the matter to trouble their brethren in other Churches. This Temporalities Fund was a voluntary gift from 55 ministers, plus \$15,000 from the laity, for the purpose of establishing the principle of endowment; but it had failed as a Sustentation Fund, and he saw not the slightest prospect of future success. The fact that a minister received \$200 was in many cases a drawback with many congregations. He did not think they could do better than mortgage the fund, or in some other way get rid of this difficulty in the way of Union.

It being ten o'clock, the Committee rose, reported progress, and asked leave to sit again to-morrow.

The Synod then adjourned after devotional exercises.

On the afternoon of the 8th of June.

Rev. DONALD ROSS, of Dundee, read the report of the Synods Committee on Temporalities. It recommended the adoption of the report, with the exception of the clause respecting the Sustentation Fund, which was reserved for consideration in connection with the Union question. This was agreed to.

The Synod went into committee of the whole on Union, Rev. D. Morrison in the chair.

Prof. MACKENZIE thought they were travelling out of the road, and, after expressing his view on the question,

Principal SNODGRASS pointed out that the Union Committee merely desired instructions as to the disposition of the Fund, so as to do justice to all interests involved.

The MODERATOR advised conciseness and moderation of speech.

Professor WILLIAMSON thought they were not dealing with the matter at a proper time, and moved that the Synod, without reference to the resolution of last year on the subject, deem it unnecessary at present to consider any proposed arrangements with regard to the disposal of the Temporalities Fund in the event of articles of union being agreed to with the Synod of the Canada Presbyterian Church, simply declaring that in that event ministers receiving from the Temporalities and Sustentation Fund, shall continue during their lives to receive the same amount as they have formerly received, and the Synod shall defer their determination with regard to appropriating the capital.

Rev. Dr. BAIN seconded the proposition, as it covered the whole ground, and secured all ministers in their rights.

Rev. S. MYLNE thought it was just leaving the matter in the same position as it was before.

Rev. D. WATSON thought there was a great deal too much said about vested rights generally. No one would lay their hands on vested rights.

Prof. WILLIAMSON said, as this question was not included in the terms of Union, it could be left over to another Synod.

Rev. D. M. GORDON desired to know whether the first motion or the amendment was now before the Committee.

The CHAIRMAN—We have only six motions. (Laughter.)

Rev. D. M. GORDON thought the Committee should first decide whether they would reconsider the decision of the last Synod, and then they might take up various motions offered.

Rev. Dr. BAIN said their decision on this point would in no way affect Union, and the question could be postponed.

Rev. J. B. MELLAN thought the Synod ought to define what it intended to do, for the satisfaction of all parties.

Rev. Mr. LINDSAY would heartily support Dr. Williamson's proposition for the present.

Principal SNODGRASS said the impediment with regard to this question did not exist in the other Church but among our own people, who desired to know what would be done with this property. The great point in connection with this and the college question was, not what he or half a dozen persons thought best, but what was practicable. The financial arrangements for Union had been considered highly acceptable by the Canada Presbyterians in the Union Committee, with the exception of the proposal to burden the Home Mission Fund with a small annual payment to certain ministers. There was no question of vested rights involved.

Mr. CROIL said the Canada Presbyterians had declined the proposition in a most explicit manner, and mainly so as to have a thorough

Union, which they could not have if there were a hundred privileged congregations.

Rev. Mr. Muir withdrew his motion, and, as he thought it would be unbecoming their dignity and self-respect to enter upon Union with this fund and then have sixty or eighty ministers receiving \$200 from special collections and one or two hundred not receiving it, he for one would not take the money.

Professor MACKERRAS was opposed to procrastination, and moved: "That, whereas the Committee of Union desire instructions as to the mode of making provision for the payment of \$200 per annum to all ministers on the roll at the time of Union, until such time as they become beneficiaries on the Temporalities Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they deem best, drawing, if necessary, (but only as an extreme measure, when no other method of meeting the difficulty can be devised,) upon the capital of the fund—the same to be paid to the capital before any distribution of the principal fund take place."

Prof. WILLIAMSON withdrew his motion.

Rev. D. WATSON would give up everything except principle, and principle he would never surrender. It was a principle with him that there should be a Sustentation Fund, and he did not think the Canada Presbyterians were opposed to it.

Rev. Mr. CLARKE, with some hesitation, consented to withdraw his amendment and thought if they were to have Union, they should have it at once and remove all obstacles in the way.

Mr. BARKEE moved, seconded by Mr. Galbraith, "That so soon as vested rights are paid, the interest of the principal sum be appropriated as follows: \$—annually towards the proper and efficient equipment of the Theological Chairs in Queen's College and Morrin College, and the balance to the Home Mission schemes of the United Church.

The Synod then divided. Four voted for Mr. Barkee's amendment, and the great majority against it. Mr. Mitchell's amendment received thirteen votes, and was declared lost. Professor Mackerras' amendment was then carried by a large majority, and it was unanimously declared the finding of the Committee of the Whole; Rev. D. Watson alone dissenting.

The Committee reported the finding to the Synod.

On the motion for concurrence, Rev. Mr. Davidson moved it be taken up at a future diet. This, however, received only two votes; and the finding of the committee was adopted by a very large majority.

The Rev. D. Watson, Mr. Mitchell, and Rev. Mr. Davidson dissented.

The Synod then adjourned, to meet on Monday, at 12 o'clock, noon, and the diet was closed with praise and prayer.

It was not until Tuesday, the sixth day of the sitting of Synod, that the resolution of the Joint Committee in regard to COLLEGIATE INSTITUTIONS

came to be discussed. There was a full attendance of members, and earnest expectation was manifest in the faces of each as to the probable issue of what all devoutly hoped was to be the last discussion that should arise in this Court in regard to the basis of Union. It fell to Principal Snodgrass, of course, to introduce the matter. It need not be doubted that the learned Principal's address was thoroughly exhaustive and covered every conceivable point that could be raised on the question. It occupied the whole of the afternoon sederunt. In view of the action of the Assembly of the Canada Presbyterian Church, the Principal recommended the Synod to reject the final resolution of the Joint Committee, from which he had at the time formally dissented, and to fall back upon that which had been previously and unanimously assented to at the meeting in Montreal, namely,—

"That the negotiating Churches shall enter into union, with the Theological and Literary institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist."

Expressing at the same time his willingness to modify the terms of the resolution in such a manner as would be likely to meet certain objections that have in the meantime been raised as to matters of detail. He was not wedded to the rigid connection at present subsisting between the Church and the college, and recommended the Synod to reappoint their Committee with instructions to propose such alterations in the Charter of Queen's, and the Act of Incorporation of Morrin College, as would leave the Church untrammelled by the election of Trustees in all time to come, in so far as secular education is concerned, and further stated his own preference that similar arrangement should be instituted for the government of all the Theological faculties of

the United Church, provided that would be acceptable to the other Church. He strongly deprecated any exceptional legislation for Queen's College that would not apply with equal force to all the other Collegiate Institutions. At a very early stage of the debate that now followed it became evident that the Synod were prepared substantially to homologate the views of Principal Snodgrass, but weary hours of discussion dragged their slow length fruitlessly along in vain attempts to come to an agreement as to the most desirable mode "of putting things."

It was near midnight ere the house adjourned, the matter under discussion having been entrusted to a Special Committee, who, on the following morning reported as their deliverance the adoption of the above-cited resolution with the following addendum,—

"At the same time, so far as the terms of this resolution affect the Colleges connected with this Church, this Synod is willing that the United Church shall not be required to elect trustees of the Arts department of these Colleges. In reference to theological colleges and faculties, this Synod has a decided preference for the election of theological professors by the governing boards, instead of by the Church Courts, and desires to ascertain how far the views of the other negotiating Churches are in accord with this preference. As regards State grants for denominational colleges in these provinces, as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject them as circumstance may warrant."

The Synod then re-appointed their Committee, with instructions to govern themselves in their deliberations and proceedings in accordance with these resolutions, and report to the next meeting of the Synod.

Rev. K. Macklennan moved that the report be adopted, as it clearly expressed the views of the Synod as enunciated in the long and earnest debate of last night.

The motion, seconded by Rev. J. C. Smith, of Belleville, was unanimously carried without debate and with applause.

The Synod then unanimously re-appointed the Union Committee.

Thus terminated the most important debate of the session. The relief experienced by members of the court, as well as by the numerous spectators, who had remained in close attendance during the whole discussion, may be imagined, though it baffles our powers of descrip-

tion. It will only be equalled when the announcement is made that the proposals have been accepted with like unanimity by those to whom they shall next be submitted. Among those who took part in the debate special mention may be made of Professors Williamson and Murray, the latter of whom, though about to leave Queen's College, declared his deepest interest in all that concerns its future welfare, adding his testimony to the diligence of its Professors and the proficiency of its students, whose attainments he had good reason to know compared favourably with those of the alumni of other institutions of learning here and elsewhere. Mr. McNish of Cornwall, himself an alumnus of Toronto University, felt that Queen's College had a noble history and he could sympathize with her graduates who properly came to her defence when she was assailed. Respecting the authorities of Toronto University he could say that they entertained the kindest feelings towards Queen's. As for the rest, it must suffice to make mention of the names, not exactly as we find them in the *Globe*, (for some of them are therein strangely metamorphosed) only premising that all of them spoke with their accustomed ability:

Revs. Messrs. J. S. Burnet of Martintown, Tanner of Sherbrooke, Dr. Bell of Clifton, Clarke of Ormstown, Campbell of St. Gabriel's, J. B. Muir of Galt, J. C. Smith of Belleville; and last, though not least, the clerk of Synod, Professor Mackerras: yet, not last, for in a sort of post-script we observe the name of the Rev. D. M. Gordon of Ottawa who is reported to have said, "Are we done with discussion now?"

The enquiry naturally arises, if so much time was occupied in these debates, when or how was the ordinary business of the Synod transacted? Much of it was done by the Committees who worked hard from nine till twelve in the morning, and after the close of Synod till all hours in the night. These patient Committee-men are worth of double honour. Their voices may not have been once heard in the Synod, but they have "done what they could,"

and have done it well. Nay, might we not safely aver, that, like the poor widow, they cast in more than all they which did cast into the treasury. Let us direct a retrospective glance at their labours. The Committee on Bills and Overtures transmitted several overtures to the Synod, specially recommending that any clergyman of this Church engaged in French Missionary work, should retain his full ministerial status. After some discussion the overture was adopted. The Committee on References, Complaints and Appeals was an unusually large and influential one. Having weighty business on hand they held protracted meetings. Their findings in substance were as follows—the cases submitted for their consideration being connected with St Andrew's Church, Montreal; and it must have been most gratifying to all concerned that the Synod adopted their deliverance without a dissentient voice:

The appeal of Mr. J. L. Morris was withdrawn, on recommendation of the Committee of Appeals. That of Messrs. Ewing and Rev. R. Campbell was withdrawn. The following is the finding on the appeal of Messrs. McLennan, Buntin and Ogilvie, from the decision of the Presbytery of Montreal, in regard to changes in posture and form of worship in St. Andrew's Church, Montreal:—"The Synod dismiss the appeal on the ground that there is nothing illegal in the changes of posture complained of, and nothing censurable in the means employed to ascertain the mind of the congregation in this matter; and approve of the finding of the Presbytery declining to interfere with the said changes; but express regret that the session did not, in accordance with the resolution of '62, proceed with greater caution in sanctioning these changes in the face of considerable opposition." With regard to the appeal of Mr. James Johnston, against the Presbytery of Montreal, the Committee recommended that the Synod on the merits of the case dismiss the appeal, but in point of law sustain the appeal, and are of opinion that the reputation of the appellant for truthfulness and integrity is in no wise compromised: and, as the Kirk session has withdrawn the sentence of suspension, that appellant be asked to join with the session as before.

#### ADDRESS TO THE QUEEN.

The Committee to draft an address to the Queen may congratulate themselves in their happy immunity from the merciless criticism which not unfrequently cuts up the phraseology of such courtly docu-

ments, but studiously avoids the suggestion of the desiderated corrections of the Queen's English.

#### MISSION TO LUMBERMEN'

Rev. D. M. GORDON read the fourth report of the Committee on missions to the lumbermen of the Ottawa river and its tributaries, recounting the short but successful labours of Rev. Hugh Cameron of Beachburg, and Rev. James Fraser. The latter seconded the recommendation that all evangelical denominations should unite in such missionary work, so as to make the best use of their time and energy. The Committee acknowledge the kindness of the lumberers, and generosity of friends supporting the Mission. The Mission has now a balance of \$231, after meeting all expenses.

Rev. SOLOMON MYLNE alluded to the valuable services of Rev. D. M. Gordon, Convener, and moved: That the report be adopted: that 500 copies thereof be printed and circulated, and that the Synod record with satisfaction the progress of the Mission, and re-appoints Committee and conveys the cordial thanks of the Synod especially to the Convener, for the successful prosecution of this important Mission.

Rev. J. B. MCLLAN, of Fergus, seconded the motion, and hoped the day would soon come when there would be a united effort in this missionary work. Mr. Gordon took hold of this mission just as he takes hold of your hand. Did you ever take hold of his hand Mr. Moderator? (laughter and loud applause.)

#### FRENCH MISSION.

Rev G. LANG read the report of this Mission, which had been in many ways successful, though they were now, through the negligence of congregations to contribute promptly, \$906 in arrears, including \$300 borrowed from the Ladies Auxiliary Mission, with which operations were commenced. The report included an account of the work of the Rev. C. A. Doudiet, French Missionary in Montreal.

Mr. DORNIER suggests the advisability of united Presbyterian effort in missionary work in Lower Canada, and urges the union of the French Presbyterian congregations in Montreal, as the latter know little of the difference between the two branches, and it was a good thing they did not. The disbursements during the year had been \$2,274.

Mr. LANG, in the course of his remarks, said the time had come for the Synod to consider the advisability of the union of Church Missionary work, and moved: "That a committee composed of the following gentlemen be appointed to consider the missionary report, and report thereon to the Synod at an early diet, as to the feasibility or wisdom of entering upon negotiations with a view to the amalgamation or union of such Canadian missionary societies or any other matter connected with the future of the French missions: Rev. Dr. Niell, and Rev. Dr. Bain, and Revs. Messrs. Mowat, Morrison, Muir, Mullan, Burnet, (6)

Martintown), McDonnell and Gordon (of Ottawa), Prof. Williamson, Messrs. Allan, Craig, Romaine, and James Hamilton.

The motion was adopted, and the Synod agreed to a deliverance, recommending the amalgamation of this mission with the French Canadian Missionary Society, under certain conditions.

#### THE PRESBYTERIAN.

Mr. Lang also read the report of the Committee on the PRESBYTERIAN. The change in the management, and the reduction of the subscription to 25 cents, have increased the circulation to about 9000. The revenue amounts to \$2250 exclusive of \$500 for advertisements.

The report suggested the appointment of a secretary and treasurer to manage the general business of the Church. Mr. Lang moved that the report be referred to a committee composed of the convener, secretaries and treasurers of the Church schemes, together with the Moderator and the Synod clerk, and with Rev. Mr. Black, convener. Carried.

Rev. J. M. BLACK read the report of the committee appointed to consider the report on the Presbyterian newspaper. It recommended the re-appointment of the present editorial committee, viz.: Rev. Dr. Jenkins, Rev. Gavin Lang, Rev. J. M. Black, and Mr. J. L. Morris with Mr. James Croil as editor. It also advised securing a publication office for the management of the paper, and the transaction of all business connected with the paper. The report was agreed to.

#### BRITISH COLUMBIA AND MANITOBA MISSION

Mr. D. J. MACDONNELL, the Convener, gave in a report expressing regret that little had been done as yet beyond contributing £100 stg., to the church of Scotland's Mission in British Columbia, stating however that a definite arrangement had been come to with the Rev. Thomas Hart who would proceed at once to Manitoba, fully accredited by this church and with instructions to co-operate, so far as may be possible, with Professor Bryce, the representative of the Canada Presbyterian Church in the Red River settlement.

Several very interesting and elaborate reports were unavoidably deferred until the last day of the Synod meeting—when the audience had dwindled down to a shadow of its former self. Chief in importance was that on the "Life and work of the church" presented by Rev. D. Morrison of Owen Sound, which, in accordance with the suggestion of the Synod, will in all probability be published in *et*

*tenso* in a future number of the Presbyterian. Miss Machar's report on the "Juvenile Mission" was read and commented upon in eulogistic terms.

The amount of receipts for the past year was \$875.75 which, taking into consideration the fact that the remittances from New Brunswick are now sent separately, makes the contribution from Canada considerably greater than it has been of late years and very near to the maximum it has ever attained. The number of orphan children supported and educated by this mission in India last year was 38, divided as follows,—at Madras 20; Calcutta 6; Sealcode 7; and Poonah 5. Miss Machar received the cordial thanks of the Synod for her untiring and successful labours in this deeply interesting work—the only Foreign Mission with which the Church is at present associated.

#### REPORT ON STATISTICS.

The Convener read a voluminous report, which was heartily approved by the Synod and ordered to be published in full in the "Presbyterian" and also in the Minutes of the Synod. The usual reference was made to the difficulty of obtaining the data necessary for arriving at correct conclusions as to the work and progress of the Church. It showed, however, a considerable increase in the number of communicants, that Sabbath schools are maintained in all the congregations, with very few exceptions: and that the average stipend from all sources had reached \$850 per annum, the corresponding figures for 1866 being \$750, and for 1869, \$780. The average annual contributions for all Church purposes, per communicant, of the reporting congregations, was \$9.90, each considerably in excess of any former year. The number of manes immediately required was 37, showing that ten had been provided since the date of last report in 1869. The Committee recommended, in conclusion, the adoption of a uniform systematic plan of evoking Christian liberality either by means of the "Schedule system" or that of collecting the "weekly offerings" of our people by the use of "envelopes."

In addition to these there was read the annual report of the Trustees of Queen's College and the Committee's report on the Bursary scheme together with a full and interesting statement from the Committee on the endowment of Queen's College.

which shew that 86 pastoral charges had been visited from house to house; that the total number of subscribers to the Fund at this date is 5207, the whole amount subscribed being \$114,082, and the actual amount collected, \$94,886. The first and principal object of this scheme has thus, with the blessing of God upon zealous effort and hearty co-operation, been satisfactorily attained in little more than three years from the time when it was initiated.

#### NEXT MEETING OF SYNOD.

Arrangements were made for the next meeting of Synod to be held in St. Andrew's Church, Montreal, commencing on the first Tuesday of June at seven o'clock p.m. A cordial vote of thanks was tendered to the Dominion Telegraph Company for the privilege granted to the members of Synod of using that Company's line, *gratis*, during the sitting of the Court; to the Railroad and Steamboat companies for a reduction of their several tariffs, and to the Press. The great kindness and hospitality of the citizens of Kingston to the members attending the Synod also received special and graceful acknowledgment.

We have thus endeavoured, as briefly as possible, to convey to our readers the main outlines of the business transacted at Kingston. The meeting will long be remembered by those who attended it as one of the best ever held. There were 83 ministers in attendance, 33 elders, and 2 correspondents. There remains now to be added some allusion to the presence of deputations from other churches, whose counsels and addresses were extremely valuable and were highly appreciated. Friday evening had been set apart for the

#### RECEPTION OF DELEGATES.

After prayers, the MODERATOR said the business of the evening was to receive deputations from Scotland and the Maritime Provinces, and requested Principal Snodgrass to introduce the delegates.

Principal SNODGRASS briefly introduced the delegates, and said their visit was highly significant, and he had no doubt it would stir up healthy church feeling among us. He hoped their visits would be regularly repeated, as they

would do much to encourage and cheer the struggling Church in Canada (Applause.)

The delegates were formally introduced to the Moderator, and requested to address the meeting.

Rev. Dr. MILLIGAN Professor of Divinity and Biblical Criticism in the University of Aberdeen came forward and was received with cheers. He said the moment was one of the most interesting and touching in his life, and he hoped their visit would do all the good expected. He eloquently adverted to the glorious ties, memories, and associations which bound them all to dear old Scotland. If there be a freemasonry on earth of the highest kind, it was that which bound together those who were enlisted in the service of their Lord and Master by the Church of Scotland. He expressed the great pleasure he felt in addressing the meeting, and in the thought that he was to be followed by his honoured and respected fellow-countryman. He alluded to the close ties binding together the dioceses and bishops of the early Christian Churches in their great struggles with obstacles in their way, and he hoped that we would now follow their example with great profit. (Applause.) He was ashamed to say that he had formed a very imperfect idea of the extent, prosperity and zeal of the Church in this country, and of their love for Scotland. (Applause.) He and his colleagues would be able to give a most satisfactory account to the Parent Church of the filial desires and earnestness of the Church in Canada. All the hopes of the Church must be centred, not on the present, but on those whose hands, when we had passed away, would bear up our standards in the smoke and heat of the battle. He suggested that the stipends should be increased so as to become more adequate to the talents of the men engaged in the Lord's service. He thought the laity would liberally support the ministry in their work, would do any one single thing demanded, if ministers would be faithful to the grand object they had in view. Another difficulty was the mode of training after they got the young men, and he hoped in this respect the Church in Canada would solve a question which he feared would not be solved in Scotland. He alluded to the great advance of liberal views in Scotland in many minor matters; but he thought in Canada they had greater freedom of thought. He advocated keeping high the standard of the ministry in theology and literature; and there never was a time when that high standard was demanded more than now, for the laity were now getting more and more highly educated, and these widely-cultured men must be kept in their Church. He also felt that the Church was sometimes a little too straight-laced; that it wanted a little more of the freedom of the spirit of God; and he thought, as men differ widely in their wants they should endeavour to supply those wants in different ways. He described the numerous graces expected of a Presbyterian minister, and earnestly advocated a plan by which ministers could be adapted a little more

to the different and changing circumstances of men. He again heartily thanked the audience for their great kindness, and alluded to the warm love he had found in this country and the United States for the old monarchy across the seas. (Applause.)

Rev. John Marshall LANG, of Morningside church Edinburgh, after some apt allusions to the affection felt in his country for the Church of Canada, said he could and would answer the question: "What do you think of Canada?" by saying that he thought a great deal of it. He found a quiet determined spirit of progress, which was consecrated by the spirit of religion. The school and the Church always flourished together here, and the charge that Presbyterianism had no spirit of adaptation was signally disproved in its prosperity on this continent. The virtues we traced on the other side flourished in all flower and luxuriance in this country, and this was a very great comfort. In eloquent terms he alluded to the trials of our faith from paucity of results after all our laborious trials, common to all men, and to the trials peculiar to the Church in Canada. He promised to secure closer bonds of relationship and sympathy between the Canadian and the parent Churches. The two questions in regard to the ministry, were men and money; but he felt sure, if they had men, they would get the money. The cause of the want of men was the deficiency of spirituality among congregations. No doubt they lost many men in consequence of the long curriculum, and it was a question if some change should not be made in this matter. He favoured University education for young men, as it gave wide and generous sympathy for culture; it might be that the order of the Church, was against the life of the Church; whereas he held that the order should go forth to meet and encourage the life. It would be a great gain if we had a little more flexibility and enlargement in regard to the licensing power of the Church.

He then took up the matter of union, and spoke of the tendency in that direction in Scotland, and showed that it was much more feasible here. And if the terms were favorable, our union here would be a thing for which all in Scotland would be thankful. He then referred to the progress of the Church of Scotland since the disruption. 180 new parishes have been formed since 1843, at a cost of £54,000, and they hoped soon to be able to endow another 160. He concluded with an earnest and eloquent appeal, urging his brethren to seek the spirit of Carey and Fuller, and "expecting great things from God, to attempt great things for God."

Rev. Mr. Wilson, of Chatham, N.B., expressed the deep and earnest thanks of the Synod of the Maritime Provinces for the delegation which attended their Synod last summer, and hoped that the two bodies would become more closely united. He eloquently described the progress and prosperity of the Dominion in which work the Church of Scotland had a glo-

rious share. Mr. Wilson then gave an account of the Home and Foreign Mission schemes of the Church of the Lower Provinces. The Home Mission Fund is rapidly increasing, so that they require now \$4,000 less than they at first received from the Colonial Committee. In connection with Foreign Missions, he referred to the labors of Dr. Geddie, the well known Missionary to the South Sea Islands.

Rev. Mr. DUNCAN, of Charlottetown, P.E.I., expressed the gratification with which the Lower Provinces Synod received the delegation from this Synod. He regretted that the delegation from Scotland could not visit the Maritime Provinces. He adverted to the work of his Synod in regard to education and Union. They had been able recently to endow another chair in Dalhousie College at Halifax. A hearty and unanimous desire had been unexpectedly expressed for Presbyterian Union, and they were looking hopefully forward to the time when there would be one Presbyterian Church in Canada. The general feeling was in favour of Union so soon as practicable. They had fewer difficulties than we had. They were already united in educational matters, inasmuch as both bodies had established chairs in Dalhousie College—the other Church having two, and they one. They were united also very much in the Foreign Mission work. In Prince Edward Island both Presbyteries meet on the last Wednesday of every month, and they never separate without having a conference of the Presbyteries as to how they can best advance the cause.

The MODERATOR formally and briefly thanked the delegates for their addresses, and gave an assurance of deep affection and gratitude to the Mother Church, and of an earnest desire for Union with the Church in the Lower Provinces.

Rev. Dr. COOK briefly alluded to the high character of the former deputation from the Lower Provinces, and spoke of the importance of the missionary work in which they were engaged. The old country delegates could take home word that Union should never take place on terms offensive to the Church of Scotland.

The Moderator then replied in suitable terms to the deputation, on behalf of the Synod.

The members of the Scotch deputation occupied the pulpit of St. Andrew's Church on Sabbath morning and evening, preaching admirable discourses to large and appreciative congregations.

In accordance with established usage the Sacrament of the Lord's Supper was dispensed on Sabbath afternoon at 3 o'clock, the Moderator presiding. There was a very large attendance of members of the Court and residents of the city: Dr. Masson, of Edinburgh, first addressed

the communicants, briefly, but with great solemnity and earnestness. Mr Wilson, of New Brunswick, gave the post Communion address. The service was deeply impressive.

On Monday evening a Missionary meeting was held in Andrew's Church, and was largely attended. Rev. D. Morrison occupied the chair. After devotional services, the

Rev CHARLES TANNER, French missionary at Sherbrooke, Quebec, delivered an interesting address respecting his work among the French Canadians. He urged the importance of that work, and believed that colportage was more effective than preaching, and should always precede it. He expected the Church of Scotland to display greater liberality and energy in the French missions.

Rev. GAVIN LANG hailed this meeting with pleasure, because of the interest manifested in the mission fields and their requirements. The great want of the Church was young men to fill vacancies. The Theological Halls were frequented by few, while crowds flocked to the Bar, waiting years for a livelihood and advancement. He thought the Church wanted liberality, aggressiveness, and energy in foreign missions. He thought it would be a glorious day when all Protestants would unite in certain undertakings, and in presenting a strong front against the machinations of all who hindered or opposed the spread of true and undefiled religion.

After singing the 8th paraphrase, a collection was taken up, after which

Rev. J. C. SMITH, of Belleville, delivered an eloquent address on the necessity of energy and activity in missionary fields.

"Mr. CIVIL" was next called upon, but politely declined to speak owing to the lateness of the hour.

After singing "From Greenland's icy mountains," the Chairman pronounced the benediction, and the meeting broke up.

At a subsequent meeting the Rev. Principal Campbell, of Aberdeen, was introduced to the Synod and was received with every possible mark of respect and esteem. While his presence betokened the interest which the Church at home continues to take in the Canadian Church, it also awakened in the minds of at least a few of the older members of Synod associations of a most pleasing kind, carrying their thoughts back to the period when Principal Campbell became a minister of the Church in Canada in 1836, and subsequently a Professor in Queen's Col-

lege. There had been many changes during these 28 years of separation!

Ex-Moderator MORRISON expressed the great pleasure with which he welcomed the Rev. Principal, whose name he had always heard with respect and honour.

Rev. Principal CAMPBELL, said nothing could have given him greater pleasure than to represent the Church of Scotland at the Synod in this country. He alluded to his failing health, and said that if he had known that either Dr. Milligan or Mr. Lang, or Dr. Masson, could have been in Kingston, he would have urged the Colonial Committee to have entrusted to them the charge which he now had to present. He had averted to the dark times when years ago he last stood in the Canadian Synod, when the Church of Scotland was frequently condemned and generally opposed, and the manner in which she came out of that trial with strength and brightness. The mother Church, of which he was the ambassador, had since 1843 built 150 churches, and endowed 150 parishes, and it was pleasant to be able to speak of this proof of vitality. The daughter Church had a glorious future, if she would be true to herself, for she had great energy, activity, and prosperity. The message he had to deliver was to give an assurance of the hearty good-will and deep, true, and lasting love and sympathy of the Church of Scotland with the Canadian Church. No charge had been committed to him with regard to the subject of great interest now before the court. It was impossible for them to offer advice or counsel to the Canadian Synod without doing harm, and the wisest course had been that of non-intervention. It was very difficult for him to see clearly the position of matters in Canada at all. He personally advised them to do what seemed to them right in their consciences and judgments, and the mother Church would be most happy to see her way in the same direction. It would ill become her to say one word which might appear as a temporary hindrance to Union. Almost the last words he spoke in Canada were in an endeavour to prevent the disruption which took place: and it was gratifying to find that after 28 years he could stand almost in the same place and find men's minds drawing towards Union. There seemed to be a feeling that the Scotch nature had a tendency to magnify small things into matters of principle, and this he believed to be a great mistake. He thought disunion had lowered the social importance of ministers throughout the world, as since that time they had not had so large a share in the management of the public charities and other matters, owing to a fear that their divisions would be brought into the boards of management. Those who were earnestly desirous of Union should not be too hasty. In regretting delay, they should not have recourse to violent means for pushing on the measure. He exhorted them to cultivate a spirit of union, to be always ready when their brethren stretched out their hand to take it cordially, and to give more credit for the sincerity of any offer made.

In this way they could come really together. He concluded by repeating his assurance of the cordial and hearty good-will and affection of the mother Church. (Applause.)

A commission was then read from the General Assembly of the Canada Presbyterian Church, appointing Rev. Patrick Gray as a delegate to the Synod of the Church of Scotland.

The MODERATOR cordially welcomed Mr. Gray, who was received with applause, invited to a seat on the platform, and called upon to address the Synod.

Rev. Mr. Gray thanked them for the honour and courtesy extended to him, and expressed his pleasure in being the bearer of a message of fraternal regard from the General Assembly to this venerable Court. Though he had received no message, it was well known that he was one of the most earnest advocates of Union. (Laughter.) They were brothers in heart and in spirit; but he trusted they would be invited again to forget the past. It was a most glorious principle in Christianity to forgive and to manifest brotherly love one towards another. He thought eight men—good men and true—could settle the whole affair without this fiddle-faddle with Presbyteries and Sessions and barrier Acts. (Laughter.) There was not a more ardent admirer of Queen's College than himself, and he would strenuously oppose its removal from this part of the country: but he thought it could be received by the new Church, and its prosperity ensured. He thought his own people in all parts of the country would send their own youth to Queen's College in preference to Toronto and Montreal. Strange things had been said in the Assembly as well as in the Synod, but he hoped they would rise above all small and narrow views, and unite in a common cause. (Applause.)

A Committee was appointed to draft a suitable resolution in response to the fraternal greeting of the Assembly.

The close of the Synod is ever felt to be a solemn moment by the many or few who witness it. Words that cannot be recalled have gone forth to the ends of the world. Another page in the history of the Christian Church has been written as with a pen of iron. What shall be the results? We cannot tell. Man proposes, but God disposes.

It was near midnight on Wednesday the 12th of June when the Moderator rose to pronounce his closing address—a plain, earnest, admirable address; when, after praise and prayer, the Synod was dissolved in the name of the **LORD JESUS CHRIST, THE KING AND ONLY HEAD OF THIS CHURCH.**

## CHURCH SERVICE SOCIETY.

During a recess of the Synod a numerously attended meeting of this Society was held and much interest manifested in its proceedings. The Rev. Principal Campbell, one of the Vice-Presidents of the Parent Society, being present, was called to the chair.

In the absence of the Secretary of the Society, the Rev. Robert Dobie, the Rev. W. M. Black read the Secretary-Treasurer's Report and Financial Statement.

Rev. Gavin Lang moved the adoption of the Report, and said:—I am sure I express the feeling of every one here when I say that we are delighted to see you, sir, a Vice-President of the Parent Society, at this meeting, and also the Delegates from the Parent Church, whose sympathies are with the objects of this Society. Perhaps our friends not living in the Dominion might think that we have only a small society, yet it is proportionally larger than the Society in the Church at home. Out of 120 ministers we have a membership of 30, besides four lay members. It is important for us to cultivate such a Society as this, especially as we have not such trammels to contend against as they have in the old country. In course of time we shall find that the help derived from the Society will tell upon the future culture of the Church.

Dr. Bell, in seconding the motion, asked what probability there is as to the time of issuing a third edition of *Euchologion*.

Principal Campbell.—I should hardly think for some months.

Dr. Bell.—My reason for referring to this matter is this, that members will have a hesitation in procuring a copy of the second edition, if the third edition is to be published within a reasonable time. I would suggest that it might be advisable to have the forms of the marriage and burial services in a separate volume for convenience in carrying.

Rev. J. Marshall Lang.—I remember quite well how much pleasure it gave us in Scotland to hear that so many of you are interested in this Society. I was present at the birth of this Society, and

I have been interested in it ever since. It laboured against great difficulties and prejudices at first. It was thought to be an attempt to introduce a liturgy into the Church of Scotland. The period of suspicion and surmise has now passed away. This movement is a sign of a growing Catholicity in the Church of Scotland. We used to shut ourselves up in Scotland like a hedgehog. Of late we have been coming out of that narrowness. This Society is the awakening of a recognition on our part to our inheritance of the religious thought of the world.

Another aim of this Society has been to secure a better recognition of worship. The tendency hitherto in the Church of Scotland has been to ignore worship—the bond of union in a Church. The chief object of the Society has been to interpret the common consciousness of the Christian Church. I think we have accomplished enough during the past few years to justify the continued existence of the Society. We do not want covertly to introduce a liturgy. I feel that a Church ought to keep on the line of its own historical movement. The essence of a liturgy, and the benefit to be derived from a liturgy, consist in its responsive character, and without that it is a poor weak thing, and very much to be deprecated. The use that I make of *Euchologion* is this:—I saturate my mind with its ideas and thoughts, so that without appearing to use the book I have an increased volume in my own heart when conducting the prayers of the congregation. I have heard young men making use of its prayers—repeating one collect after another to such an extent, that people said, “oh! that is a *Euchologion* man.” They would have given the people the benefit which the book is fitted to impart, if they had its thoughts in them, instead of repeating them. We should steep our consciousness as it were, with them. I repeat that it is a great joy to me to meet this Society. One thing I feel here is, that you are much like ourselves in Scotland. Your Society is not very large, but it is fully as flourishing as ours

Mr. Croil.—As a lay member of this Society I embrace the opportunity of expressing the warm interest we take in it, and the pride we feel in having the Society open to us. We are very much interested in its work, because, after all, when we come to analyse the matter, the minister prays, not for the people, but with them: and it is important that the laity should be prepared to go along with them when they are conducting the devotional services of the Sanctuary.

Mr. Clarke.—I fully concur with the sentiments of Mr. Lang as to the proper use to be made of the book.

Prof. Milligan.—If you desire the success of your Society you must extend your operations more especially among the laity, and you should publish a cheap edition of *Euchologion*, especially of the parts referred to by Dr. Bell.

After a few further remarks from Principal Campbell, the meeting was closed with prayer.

#### GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

The Assembly met this year at Hamilton on the 4th of June. The Rev. Mr. Fraser, of Bond Head, was unanimously elected moderator, and on taking the chair delivered a lengthened address. A long discussion took place respecting certain entries in the Synod Roll affecting the status and privileges of parties named. The subject was referred to a Committee.

The report of the Committee on the Fund for Aged and Infirm Ministers was read by the Rev. Mr. McTavish. The Committee reported the state of the fund as more prosperous than last year; referred to one applicant who was admitted to a share of the Fund, and to two others whose cases were referred to the Assembly, because the Presbyteries recommending them had not complied with the regulations respecting the Fund; and recommended additional provision being made, so that every minister, on arriving at 70 years of age, might have a retiring allowance of \$400 per annum.

The report on the state of Religion was read by Mr. McTavish. On the whole the report was favourable, conveying the impression that more attention is paid to personal holiness, that family worship is

more commonly observed, prayer meetings better attended, and christian liberality on the increase. But, on the other hand, mention was made of prevailing apathy and indifference on the part of very many, and of numerous palpable hindrances to the progress of true and undefiled religion, just such hindrances as the Apostle Paul complained of eighteen hundred years ago.

The Union "question" was argued at great length; the third and fourth articles of the Doctrinal Basis, as suggested by the Joint Committee, were agreed to without amendment and without discussion. Mr. Ross, of Brucefield, moved, as an amendment to the first article, "that the Basis should contain in it a recognition of the Lord Jesus Christ as the only King and Head of the Church, and also as King of kings and Lord of lords." This gave rise to a very long debate, extending, we believe over nearly two whole days, and terminating by the adoption of the following amendment, moved by the Rev. W. Cochrane, and seconded by Rev. Mr. Wardrobe:

"That the four articles which have now been adopted separately form the basis of union for the United Church; and in view of the fact that many esteemed members of this Assembly desire a recognition of the Headship of Christ over His Church, it be an instruction to the Union Committee, to endeavour to secure in some way such a deliverance as shall meet the views of all parties in this Church, and report to next Assembly."

On the passing of this resolution the leading members of the Canada Presbyterian Union Committee were reported to have given in their resignations, but we have since learned with much satisfaction that better counsels have prevailed. These resignations were withdrawn, and the Committee stands as it did.

The College question was finally disposed of in such a way as gives good ground for hope that the Joint Committee that will meet in the autumn, may come to a harmonious finding, so that after all we may say,—**"THE DREAM OF PHARAOH IS ONE."**

### Presbyteries and Parishes.

The very Rev. Principal Snodgrass and family sailed for Scotland on the 24th, ultimo. We are desired to state that the Principal is expected to return in October, and that in the meantime parties desiring information respecting the College will have their letters attended to by Professor Mowat.

The OFFICE for the SCHEMES and the PRESBYTERIAN will not be opened until the Autumn, when due intimation will be given. Until then all communications and remittances will be received as heretofore by the Rev. Gavin Lang, Montreal.

The action of the Synod in regard to the French Mission, will, in all probability, release Mr. Doudiet from his present charge—St. John's Church, Montreal. We mention this for the special benefit of vacant congregations, and we shall account that congregation particularly fortunate who may be able to secure his ministrations.

Messrs. Joseph Gandier, and John Francis Fraser, B.A., were licensed to preach the Gospel by the Presbytery of Kingston on the 19th June, and Mr. Robert Laing, M.A., by the Presbytery of Montreal, on the 21st.

The Rev. Mr. Anderson, late of Buckingham and Cumberland has joined the Presbytery of Hamilton, and is officiating at Richwood and Shower's Corners.

The ladies of the congregation of Chelsea lately presented their pastor, Rev. James Fraser, with a pulpit gown and bands. They, at the same time, supplied the Session with a quantity of linen for sacramental purposes.

The Bible class of St. Andrew's Church, Whitby, have presented the Rev. Joshua Fraser, their minister, with a handsome present in the shape of an arm chair, reading table and psalm book. The act shows the kindly feeling existing between the minister and the congregation, and is proof of the estimation in which he is deservedly held.

The good people of Georgina improved the auspicious occasion of the Queen's birthday by two several concerts of music, which, in classical terms, would be styled "sacred and profane," but which, to avoid misunderstanding, we shall call serious and comic. Upwards of 600 persons were present, and \$100 was realized for the benefit of the Sabbath School and the funds of the congregation.

We notice with very great pleasure that the Rev. Dr. Bain, of Perth, was lately presented by his congregation with an address of congratulation on the honour recently conferred on him by his *Alma Mater*. The address was accompanied by a purse containing \$400. We feel quite sure that many outside of the Reverend Doctor's congregation, and beyond our own denomination, will join heartily with us in wishing that he may be long spared to wear his honours and to retain the affectionate regards of many friends.

We learn from the "Ottawa Times," that the ceremony of laying the corner stone of the new St. Andrew's Church, Ottawa, took place on Friday, the 14th ultimo, with very solemn and imposing religious services. The stone was laid by the Rev. D. M. Gordon, B.D., pastor of the congregation, assisted by the Very Rev. Principal Snodgrass, of Queen's College, the Rev. Professor Mackerras, Rev. Kenneth McLennan, Rev. Dr. George Bell, and Mr. James Croil, of Montreal. The spacious platform erected for the occasion was crowded to its utmost capacity. The proceedings were opened by the singing of the grand old "One Hundredth," followed by the reading of Scripture and prayer. The Rev. Kenneth McLennan then delivered one of those model addresses for which he is well known to have a special aptitude. After which, Mr. E. McGillivray presented Mr. Gordon with a beautiful silver trowel. With square and plummet, the corner stone was duly adjusted to its place, and the three orthodox raps of the mallet having been given the pastor pronounced these words: "I lay this corner stone to the glory of the ever blessed God, Father, Son and Holy

Spirit. And I pray that within the material temple which shall be here erected there may grow up a spiritual church built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Mr. Croil then addressed the audience at some length, in a forcible and telling speech.

Within the corner stone was placed a hermetically sealed copper box, containing a collection of coins, old and new, including those that had been found in the corner-stone of the old church. "The Presbyterian for May, 1872, the Church agent's Statistical Report, and a large number of newspapers and periodicals.

The new church occupies the site of the old one, and will, no doubt, be a splendid specimen of ecclesiastical architecture. It will cost nearly \$60,000. The architect is Mr. W. T. Thomas, of Montreal, and Mr. T. S. Scott, the architect of the Dominion Government, will assist in carrying out the design. The arrangements were perfect, and the ceremony altogether most effective and interesting. The old church was erected in 1828, forty-four years ago: and as one looked around and caught site of the towers and pinnacles of the great Parliament Buildings, that crown the summit of Barrack Hill, and the City of Ottawa itself, rapidly rising to magnificent proportions, the contrast which suggested itself, was strange and suggestive. All honour to the men who, in the erection of this beautiful house of prayer evidence their desire to keep pace with the advancing march of improvements of these latter days! but let not this be named in comparison with the faith and patience, and self-denial of those hardy and leal pioneers who, forty-four years ago, on this self-same spot, engaged in a similar ceremony in a newly reclaimed wilderness!

#### IN MEMORIAM.

Mr. David Rintoul died at Sheffield, on 8th June, 1872, aged 75 years. Mr. Rintoul was upwards of twelve years an elder in St. Andrew's Church, Galt. He was

a native of Ayrshire, Scotland. He was a subscriber and sometimes a contributor to the *Presbyterian*. He took a deep interest in all matters that affected the prosperity of the Church. He was a man of great intelligence. During the excitement of the secession of 1844, he left the Church, but he came back during the pastorate of the Rev. J. M. Smith. In the removal of Mr. Rintoul, another landmark is taken from the congregation of St. Andrew's Church, Galt. It is our earnest prayer that He "who is a Father to the fatherless and a Husband to the widow," may have his widow and children in His holy keeping.

The *Collingwood Expositor* announces the death of Mr. James Fair, of that place. Mr. Fair was an elder of the Church and a pillar of the Purple Hill congregation. His remains were followed to the grave by a large concourse of people, and the funeral services were conducted by his pastor, Rev. D. McDonald, who preached an impressive discourse from the words "Blessed are ye that weep now, for you shall laugh."

"His loss will be felt in the congregation, in the Sabbath School, in the Kirk-Session, but most of all in the home circle. But to depart and be with Christ, was far better than even to remain and work in Christ's vineyard, here. He died in the faith of that Saviour whom he professed during his life on earth. On the evening before his death, in conversation with a friend, he said, with great emphasis, "My only trust is in Jesus—I have trusted all to Him long ago."

## Family Reading for the Lord's Day.

We had hoped to be able to present to our readers both the Sermons preached before the Synod at Kingston, by the Delegates from Scotland. Professor Miligan did not, however, see his way to comply with our request. His discourse will, at least, live in the happy remembrance of those who heard it, and, in the opinion of all such, sustained the high reputation of the able and eloquent

preacher. The following we give from the M.S. of the Rev. John Marshall Lang, of Edinburgh, kindly supplied to us, at our desire, for the *PRESBYTERIAN*. The excellence of the Sermon itself is apparent. The Rev. gentleman preached from

St. Luke, xvii. 5.

True prayer is always Catholic. Every voice that rises, like a fountain touched and opened by the Spirit of God, contains within it a portion of the universal consciousness—the universal need of man. Therefore, for example, the freshness, the truthfulness which we feel about the prayers of the Bible. They speak home to us, because they are the speakings aloud of our very selves. Has it not often struck you, as a very striking evidence of our unity which transcends the conditions of time and space, that you can find no higher, no fuller expression of the human heart at its best moments, than the utterances of Hebrew King and Seer thousands of years ago—than some or other of the utterances of this glorious old Book? The more a man becomes a real man, the more he is his own right proper self, the completer becomes the correspondence between his mind and the spiritual breathings portrayed in it—it is to him a mirror which reflects even the passing lights and shadows of his soul. The text seems to me a case in point. In it, we see the Apostles presenting a very short, but a very significant, entreaty. For a moment or two, at least, they have risen to a truth above the ordinary level of their understanding. The exhortation of Christ, in which He tells them not to be dismayed at the offences which shall meet them in the discharge of their ministry and, above all, not to cherish a vengeful spirit towards any through whom such offences come, but to be ever ready to forget and forgive, probably intensified a conviction which had been forming in their minds—in view of the demand thus made upon them, they cry, "Lord, increase our faith." What I ask you to observe concerning this cry is, that it is one in which the whole Christian world has a share—one which gathers up and unites the seve-

ral threads of its desire. What more important, what more necessary for all, than the request, "Increase our faith!" A subject in any circumstances appropriate, it recommends itself to me as a subject peculiarly appropriate to the circumstances of our gathering together this morning—to consider, *first*, the deficiency which the prayer supposes; and, *secondly*, the scope and import of the prayer itself. In our thinking and speaking, may the All-bountiful Lord minister seed to the sower and bread to the eater!

## I.

The deficiency confessed to might be illustrated from many points. Let me select two positions, from which it shall be made manifest that this is a confession which belongs to us all. The one is, more especially, an appeal to personal experience; the other, a more general reference to society and the Church.

1. Here we are, my Brethren; all of us, it may be presumed, admitting certain great spiritual facts. On questions of opinion we are, no doubt, in many things, far apart; but, beneath such questions, surely there is unanimity in the acknowledgment of certain verities which pertain to life and godliness. The Creed, which may be described as comprehensive of all types and varieties to be found in a Christian congregation, is that, so simple and yet so ample: "We believe in God. We believe also in Jesus Christ." Now, just try to realize what a hearty and thorough and operative faith in this creed would involve: try to fasten your attention upon it, to realize what manner of persons they ought to be who are living in the distinct perception of an Eternal and Almighty Father and Friend—walking in most loyal transparency of character before, in open-hearted fellowship with Him. And then, let each of us sincerely bethink himself—"is that the sort of person I am?" Let us take, by way of test, some definite portion of time. Last week, suppose! Where, during the greater part of it, was the thought of God? where was the trance of Jesus? what were we doing? what was the sphere in midst of

which the whole energy of our existence was going on?—what was the complexion of our life from day to day? Oh, must not such a review, such self-measuring and introspection, prove that, between the verities in which we declare our belief and the affections and emotions of our mind concerning them, there is a strange, fearful disproportion—that, whilst we cry out "Lord, I believe," we have sore, sore need of the addition "But, O Lord, help mine unbelief."

To trace this want a little more particularly. The little faiths are a motley company. There is a faith which exists only until it is provoked. When the grain of the man's character or temper is rubbed against, forth comes the defiant, "I will not believe." Satan knew this kind of nature when, concerning Job, he said: "Put forth Thine hand now and touch all that he hath and he will curse Thee to Thy face." Who amongst us, indeed, has not felt the weakness of his trust in the love of the All-guiding hand, when below His severities we were lying saddened and prostrate. There is a faith, again, that is tenacious of first principles, but is wanting in the faculty of progression. It does not, to use the phrase of St. Paul, "grow up into Christ in all things." It keeps always about the same place; it is a perpetual foundation-laying. It has feet and it can walk; but it has no wings—it cannot rise into the higher pinnacles of the life in the Spirit. Farther still, there is a faith, true and real, but unable to feel, and live in, the infinite generosity of the love of God. It lacks brightness and warmth of colouring. It looks up; it sees and speaks to "my God," but, many a time, only to breathe, "my soul is cast down in me." There is a want of radiance, of joy. As said the old French writer of the English people, "it takes its pleasure sadly." And yet, once more, even in Christians far advanced there may sometimes be noticed a vivid consciousness—a firm hold of some aspects, some sides of spiritual truth. Concerning these you would say, "there is a faith both strong and abundant." But the abun-

dance is only in such directions. Other aspects, other sides are but dimly understood and loosely held. The deficiency is in respect of the proportion of faith. So this, at one point or another. Whosoever wills to see cannot but see the feebleness of the truth-discerning, truth-appropriating faculty within—must be sent to the Lord with the Apostle's prayer aroused in the soul, trembling on the lips:—"Lord, increase our faith."

2. But, take another view. From the region of personal experience, pass to a more general contemplation of Society and the Church. And, in distinguishing these, I do not mean to set them in opposition. I take the Church as representing the spiritual element in humanity. Well then, cast your eye over the world that is revealed in the broad sheet of the daily paper; look at it under the headings, Home, Foreign, Ecclesiastical, Educational, or whatever other heading you discover. Are you not, ever and again, made conscious of disunion on one side, of new and strange unions on another—of uncertainties and unrests, which suggest the absence of a cohesive power of faith? A man need not be an alarmist if he feels that, as in the days of Noah they did eat and drink and knew not until the flood came, so in our day men may be reveling in the tokens of luxurious civilization, heedless of clouds, fast gathering and thickening, that are charged with the electricity of revolution and storm. It would seem that the Armageddon of the nineteenth and twentieth centuries shall be the battle between Capital and Labour, and who that thinks of that vast International Society which is probing Europe with its agencies, with its wonderful power of combination and terrorism, its manifold secret machinery, can doubt that, whilst I speak to you, this battle is being hastened forward to distinct and terrible issues. Throughout the whole form of its being, indeed, there are heavings, ground swellings in society, which may, for a time, be repressed, but one day will burst forth into fury. Men and Brethren, what is our hope? The army? No; they that

take the sword shall perish with the sword. Arbitration, Courts and Republics? No; "they would heal the hurt of the daughter of my people slightly." Science—the wider diffusion of the laws of health, the laws of the universe? Yes, in so far; but, for a complete answer, No, No. "This is the victory that overcometh the world, even our faith." There is no power of cohesion like<sup>3</sup> faith—the evil that we see, or the evil that we dread, is because confidence between man and man is shaken; and this, because confidence in what God is and in God's holy and righteous kingdom has passed out of the heart and conscience of humanity. "Oh," said an illustrious French orator of his unhappy land: "Would you know the cause of our fall?—it is our materialism." A people that has no God becomes enervated and selfish. Without a God and without a future, the trough into which it sinks is that of the word "let us eat and drink, for tomorrow we die." Statesman, patriot, philanthropist, friend of the people, join with the friends of God in the prayer;—Lord, for our land, for Thy Church, we beseech Thee, increase our faith.

Most of all, my Hearers, let us deplore the want of faith in *the Church*. The Church is the eye of mankind, through which the eternal light of truth and love passes into and lightens its darkness; but, if this eye be darkened, how great must be the darkness? The Church is the salt of mankind; if the salt lose its savour, wherewith shall it be salted? And the power of the eye, and the power of the salt, alike lies in faith. It is by faith that the Church has its standing; in faith all its graces and talents thrive. Take away faith and you take away all that is vital and life-giving. The Church ceases to influence, when it ceases to put forth in the enthusiasm, the all-conquering power of grand definite convictions. People sometimes wonder why the adherents even of sterner creeds, such as Calvinism, have wrought the work of God with force so sustained and force oftentimes so triumphant—they have wondered, but, speak-

ing with regard to the human part of the problem only, the reason is they had real, clear, and, if you will have it, dogmatic, positive convictions, which were a reality, which were food and sustenance within them. What I dread in many prevalent modes of thought is, the absence of such convictions. Hazy statements about truth and duty to truth; criticism, mainly rationalistic and destructive in its tone, may be all very fine, but it will not feed, it will weaken, it will starve the motive power of faith. Nay, give me something positive, something that I can gripe, something that will nurture all that is heavenly and unworldly within me; something that will help me to rise to Christ and live and work in the Holy Ghost. Give me that, or you are merely playing with me, mocking me with a stone when I am crying for bread. I repeat it, the bread of the Church is faith—faith which has its centre, its aliment in the risen and living Christ. It is because this faith is so low, that we are not as we should be. God, I believe, has withdrawn many powers because of our faithlessness, and if present faithlessness become still more faithless, He will withdraw farther and farther; until, with greater wonder than even now, men shall stare at the record of peace and life in the Apostolic time. Oh, I feel it; it passes through me with a sensation of unspeakable sadness. We, in the Church of Christ are dull, slow and unbelieving. How little we understand our position in this world! How poor and meagre are our ideas concerning intercessory prayer! How unworthy our conceptions as to the administration of the Holy Spirit! What unbelief is concealed in all our preaching, all our worship, all our work! Our sects and divisions, they are and they exist just because the faith in Christ and the baptism with the Holy Ghost is overborne and overweighted by the commandments of men. They cry out, that the influence of the Church is shortening and drying up: and explanation after explanation is given. Well, the explanation which explains all to me is this: "Why could not we cast him out? Jesus answered, be-

cause of unbelief." Lord, bid us stretch forth the palsied, withered hand, that it may take the fulness of Thy grace. Lord, Lord, increase our faith!

## II.

Thus for the want which the prayer supposes: now for the scope and import of the prayer itself. First, I regard it as suggestive of the mode or way of the increase: and, next, I regard the word of the Lord in reply, as significant of the condition on which the increase sought is realised.

1. "The Apostles said unto the Lord." Sometimes we are told they durst not ask Him. There was a holy restraint on them: a nameless, mysterious awe which sealed their lips. But, this is a matter on which they can speak; it comes out of the very sense of their relation to Him that they should go, with this great weakness, direct to His presence. Sometimes we are told that when the hard saying was uttered, or some new aspect of the Heavenly Kingdom unfolded, they reasoned one with another. But this is not a matter for conference and argumentation: it is one to be immediately referred to Jesus, involving supplies and increments of grace, which only His hand could minister. And, in all this, surely the Disciples rightly judged. The beginning of faith is the coming of Christ to the soul: additions to faith are obtained through the pressing, with the little that one has, towards God Himself. The passing by of Jesus roused up the first breath of faith in Bartimeus, the idea of a new Presence with a Divine Energy of love was conveyed into the soul; and he cried, he had nothing higher to articulate than simply, "Jesus, have mercy on me." But he cried, and he kept crying on and on, and the more he cried the more his faith was increased. Soon the "Jesus, Son of David," had gained this. "Lord that I might receive my sight." O thou of little faith, the prescription thou askest is hidden in that story. There are doubts and difficulties, indeed, which a little patient reasoning, a conference with another mind, may remove, and removing,

in so far faith is helped. A smith, one day, stood in his smithy. Into that smithy a countryman came; hot and sore in heart, because the promise of crops was poor and the weather ungenial. And, in his wrath, he spoke hard things about the Providence of God. The smith, from a corner of the smithy, produced a tool. "It is a curious one that, said the countryman. What do you do with it?" He produced another, "That's a curious one, too. What do you do with it?" "Friend," said the smith in his smithy, "in my little forge you don't know my tools and ways of working; do you pretend to know His tools and ways of working in the world?" And the countryman was silenced. And many a thought which feeds a faithless spirit may be silenced by arguments as simple as that; and, as to thoughts which will not be silenced, a man, as it has quaintly been phrased, "must stay in the dark until he is tired of it." But faith is something more and something else than doubtlessness. There may be no doubt and yet no faith; and the poet, you know, has said, "There lives more faith in honest doubt, believe me, than in half the creeds." Faith is a spiritual faculty, a spiritual energy; in a man's breast, it is as a stream that has come right into him from the everlasting hills of God. It is "a secret of the Lord with them that fear Him." The way to it is prayer; the direct connection of your weakness with the strength of Israel. Pray. Keep the communion with that reservoir in the hills of God's holiness open. Little faith! use what thou hast. Strive to ascend; in some measure thou shalt ascend in thy striving. "To them that have no might, He increaseth strength." "This poor man cried, and the Lord heard him." If thou canst do nothing else, at least thou canst cry; hold on crying, saying to the Lord, "Increase our faith."

2. This, in general. But then, my Brethren, connecting the reply of the Lord with the prayer of the Apostles, observe, still farther, the condition on which the increase thus sought is realized. The

reply is contained between the fifth and tenth verses of the chapter. And, the order of thought I take to be this. In the first instance; He, to whom there were continually present the two worlds which are ever with us—the natural and the spiritual; the world that we see, and the mystic heaven and earth that are in it—He selects a twofold type, a twofold promise. There is the mustard-seed, the smallest of all seeds, which yet grows into the greatest of trees. Where there is faith, even of the dimensions of this seed—any measure whatever of it—(Oh is it not so encouraging!) there is a Divine Power co-operating. As the seed is the promise of the tree, so that poor, small faith is the promise of a greater and ever greater; "not by might nor by power, but by my spirit saith the Lord of Hosts." Nay, more. Look, says the Lord, pointing to some mulberry tree at hand, doesn't it seem so strong? Well, but strength equal to that, to be compared to that, of tearing it up by the roots and casting it into the sea, is, by divine co-operation, in that grain, like faith. It will, it can, tear up, as by its roots, the selfishness against which the commandment of love has struck: tear it up by the roots and, as it were, cast it into the sea. But, and here is the point of my reference. But—for this is the pith of the words from the seventh verse—but in order to all this, your life must be rightly ordered. Spiritual blessing is not bestowed on any principle of favouritism. If you would have more faith, you must come into your true duty, your true character. The master's power is given to the master's servants. Do the things which are commanded you. Will to do and work to do, as those who in all their willing and working say, "unprofitable—" only and yet not altogether—duty.

Beloved brethren:—For Congregation, for Christian, that is the ordinance. A congregation prospers in the measure in which the faith of its membership abounds. The faith of its membership abounds in the measure in which, instead of sitting down to meat as if Christ

were to get all the work, all the cross and burden-bearing, and they all the consolation and enjoyment, they make ready, minister and people, wherewith the Lord may sup, and gird themselves and serve Him. Yes so with thee and me, my brother, individually. Did you ever linger over Christ's picture of the servant that hid the talent in a napkin? I think that there are counterparts for it, which may be reckoned by hundreds. The talent was hid in a napkin. Know you what is meant by that? Did you ever see a man who kept all his Christianity to himself—who kept it, or tried to keep it, faithfully at Church on Sundays—desirous about a fine Church and a good minister, and a great critic of sermons? But why? Just that he may get the more luxury and comfort out of his Christianity. It is all in his own napkin: he has no real care, no real desire to bear the burden of his Lord. He will go with the Apostle, when he says, "I desire to know him;" and will go still farther; "I desire to know the power of His resurrection;" But he stops before he gets the length of the word "the fellowship of Christ's sufferings." What is the servant of this type called? He is called slothful. He will watch, but he will not use his religion. Christ may work; he likes to think of that—"living to make intercession for him." Christ may work for him, but not he for Christ. Not he, because he loves little; and he loves little because he has been forgiven little—the sense and conscience of the love of God is feeble within him. Slothful—ah, but something more—he is wicked: he—so diligent in hiding his talent, in saving his soul—he wicked! Yes; and what proves it is the way of his thinking about his Lord. His Lord, like himself, is hard; his heart has got a twist in it; it is very far from, it does not know, the heart of God. It is of faith such as that that the Apostle demands: "Can faith save him?" No, my brethren, sloth and selfishness are the parasites which feed on our religion, and, feeding, kill it. Your faith, your love, your life will grow just as you get rid of them, or as

you grow out of them—as you grow into the likeness of Him who bore our infirmities and carried our sorrows. If you would have a strong, thriving faith, take a strong pull at work—be, all through and all over, the servant. The strength is proportioned to the self-consecration. Lay out the pounds or the dollars so as to secure the interest, and Christ will give the increase—the increase of a faith that gets ever more and more up to, because ever more and more into, the will of God.

So much as it concerns the opening up of the subject to which our attention is called in the text! In selecting it for meditation, I had very vividly before me the peculiar interest which attaches to the services of this Church on this Lord's day. The convocation of a Synod of Christ's Church is an event which, when one reflects on the nature and objects of the Assembly—on the influence communicated through it to the ministry and membership which it represents—every right-minded person cannot but regard with some measure of anxiety. To me, and those associated with me in the delegation from the Parent Church, your meeting, Fathers and Brethren, (if I may be allowed specially to address myself to you,) is suggestive of many reflections which appeal to all that is best and truest in the heart. And, alike as an interpreter of the Scottish feeling towards you, and as the minister you have called, for the time, to expound the will and message of the Lord, I can imagine no theme more pertinent to the great topics present to you in your deliberations, than that which is indicated to you in the Apostle's prayer. Forgive me if, in illustration, I refer first to the attitude which you are called to assume towards the intellectual and spiritual thought of this time; and next to the position which you are specially called to occupy in respect of union with other Christian bodies.

As it concerns the former of these points, you will agree with me that the temper often manifest in denouncing the speculations of philosophy or the labours

of science, is one to be deeply deplored—by ourselves to be most earnestly repudiated. The Pulpit has much to answer for, as regards the widening of the breach between modern thought and Christianity. The obstinacy with which it has clung to untenable positions; the infatuation displayed in confounding particular statements of doctrine with the grand verities of doctrine; the refusal frankly to acknowledge thoroughly-established scientific inductions; and the tendency to be always regarding free and frank inquiry with suspicion—these are circumstances which, as I believe, have done much to alienate the Church from, what I shall name, the progressive tendencies of our day. I have already shewn that, in these tendencies, there are elements of serious peril; but it seems to me that you cannot deal with these elements, you cannot persuade your generation as to them, unless you inspire this confidence—that the true and natural alliance of the Church is not with obsolete bigotries, but with orderly, genuine liberty; that she is ready with her welcomes to all honest and humble seeking for truth; that her only fear is darkness; that her one great love and joy is light; that the line of her movement in the world of thought is that expressed in the precept: “Prove all things; hold fast that which is good.”

But this is very different from simple toleration. The true Christian standpoint is higher, grander than that of Locke's Essay on toleration. The man to whom all creeds are alike, because himself without a creed, can be tolerant. But he is almost never charitable. There is no dogmatism so offensive, no narrowness so bitter, as that of unbelief. The one thing against which it is fierce is faith. It claims from faith great allowances; but it will not return them. Any one who has studied the polemics of free thought will bear me out in saying, that towards orthodoxy there is an odium as sour, as unreasonable, as any that has been laid to the charge of orthodoxy. It is the believer in Christ who can be charitable. Recognizing his Master as the truth, he can feel

that there is a light shining from Him, even in modes of opinion which do not receive Him: he can search for that light in them, and, trusting the inspiration of the Holy Spirit, he should help every man to be honest and speak out the conviction of his heart. All forms are not the same. There is a form of sound words which he must hold fast, which he counts himself bound to utter, into the effect of which he must try to persuade men; but, because of his assurance, he can afford calmly to investigate, lovingly to plead, if need be patiently to wait. In entering the narrow channel of the Bermudas, the pilot stands, not at the helm but at the bow, looking down into the deep waters, clear as crystal, to see the coral reef through which he is threading his dangerous way. To one on the deck, the tacks and turns and zig-zag eccentricities of course are perfectly unintelligible. The pilot is not a wiser man than the other; but he has a different point of view. To find such differences is the first work of an earnest Christian thinker. To all the gropings and guesses of the human mind, he, having the pilot-power and privilege—the helm—can testify: “Let as many as be perfect, be thus minded; and if, in anything, ye be otherwise minded, God shall reveal even this to you.”

One word, and only one word, relating to that question which bulks so largely in your discussions—the question of union with other Christian bodies. Therein, your teacher, your power, will be faith. Faith in the Lord will lead you into that wisdom which consists in understanding the will of the Lord: and, where that will is understood, the desire cannot but be strong to get out of the things which separate into those which unite. If the heart of Christ be not in that matter, the revelation of Christ in the Gospels cannot be true. Once a persuasion, such as this, fairly grasps the consciousness—possesses and constrains those who learn to approach each other—difficulties will gradually disappear. In the laboratory of faith, they will, one by one, be dissolved, and

out of them new points of combination will be formed. "In quietness and confidence shall be your strength." Pray for the Divine guidance: realize the responsibility resting on all you say and do: do not stand before perplexities as a mountain barring progress: meet them with the word "Who art thou, great mountain? before the leader of our salvation thou shalt become a plain." And, by-and-by, the Lord himself shall bring forth "the Headstone of the future Church with shoutings, Grace! grace! unto it." For the present, if delay intervene; if the good time seems not to have come when brethren, hitherto divided, may see eye to eye, still, though the vision tarry, wait for it. When you and they and others are better prepared to receive it, it will come—then, it will not tarry. For myself and my own land, with all its strifes and dissensions, I feel evermore (no doubt, the feeling will be yours) the wisdom, the eloquence of the words—spoken by one too soon removed from the scene of his labours in Scotland, Dr. Robertson of Glasgow—"The quickest way to meet is not so much by seeking to approach one another along the outward rim of the circle, as by each striving, from his own point, towards the one centre—the heart of God. Every step in that direction is a step towards unity: as the radii converge to the centre, they approach more nearly among themselves."

Thus, Brethren in the ministry and eldership of the Church—brethren, one and all, in the faith and love of our Lord Jesus Christ—that your own souls may be satisfied as with marrow and fatness; that you may be blessed in your witness to mankind, as those appointed to pour the oil of Christ into humanity's deep and open wounds, building up the earth's waste places, and manifesting the kingdom of the Father's dear Son in the midst of darkness and sin: that you may be enabled to rise to the height of your heavenly standing and come behind in no gift, waiting for the coming of Christ—with you and for you, as the utterance of heartfelt sympathy and affection, I pray, "May the Lord increase your faith."

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