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# THE PRESBYTERIAN.

JULY, 1869.

## THE FRENCH MISSION.

The Convener has asked us to state that Sunday, July 4th, is the day appointed by the Synod, for the annual collection on behalf of this Scheme. We hope that with the new and deeply encouraging feature, which has lately presented itself in connection with this scheme, there will

now be given to contributions on its behalf a new impulse.

We have withheld from our readers all Editorial matter preferring in this number to supply information of the doings of our Synod, and of the General Assembly; as well as of the proceedings of some other important ecclesiastical gatherings. Our readers, we feel sure, will duly thank us.

## News of our Church.

### THE MEETING OF THE SYNOD.



HE Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, opened its sittings in St. Andrew's Church Hamilton, on Tuesday evening the 1st June. Divine service was conducted, as usual, by the retiring Moderator, the Rev. Robert Dobie, minister of St. Andrew's Church, Lindsay, who preached from Malachi, 2nd chapter, 7th verse: "The priest's lips should keep knowledge." The preacher described first the low estate into which the Jewish Church had fallen in the days of Malachi, the last of the Old Testament prophets. At different periods before, there had been among the Jewish people open idolatry and indulgence in all the wickedness of the heathens around them; but in the time of Malachi, the national sins were formalism, hypocrisy, and unbelief on the part of the rulers, with utter indifference to religion on the part of the people. This state of things had by the time of Christ's coming developed into the hypocritical intolerance with which our Lord was met by the scribes, rulers and pharisees, the masses meanwhile being untaught and uncared for, characteristics also of the present age, which he thought could most properly be called an un-restful age—its lack of reverence, its inclination to materialism, the disposition shown to call in question the inspiration of the Scriptures and the very basis of religious truth. Now, if ever was it of urgent need that the priest's lips should keep knowledge, so that the people might seek the law at his mouth. The Church now wanted men equal to the duty of the hour—men able to

cope with the adversary. There were certain kinds of men who were emphatically not wanted, who would hinder rather than advance the triumph of the Church of Christ. The bigoted and narrow-minded man was not wanted, because the most notable results of his unhopeful labours was to give cause of offence against the Church, and to strengthen the hands of the scoffer. Neither did the Church want "safe" men, strangely so-called—men who stood aloof, and let things drift as they might; the cause of the Church was eminently unsafe in such timorous and undecided hands, at a time when its enemies were so active and so aggressive. Men were wanted of broad and liberal views, and able to meet the rationalist on his own ground. The world was moving, men were thinking, the Church must arise and acquit herself as became her high and holy mission. Men who, while revering the memories of the Fathers and Reformers of the Church, and thankful for the noble work which these did in their day, did not trust to them, as if theology alone of all sciences went backward, or rest on catechisms and confessions of belief, as not only true, but as sufficiently developing truth, knowing well and believing that untold treasures yet remain to reward him, who diligently and with reverence seeketh for them. We were not to let ourselves be deceived; empty common-places would not suffice; men would not take a stone for bread, even from their ministers. In the history of the Church each age had its peculiar wants, and he could tell them that the preaching of fifty years ago, or even of a much shorter period back—excellent though it was in man, respects—would not do now. It was no longer in theology alone that the ministry must be competent; to be versed in all knowledge, as the day requires,

was also needful. If this be not secured, if the ministry of the Church does not come up to this standard, the teaching of the people would pass into other hands, into the hands of writers for the periodical press and writers of fiction, whose writings, whether these might be of the highest grade of excellence or the lowest trash, all went to form public opinion. Public opinion must be formed—that was inevitable—but the Church was not to stand feebly and inefficiently by, and see the minds of the people perverted into a state of active hostility, or dead, sleepy indifference to Scripture truth. Both inside and outside the Church, there were things that tended to weaken the Church and strengthen its enemies. One of these was the excessive amount of work expected of each minister, one to a congregation being generally deemed sufficient, no matter what the extent of the labour required might be. This was usually enough for two men, but upon one man was thrown the duties of both preacher and pastor. He thought, two sermons well studied out, as they ought to be, were equal to five days' labour. There were, too, the duties of the Sabbath and superintendence of congregational work generally, and with all this to do, was it not almost hopeless to expect that the priest's lips should keep knowledge, as was required of him—that knowledge which it was necessary he should himself possess, and be able to impart. Secondly, there was the small remuneration in most cases given. Many large congregations contented themselves with giving merely the minimum stipend (\$400) while many came short even of that. The agent of the Church had reported that some congregations must actually pay, by law, as much for dog-tax as they do for the support of the ministry.

The question was a grave one, and a solemn one, involving, as it does, the degeneracy of ministers as a class, and even imperilling the existence of the Christian Church. As it was, while scarcely more than getting bread for his family, it is utterly impossible for him to obtain acquaintance with the works of distinguished theologians of the day, or with those of the masters of thought in the various walks of literature and science, or with the nature of the modern objections brought against Christianity by those who are labouring hard to overthrow it. There was danger of the same curse now befalling the Christian Church that befell the Jewish Church in the days of Malachi—a poverty-stricken, unlettered and despised ministry—and this from the very same cause. And oh! it was an evil day, and one ominous to a people of coming woe; and that day seemed as if at hand when those in the priest's office—having had all independence of spirit crushed out of them—were ready to accommodate their message to the taste of the people, lacked the courage to administer discipline, or even to rebuke the sinner and for a piece of bread were found to crouch before Dives or even before his meaner, poorer brother; and when young men of talents and of liberal education turned aside from the holy ministry, and when such only as had enjoyed lesser advantages and were possessed of lesser gifts sought to be "put into the priest's office"—when in short, not the first flower of a people's youth, vigorous and full of power, and without blemish, but the blind and the sick and the lame

were offered at the altar of God. As it was not improbable that in every coming year they should be receiving fewer accessions to their numbers from the parent church in Scotland, and should have to depend almost entirely for a supply of Ministers upon their own colleges, Queen's and Morrin, the demand was therefore the more urgent that these institutions should be put into a state of thorough efficiency. The noble response already made to the appeal on behalf of Queen's College was cheering and refreshing, and it was to be hoped that the final result would be to put it in the power of the Governors to place the institution on a more stable footing, and also greatly add to its teaching power. The need of Morrin College was even greater than that of Queen's. In conclusion the preacher said that the ministers of the Gospel, like the priests of old, were the messengers of the Lord of Hosts, and at their lips men were to seek not only the law but also the Gospel. Their calling was thus a high one; it should be theirs to magnify it—to stand before the world in their true character—the bearers of men of glorious news—of the truth of which they have not only an intellectual knowledge, but also heartfelt and sweet experience. It should be theirs to seek not only to deliver their own souls, but "convince the gainsayers," and bring glory to God. The voice of the times summoned to wakefulness—the voice of the Master called to diligence—the voice of their brethren departed, since last they met, called to faithfulness; let them give heed to their voices, and unreservedly devote themselves to the work given them of God, and in the light of eternity, as it were, fulfil this Ministry.

Immediately after the sermon, of which the foregoing is only an imperfect outline, the Synod was constituted, the great body of the ministers and elders not having yet however arrived.

The Moderator stated that the ex-Moderators were not in a position to propose a name for Moderator, and suggested that the election be deferred until to-morrow morning.

Dr. Jenkins while desiring to defer to the proposal of the ex-Moderators, questioned the propriety of establishing a precedent for deferring the election of a Moderator.

Mr. Croil thought the ex-Moderators ought to have made their decision sooner, and not have left it until the last moment.

Dr. Barclay explained that this had been done, but that the party selected was not present and they had no assurance that he would be present, hence the difficulty in which they found themselves placed. He stated that in a similar case at Toronto the election had been postponed until the second day of meeting.

Rev. Robt. Burnet thought the Moderator was called on to vacate the chair after the calling of the roll, and that as a matter of law the election should take place at once.

After some further conversation, Rev. Robt. Burnet moved, seconded by the Rev. J. Gordon, That the Rev. John Jenkins, D.D., be Moderator, which was carried unanimously.

Dr. Jenkins was then introduced to the chair, having been duly robed by the Rev. Mr. Dobbie, the retiring Moderator, and briefly thanked the Synod for the appointment, which he said had not been of his seeking, but that looking for the

same kind courtesy and unanimity that had marked his return, he hoped to be able to fill the position to the satisfaction of the Synod.

A vote of thanks to Mr. Dobie for his services as Moderator, and for the sermon delivered to the Synod, was passed.

A committee, consisting of the Revs. Dr. Barclay, Burnet, Gordon and Mr. Croil, was appointed to prepare a minute in reference to the members of Synod deceased since last meeting.

The Revs. G. D. Ferguson, Dr. Barclay and K. McLennan were re-elected as Trustees of Queen's College.

The call for the report and financial statements of the 'Temporalities' Board was made, and the Synod adjourned to meet this morning at half-past nine o'clock.

## SECOND DAY.

WEDNESDAY, JUNE 2

The Synod met at half past 9, and was constituted with prayer by the Moderator.

Devotional exercises were conducted by Rev. Jas. Carmichael.

The minutes of yesterday's diet were read and sustained.

The reading of the roll, owing to the absence of many delegates, was deferred till to-morrow morning.

The Synod appointed committees for the following purposes; On Bills and overtures; on References, Complaints and Appeal; to revise Synod and Commission Records; to revise Presbytery Records; to draft an address to the Queen; to draft an address to the Governor-General; on applications for leave to retire from the active duties of the Ministry; and on examination of candidates. The report on Business was called for, and read. The Synod agreed to follow generally the recommendations contained therein.

There was produced and read a communication from the congregational Union of Ontario and Quebec, certifying that they had appointed the Rev. D. Duff, of Sherbrooke, as a delegate, and the Rev. F. H. Marling, of Toronto, as substitute, to represent that body at this meeting of Synod. It was agreed to receive either of these representatives as soon as he should present himself.

There was read a copy of a despatch from the Secretary of State for the Colonies to the Governor General, intimating that the Synod's Address of last year to Her Majesty the Queen, had been laid at the foot of the Throne, and that Her Majesty had received with much satisfaction the expressions of attachment to her Throne and person offered therein. There was also read an acknowledgement of the receipt of the Synod's address of last year to His Excellency the Governor-General.

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

Application was made by the Presbytery of Quebec to take Messrs. John Bennett and Charles-Tanner, students of Divinity, on public probationary trial for license. A similar application was made by the Presbytery of Montreal in behalf of Mr. Charles A. Doudiet; by the Presbytery of London in behalf of Mr. Joseph Eakin, B. A.; by the Presbytery of Hamilton in

behalf of Mr. David P. Nivin, B. A. The Synod having ascertained that circular letters had been duly issued, intimating the intention of these Presbyteries to make said application, instructed these students to appear before the Examining Committee.

There was read an extract minute of the Presbytery of Montreal of August 4, 1868, transmitting an application of the Rev. William Anderson, M.A., for admission as a minister of this Church, and recommending the same to the most favourable consideration of this court. Said extract bore that Mr. Anderson was a graduate of the University of Glasgow, and had been minister of Tobermore within the bounds of the Synod of Ulster, for a period of seven years. Accompanying this extract was Mr. Anderson's diploma for the degree of M.A., and a Presbyterial certificate from the Presbytery of Magherafelt. The Synod unanimously agreed to entertain favourably Mr. Anderson's application and instruct him to appear before the Examining Committee.

There was next read an extract minute of the Presbytery of Toronto, transmitting an application of Mr. Burnfield, a student of University College, in the fourth year, and of Knox's College in the second year to be admitted to the Divinity Hall of Queen's College as a student of the third year, and craving in its behalf the most favourable consideration.

It was moved by PRINCIPAL SNODGRASS, and seconded by Mr. Livingstone: That the extract minute now read, with relative documents be referred to the Examining Committee.

To this it was moved in amendment.

That Mr. Burnfield's application be referred to a special committee to be named by the Moderator.

The roll having been called, and the votes marked, the motion was carried by a majority of voices, and the Moderator intimated the same accordingly.

The CLERK produced and read an extract minute of the Presbytery of Victoria, anent Mr. Donald Macaulay, student of Divinity, who had been remitted by the Synod of last meeting to labour under the supervision of the Presbytery, certifying that Mr. Macaulay had laboured in the mission field within their bounds with marked diligence and success. Mr. Macaulay was instructed to appear before the Examining Committee.

The Synod having called for the report of the Governors of Morrin College, the Clerk intimated that no report had been received.

The Rev. Duncan Anderson, M. A., and the Rev. Joseph Evans, M. A., were re-elected Governors of Morrin College.

The Synod then proceeded to the election of the Managers of the Ministers' Widows and Orphans' Fund, when it was unanimously agreed to elect the Rev. Robt. Campbell, M. A., and to re-elect Alexander Cross, Esq., and James S. Hunter, Esq.

The report of the Temporalities' Board was then read and referred to a Committee. The following is the report:

### REPORT OF MANAGERS OF THE TEMPORALITIES' BOARD.

The Board for the management of the Temporalities

alities' Fund beg leave to submit to the synod abstracts of the accounts for the past year, a statement of the investments, details of payments to Ministers, and of all moneys received on account of the Contingent Fund.

In compliance with the recommendation of the Synod, the Board caused 12,000 printed Schedules for the Schemes, together with explanatory circulars and account books, to be distributed to all the Congregations at the beginning of the present year. Sufficient time has not yet elapsed to prove the efficacy of this mode of collecting for the Schemes.

From the want of available means the Board were unable to place the names of Ordained Missionaries and Licentiatees upon the list of recipients from the Fund.

Further important changes have been made in the investments, by which the sum of \$2300 has been added to the permanent Fund. Owing however, to the difficulty of procuring remunerative, and at the same time reliable securities, any marked increase of revenue is not expected. During last session an Act of Parliament was obtained from the Legislature of the Province of Quebec, empowering the Board to invest their surplus funds in mortgages.

The amount of contributions to the Contingent Fund from all sources during the past year is \$ 7020.14 including a donation of £100 sterling from the Colonial Committee of the General Assembly of the Church of Scotland. The Synodical Scheme of deducting \$50 from the payments of nonprivileged ministers yielded \$ 3050.71, and the voluntary contributions amounted to \$2451.54. Under the existing mode of distribution, with the present number of ministers on the roll, the ordinary expenditure for a year is \$36,400. The interest of 6½ per cent on the par value of investments, which is as much as can safely be counted upon—is \$30,389, leaving \$ 6,011 of annual deficiency, or, deducting the proceeds of the Synodical scheme as above stated, \$2,061 to be supplied yearly by voluntary contributions—\$510 more than the contributions of the past year. It has, therefore, become necessary for the Synod either to devise some means for securing the amount shown to be required, or to suggest another mode of distribution. Appended to this report is a list of the Congregations who have not contributed to the fund, otherwise than by Synodical deduction, since October last, the time enjoined by the Synod for taking up collections for the Home Mission scheme.

The revenue of the current half-year falls short of the amount required to meet the payments due on the 30th June, by \$1,000. This implies the removal of the names of *thirteen* ministers from any participation in the benefits of the Fund, and a consequent disappointment, which the Board regret very much. They are not without hope, however, that the measures already taken to overcome the difficulty may be successful.

The Board desire to express their acknowledgements to Messrs. James Mitchel and George Templeton for the valuable services rendered by them in auditing the books and accounts of the Board.

John Thompson, Esq, of Quebec, having tendered his resignation as a member of the Board,

it devolves upon the Synod to elect a member in his stead. The retiring members of the Board are the Reverends Dr. Cook and Dr. Barclay, Messrs. Robert Dennistoun and Thomas Paton all of whom are eligible for re-election.

THOS. PATON,  
Chairman.

Montreal, 25th May, 1869.

Moved by Principal SNODGRASS, seconded by Rev. Mr. Hogg, and carried unanimously: That the Rev. Dr. Ormiston be asked to sit and deliberate with the Court.

The Synod then adjourned till 3 o'clock p. m.

#### AFTERNOON SESSION.

The Court re-assembled at 3 o'clock, the Moderator in the chair. An informal discussion took place on the question of Article XVII. of the Polity of the Church Book I., which is as follows:

"17. In the general oversight of the ministers, sessions and congregations within its bounds, should it in any way come to the knowledge of the Presbytery that a state of things exists in any congregation by which the usefulness or comfort of the minister is seriously impaired, or the edification or prosperity of the congregation is seriously hindered by causes which do not subject any of the parties concerned to the ordinary process of discipline for offences, the Presbytery shall without delay investigate the matter, by a carefully selected committee, or by a Presbyterial visitation, and use suitable means to bring about a proper state of matters. Should the Presbytery be satisfied that the continuance of the minister in his present position is not likely to prove comfortable or useful for himself, or beneficial to the congregation, shall record its solemn judgment as to the necessity of his being removed from that position, together with the grounds on which it has formed such judgment, as well as on other questions connected therewith. Provided that before this judgment be pronounced, the minister and two representatives of the congregation shall be heard for their interests. The Presbytery shall then transmit Extract Minutes of the whole proceedings to the Synod, together with all documents necessary for the understanding of the case, and shall crave from that Court permission and authority to separate the minister from the congregation, on such conditions as the Synod shall appoint. Until the judgment of the Synod is given, the status of the minister shall not in any way be affected by the action of the Presbytery."

It appeared that the matter had been referred to Presbyteries, of which six had reported, five of them against the 17th clause, and one in favour of it. The other six having failed to report are held by the Barrier Act to be in favour of it. It was urged that although legally it had been affirmed, yet as a matter of fact, the clause did not meet the concurrence of Presbyteries. After a long conversation, it was ruled by the Moderator that the Act was passed and in force, and the only way in which the law can be touched is by overture, which, however, could be done at the present meeting of the Synod through the Committee on Bills and

Overtures, and the matter can thus be referred to Presbyteries.

A note from the Corresponding Secretary of the Young Men's Christian Association was read, inviting the members of Synod to the use of the Reading room, and an attendance at the meetings of the Association. The Clerk was directed to acknowledge with thanks, the invitation.

The Rev. Dr. Barclay read the Report of the Committee on correspondence with the Colonial Committee of the Church of Scotland. The report was adopted, and a vote of thanks passed to the Colonial Committee, and to Dr. Barclay for the preparation of the Report; and the Committee was re-appointed.

The name of Dr. Muir was added to the Committee on references, and the Synod adjourned till 7 o'clock.

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#### EVENING SESSION.

Synod re-assembled at 7 o'clock.

The overture anent Members of the Synod partaking of the Sacrament of the Lord's Supper was then taken up.

The overture was recommended by the Presbytery of Perth and a communication was read by the clerk to that effect.

DR. BARCLAY said he expected to hear from some member of the Presbytery making the overture the reasons for such a change.—It was a matter of very great importance, and in the nature of an innovation, and ought not to be adopted without being well weighed, and ought only to be adopted if the unanimous voice of Synod was in its favour.

REV. MR. DOWIE said while generally deferring to the opinion of Dr. Barclay, did not agree with him on the present occasion; he did think it ought not to be looked upon as an innovation. He urged strongly that the ordinance should be celebrated in the church in which the meeting of Synod was held, and be generally joined in by the congregation of the Church. He thought the custom might properly be adopted by the Parent Church as well. He saw no reason why it should necessarily be on the Sabbath day.

Rev. Mr. Watson spoke generally in favour of the overture although he did not wish to go in advance of the Parent Church.

Rev. Mr. Campbell referred to the custom as being practised by the Synods of the Presbyterian Church in the United States, and from his experience of the effect of the observance there, would be pleased to see it adopted by this Synod. He would, however, prefer that it should be celebrated on the Lord's day, as the observance on that day, he felt free to confess, would accord more with his own instincts than on any other day, and he apprehended the overture would be more acceptable to those who disliked change if it continued to stipulate for the *Sabbath* observance of the ordinance.

Rev. Mr. Fraser, of Montreal, felt deeply the importance of the adoption of the overture—thought there was too little devotional exercises in the meetings of our Presbyteries and Synods. The effect would be to strengthen and encourage the members of the Church. He argued eloquently and strongly for the adoption of the overture.

Mr. Hogg, of Guelph, urged the adoption of the overture; would not say that it should necessarily be on the Lord's day. The first celebration had not been on that day. The history of the Church for the first three centuries had reference to its being occasionally celebrated on other days than the Sabbath.

Rev. Mr. Smith spoke in the same strain, and eloquently urged the adoption of the overture, as calculated to increase the good influence and interest of the meetings of Synod, but thought it would be preferable to have the celebration on the Sabbath day.

Rev. Mr. Tawse regretted that the matter had not been referred to the Presbyteries. He felt sure they would have concurred in the overture, and that greater preparation would have been made. He concurred in the overture, but thought the Sabbath evening would be the most convenient time.

Rev. Mr. McCall, as a young minister having five stations under his charge, and four more partially so, felt in attending the Synod, there would be a refreshing and strengthening of the minds and hearts of himself and others in like position, and they would return to their work strengthened, and with renewed zeal. The influence on the deliberations of Synod would also be most desirable.

Mr. Croil, as a layman, desired to express his opinion. The discussion by clergymen had already been productive of good. He could return and feel that it had been good for him to be here. He felt that the difficulty in obtaining means for Missionary and other work was often due to the want of a right spirit on the part of the persons constituting this Court. He thought the time might be left to the clergyman in whose church the meeting of the Synod was held.

Rev. Mr. Gordon, favoured the overture, and suggested that a committee be appointed to arrange for the time. He thought that Friday evening would be the most convenient time, as many members returned home on the Saturday.

The Moderator vacated the chair, and the Rev. Mr. Dobie occupied it.

He then addressed the Synod most eloquently. He said, such services were observed in the Synods of the American Churches, and with a most beneficial effect. If the attendance of the members of the Court could be secured on the Sabbath, he would prefer that day; but many of the ministers were engaged in other pulpits of the city, and many also may have returned to their homes. He favoured Thursday afternoon or evening. He suggested that the Synod celebrate the ordinance at this meeting, on Sabbath evening, remitting the day to be fixed permanently for future meetings to Presbyteries.

Rev. Dr. Barclay felt that the course he had taken to bring out the mind of the Church on the subject had been most satisfactory. His conduct had been prompted with the view to the discussion, and the securing of the adoption of the motion unanimously.

Some other clergymen and elders expressed themselves in favour of the overture, the discussion being carried on in a tone of the most sincere and devoted piety.

Rev. Principal Snodgrass suggested the adoption of the overture, in so far as it referred to

the celebration of the ordinance during the sittings of Synod, and that the arrangements for the due celebration on Sabbath next be referred to a committee who should be charged as well with arranging for the future observance of it at subsequent Synods.

The suggestion was agreed to, and the Moderator, the two last Moderators, Dr. Barclay, Mr. Croil, the Rev. Robert Burnett, Judge Logie, Rev. Mr. McColl and the Rev. Mr. Clarke were named as such committee.

The suggestion was unanimously agreed to, and the Synod adjourned until 11 o'clock tomorrow morning.

### THIRD DAY.

THURSDAY MORNING, June 3.

The Synod met at 11 o'clock a.m., and was constituted.

The Rev. W. C. CLARKE, Ormestown, Q., conducted devotional exercises.

The minutes of yesterday's proceedings were read and sustained.

#### ELECTION OF MANAGERS OF THE TEMPORALITIES' BOARD.

Dr. Cook, Dr. Barclay, Judge Dennistoun and Thomas Paton, Esq., were unanimously elected.

#### PLACE OF NEXT MEETING.

Dr. Jenkins cordially invited the Synod to hold its meeting next year in St. Paul's Church, Montreal, and his invitation was gladly accepted.

#### TIME OF MEETING.

It was moved by Mr. PATTERSON, of Hemmingford, and seconded by Dr. MUIR, and carried, that the Synod meet on Wednesday morning, at 11 o'clock, instead of Tuesday evening.

#### REPORT OF THE COMMITTEE ON THE FORM OF CHURCH POLITY.

Mr. BELL, Clifton, stated that no suggestions were received concerning the form which had been transmitted to ministers, and he had no written report prepared. The Synod then considered the form article by article.

Regarding the 11th Article, Mr. FRASER said, that it was a very important thing to have a distinct understanding whether the Kirk Session should be a closed or open Court, and moved that the Presbytery and Synod alone be open Courts.

It was agreed to defer the discussion of this point, and appoint Dr. Barclay, Mr. Fraser and Mr. Croil, a Committee to enquire into it.

On motion of Mr. R. CAMPBELL, a 14th article was inserted, declaring it competent for any member of court, at any time, to move it into Committee of the whole.

A discussion arose whether the Moderator should require minutes of meetings of Presbytery to be read before adjournment, that members may be satisfied as to their accuracy; and it was agreed that this rule should be observed.

Mr. BURNET craved to introduce a Minister of one of the city Churches, a gentleman who is favourably known in England and Scotland, Mr. Pullar, of the Congregational Church. The motion was seconded by Principal Snodgrass, and agreed to.

Mr. PULLAR expressed the pleasure which it gave him to be present this morning. He be-

longed to a body who always manifested a friendly feeling towards the Church of Scotland. He thought that there was one illustrious name connected with the history of the Church of Scotland, whom that Church cannot claim as belonging altogether to itself, viz, the name of John Knox. When he thought of the great movement that took place in connection with religion in Scotland, his heart warmed towards those who are connected with that great man. He declared, "my fervent prayer is that you may be abundantly blessed in your work to evangelize this great and growing country."

The Synod then adjourned to meet at 2.30 p.m.

### AFTERNOON SESSION.

The Synod re-assembled at half-past two, and proceeded to the consideration of Book II. of the form of Church Polity. Having reached the end of the act it was resolved to postpone the further consideration of the act until to-morrow morning.

The twenty-first annual Report of the Board of Managers, of the Ministers' Widows' and Orphans' Fund, together with the Treasurer's financial statements, was called and read.

On motion to that effect, the Synod unanimously resolved to receive these documents and refer them to a committee consisting of Principal Snodgrass, Dr. Muir, Geo. Bell, Solomon Mylne, Clark, Croil, Paton, Logie, Cruikshanks and Mitchell, with instructions to consider the various points contained therein, and to report at an early date. The Rev. D. Inglis was, on motion of the Rev. Geo. Bell, invited to a seat in the Synod, and to take part in its deliberations, which was agreed to.

### EVENING SESSION.

At the commencement of the evening session, the Moderator announced the services to be held in connection with the Synod on Sunday next. The Rev. Dr. Mathieson will preach in the morning; the communion will be administered in the afternoon; and the Rev. Mr. Anderson will preach in the evening.

The report of the Committee on Church Temporalities was called for, but the Committee not being fully prepared for its presentation, the Clerk of the Synod read a memorial on Temperance forwarded on behalf of the Temperance Convention, recently held in Toronto. Upon motion of the Rev. Mr. Mylne, the memorial was remitted to a committee, consisting of Messrs. Clarke, Livingstone, Mylne, and Bell, to draft a suitable minute in reply.

The Moderator announced a meeting of the Kingston Presbytery for 9 o'clock tomorrow morning on general business.

A verbal report in the case of the Rev. Mr. Anderson, of Ireland, was presented by the Rev. G. D. Ferguson, whereupon it was resolved unanimously that he be received as a minister on probation with the full privileges of the ministry, and that he be invited to sit and deliberate with the Court.

The Report on the Book of Polity was proceeded with, and excited considerable conversation, especially on the clause relating to the observance of the forms and ordinances of the church.

The Report of the Committee on Church Temporalities was read by the Rev. Mr. McLennan.

"The Committee having considered the report and statements submitted to them, beg leave to recommend the following as the deliverance thereon.

The Synod have much pleasure in recording anew their thanks to the members of the Board, and especially to their chairman, for the careful attention they have given to the interests of the Fund committed to them, and for the ability and prudence displayed in the management thereof; approve of the changes made in the investments of the Board, whereby an addition has been received of \$23,000 to the permanent Fund; share the regret expressed by the Board that there may be a difficulty in meeting all the payments falling due on the 30th instant, owing to the inadequacy of the revenue for the current half-year, and that from the same cause they have been unable to act upon the recommendation made by the Synod at its last meeting, to the effect that the ordained missionaries and licentiates be placed on the list of beneficiaries, and call particular attention to the fact that several congregations enjoying the services of privileged ministers have, in disregard of the Synod's solemn injunction, neglected to contribute any thing to the Fund during the past year. The Board having for many years steadily endeavoured, after satisfying the claims of privileged ministers, to ensure to all others on the roll a regular payment of two hundred dollars annually, and in the prosecution of which effort, as has been repeatedly acknowledged, much difficulty has been experienced; and having been unable, owing to the depressed state of the Fund, to comply with the desire of the Synod respecting the allowances to ministers on active service, it seems proper to consider whether if, in the distribution of the fund for the future, while guarding vested rights, the Board should not have more regard to the relative strength of congregations, with a view to induce such congregations as are able to do so, to contribute more liberally to the revenue of the fund, in consideration of the allowances which they draw from it for their ministers; also whether the following should not be declared to be the objects most important to be attained in the future administration of the fund, viz:

1. The aiding of weak congregations.
2. The granting of allowances to missionaries in active service.
3. The ultimate formation of a Fund from which to grant allowances to all ministers who may be constrained to retire from the active duties of their office, from age or infirmity.

In order the more effectually to secure the above objects, it is agreed to request the Board to enter into correspondence with congregations anent more liberal contributions to the Fund; to recommend anew to congregations the Schedule System of receiving the offerings of their members, in the belief warranted by such as have made trial of it, that its general adoption would tend largely to increase the amount contributed, and to request the Moderator to prepare and issue in the name of the Synod, a pastoral address to the members of the Church in advocacy of the objects above stated, and for the

purpose more particularly of setting forth the objections which rest on them as professing Christians to provide according to their ability for the adequate support of Ordinances. The Synod suggests to the Board, the desirableness of proceeding to the election of a successor of John Thompson, of Quebec, who has resigned his seat as member of the Board."

The debate in the Synod on the proposed changes in the Sustentation system of the Church in Canada commenced with the sitting of Thursday evening, and was continued Friday morning and afternoon; taking up all but a few minutes on each occasion of the whole time of the three sittings. It arose on the report of the Synod Committee, to whom was referred the Temporalities' Board report and financial statement for the year. The Committee report was read by the Rev Mr McLennan, who, as before mentioned, stated the difficulties that had presented themselves to the Board, and explained the changes in the distribution of the Fund which they proposed. These changes amounted to this, in effect, that the wealthier and abler congregations, having ministers to whom salaries were guaranteed from the Clergy Reserve Commutation Fund, should be asked to forego their claims on this fund, or say rather, that the ministers would be asked to forego upon promise by the congregation to make the amounts good, by which means the amount at the disposal of the Board for aiding weak congregations, for missionary purposes, and for providing retiring allowances for aged ministers, would be increased. It was proposed that the church agent (Mr Croil, of Morrisburg), should be authorized to open up a correspondence with all the congregations, in order to ascertain how many among them would consent, for the good of the Church as a whole, to resign their claims upon the commutation Funds, and support their ministers entirely by the voluntary system amongst themselves. The scheme appeared to be a move in the direction of Voluntaryism, out and out: and by several of its advocates was supported on that ground—the argument being that Voluntaryism was what every Church in this country must come to, and that those Churches would prosper best that put themselves on a basis most thoroughly in accordance with this idea. After Mr McLennan's explanations of the scheme proposed.—

The Rev Robert Campbell, M. A. of Montreal in moving the adoption of the report, said he had in time past thought that the sustaining of the Church partly by endowment and partly by voluntary contribution was the most desirable state of things; but experience in this country had shown that this and the plan of a sustentation Fund, must be abandoned. This year the Board had a serious deficit before them, and the prospect was that some thirteen ministers, with congregations able to contribute but little, would be deprived altogether of their allowance from the general Fund. There were some ministers whose incomes from the Fund were secured to them; but he thought it was not for them to keep all to themselves, irrespective of the needs of their brethren ministering to the poorer congregations. He considered that the claims were good, not only



of ministers settled since the last twelve years or so, who did not share in the legal security of those whose settlements were of older date, but of students also, even though the latter had not as yet entered upon the work of the ministry. The students had really cast in their lot for life with the ministry of this Church, and it was certainly an implied contract binding on the Church on one side, as well as on the students devoting themselves to her service on the other. The changes proposed would tend greatly to popularize the Church's financial scheme, it being the most remarkable defect of the present scheme that owing to the fact of all ministers, whatever their circumstances, participating in the funds, it was difficult to make it popular. It was proposed to change the distribution of the general Fund, and devote it, first, to the aid of weak congregations; secondly, to missionary purposes; and, thirdly, to the making of a provision for retired ministers. One feature in the proposed plan had particular inducements in its favour. Suppose any minister, with a certain annual amount now secured to him out of the fund, relinquishes this, while in health, and in the active discharge of his duty he establishes his claim for a good retiring allowance when failure of health or old age comes upon him. This inducement, he thought, would prove a powerful one, both to ministers and congregations. He moved that the Synod decern in terms of the report.

Rev. Wm. M. Inglis, M.A. of Kingston, seconded the motion. He did not approve of the present system, under which there were different classes of ministers, some with certain amounts secured to them, others with nothing secured to them and depending upon resources which had failed, owing to losses which had reduced the Fund too low to meet the demands of all. When there was enough for all, all were paid; but when the Fund suffered loss, then the ministers in the first and second position came first and for the others there was but little left. He would like to see all ministers placed on an equal footing, not as regarded the amount indeed, of their salaries, but as regarded the certainty of their being paid. He believed that the existing undue distinction amongst their ministers had had an unfavourable effect on the minds of the people.

Rev Mr Dobie remarked that death was doing away with the distinction, as the old settled ministers were year after year called away.

Rev Mr Campbell wished to say, by way of explanation, that nothing compulsory was proposed. The Church agent was to open correspondence with congregations, and claims on the Fund were to be relinquished only by voluntary consent. It amounted to just this, that the wealthier and abler congregations would be asked, and might consent, to forego their claims in favour of those that were poorer.

Rev Mr McLennan said it should be known to them all that when the Clergy Reserves were abolished, ministers of their Church who commuted were guaranteed certain salaries from the commutation Fund. These men had, every one of them, a legal claim, which nothing could have broken, good for the term of their natural lives, and they had been justly lauded for the nobleness of their action in relinquishing their

strictly legal claim upon the country, taking one upon their own church and people only in stead.

Rev Wm. C. Clarke (Ormstown, Presbytery of Montreal,) rose to ask how it was that ministers who were put down for £50 only from the Commutation Fund (which they were supposed to receive, though they did not get that much,) were in such a position that their small amounts were cut down, while the Fund incomes of £112. 10 and £100 would not be touched, but had to be paid in full, whoever lacked.

Professor Mackerras explained that there was a time when in the first place, an Imperial Act was passed authorizing the Parliament of Canada to deal with the Clergy Reserves, but again, in about a year and a half or two years after that, the Canadian Clergy Reserve Act was passed. It happened that, in the interval, eleven ministers were "settled" in charge of congregations. The Canadian Parliament, in settling the commutation basis, refused to put these latter on the same basis as those who had been settled before the Imperial Act. The Church, in settling its own affairs after the transaction with the State had been closed, fixed that the former should be guaranteed £112 10s and the latter £100 per annum. It was intended that as much as the latter sum should be guaranteed as well to all ministers who might come in, but this it had been found impossible to do. They had just to make the Fund go as far as it would, but the salaries of the ministers settled before the Clergy Reserve Abolition Act formed a first charge upon it, while for others there remained to be disposed amongst them only what was left after paying the former. The Fund had suffered losses, while the number of ministers had increased, and this was why there was not as much for each as before.

Dr Barclay said they should go back to the time when these events took place. The Church had held that all ministers inducted before the passing of the Canadian Act though subsequently to the passing of the Imperial Act, had their claims upon the Clergy Reserve Fund. They, he said, saw no distinctions, but the Canadian Parliament did, and refused to recognise the claims of the eleven ministers inducted subsequently to May 9th, 1853, when the Imperial Act was passed. Parliament fixed a commutation upon the basis of £150 per annum to such of those who were inducted before the Imperial Act, ignoring all the rest. Had this action of the Canadian Parliament been foreseen, the Church would have pressed its claim, in time, for either a certain amount, in gross, or a larger sum *per capita*, which could doubtless have been secured. But having claimed or agreed to take the £150 *per capita*, on the supposition that all the ministers would be counted in, then, when after this eleven of them were thrown out, the Church lost in this way a capital of about £20,000. What was done then, when it was seen that the eleven were left without anything? Why, the elder ministers, whose £150 each was secure, relinquished as much as sufficed to give each of the eleven £100 per annum, themselves keeping the diminished amount of £112 10s. But, after all why should they abandon their present system for a deficit this year of \$1,000 now, he believed

reduced to \$500? The Free Church of Scotland began its Sustentation Fund scheme with only £100 to each minister, now it afforded to each £150 sterling. He believed the Sustentation principle could and should be carried out by this Church in Canada; and the \$500 now lacking was no sufficient intimation that the system should undergo the sweeping change proposed in the report. But he had something more to say. It was not desirable to throw missionary effort upon any existing Fund or endowment for support. This should be kept separate from everything else. Missionary effort should depend upon the yearly or daily contributions of the people, as they were moved from time to time to give of their means for the Lord's work. He saw no ground for saying that this present Fund system was a mistake; that the Fund could have been used by them to better purpose.

Rev. Mr. Gordon, of North Dorchester, said that it had certainly not been looked for that the Canadian Act would be retrospective, by which great injustice was done. A fair settlement would have given not less than £150 for life to each of, and every one of the ministers settled before the passing of the Canadian Act. The sustentation scheme, like that of the Free Church of Scotland, was the thing for this Church; an equalization of incomes from the Fund was what they should keep in view for the future.

Dr. Barclay said there was an impression that the body of commuting ministers had received capital to cover the claims of the eleven who were not allowed a share in the commutation. This was not so, the capital sum represented by the salaries of the eleven, about £20,000, was simply lost to the Church. The words, "all stipends, allowances, &c." if just effect had been given to their meaning, should have protected not only settled ministers, but missionaries and college professors also.

Rev. Joshua Fraser, B. A., of Montreal, would ask, what would happen if those having the £100 per annum should insist upon keeping it? The plan of trying to get them to give up was impracticable. What hope was there that any of them at all would give up what they were drawing from the Fund? It was exceedingly difficult to draw the line between those who should and those who should not give up. He was asked what other plan would be advanced. He would advance this, that the sympathies of the people should be properly, energetically appealed to. (The speaker contended that a deputation which had some years ago been sent to his section of country to appeal to the people, had not been equal to the duty they had accepted. This view was vigorously dissented from by some; and the question as to whether deputations sent out to appeal to the people had or had not done their duty, was taken up *pro* and *con* by various speakers.) He (Mr. Fraser) argued that it was the fault of the ministers, and not of their people, that the Church was in financial straits, and that the people, if properly appealed to, would do their duty. He cited in support of this view the great success of the Queen's College deputations recently. The younger men, he contended, had as much right to every cent

of this \$200 as the older men had to their allowance of double that amount. He did not believe in endowing the future out of the straitened means of the present. He would even trench upon capital, besides taking the interest, to meet the present requirements of their Church. Endowment was contrary to the genius of this Western world. Let the future provide for itself—those who were to come after us would have a richer country and more means than we have.

Rev. Mr. Bain, of Scarborough, said it might be one consolation that the older ministers were getting fewer and fewer, and their salaries were gradually dropping off from being a charge upon the Church's funds. He entirely concurred with Dr. Barclay's views, and protested against putting the mission work upon any permanent Fund. To do so would paralyse the grace of giving among the people. Mission support should be sought for from time to time as wanted—the people should never be taught the fatal error of looking at this as provided for out of a Fund. He did not see why all these sweeping changes were proposed. If there was a deficiency this year, he, for one was willing to lose his share of it. The people should be appealed to properly before action was taken on the supposition that they would do nothing. There were many and good reasons for believing that a better time was at hand.

Rev. J. C. Smith, M. A., then moved, seconded by Rev. Walter Ross, "That while the suggestions offered by the Committee regarding the principle upon which the funds under the control of the Board should be administered may be worthy of future consideration, the very small deficit which will probably exist by July 1st, does not warrant an immediate change."

The Synod adjourned immediately after the amendment was read, it being after ten o'clock.

#### FOURTH DAY.

FRIDAY, 4th June, 1869.

The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met, pursuant to adjournment, and was constituted with prayer.

Devotional exercises were conducted by the Rev. Adam Spencer.

The minutes of yesterday's diet were read and sustained.

The Synod resumed consideration of the report of the Committee appointed to consider the report of the Managers of the Temporalities' Fund.

Mr. James Croil, of Morrisburg, said he did not see why they could not do as the Church of England had done in Canada. He referred to an instance not far from his own neighbourhood. A rector of that church, with £200 per annum secured to him from the Clergy Reserve commutation Fund, had a congregation that contributed little or nothing for missionary purposes. The rector removed from that place, and of course his £200 a year from the Fund departed with him, as far as that congregation was concerned. A young minister accepted the charge with no more than £50 a year secured to him, and that only for three years, and he was told that he would have to depend upon

his success in educating his people up to the grace of giving. He undertook this task, and now the minister was liberally supported by that congregation, which gave besides a great deal for missions. In this case, the taking away of the £200 per annum, and the throwing the Church's cause on the liberality of the people alone had been followed by the very best effects. He had known a case, also, in their own Church very similar to the foregoing. A commuting minister had secured to him \$450 per annum from the Fund, and the congregation promised him \$250 more. They had great difficulty in raising this \$250, though it was only about a third of what this minister was supported upon. In time, the old minister went to another place, just as in the other instance, the income of the minister from the commutation Fund going with him too, as far as the congregation was concerned. A young minister came in, of course without the \$450 paid to the old one and now the congregation was giving twice as much as before for missionary and other purposes—not because the new minister was more efficient, but simply because it had been made apparent to the people that they must do something; and so, when they were thrown on their own resources and had to do it, they did it. Let us recognize, said the speaker, that we are practically a voluntary Church; we may just as well acknowledge it, and frame our system accordingly. The schedule system of contributions had proved good, when well worked, and its benefits were known to them. Through its adoption the contributions of congregations to the various schemes of the Church had been, in some instances, doubled, and even quadrupled. With the Committee, the point was this—that they considered it desirable to give to the Temporalities' Fund more the character of a mission Fund, to be applied mainly to extending the Church's work and influence. In the prospect now of the settlement, and filling up of the great and fertile North West of the Dominion, their Church had a field opened up before it, which should not be neglected, and this consideration he thought was of great weight, in favour of strengthening by all means in their power, the missionary efforts of the Church.

Rev. Peter Watson, of Williamstown, Presbytery of Glengary, did not think that the present system had failed with a fair trial. There should be an appeal made to those congregations that had not yet responded. They were not, however, to neglect missions, far from it. The Church of Christ was essentially a missionary Church, its ministers were charged to go into all the world, and preach the Gospel to every creature. As had been well said, neither Conventions nor Committees could do anything, without the grace of God moving the people to aid in His work. There had been a change some time ago, and now it appeared there was to be another change, which he could not approve of.

Rev. William Hamilton, of Caledon and Mono, said, that while some ministers might consent to forego their amounts from the Fund, others from pure enough reasons, might not do so, and these latter would be stigmatised, perhaps unjustly, while the former would be lauded. When there were so many poor congrega-

tions, was this the time to make more poor congregations? There were too many poor mission stations now. Their agent had told them that the present distribution could not long be continued. He had thought of a plan, which he would mention, viz. That the Temporalities Board be instructed by the Synod to impose on each congregation not having a commuting or privileged minister such a tax as would enable the Board to give the minister, \$200. If the Board had only \$150 to give to the minister, let the congregation be taxed \$50; if only \$140, \$60, and so on. But let it be imperative upon the congregation to send to the Board the balance required before the Board paid any thing out at all, and then doubtless the balance would be forthcoming. In this way they would grow out of the difficulty; they would educate the people in raising the salary by degrees. It was a bad plan to send the ministers the \$150 in the first place. Not a dollar of it should be parted with by the Board until the congregation had remitted enough to make it up to \$200. He believed that weak congregations would suffer by the Committee's plan.

Rev. Mr. Bain, of Scarborough, said the point that should be kept in view was this—whether it was necessary to give the fund an entirely new direction, in order that they might enter upon missionary efforts.

Rev. Mr. Dobie denied that the appeals to the people some years ago, which Mr. Fraser had characterized as feeble and inefficient, was anything of the sort. As before mentioned, this question of whether appealing to the people for aid, had or had not had a fair trial under the present system, was frequently referred to, and facts and instances were cited on both sides. It was wrong to view the proposal of the Committee, as if it meant that ministers were really asked to give up their small annual allowances. It was in effect only the wealthier congregations that were asked to make up to their ministers the amounts now received from the fund so that these amounts might be left in the hands of the Board to aid weak congregations, to promote missionary effort, and to provide or the support of retired ministers. It was not at all to take from ministers receiving least from the fund the little they did receive; it was not in effect an appeal to the ministry, but to the people—this was the right way to look at it.

Rev. Alex. Hunter, B. A. (of Leith and Johnston, Presbytery of Saugeen,) had felt a strong inclination to fall in with the report. It was no violation of justice to ask either ministers or congregations to do voluntarily, what it was proposed that those who were able should do. They, (the younger ministers,) might have inaccurate views as to what was really proposed. Each minister, the younger as well as the elder, had a vested right to as much as the Fund would afford him, but if the Fund would not go far enough, then the older claims would have to come in first. Their students even, who had left other things to devote themselves to the ministry of the Church, had a right to be able to look forward to whatever the Fund would afford them. But he could not see, after all that had been said, that the change proposed would be anything for the better. Their

Church was practically a voluntary one, either way, but it did not appear to him how, where the congregations did not voluntarily give the \$50 wanted to make up to \$200 the \$150 which to some of their number was all that the fund could afford—the greater amount of \$150 was to be obtained. His opinion was that they should adhere to the old system, but work it with more energy and in a better way. A dislike of the voluntary principle had been intimated, but for himself, he felt no such dislike. He believed their Church in Canada would prosper the better as they more and more fell back upon that principle. But where did the fault now lie? With the minister he believed, and not with the people. Four years ago he had gone out amongst our congregation, and in four weeks collected \$700. Out of 300 persons asked to give, only two refused. His own people had well supported himself and also the various schemes of the Church, and why should it not be so with them all? The mere reading of notices of collections for Church purposes was not doing the work, something more than that was necessary to reach the hearts of the people. Their ministers, he thought, had much to answer for. They should fall back on their congregations, and bring home to the people's minds their duties. For missionary enterprise, what better field was open to them than the North West—let them take that in the first place and occupy it—the people he felt sure would help them to do this. No church that was not a missionary church could long exist: the idea of "rest and be thankful" was not to be entertained by the Church of Christ. If any Church succumbed to this idea, its light was out; its epitaph might be written; it was no longer a living Church.

Mr. Myles said it was not proposed by the Committee to go to the backwoods, or to the poorer congregations, and ask them to forego what aid they now had from the Fund. The appeal was to be to the wealthier congregations. They must become a voluntary Church, and the scheme of the Committee was a movement in that direction. In their missionary work they should do as was done of old: they were to go forth, but beginning at Jerusalem, and thence as far as their means, with the help of God, would carry them.

The same debate was continued in the afternoon.

Rev. J. C. Smith said they should be committing a great blunder to abandon a scheme not yet fairly tried. There was a present difficulty; but he thought it was likely by and by to disappear. He would amend only a portion of the report, and would be glad to see the rest sustained.

Mr. John Paton, of Kingston, said it was his belief that if the commutation Fund support were withdrawn from some congregations, good would be done; a cause of inactivity would be removed—the minister would plead with more effect—the people would be better told their duty from the pulpit. The experience of other churches in Canada proved this: why not with them also? A pastoral letter from the Moderator he felt sure would have its effect.

Rev. Mr. William C. Clark, of Ormstown, (Presbytery of Montreal) said it appeared to

have been intimated from the Committee's side that those opposed to the report were for union. For his part, he was for it. It was his belief that in less than ten years there would be one great Presbyterian body from the Atlantic to the Pacific, and then there would be plenty for missionary purposes. They had now a fund which might be made the nucleus of a greater—a fund for the support of aged and infirm ministers. It was within his knowledge that many of their brethren of the Canada Presbyterian Church took this view, and, looking forward to that union which was sure to come, would rather see the remnants of endowment preserved for their best uses—the support of retired ministers. The lack of a provision for old age was one of the most powerful deterring influences against the devoting of themselves by young men to the work of the ministry; its being secured would be one of the most powerful inducements. It was because he bowed before the majesty of coming events that he took this view, and opposed the diverting of the fund to other purposes.

Rev. Mr. McGillivray of Brockville, agreed with Dr. Barclay as to the advisability of not interfering with the principle established. From ministers of the Canada Presbyterian Church he had heard that their idea was, not to bring down the existing fund of the "Kirk" in Canada, but rather that it should remain, and that theirs should be brought up to it to form a union Fund that would be worthy of the Presbyterian Church of the Dominion. As for the missionary work, that would be done otherwise: appeal to the people for that; and let the Fund be for all their retired ministers.

Principal Snodgrass said that the Committee's scheme had reference to this very thing, the provision for retired ministers. It was no sudden change that the Committee proposed. Something of the same had been considered last year. Dr. Barclay had wisely said that there should be no sudden changes, and he thought that with a little alteration the Committee's report would meet the approval of the whole Synod.

Rev. Mr. Bain, of Scarborough, thought that by the change proposed, the funds of the Church would suffer to the full extent of all that would be given by congregations. Could they estimate aright the disturbing effect of the great change proposed? It would unsettle people's minds, and would work harm. They had better at all events, deliberate over it for another year.

Prof Mackerras said it was all very well if the Fund would pay every minister on the roll; but when the Fund suffered less, then it was those at the foot of the roll who had to bear it. The question was, was it they, the least able to bear it, that ought to be deprived? and he said, no; and therefore it was that the Committee proposed a plan by which those congregations that could do without aid from the Fund would be invited to forego their claim upon it, and leave the more for poorer congregations. It was by no means intended to cut off from the Fund those who were least able to bear the loss—quite the contrary.

Rev. Mr. Campbell, (Montreal), in closing the discussion, thought surely the report had not been properly understood. It was not so much the present deficiency that had weighed with

the Board: it was the certain prospect of deficiency to come that had weighed with them. The agent had put forth Herculean efforts to meet the wants of the Church, appealing to the people's sympathies, which might be thought to be awakened by the disasters that have overtaken the funds but if the response has been so feeble with the remembrance of these calamities fresh what he would ask, was it likely to be in future? Those that were willing to do their duty had done it during the past year; but it was easy for those who would not touch the burden of keeping this scheme afloat with their little finger to say it could be done: he did not doubt it could be done, if all would work for it as some had done. As to the practicability of endowment, there was a certain distinction which he wished to set before them. He could wish it were otherwise, but he was sorry to say, in this country the sentiment in favour of endowment for education was strong, while that in favour of Church endowment *per se* was weak. The fact was proved, alike in the history of the United States and of Canada. Church endowment was repudiated by the people, while school, college and academical endowment generally was liberally and even enthusiastically provided for. This was the secret of the astonishing success of the appeal in behalf of Queen's College. The Free Church here which could not be said to be without zeal and ability for such a task, were it practicable, had tried endowment and had been compelled to recede from the plan. In Scotland it had proved different: there they had to work upon a basis of strong, deep-lying popular feeling in favour of Church endowment generally, a feeling kept strong by the existence of an Established Church, the voluntary Churches being spurred on to support their ministers as well as the Established Church ministers were supported. A point overlooked by some was, that in present arrangements they had endeavoured to combine the plan of a sustentation Fund with private contract arrangements between ministers and congregations, and it had not worked well. The idea of a sustentation Fund here was a delusion and a snare: it was not in this country as in Scotland. As to the second proposal in the report, to make the fund available for missionaries, the Committee had no option but to include it after the Synod's own decision last year, which stood unrepented, and which was adopted with the view of meeting the Colonial Committee. And after all is not the whole scheme a Home Mission Scheme? He had no objection, however, to accept Mr Bain's suggestion and leave the matter over until next year, giving time for the Presbyteries to consider it.

The Moderator (having called Rev Mr Dobie to the chair) said they should wisely deliberate before attempting a great change. In some parts of their report the Committee had his most cordial sympathy. The plan of providing allowances for retired ministers was good. It was his belief, however, that any permanent or sustentation Fund should be kept entirely separated from that upon which missionary effects depended. Missionary work should be sustained from day to day, so to speak, by what the people were enabled, through

the help of God, to give, as they were moved to do it. A mission Fund was better supported by being thrown entirely upon the generosity of the people. Endowing a mission Fund was something he never could see the propriety of. He should be very jealous of any attempt to divert that Fund from present uses. Ministers should, more than they had done, make a point of showing from the Scriptures the duty of the people to sustain the Church. This Christian duty, he feared, had not been sufficiently insisted upon from the pulpit. He was in hope that a wise, intelligent, and trustworthy deliverance on the subject might be looked for at the next meeting of Synod.

The motion carried is substantially one delaying decision until next meeting of Synod.

#### — EVENING SESSION.

The Synod resumed consideration of the Form of Polity, and proceeded with the same, paragraph by paragraph, amending it in several particulars, as far as the end of Book 3, cap. 2.

The Rev. A. B. Simpson, Minister of Knox's Church in this city, was introduced by the Moderator, and invited to sit and deliberate with the Court.

There was produced and read an extract minute of the Presbytery of Kingston, making application for leave to take Mr. James M. Gray on public probationary trials for License. Mr. Gray was instructed to appear before the examining committee.

The report on the Juvenile Mission and Sabbath School scheme having been given in and read by Mr. J. Paton, it was moved by Mr. Galbraith, seconded by Mr. George Bell, and passed unanimously, that the Synod receive the report, thank the Committee for their management of the scheme, regret the probable discontinuance of the Juvenile Presbyterian, which has done much good among the youth of the Church, but trust that full information regarding the operations of the Juvenile Mission may still be given through other channels, and commend the mission to the continued co-operation and sympathy of the ministers and Sabbath School Teachers of the Church.

The Synod further recommend the scheme of lessons published by the Committee to those who are not using some other scheme.

Mr. D. M. Gordon, Convener, presented and read a report from the Committee appointed to manage the mission to the lumbermen in the valley of the Ottawa and its tributaries.

It was moved by Principal Saodgrass, seconded by Mr. Livingstone, and passed unanimously. That the Synod receive the report, thank the Committee for their exertions in behalf of the mission, and re-appoint the Committee and Convener.

The report of the Examining Committee was read by Mr. George D. Ferguson, Secretary, bearing that the Committee have carefully examined the students referred to them on the prescribed subjects of examination, and that they are highly satisfied with the proficiency of the Messrs. Doudiet, Tanner, Bennett, Niven, Eakin, Gray and McAulay. In terms of its recommendations the Synod granted leave to

the Presbyteries of Montreal, Cornwall, Quebec, Hamilton, Kingston and Victoria, to take Messrs. Doudiet, Tanner, Bennett, Niven, Gray and McAnlay, on public probationary trials for license.

In regard to Mr. Burnfield, the Synod in accordance with the recommendation of the committee, and in consideration of the high testimony borne to his talents and scholarship, empower the Presbytery of Toronto to examine him with a view to his entering the Divinity Hall of Queen's College as a student of the third year.

The committee appointed to consider the memorial from the Canada Temperance Union gave in a report. In accordance with its suggestions the Synod adopted the following deliverance with reference thereto.

The Synod deplore the many evils resulting from intemperance throughout the Dominion, hailing with satisfaction and thankfulness all suitable efforts tending to lessen these evils, and to influence public opinion in the right direction, again instruct their members to use all lawful endeavours that sound and correct views may prevail throughout their various congregations, regarding the temperance reformation, and anew urge upon all under their influence the use of such means as they may consider best adapted according to the Word of God to arrest and remove the evils of intemperance.

Principal Snodgrass presented the report of the Trustees of Queen's College, and also a report from the Executive Committee appointed by the special meeting of Synod to provide an endowment for that institution.

These were considered at some length but the further discussion was postponed till tomorrow forenoon.

On Friday evening a debate of considerable importance was commenced, with reference to the status in Scotland, of ministers of the Church here, and students of Queen's College. It arose on consideration of the report on Queen's College, which was read by Principal Snodgrass, who set forth the greatly improved prospects of the Institution, and stated incidentally that since his arrival here, to attend the Synod, a citizen of Hamilton had subscribed \$500 to the fund. The Principal urged that the claims of the ministry should be kept before the people from the pulpit, in order that a sufficient number of young men of talent and piety might be induced to devote themselves to the work.

Rev. Joshua B. Fraser, of Montreal, said that before the report was adopted he should like to see some action taken towards doing away with the inequality which existed between the church here and in Scotland as to status of ministers, and he moved, seconded by Rev. Wm. C. Clark, of Ormstown, for a Committee to open correspondence with the church in Scotland on the subject. It appears that while ministers coming from Scotland here are eligible to take charge of congregations without examination, ministers of the church here cannot do so in Scotland.

The Synod adjourned to meet at ten tomorrow.

Closed with the benediction.

## FIFTH DAY.

SATURDAY JUNE 5th, 1869.

The Synod met at 10 o'clock a.m. After prayer and routine the Synod resumed the consideration of the report of the Trustees of Queen's College, and that of the Executive Committee for providing an endowment fund for that University. The motion of the Rev John Hogg, seconded by Dr. Muir, to the effect that the Synod receive the report now read; that they heartily rejoice in the great success which has attended the efforts that have been made to collect funds for the endowment of Queen's College; and earnestly hope that similar success will follow the further prosecution of the Scheme, was carried unanimously.

The debate was resumed on the following motion:—Moved by Rev Joshua Fraser, B.A. of Montreal, seconded by Rev William C. Clarke, of Ormstown. That in order that the Canadian Ministers of our Church, who have been licensed and ordained in this country, shall be placed in the same status with Ministers of the Church of Scotland in Scotland, a Committee be appointed to open up correspondence with the General Assembly of the Church of Scotland, in that country. The debate lasted until after one o'clock.

The motion was opposed by Principal Snodgrass, Prof Mackerras, Dr. Mathieson, Rev Mr Campbell, Rev Mr Bain, and others, on the ground that it could do no good, while the bringing up of the matter as a grievance was particularly inopportune at the present time, when the church in Scotland was showing its liberality towards Queen's College. It was explained, besides, that however willing the people at home might be to grant the request preferred, the fact of the Scottish Church being a State establishment put certain legal obstacles in the way which no one could as yet see how to remove. The motion was lost on a vote of forty to two, two not voting.

A letter was read from the Rev F. H. Marling, of Toronto, intimating that he was prevented by unforeseen circumstances from fulfilling the engagement made in his letter of the day before, to attend the Synod as a representative of the Congregational Union, but expressing the hope, however, that a deputation from the Kirk would favour the Congregation Union with their presence at the meeting to commence in Montreal on the 9th inst.

The Synod adjourned until Monday at half-past-ten o'clock.

## THE SYNODICAL COMMUNION.

The Synodical Communion services in St. Andrew's Church Sabbath afternoon were unusually solemn and impressive. The sermon was preached by the Moderator, and addresses were delivered also by Principal Snodgrass and Rev. Mr. Bain, of Scarborough. Messrs Archibald Ferguson, George Malloch, Alexander Logie, James Croil, Robert Bell, and Robert Romaine officiated as elders.

## SIXTH DAY.

Monday, June 7th, 1869.

Devotional exercises were conducted by the Rev. James Carmichael.

The minutes of Saturday's Diet and of the Sabbath services were read and sanctioned.

The report of the Committee on scholarship and Bursary scheme having been called for, was presented by Principal Snodgrass and read: whereupon it was moved by Mr. George Bell, seconded by Mr. Lindsay, and carried unanimously,—“That the Synod receive the report, and while rejoicing in the prospect of a more liberal assistance to deserving students which is afforded by the improved state of the Fund, recommend the scheme to the sympathy and support of the Church, and re-appoint the Committee, Professor Williamson to be Convener.

The Synod called for the report of the Committee on Jewish and Foreign Missions, which was given in and read by Principal Snodgrass, Convener. After due deliberation it was moved by Mr. Patterson, seconded by Mr. Mylne, and carried unanimously to receive the report, cordially approve of its recommendations in behalf of the Missions of the Church of Scotland in British Columbia, agree to appoint a day for a collection to be made in aid of the Mission in all the churches within the bounds of the Synod, earnestly commend the special object of this collection to the liberal support of the Church, and re-appoint the committee with Professor Mowat as Convener, and Alex. Morris, Esq., Perth, Treasurer.

There was produced and read a commission from the Synod of the Canada Presbyterian Church, appointing the Rev. William Ormiston, D.D., Minister of the Central Presbyterian Church in this city, as their representative to this Synod.

Dr. Ormiston, being present, conveyed in an eloquent manner to the Court the cordial and fraternal greeting of the Church which he represents. He said he there stood among brethren of a common ancestral fame, who, together with those of his own Church, drew inspiration from the same historical sources, and held the same faith of their reforming and covenanting sires, which, with the help of God, they intended to hand down to their children. The differences between them were now so fine that only a metaphysically inclined Scotchman could see them at all. Whatever had been the case in time past, their time was one of peace; the winter was over, and the time of the singing of birds had come. The tendency of the various Presbyterian Churches to draw together was one of the most marked of the day. A happier spirit was abroad in all the branches of the great Presbyterian household. At home, there was now being entertained the idea of one great British Presbyterian Church for the three kingdoms; a grand and glorious idea, surely, and one that he felt confident would be realized at no very distant day. They had all heard of, and himself had witnessed, the decided movement at the recent Synod meetings of the American Presbyterian churches in New York, towards the closing up of the breach made in 1837 between the old and new schools. For this, a former Convention at Philadelphia, the scene of your own former labour, Mr. Moderator, said the speaker, had prepared the way, and it was understood that the union of the two American Churches would

be an accomplished fact by November next. In the United States, there was entertained the idea of what they were pleased to term a great Pan-Presbyterian Church—for Britain, her Colonies, and the United States together. Suppose there was one British Presbyterian Church, one Canadian, and one American—why not, then, a common Ecumenical Council; or great General Assembly, every four or five years, for joint action on matters of common importance to all? In this Dominion, Presbyterians counted one fifth of the population; and he made bold to claim that they represented, a good deal more than that proportion of the wealth, the intelligence and the enterprise of the country. The doctrine and polity of the Presbyterian Church was beyond that of any other calculated to develop attachment to both civil and religious liberty, to combine the feeling of personal obligation and pious reverence on the one hand with steady independence and vigorous individuality in thought and action on the other. A people trained in Calvinistic Presbyterianism could never be made the slaves of either civil tyranny or priestly domination. He held that to-day Calvinistic Presbyterianism stood the main or almost the only barrier of proved efficiency against both the rationalism and the ritualism of the time. On their people the mummeries of gesture and vesture, and the undermining attacks of rationalists and infidels were alike ineffectual. In advance of that Presbyterian Union which was coming, he hoped, to see more and more interchange of good offices between their respective bodies, and less and less of interference with each others labours in localities where one church might prosper, while more than one would, with difficulty, be supported. His own Church and people prayed, “God bless the Church of Scotland,” and he hoped to be spared yet to see the one General Assembly of the Presbyterian Church. In conclusion he again tendered to them the cordial greeting to their body of his Church, with the hope that their deliberation might be for the prosperity of theirs.

Rev. Dr. Jenkins, the Moderator, responded to the address.

Moved by Principal Snodgrass, and seconded by the Rev. Robert Burnet,—That the Synod cordially welcome Dr. Ormiston in his fulfilment of the appointment by the Moderator of the Canada Presbyterian Church to come to this Synod with the fraternal congratulations of the Canada Presbyterian Church, and thank him for the able manner in which he has performed the duty laid upon him.

There was submitted to the Court an overture subscribed by the following members of Synod, viz, Dr. Muir, Dr. Barclay, Dr. Snodgrass, and Messrs. Dobie, Robert Burnet, Tawse, Inglis, MacKerras, Kenneth McLennan, Mylne, Clark, Smith, Paton, Croil, Mitchell, and Cruickshanks praying the Synod to appoint a deputation to wait upon the Synod of the Canada Presbyterian Church, about to meet in this city, and convey to that body the Christian and brotherly greetings of this synod, and to assure them of their desire and prayer that the Head of the Church may bless them in their work of faith and labour of love.

## AFTERNOON SESSION.

On motion to that effect, the Synod unanimously agreed to adopt the Overture, and appointed a deputation in accordance with its terms.

The Moderator named as a deputation the Rev. Kenneth McLennan, the Rev. D. J. Macdonnell, and James Croil, to carry to the Canada Presbyterian Church the fraternal greetings of the Church.

The Report of the Committee on the French Mission scheme having been given in by the Convener and read, it was moved by Mr. J. C. Smith, seconded by Mr. McGillivray, and carried unanimously, that the Synod receive the report, thank the committee for their diligence, and re-appoint them, grant the request made with reference to the settlement of M. Doudiet, in Montreal; sympathise with the Committee's desire to extend their operations, and to enable them to carry out their views, commend this scheme to the increased liberality of the church.

Mr. D. J. Macdonnell gave in the report of the committee on the preparation of a Hymn Book, which was read. Whereupon it was moved by Mr. Dobie, seconded by Mr. M. W. Livingstone, that the Committee on Hymns receive the thanks of the Court; the recommendations contained in the report now read be adopted; and that the committee be continued with Dr. Jenkins as Convener.

Mr. Mylne, Convener of the Committee appointed to consider the report of the Board of Managers of the Minister's, Widows' and Orphans' Fund, gave in a report, which was read. After due deliberation, the Synod unanimously resolved, in terms of its recommendations, to express their satisfaction with the position of the Fund; record their gratitude for the liberal benefaction of the late Wm. Dow, Esq., Montreal; confirm the election of Mr. John Grant, as a member of the Board; enjoin Presbyteries to collect and report to the Board the names and ages of the children of ministers within their respective bounds; and return their thanks to the Board, and especially to the Treasurer, Archibald Ferguson, Esq., for his indefatigable labours.

There was produced and read a communication which had been received from Sheriff Thomas of this city, drawing the attention of the Synod to the desirableness of having Houses of Refuge and Industry provided for the amelioration of the criminal classes of the country, and suggesting the propriety of addressing the Government with a view to its adopting measures to make such provision.

The communication was referred to a Committee consisting of Robert Burnett, Convener, James B. Muir, and Sheriff Macdonald, with instructions to prepare a suitable minute with reference thereto.

Mr. Geo. Bell, Convener of the Committee appointed to revise the Presbytery Records, gave in a report, which was read. The report is of the following tenor:

The reports from all the Presbyteries but Quebec had been received, and were properly and carefully prepared.

The Roll of Victoria Presbytery was ordered

to be amended, so that ministers' names should appear in the order of their induction.

Arrangements were made for the meeting of certain Presbyteries, of which notice was to be given to the Secretaries.

Other reports were received and the Committees re-appointed.

After other routine business the Synod adjourned until 7 o'clock.

## EVENING SESSION.

The Moderator in the chair.

The Rev. Robert Campbell, M.A., of St. Gabriel's Church, was appointed to appear at the Congregational Union at Montreal, on the 9th, as the representative of this Synod, and reciprocate the kindly and fraternal greetings of that body.

Rev. Mr. Ferguson read the draft of the address to the Queen, which was adopted.

The Synod passed the usual Act, appointing collections in aid of the various schemes of the Church, viz, Home Mission, Widows' Fund, French Mission, Scholarship, and British Columbia Mission.

Mr. Croil reported a minute in memory of the ministers who have passed away during the past year. Messrs. Thom, of Woolwich; McEwen, of North Dorchester; Anderson of South Gower, and Campbell of Markham, which was adopted.

The Synod appointed the regular meetings of the Commission, at Montreal in November and Toronto in January.

Rev. Mr. McLennan explained the state of affairs in Clarke, and moved that the desired leave be granted, seconded by Mr. Croil and agreed to.

The Synod resumed the revision of Book 3rd of the Polity of the Church. Book II, was, on motion, sent down to Presbyteries, and in the meantime has the force of interim law.

Book III. and IV. was also sent down for Presbyteries to report upon.

The Clerk was authorized to grant a commission in the usual form to any member of this Synod wishing to visit the Synods of the Lower Provinces.

The thanks of the Synod were voted to Mr. Bell and other members of the Committee, for the labour bestowed in the preparation of the report on the Book of Form of Polity, and the Committee were re-appointed.

A vote of thanks was unanimously passed to the minister and congregation of St. Andrew's Church, and others for the accommodation and hospitality extended to the members of Synod; to the Railway and Steamboat Companies for reduced fares—and the Clerk was instructed to convey such thanks.

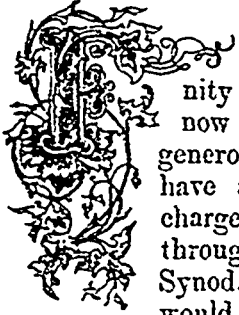
Thanks were expressed to the proprietors of the *Spectator* and *Times* of this city, and the *Globe* of Toronto, for reports of proceedings.

The minutes were then read and sustained. The Moderator, owing to the severe labour of the day before, had entirely lost his voice. He attempted to address the Synod, but was obliged to desist. He was only able to thank the Synod for the generous support extended to him in the chair, and to express the great satisfaction he had felt in the meeting.



The Synod joined in singing the 122nd Psalm, prayer by the Rev. Mr. McLennan, and the Synod closed in the usual form, the Benediction being pronounced by the Moderator.

AN UNSPOKEN ADDRESS.\*



**A**THERS and brethren, called to this dignity by your suffrages, I have now to thank you for that generous support which you have afforded me in the discharge of my official duties throughout the Session of this Synod. Without your aid it would have been impossible for me to bring the business of the Court to so early and harmonious a close. The order and dignity which have marked our proceedings are, I feel, due more to your Christian consideration and courtesy, than to any special skill in him, who unexpectedly to himself, and therefore unprepared, was called to preside over your deliberations. If any word seemingly severe has fallen from the chair, I beg you to banish it from your recollection, and to believe that nothing has been spoken save in kindness, and with a desire to further the progress of business, and to promote the honour and efficiency of the Church.

We are a Synod "in connection with the Church of Scotland." From that venerable Church of the Reformation we have sprung. Her noble traditions are ours. And, so far as I have been able to gather from the discussions which have occupied us during the last eight days, you are determined to remain true to these traditions, and more and more to foster sentiments of affection and trust towards that revered Mother of us all. Her martyr history, her steadfastness in the truth of God, her manly stand against human traditions and the superstitious practices which the Latin Church imposed upon the simple ritual of the apostles, her protests against an ignorant, uninstructed ministry, her ancient and ever-continued demand for general education founded on the Bible, and her modern missionary progress in Pagan lands and in British Colonies, are the common inheritance of all her now widely scattered sons, and, therefore, of yourselves. To the Church of Scotland we owe it, that this Synod, with its numer-

ous ministers and congregations, and with its seats of learning, has a fixed abode in this land; for these venerable fathers who are before me and their coadjutors, the founders of our Church, were sent forth by her authority, and with her blessing and prayers. Let me remind you, also, that still the fostering care of the Church at home is extended towards Canada. She sends her missionaries to assist us in occupying our new and ever extending fields of evangelistic labour, and each succeeding year furnishes fresh proofs of her regard for, and interest in all that concerns our progress as a missionary Church. Even since we opened this Synodical Session, words of fostering kindness have been transmitted to us from her venerable Assembly, to be followed by yet kinder and noble deeds. I am sure, judging by what has been spoken in this Synod, that every member of it is prepared to join its Moderator in the sentiment which he now utters, "Thank God for our connection with the Church of Scotland!"

Our past ecclesiastical year has been marked by great trial and by no little anxiety. The Institution on which we have largely depended for the training of a native ministry and for an educated laity was brought into sore straits by what I cannot but regard as an unjust vote of the Legislature of Ontario. The resolve of the Synod at its special meeting in January last, to maintain the University of Queen's College in more than its present efficiency, and to throw the duty of such maintenance upon the energies and liberalities of our Congregations, may now be pronounced both wise and blessed. Liberal and successful beyond the expectations of even the most sanguine amongst us, has been the response which the members of this Church, so far as as they have been reached, have made to the appeal of the College deputation. Solid ground has the Synod for thankfulness that, within three months, upwards of seventy thousand dollars have been subscribed towards the Endowment Fund. I cannot doubt that in the yet unvisited Congregations of the Church a like success will follow the eloquent and energetic efforts of the brethren upon whom this work has been devolved. I feel sure, indeed, that the Synod of 1870 will be called upon to rejoice with wonder and with thankfulness for the consummation of our utmost wishes in regard to this great movement. The results of this appeal will reach farther than the endowment of our University. Its success will call attention to the need of more la-

\*The Moderator of the Synod, oppressed by a heavy cold, became voiceless towards the closing hour or two of Synodical business, and was therefore physically unable to give the usual closing address.

bourers for the ample harvest that is stretched out before us; it will remind parents of their duty to consecrate their sons to the sacred office, and it will turn the thoughts of young men themselves to this noblest sphere of Christian work; it will moreover lead to a consciousness of power of whose possession hitherto the Church has been unaware, and it will convey a lesson of ecclesiastical self-reliance—a lesson, let me add, which we greatly need to learn. God helps those who help themselves. I commend this important movement to the sympathy and effort of every minister and elder, of every communicant and adherent within the bounds of the Synod. This Church will prove unworthy of her high privilege, and faithless to her paramount duty if, after having gone thus far, she fail to complete a scheme on whose success must largely depend the efficiency of her future ministry, and the intelligence of the people whom they will be called to instruct—and who will constitute the Church of the coming era.

The condition of the Temporalities' Fund demands the earnest consideration of every friend of the Church. The late disaster to this Fund, and its consequent inadequacy to provide a supplemental grant, as had been desired and intended, to every minister and missionary employed in the service of the Church, has suggested to some persons the desirableness of changing it from a clergy sustentation Fund, as it may be now said to be, to a rigidly Home Missionary Fund. The Synod has wisely chosen, so at least it seems to me, rather to refer this grave matter to a large and influential Committee whose duty it shall be to report fully next year, than to act at once upon the suggested change. Acknowledging, as I readily do, the failure of the Church, to meet the growing demands which are ever arising for ecclesiastical extension by Missionary labours, I yet think, as I have already stated during our deliberations, that the Synod's true policy will be to throw upon the Congregations and Presbyteries the chief responsibility of meeting these important claims. Let there be created a central Home Missionary Fund, distinct from the Temporalities' Fund; and from it let the Presbyteries draw the material help which they need for extending the Gospel work within, and in the case of outlying Presbyteries beyond their respective bounds. No change, of course, could be retroactive, but I would not hereafter authorize any collection for augmenting the Temporalities' Fund; rather

would I change the designation as well as the object of the Synod's collection from an augmentation Fund to a Fund distinctly and exclusively Missionary.

The successful experience of other Churches might convince us that a Home Missionary scheme, needs no such endowment as it has been proposed to create by the ultimate transfer of the 'Temporalities' Fund from its present sphere. It is contended that this change in the disposition of the Fund, is demanded by the fact that all the Ministers on the Synod's roll, cannot at once enjoy its benefits. I am unable to discover the reasonableness of this opinion; and would humbly suggest that the early disposition of the Fund, that namely which contemplated the payment, as far as it would go, to each placed minister of fifty pounds, according to seniority, would be for the Church a permanently satisfactory, and successful arrangement. It would be something for a young minister to look forward to, after three or even five years' labour in the Church, were he assured that his yearly stipend would then be augmented by fifty pounds from this fund without deduction, and without possibility of withdrawal.

I congratulate the Synod on the growing interest which is manifested by the Church generally in Missionary work. Providence has placed us in a field whose necessities call for the earnest prayers and efforts of every Christian man in Canada. Within the sphere of your present operations are districts as utterly neglected by the Church, and as deeply degraded, as are the darkest regions of Heathendom;—families, the children of which are growing up in neglect of the Lord's day, in ignorance of the Bible, and in complete aversion from the doctrines and spirit of the Gospel. This is clear from the statements of those brethren who have proceeded to the abodes of the lumber-men in the district of the Ottawa. The report of the Committee in charge of the Mission to this hitherto neglected class, is one of the most encouraging documents submitted to the Synod. It reveals the existence amongst us, of that which is of the essence of Church life—Missionary love and zeal. I would speak also with special commendation of the unanimity with which the Synod has adopted the suggestion of the Colonial Committee of the Church of Scotland to the effect that we should undertake a portion of the charge of enlarging their Missionary operations in British Columbia. It will not be long, I humbly trust, ere this Synod will find itself able to offer

to the Colonial Committee a more nearly sufficient evidence of the gratitude which is felt by the Sons of the Church of Scotland in this country, for the generous fostering care which she has habitually extended to Canada. A vast and glorious work lies before the Churches of Christ in this newly consolidated Dominion, no less a work than that of moulding the moral and religious character of millions upon millions of people who within the next fifty years will inherit this noble domain of Imperial England, and become the arbiters of the religious and political future of a great Empire. Are we as Ministers and Elders of the Church, are our people prepared to assume their share in this grand this Christian task? To remain what we are, content with the modicum of Missionary labour which we now undertake; with the small measure of enterprise which we evince; with our present standard of money-contribution for Church extension; with the formal listless tone which marks our ecclesiastical and evangelistic procedure—were to seal the doom of our organization in this country, and to secure our being left behind by every worthy competitor in the race for Christian usefulness and power. Let us wake up to our calling, to the high and holy duty of extending the knowledge of Christ; and with this view let every minister and session earnestly strive to render the Congregation of which they have the oversight, more earnest and therefore more efficient. We need as Congregations higher gifts; greater spiritual power, deeper earnestness and simplicity in prayer, a more trustful faith in the power of the Gospel and in the glorious mission of the Church. God in his mercy, grant us these gifts of grace!

At length, after years of patient waiting, there is hope that the Synod's Mission to the French Canadians of the Province of Quebec, will be quickened into new and successful life. God has raised up in the midst of us, two able and earnest men, educated in our own Institutions, who are anxious to devote themselves to the work of preaching in their own tongue (the French) the riches of Christ to these adherents of a system which is misleading and degrading to human souls. In the new phase which this mission is now assuming, I commend it to your prayers, and also to the liberality of the Churches. In this connexion I refer with joy to the interest which is taken by the children of our families and Sabbath Schools in the Indian Mission of the Church of Scotland. This is the chief link which

connects us as a Church, with Christian missions to the Heathen.

It has afforded me great pleasure as Moderator of this Synod, to receive in your name the able and eloquent deputy from the Synod of the Canada Presbyterian Church. Such a visit as that which has gladdened our hearts during this meeting, marks an era in the history of the Synod. It is the first instance since the year 1843, of the interchange of brotherly courtesy and Christian greeting between these two Bodies. It were wise perhaps not to refer to the past. Is it unwise to anticipate the future? to predict that the spirit which has marked this interchange of courtesies between the Synods, will find its way into Presbyteries and Parishes, and that throughout their bounds, there will, on either side, be a determination as well as an aim, to cultivate friendly relations, and to prosecute Christian work, not in a spirit of jealous rivalry, but of mutual loyalty to Christ, and devotion to our common principles? Only thus can the members of these Synods smooth the way to and hasten forward that Union of Presbyterians in this Dominion, which when accomplished on true principles and cemented by Christian love, shall give new life to our noble Apostolic polity, a new impulse to the growth and progress of that system of doctrine of worship and of Church-order which are equally dear to us all. The vision already rises before me of a Church which under one General Assembly shall embrace every Synod and Presbytery and Congregation throughout the Dominion of Canada, bearing the Presbyterian name. Such a Church would be a power in the land, containing, as it would do, a larger number of adherents than any other of the Protestant denominations. Such a Church would be a strong and living witness against clerical assumptions, and ritualistic follies, and sacramentarian claims, a witness for a safe Church order, a simple worship, a true doctrine. The men who, in either Synod, shall be instrumental in paving the way for this desirable consummation; who shall set themselves to solve the difficulties that hinder, or may hereafter hinder its being reached, will be honoured by posterity and approved by God. This question will be forced upon our consideration at no distant day; it may be well, therefore, to give it a place in our present thoughts, and to make it a subject of our most earnest prayers; chiefly that the Head of the Church may by his Spirit grant to both Synods, wisdom to discern the way to the grand result, and grace to

walk in it when once it shall have been discovered.

Eighteen hundred and sixty-nine will mark "a red-letter" year in our Ecclesiastical Kalendar, as that in which we sanctioned, and for the first time celebrated a Synodical Communion Service. This blessed "innovation," if, indeed, that may be so styled, which was adopted by the Lord and His Apostles at the institution of Christianity, has, from time to time been suggested to the Synod, as suitable to the occasion and circumstances of its annual meeting. Some have all along doubted; others have craved time for consideration. Last year the subject came formally before the Court by overture from the Presbytery of Glengary. Unprepared for a decision at that time, the Synod resolved to postpone further consideration of the matter to the meeting of this year. You do not forget the Christian earnestness and power which marked the debate on the subject when, in due course, it came before this House, or the complete satisfaction which followed the unanimous resolve that the Synod would at this time celebrate together the Supper of the Lord. You will often call to mind that sacred Sabbath afternoon on which, in this holy place, we showed forth the Lord's death, looking for His coming again, testifying our love to Him, our devotion to His Church, our love to each other. No one of us doubts that, in the words of the Glengary overture, this will now become "a standing usage" of the Synod; or that it will be looked forward to from year to year as a high and sacred privilege, by all the ministers and elders of the Church—those of them at least who expect to find their way to this its Annual Convocation. May we not expect, also, that the knowledge of the introduction into the Synod's religious services of this new and inspiring element, will attract to the meetings of this Court, members whose presence seldom or never greets us, and whose experience and wisdom as seldom aid us in our decisions? Of one thing we may feel sure that none of us who were yesterday partakers of this great joy, will be willingly absent hereafter from such a "feast of fat things, of fat things full of marrow; of wines on the lees, of wines on the lees well-refined."

Let me ask you, Fathers and Brethren, to consider that upon your energy perseverance and prayers, depends, very largely, the success of our Church in this land. There is every reason, in the intelligence, the religious education, and the material position

of the people of the Church of Scotland in Canada, why the world should expect, and why we ourselves should expect that this will become a Church of true and lasting progress. This grand aim can only be reached by a holy and faithful ministry, by manly apostle-like utterances upon Gospel doctrine and Christian practice; by an energetic and somewhat detailed exposition of the Christian's duty in the matter of Church extension, the Church's responsibility, in a word, in regard to the ignorant and impenitent. Let the people see the Minister earnest in his work, they will catch from him a like spirit of zeal.

Would that my words could this night reach every member and adherent within the bounds of this Synod! On them I would affectionately urge the duty of loyalty to Christ, of loyalty to the Church, of faithfulness to their own souls. In this age of sharp, never satisfied, and therefore unceasing inquiry, I would say, love, read, and prayerfully study that BIBLE which your forefathers so loved as to make it the brightest of all the bright spots in the history of Scottish schools and Scottish homes. Teach these Holy Writings unto your children, thus will they be made "wise unto salvation through faith, which is in Christ Jesus." In this age of worldliness, honour the Lord's Day and sanctify it by observing the ordinances of God's own house. It is pitiable to witness the indifference which is manifested by many of our members and adherents in regard to the Sabbath and the Kirk. One does not so much wonder at the offspring of other nations who find their way to this Western continent; but that the sons of Scotland, of all others, should disregard public worship, and should be found growing into habits of negligence in respect of customs which are the pride and glory of their fatherland, stirs our spirits to their depths. Let the people rise and shake off this spirit of worldliness; let them prove true to the traditions of the noble old land, and as they sing let them also resolve,

"Jerusalem, within thy Courts  
Our feet shall standing be."

In this material age, this age marked by a general race for wealth and fashion and power, guard your spirits and watch your tone. Approach not even the outer circles of this social whirlpool, or you will be inevitably drawn to its centre and, held up for a time by the very force of its surgings, and tossed to and fro helplessly and hopelessly, you will at length sink into the fright-

ful chasm, buried, for ever lost! "Love not the world,—if any man love the world, the love of the Father is not in him."

And now brethren I commend you to God, and to the word of His grace which is able to build you up, and to give you an inheritance among all them, which are sanctified. The grace of our Lord Jesus Christ be with you all.—*Amen.*

NEW ST. PAUL'S CHURCH, MONTREAL.—The Home and Foreign Record of the Church of Scotland, contains an excellent woodcut of this fine edifice, which we feel disposed to envy; but as we understand it has not been furnished by any of the authorities of the church to our contemporary, we must only give him credit for his enterprise, and content our selves with hoping that we may yet find a similar embellishment in our pages for the gratification of our readers.

GRIFFINTON.—The following clipped from the report of the Colonial Committee of the Church of Scotland, will be interesting to many readers:

By a memorial from the Presbytery of Montreal, the Colonial Committee have been invited to send a missionary to labour within the bounds of that Presbytery, with a special view to Griffinton, a populous suburb of Montreal, where a church is about to be built, where a Sabbath school has been carried on with great success for more than a year, and a missionary has been engaged for several months in visiting and preaching in an overcrowded school-room. In this case the Colonial Committee are thankful that, with the proposal for beginning this new station, the Presbytery of Montreal are able to designate a licentiate well-known to themselves as a native of Montreal, whom the Committee have had an opportunity of becoming acquainted with, by his residence for some months in Scotland. From all they have seen and heard of the Rev. Wm. M. Black—assured that he will fulfil the high expectations of his success entertained by the Presbytery of Montreal—the Colonial Committee have willingly acceded to the terms proposed in the Presbytery's memorial, and have given Mr. Black the appointment to Griffinton.

#### QUEENS COLLEGE.

RECENT APPOINTMENT.—The Board of Trustees has taken a most important step for increasing the efficiency of the Arts by making provision for the teaching of History, English Literature, and modern Languages in a separate department. This new department has been intrusted to the Rev. George D. Ferguson, B.A., L'Original, who has been appointed professor of the first two subjects and lecturer on the last. The competency of Professor Ferguson is undoubted, and we believe he possesses in an eminent degree those personal qualities which are most fitted to gain the confidence and respect of students. We sincerely hope that Mr. Ferguson will have a long and successful occupancy of the position to which he has been promoted.

Dr. Bethune of Glanford, one of the most distinguished graduates of the University, and

a gentleman who has been very successful as a medical practitioner, has been unanimously elected by the Trustees a member of the Medical Council of Ontario.

Immediately after the meeting of Synod the deputation visited the Niagara district and in one week obtained subscriptions amounting to \$1200. Of this sum the people at Clifton, who are neither numerous nor wealthy, many of them being employees of the Great Western Railway, subscribed \$750, which is a most gratifying example of liberality. Those who can compare the present state of the old town of Niagara with what it once was; in respect of numbers and means, will think it has done well in giving \$260. The balance was obtained from a few friends at Beamsville and St. Catharines in neither of which places is there a congregation in connection with the Church of Scotland.

The Rev. Donald Ross, M.A., B.D., of Chatham, Quebec, has been chosen to take the place of Rev. G. D. Ferguson, as a member of the Board of Trustees, Mr. Ferguson's seat having become vacant in consequence of his appointment to a professorship.

MONIFICENT CONTRIBUTION.—Archibald Ferguson Esq., Montreal, has given upwards of \$6000 for the endowment of a new chair in the Faculty of Arts. We feel glad that it can at length be said that the largest contribution to the Endowment Fund has been made by a member of our own Church.

ENDOWMENT SCHEME.—In May the deputation from the College spent a part of two days at Lachine and obtained subscriptions amounting to \$404. This is good for a congregation, which has only some thirty or forty families in stated connection with it.

The old town of Niagara, and its vicinity have been canvassed. The result is \$260. From being one of the largest and strongest of our congregations that of Niagara, has become one of the smallest in number and means. This is owing to the complete removal of all public works and of the county municipal and law offices. In these circumstances, the contribution to Queen's College is considered liberal. The individual subscriptions are as good as those obtained elsewhere.

#### QUEEN'S COLLEGE ENDOWMENT FUND.

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

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

W. IRELAND, Treasurer.

Queen's College, Kingston, Ont., 15th June, 1869. }	
Subscriptions acknowledged to 15th May, 1869 .....	\$24630 93
KINGSTON.	
John Fraser, interest.....	\$30 00
John McMillan, 1st instalment on \$100.....	20 00
George Chaffey, 1st instalment on \$50.....	10 00
W. Ireland, 1st instalment on \$400.	100 00
James Riddle, 1st instalment on \$100	25 00
C. Grigor, 1st instalment on \$100...	25 00
Thomas Maxwell, (Pittsburgh)....	5 00
John Breden, 1st instalment on \$200.....	50 00
Horatio Yates, M.D., 1st instalment on \$100.....	25 00
G. M. Kinghorn, 1st instalment on \$400.....	100 00
	\$390 00

OTTAWA. Local Treasurer, A. DRUMMOND.

George E. Elliott.....	\$6 25	
D. McLennan, 1st instalment on \$20.	5 00	
Thomas McKay, 1st instalment on \$50.....	25 00	
J. M. Currier, M.P., 1st instalment on \$500.....	125 00	\$161 25

MONTREAL. Local Treasurer, JOHN RANKIN.

John Hardie of Longueuil.....	\$50 00	
Matthew Woodrow of Longueuil...	20 00	
Hugh Allan of Pointe aux Trembles	25 00	
Thomas Steele of Longe Point.....	1 00	
Catherine Vitty of Longe Point....	1 00	
Daniel Macdonald of St Laurent...	10 00	
Robert Brodie, Tanneries, 1st instalment on \$30.....	10 00	
Cash.....	20 00	\$137 00

BUCKINGHAM. Local Treasurer, JAS. HENRY.

James McLaren.....	\$100 00	
James Wilson.....	20 00	
Archibald McNaughton.....	10 00	
R. J. Lusk.....	20 00	
Cash.....	3 00	
Sabbath School, Buckingham.....	3 25	
Rev. H. J. Borthwick, 1st instalment on \$40.....	10 00	
Rev. J. C. Smith, 1st instalment on \$40.....	10 00	176 25

PRESCOTT.

Rev. George Blair, 1st instalment on \$50.....	13 00	
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LACHINE. Local Treasurer, THOS. A. DAWES.

James P. Dawes.....	100 00	
Thomas A. Dawes.....	100 00	
Miss Dawes.....	25 00	
Andrew Rough.....	1 00	
Alexander Somerville.....	10 00	
Miss Somerville.....	4 00	
A Friend.....	2 00	
John Fleming.....	5 00	
William Wark.....	1 00	
A Friend.....	1 00	258 00

L'ORIGINAL. Local Treasurer, JOHN MILLER.

Peter O'Brien, 1st instalment on \$30	10 00	
Charles P. Treadwell, 1st instalment on \$15.....	5 00	
Mrs. Grigor, 1st instalment on \$8..	4 00	
James O. Gates, 1st instalment on \$5.....	2 00	
P. H. McIntosh, 1st instalment on \$5.....	2 00	
J. W. Marston.....	20 00	
Cash.....	2 00	
Cash.....	2 00	
Mrs. Cameron.....	1 50	
Miss Cameron.....	1 50	
Cash.....	1 00	
N. McKae.....	1 00	52 00

HAWKSBURY. Local Treasurer, WILLIAM LOUGH.

Angus Urquhart, 1st instalment on \$100.....	50 00	
Robert T. Park, 1st instalment on \$15.....	5 00	
Farquhar Robertson, 1st instalment on \$10.....	5 00	
David Fairbairn, 1st instalment on \$15.....	5 00	
Robert Harlow, 1st instalment on \$5.....	3 00	
Mrs. Robert Harlow.....	5 00	
John Waddell.....	10 00	
Thomas Ross.....	5 00	
Hugh Lough, sen.....	10 00	
Hugh Lough, jun.....	5 00	
Cash.....	2 00	
John Hemphill.....	5 00	
James Fraser.....	5 00	
George Sharp.....	4 00	
William Ewing, M.D.....	6 00	
John Zohnston.....	2 00	
J. G. Higginson.....	2 00	
Hector McLean.....	1 00	
Henry Watt.....	6 00	134 00

SCOTLAND.

Andrew Ferguson, M.D., Inspector General of Military Hospitals and Honorary Physician to the Queen Glasgow—Revenue.....	48 75	
Student's Missionary Society, St Andrew's—Revenue.....	36 40	85 15

HAMILTON.

David Law.....	500 00	
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PETERBORO.

Nichols & Hall.....	500 00	
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Total \$27046 55

HOME MISSION FUND.

St. Paul's Montreal, per Mr. John Rankin....	\$200 00	
Hamilton, per Mr. James Reid.....	22 83	
Guillimbürg and Morrisfil, per Mr. Martin Paris.....	50 00	
Huntly, per Rev. James Sinclair.....	45 00	
Clifton, per Rev. George Bell.....	30 00	
Chatham, Ontario, per Rev. John Rannie....	35 00	
Perth, additional per Rev. Wm. Bain.....	40 00	
Lachine, additional, per Rev. Wm. Simpson..	10 00	
St. Gabriel, Montreal, additional, per Rev. R. Campbell.....	25 00	
Ramsay, additional, per Rev. John Gordon...	20 00	
Spencerville, per Rev. James B. Mullan.....	6 00	
Glencoe, additional per Rev. John M. Macleod	12 00	
Leith, additional per Rev. Alex. Hunter.....	12 00	
Osnabruck, additional per Rev. James S. Mullan.....	17 00	
Mount Forest, per Rev. James A. Murray....	4 00	
Brockville, per Rev. D. MacGillivray.....	21 00	
Dundas, per Rev. James Herald.....	7 10	
Paisley, additional per Rev. M. W. McLean..	20 00	
Caledon and Mono, per Rev. W. Hamilton...	60 00	
Newmarket, per Rev. John Brown.....	14 00	
Guelph, per Rev. John Hogg.....	25 00	
Niagara, per Rev. Charles Campbell.....	10 00	
Kingston, additional, per Rev. W. Inglis....	55 00	
Wolfe Island, per Rev. George Porteous....	4 00	
Lancaster, additional, per Rev. Thomas, McPherson.....	8 00	
Pittsburgh, per Rev. Samuel McMorine.....	15 00	
Kincardine, additional, Rev. John Ferguson ..	5 00	
Chatham, Q. C. additional, per Rev. Donald Ross.....	5 00	
L'Original and Hawksbury, additional, G. D. Ferguson.....	10 00	
Smith's Falls, additional, per Rev. Solomon Mylne.....	10 00	
Scarboro, additional, per Rev. James Bain ...	10 00	
Hemmingford per Rev. James Patterson.....	10 00	
Simcoe, per M. W. Livingstone.....	5 00	
Arnprior, additional, per Rev. Peter Lindsay.	10 00	
Belleville, per Rev. James C. Smith.....	10 00	
Bowmanville per Rev. Adam Spencer.....	10 00	
Dorchester, additional, per Rev. Jas. Gordon.	5 00	
Pickering, per Rev. Walter Ross.....	10 00	
Oxford, per Rev. W. T. Canning.....	13 00	
Valcartier, additional, Rev. David Shanks...	8 00	
London, per Rev. David Camolon.....	10 00	
N. East Hope, per Rev. William Bell.....	25 00	
Whitby, additional, per Rev. R. McLennan...	10 00	
Nottawasaga, per Rev. Alex. McDonald .....	10 00	
Purple Hill and Osprey, per Rev. Duncan McDonald.....	5 00	
Galt additional, Rev. J. B. Muir.....	10 00	
Southwold, per Rev. Ewan Macauley.....	17 00	
Orinstown, per Rev. W. C. Clark.....	10 00	
Uxbridge per Rev. Wm. Cleland.....	10 00	
Lochill, per Rev. Alex. McKay.....	35 00	
Cornwall, additional, per Rev. Hugh Urquhart D.D.....	27 00	
Packenham. additional, per Rev. Alex. Mana.	3 50	
Guillimbürg and Innisfil, additional, per M. Paris.....	10 00	
Ottawa, additional, per W. Hamilton, Esq....	50 00	

JAMES CROIL, Treasurer.

Morrisburgh, 15th June, 1869.

BURSARY AND SCHOLARSHIP SCHEME.

Pakenham, per Rev. A. Mann.....	\$ 4 00
N. Easthope, per Rev. J. Crerar .....	4 00
Priceville, per Rev. D. Fraser.....	4 50
Portsmouth, per James Fisher, Esq.....	40 00
Williamstown, per M. Campbell, Esq.....	13 00
Whal and Horton, per Rev. Geo. Thomson....	12 82
Galt, per Rev. J. B. Muir.....	10 00

JOHN SATON, Treasurer.

Kingston, 23rd June, 1869.

FRENCH MISSION FUND.

Chatham, per Rev. J. Ranna .....	£ 12 00
Oxford per Rev. W. G. Canning.....	3 00
Total	\$15 00

ARCH. FERGUSON, Treasurer,  
Montreal, 20th May, 1869.

Brook, per Rev. Arch. Currie.....	14 00
Chatham, per Rev. J. Rannie.....	12 00
Pickering, per Rev. Walter Ross.....	24 00
Buckingham and Cumberland, J. C. Smith...	15 00
North Georgetown, per Rev. J. C. Muir, D.D	20 00
Scarboro, per Rev. J. Bain.....	23 00
Lancaster, per Rev. J. McPherson.....	20 00
Osnabruck, per Rev. J. S. Mullan.....	12 00

\$240 00

ARCH. FERGUSON, Treasurer.

Montreal, 22th June, 1869.

MINISTERS' WIDOWS' AND ORPHAN FUND

St. Paul's Church Montreal, per Rev. J. Jenkins, D.D., on account.....	\$100 00
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The Churches and their Missions.

CHURCH OF SCOTLAND.



HE General Assembly commenced its annual sittings in Edinburgh on Thursday the 20th May.

In the early part of the day, the Lord High Commissioner, the Earl of Stair, held a levee in Holyrood Palace, which was numerously attended by both ministers and laymen.

His Grace afterwards went in procession to the High Church, where sermon was preached by the Rev. Dr. Barty, the retiring Moderator.

At the close of the services in the High Church, the Lord High Commissioner and members of Assembly proceeded to the Assembly Hall, where, after the usual formalities, Dr. Barty proposed that Dr. Norman Macleod should be elected his successor in the Moderator's chair. The motion was carried by acclamation, and on the rev. Doctor being introduced to the Court by Dr. Cook, he was most enthusiastically received by a crowded house.

The Lord High Commissioner then presented his commission and the Queen's letter, which were both ordered to be recorded; and his Grace, in addressing the House, said he had been commanded by her Majesty to assure the Assembly of her entire confidence in their warm zeal for her service, and in their faithful and unremitting care for the spiritual welfare of her people. He was further commanded by her Majesty to assure them of her resolution to maintain Presbyterian government, and to announce her annual gift of £2000 for the propagation of Christian knowledge and education in the Highlands and Islands.

On Friday the 21st, Mr. R. H. Muir, Dalmeny, submitted the report of the Colonial Committee, which gave some interesting details as to the progress of the churches connected with the Church of Scotland in the colonies. The contributions received during the year amounted to £4428, and the expenditure was slightly above that amount. The balance in hand was £1209, 15s. 1d., as compared with £1294, 18s. 6d. of a balance to begin with last year, and this, the Committee were strongly persuaded, was a wholly inadequate sum with which to begin the year's operations.

Mr. Muir, after submitting the report, said that the Assembly had amongst them the Rev. Mr. Paton, of Montreal, who was the bearer of a commission from the trustees of Queen's College, and who might add to the statements in the report some observations that bore on

the subject of a motion which was about to be submitted to the House by Principal Campbell.

The Rev. Mr. Paton, who was received with applause, said that next to the Indian work, which stood, of course, pre-eminent, he conceived that the work done by the Church of Scotland in Canada had perhaps, beyond her own churches, the greatest interest for her members; for amid many trials and difficulties, through the efforts of the Colonial Committee, a church had been established there, which now had its Synod, its twelve Presbyteries, and a large number of clergyman doing earnest work. When he considered the hardships they had to undergo, he knew nothing except a strong sense of duty and true inspiration, he might almost say with the spirit of their Master, which could have sustained many of them in their difficult and arduous work. As the Church in Canada was almost entirely a missionary Church, of course her efforts were mainly directed towards home missionary work; and while the congregations had to do very much to support their own agency, yet he was in a position to say that there had been, during the past year, nearly 20,000 dollars, or £4000, raised for purely home missionary objects. (Applause.) As to the College question, it would be observed that the institution, planted a quarter of a century ago by the members of the Church, had had the State aid it had been receiving suddenly withdrawn, and the trustees had felt themselves in an embarrassed condition in consequence. Only two courses were open to the Synod which met to consider the matter, either to reduce the University to a theological hall, or to raise endowments. In regard to the first course, they could scarcely reconcile their minds to it; for the University had a noble and honorable history. They felt, in regard to its graduates, they would be doing them a deep injustice in their having to state that they held their degrees from a defunct institution; they felt they would not be doing justice to those noble men who had filled its chairs; they felt they would be lowering their prestige as a Church in the colony; and they felt they would be dishonouring their parent—their mother—if she could say that without a strenuous effort they should allow an institution to go down towards whose support she had so cheerfully and liberally contributed. (Applause.) The Synod, therefore, resolved to raise an endowment fund of at least £20,000, or 100,000 dollars. A small Committee which was appointed had laboured with a success most satisfactory to think of—a success which could scarcely have been calcu-

dated upon, for 70,000 dollars of that sum had already been subscribed; and now the Committee had resolved to raise, not only 100,000, but 150,000 dollars, with the view of adding a chair to each of the faculties of arts and divinity, which were absolutely necessary to make the university efficient, and suitable to the circumstances in which they were placed. Without these, they felt that the College would not be in a satisfactory condition. But, in the meantime, these subscriptions extended over two years. A third of the money was paid at once, but the whole subscriptions would not be got in until the close of the two years. The College, however, required to be carried on in the interval, and as it was difficult to make an appeal to the people in Canada for the endowment fund, and also for the subscription to meet the current expenses, it had been felt by the trustees and those interested in the movement, that if the sympathy and aid of the Church at home was to go out towards them in any form, it should go forth in the form of meeting the current expenses of these two years to some extent—either in whole or in part, as might be deemed desirable by the Committee. These may amount to about £1000 sterling a year, or an equivalent for the Government grant. He was not altogether afraid but that there were friends of the Church in Canada who would be willing, ready, and anxious to do some little thing for them in the way of supplementing that annual deficiency for these two years; but seeing the Church in Canada had risen in its strength with a determination to maintain its love for the higher class of education, and give it to the men in Canada, he hoped the General Assembly would give such an expression of feeling as would cheer and encourage the hearts of Canadians, and give them to feel that there was still a warm interest taken in their welfare. They looked with the deepest interest on the work and efforts of the Church in Scotland. They felt themselves a part of that Church, and were honoured in feeling so. They felt often a reflex inference from some of its great names on this side of the Atlantic; and they in their humble spheres could borrow light from some of those names which he would not mention, and they felt encouraged by and rejoiced in that fact. They looked with the deepest anxiety and interest on many of the questions now agitating this country. They had seen in Canada a process of disestablishment and disendowment carried out which was now being applied to Ireland. They felt that there were many questions of deep interest to the Assembly, and they shared in that interest. While they could not have much influence upon these questions, in the spirit of one of the noblest men of the present century, he might be permitted to hope that, while changes were pressed upon them—changes which it was almost impossible to avert if desirable—they should act upon this general principle, which they might apply to their particular circumstances—if these changes were forced upon them, let them retain the spirit if they could not retain the letter of old institutions. Let them cling to the original idea. If the reforming knife was to be used, let them not whet it

against the hard steel of passion, not against the rotten wood of interest; but against that noble ideal which characterised the minds of those who founded such institutions. Let them not think that the past was forgotten, or the present unstable, or the future hopeless. But let them, while maintaining the old, with a new spirit infused, meet the altered and changing circumstances in which they might be placed. (Applause.) He trusted that the deliverance of the Assembly would be as favourable as it possibly could be in reference to Canadian matters.

The Moderator said he was sure the Assembly were much obliged indeed for the statement which they had heard from Mr. Paton.

Principal Campbell, Aberdeen, thought the report showed an amount of labour as well as judgment and tact on the part of the Committee during the past year equal to that which had been exhibited by the same Committee in the former years of its existence. The rev. Principal proceeded to refer to the loss which the Church in Canada had sustained by the withdrawal of the Government grant from Queen's College, on the plea, common in the present day, that the Queen's College was a sectarian institution. The principle on which their brethren in Canada set out was that the institution ought not to be only a theological college, but that from the beginning it should have a thorough faculty of arts, and the means of education provided within its own walls for students before commencing the study of theology. But it was sectarian in this sense, that while setting up an institution for giving a full course of arts, it connected with that a religious education. And that, it was unnecessary to say, was a Scotch idea—that science should be taught with theology, and that theology should never be separated from a good basis of education. And when in the present year they heard the term "national" talked of with reference to education, he must be allowed to say that he could conceive nothing more unnational—nothing more adverse to their idea of national education than that it should be detached from religion. ("Hear," and applause.) Looking to what their brethren in Canada had done—resolving to raise 150,000 dollars, or £36,000, for the endowment of this College, half of which had already been raised by them—there were sons of Scotsmen worthy of their sires. (Applause.) He was sure the Assembly bade them God speed in their noble effort; and he trusted that any effort which the Assembly might make to assist their brethren in carrying out their intentions with regard to the Queen's College, or which might be recommended by the Colonial Committee, would receive the full support of the Church. Principal Campbell concluded by moving the following deliverance:—

"That the General Assembly have again received the report as to their Colonial Missions with lively satisfaction, and do not fail to enter with interest and sympathy into the many varied difficulties and trials which attend the labours of their brethren in the ministry of this Church throughout the colonies of the British Empire.

"The General Assembly hail with special



approbation and delight the energetic measures taken by the trustees of Queen's College and the Canadian Synod to save their university at Kingston, Ontario, from the ruin threatened by the sudden withdrawal from it of Government grants in aid.

"The General Assembly rejoice in the remarkable success with which that effort seems about to be crowned, and, desirous to testify, in this time of special need, the concern ever felt by the Church of Scotland for the prosperity and advancement of the higher education of Canada, the Assembly do hereby instruct their Colonial Committee about to be appointed to consider and adopt such measures as shall afford the ministers and members of the Church of Scotland the opportunity of aiding the movement in Canada to endow Queen's College."

On Monday, the 24th May, Professor Crawford gave in the report of the Home Mission Committee, who acknowledged the steadily sustained interest with which the Home Mission continued to be regarded by the ministers and congregations of the Church. The total revenue from all sources amounted to about £6745, being an excess of £314 over the year immediately preceding and an excess over the average revenue of the twenty-five preceding years of no less than £2162. Professor Crawford resigned the conveyance of the committee, which he had held for eleven years being so much occupied with his other duties that he felt he could not give the attention to them which was required. Professor Charteris addressed the Assembly at length on the importance of the Home Mission Scheme, and besides proposing the deliverance, and recommending the scheme to the Church at large, suggested that the committee be instructed to consider the best means of uniting the energies of Scottish Christians in conducting measures of home evangelisation: and that they be empowered, if they see cause, to confer either with individual ministers, or with accredited representatives of other churches, as to the best course to be pursued. Lord Polwarth seconded the motion, which was unanimously agreed to.

On Tuesday, the 25th, Mr. Robert Lee, advocate, son of the late Principal Lee was chosen Procurator in room of the late A. S. Cook, Esq.

An overture, dated Edinburgh, and signed by a number of the clergy and laity of the Church of Scotland, against the Irish Church Bill of Mr. Gladstone, was next read by the Clerk. It was supported by Mr. Campbell Swinton, who, after quoting the original opinions of Earl Russell and Sir George Grey on the subject, moved that the Assembly petition both Houses of Parliament against the bill. This motion was seconded by Mr. Fairlie of Mauchline.

Mr. Robertson, of Greenock, moved that the Assembly dismiss the overture. He maintained that the Church of Scotland should not identify itself with the Irish Church, and that the disavowment of the latter was an act of justice tardily rendered. Sir Robert Anstruther seconded the motion, declaring that the Church of Scotland would place itself in a false position by approving a bill which had been supported by "five out of every six of the rational men of the country"—and observing that it would be a

dangerous thing if the will of the nation flowed in one direction, and the will of the Assembly in another.

The debate was continued by Mr. David Smith, who replied to Sir Robert Anstruther; by Colonel Dundas, who referred to the democratic character of the Church of Scotland: and by Dr. Wallace, who maintained that it was now absolutely useless to try to save the Irish Church, and that it was a mistake to unite the fate of the Irish with that of the Scottish Church. Dr. Craik, and Mr. Dodds, of Paisley, supported the overture.

Mr. Campbell Swinton replied, and on a division 136 members voted for his motion, and 37 against. The Assembly therefore agreed, by a majority of 99, to petition against the Irish Church Bill. The House then adjourned.

On Tuesday the 26th the great debate on the Patronage question took place.

The report of the Committee on Patronage being read, along with several overtures from Presbyteries regarding the matter,

Dr. Pirie proposed the following resolution:—"The General Assembly having heard the report of the Committee on Patronage appointed last year, approve the diligence of the committee, and adopt the said report in so far as it indicates the evils which have arisen from the existing law of patronage, the advantages which would arise from the abolition thereof, with such compensation to patrons as may appear just and expedient, and generally in so far as it recommends that the nomination of ministers should be vested in heritors, elders, and communicants, leaving the details, both as to the constitution of the nominating body and as to the respective powers of the nominating body and the congregation at large, to be arranged so that there should be conferred on the permanent male communicants in each parish the greatest amount of influence in the election of ministers which may be found consistent with the preservation of order and regularity in the proceedings." In the course of a long speech in support of this resolution, Dr. Pirie remarked upon the fact that the great mass of the Presbyteries which had reported on the subject had reported in favour of a change in the existing law. He then endeavoured to show on historical evidence that patronage was altogether unknown to the primitive Church, that it had been opposed to the principles of Presbyterianism from the beginning, and that after it had been established by main force, the Assemblies had, over and over again, petitioned against it. He further maintained that it was impossible that in a Church like the Church of Scotland the great mass of the patrons could continue to belong to another denomination. But the main argument for modifying the law was that by so doing the Established Church would hold forth the "olive branch of peace" to the Dissenters, showing them that it is preparing to take every step it does take for the purpose, not of injuring them, but of uniting them with the Church from which they have seceded. He thought that by degrees the grand object might be attained of once more uniting the people of Scotland.

Mr. T. G. Murray, W. S., seconded Dr. Pirie's motion. He said he had no objection to patronage, but he did not think it such a divine

right as to st on retaining it. He wished patronage modified chiefly because it would help to preserve the Church of Scotland, and declared that there was no reason to fear appealing to Parliament in the matter.

Dr. Pearson proposed the following motion:—“The General Assembly receive the report, and record their thanks to the convener and committee for their diligence and zeal, but in respect of the great diversity of opinion which the returns transmitted with the report show to exist in the Presbyteries of the Church both as to the nature and extent of the evils alleged to arise from the present mode of nominating ministers to vacant charges, and the manner in which these are to be remedied: and, further, in absence of any indication of the sources from which compensation to patrons is to be derived find that there does not exist any reasonable prospect of a speedy or more satisfactory settlement of the question by the Legislature, and that the continued agitation of it in these circumstances is unwise and inexpedient.” He reminded the Assembly of the fact that two-fifths of the existing patrons are opposed to any modification of the law, and that anti-patronage or patronage-purchasing societies had hitherto failed. He endeavoured to show that the patronage system had worked sufficiently well, and that the resolution of Dr. Pirie, if carried into effect, would open a door to parochial disension and jobbery of the worst description.

Dr. Macduff, Glasgow, objected to congregational election, on the ground that it would involve the risk of resolving all ministerial gifts into the one of pulpit declamation. He did not believe much in the theory that the modification of the law of patronage would bring back the United Presbyterian and Free Churches to the Church of Scotland, but he looked forward to a still more desirable consummation, the bringing back to that Church of the aristocracy and upper classes.

Mr. Jamieson, of Old Machar, proposed:—“That this Church, having before it the results of the enquiry instituted by the Committee on Patronage among the Presbyteries of the Church and its elders, affirms and supports the principle of at least popular representation in the appointment of ministers to vacant benefices: constitute a committee to correspond with interested and influential parties, especially with the patrons of livings, to ascertain by what processes and by what conditions such principle can be practically carried into effect, and to report to next General Assembly.” This motion was not seconded.

Dr. Wallace proposed that—“The General Assembly having considered the report of their Committee on Patronage, approve of their diligence in collecting information, express their sense of the value of their deliberations, and record their thanks to the committee: reappoint them, and instruct them to prosecute their enquiries with special reference to the question whether the manner of appointing ministers can be so arranged as to reconcile civil establishments of religion with the principles of religious equality, and to report to next General Assembly.” He thought that the proposal of Dr. Pirie would not produce any appreciable effect on the attitude of the dissent-

ing Churches mentioned, and asked—Why not start the idea of committing the election of parish ministers to a board selected for the purpose out of the whole of the enfranchised parishioners? He thought that this would satisfy the demand for religious equality. He admitted that his scheme was a revolutionary one, but we live in revolutionary times, and revolutionary dangers are only to be met by revolutionary remedies. This motion was not seconded, and it was agreed that both it and Mr. Jamieson's be placed on the record, with the statement that such was the case, Dr. Wallace remarking that he would vote for Dr. Pirie's motion, as proposing a useful internal reform.

The debate was continued by Dr. Macrae, of Hawick, who expected the modification of the law to offer an inducement to Dissenters to re-enter the Church, and by Professor Charteris, who also supported Dr. Pirie's motion. He maintained that those who now contended for the abolition of patronage were not objectors to the position of the constitutional party in the conflict previous to 1843, and that the abolition of the law would give immensely increased powers of Christian usefulness to the Church by strengthening the Christian influence of the lay element in it.

Mr. Campbell Swinton, who objected to haste in this matter, proposed as an amendment to Dr. Pearson's motion:—“That the General Assembly receive the report, and record their thanks to the convener and committee for their diligence and zeal; but in respect of the great diversity of opinion which the returns transmitted with the report show to exist both as to the nature and extent of the evils alleged to arise from the present mode of nominating ministers to vacant charges, and the manner in which these are to be remedied; and, further, in absence of any indication of the sources from which compensation to patrons was to be derived find that there does not exist any reasonable prospect of a speedy or more satisfactory settlement of the question by the Legislature: and, therefore, for the purpose of obtaining fuller information on the subject and more correctly ascertaining the mind of the Church and the country regarding it, remit the whole question to the committee, with instructions further to prosecute their enquiries among Presbyteries, patrons, and lay members of the Church, and to report to next General Assembly.” This motion was seconded by Dr. Nisbet.

The Assembly then adjourned till the evening.

The Assembly resumed its sitting at half-past eight—Dr. Craik, Moderator.

The debate on the patronage question was resumed by Baillie Watson, of Glasgow, who supported Dr. Pirie's motion, and urged the Assembly to have confidence in the Legislature.

After some remarks from Mr. Paisley of St. Ninians, Mr. Rankin, of Muthill, followed in support of Dr. Pearson's motion. The debate was then continued with great vigour, and was not concluded till after one o'clock this morning, when a division took place. The first vote was between the motion of Dr. Pearson and that of Mr. Swinton, when 61 members voted for the former, and 57 for the latter, which was therefore lost by 4 votes. The next division

was between the motions of Dr. Pirie and Dr. Pearson. The vote stood thus:—

For Dr. Pirie's motion.....193  
For Dr. Pearson's ..... 88

Majority for Dr. Pirie....105

The result was received with loud cheers.

(The speeches delivered on this occasion, the other items of the Assembly's proceedings, and the closing address of the Moderator, will be given in the next number, Ed. Pres.)

#### CANADA PRESBYTERIAN CHURCH.

The Synod of this church met in Hamilton on the Evening of the 8th June and was constituted with prayer by the retiring Moderator, the Rev. A. Topp of Toronto. The Rev. Dr. Ormiston of Hamilton was unanimously chosen Moderator.

The Synod was engaged for 7 sessions discussing the Galt revival case on appeal from Rev. W. T. Murdoch against a finding of the Presbytery of Guelph sustaining the propriety of admitting irresponsible men like Carroll and Russell into the pulpits of the bounds. The following resolution, moved by Prof. Young and seconded by Rev. Mr. Ure, was at length carried by a large majority over several other motions and amendments:

"That the Synod dismiss the dissent and complaint, and while ready to acknowledge, with thankfulness to God, indications of Spiritual good in any of the Congregations of the Church, through whatever instrumentality it may have been produced, think it not unseasonable, without casting the least reflection on the course which has been adopted by members of the Presbytery of Guelph, to call the attention of ministers and sessions to the great importance of exercising due caution in regard to the qualifications of any labourers not formally recognized by the Church, but of whose occasional co-operation, in public religious services, they may desire to avail themselves."

An extract was read from the minutes of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, setting forth that Dr. Ormiston had appeared as a delegate from this Church before said Synod, and had conveyed to them, in an eloquent manner, the cordial and fraternal greetings of this Church, and stating they had extended to him a most cordial welcome, and expressing thanks for the able manner in which he had performed the duty laid upon him.

An extract from same minutes was also read, appointing Messrs. K. McLennan and D. J. Macdonell, ministers, and Mr. James Croil, elder, a deputation to convey to this Church the Christian and brotherly greetings of that Synod, and to assure this Synod of their desire and prayer that the Head of the Church may bless this Church in its work of faith and labor of love.

The Rev. Dr. Ormiston, Moderator, in a few brief complimentary remarks, introduced the Rev. Kenneth McLennan, M. A., of Whitby, as one of the deputation from the Synod of the Presbyterian Church in connection with the Church of Scotland.

Rev. Mr. McLennan rose and most eloquent-

ly addressed the Synod in touching tones and in a heartfelt manner. In substance he spoke as follows:

MODERATOR—We are charged by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, whose annual session, held in this city, has just been brought to a close, to convey to you, and through you to the supreme court of your Church, as I have now the honor to do, the Christian and brotherly greetings of that Synod, and to assure you that it is the desire and prayer of those whom we represent that you may be guided and prospered in your Christian labors. The sympathies of the good and true are in this age yearning for the more cordial recognition of our common Christianity and our manifold points of resemblance. Earnest men are looking back to the early days of the Church's history, and to notable periods in later time, in order to gather fresh lessons of a simple faith—a simple worship—a sincere love; and, regardless of the minor distinction which makes them as members of separate religious denominations, they have, with persistent purpose, sought out the grounds on which they claim that they are of one spirit and of one faith. Differences of nationality, of polity, of worship, of traditional feud, or deep estrangement have given way, or are being removed before the rising spirit of a growing oneness of heart and mind in such portions of the Church of Christ as are agreed in the main essentials of our common faith. As between Episcopacy in England and America—between Episcopacy and Presbytery in America—between Presbytery and Wesleyanism in Canada, &c, this spirit has found palpable expression—in Scotland and in Canada between Presbyterians and Presbyterians—with what ultimate result in the latter instance your very existence this day declares this spirit is seen. And now is there any good reason why you and we should not think, feel, speak and act towards each other as *brethren*? On your part the answer to this question has already been given. In the deputation which recently waited upon our Synod you have spoken your answer in most gracious and welcome tones; on our part it is to be found in the mission of courtesy with which my friends and myself have been intrusted.

Would it not be a *shame*, a *burning shame*, if we who have so much in common, who are so much alike that strangers cannot easily distinguish us apart, were otherwise than conscious, deeply conscious, that we are in a peculiar sense "*brethren*." While in the motherland you have a Guthrie we have a McLeod, while you have a Cairns we have a Caird, your Duffs and Chalmerses, yea, and your Erskines were they not ours as well as yours? and the glorious Knox, patriot and reformer, do we not all claim him as a common ancestor? Whatever is solid in doctrine, whatever is simple in worship, whatever consists with the liberty of individuals, whatever in life harmonizes a vigorous reason with a trusting faith as embodied in the churches from which more immediately we draw our inspiration, is your heritage and ours alike. \* \* \* If hitherto we have lived and labored apart, and perhaps may

still do so for some time to come, we have yet a noble work, in which we may well vie with each other, that of planting in this land vigorous offshoots of the noble parent stem. It may be that you and we have fallen equally into the error of aiming to walk with measured step in the paths of the churches from which we have sprung, now the sense of manhood is upon us, and we are thinking more of this land as our home; we are striving to lay the foundation of a Presbyterian church in Canada and for Canada. The question is being started, might we not prosecute this work most successfully if our energies were combined? Would there not be an economy of force—of men and of means? Would there not be the momentum of a larger body? I am well assured many, perhaps all of you, believe there would; some, at least, of our co-workers entertain this view. We are glad therefore to have got on terms of visiting acquaintanceship; we shall endeavor on our part, to keep up the good feeling which now so happily obtains. If our intercourse should become more frequent, our friendship firmer, our exchanges of good offices more numerous, and the differences of *position* and feeling become very microscopic, I do not see that any patriot or Christian should do otherwise than rejoice in such a result. In the meantime, let us foster *unity* of spirit—that may exist where there never has been *external union*, where there is little prospect of its taking place—and surely it may, and if it may, it *should* exist between us. I am glad to know that our late brotherly intercourse has been productive of such kindly feeling. Your deputation was received by us with great satisfaction, and we sincerely hope that this interchange of courtesies may be productive of a happy concert of feeling and action. I thank you again most heartily for this cordial and brotherly reception of myself and brethren of this deputation, and assure you that they and I esteem it an honor and a pleasure to be among you, and we heartily desire your prosperity in the Christian work in which you are engaged. Anew I tender the respectful greetings of the Synod I represent.

Not only at the close of his admirable and truly Christian address did the reverend gentleman receive marked manifestations of applause, but he was so greeted throughout its delivery, especially where allusion was made to a prospective union of the two Churches.

The Moderator, at the close of Rev. Mr. McLennan's speech, in brief congratulatory and complimentary remarks, introduced to the Synod the Rev. D. J. McDonnell.

The Rev. Mr. McDonnell remarked that it gave him sincere pleasure to add a word or two to the message of brotherly greeting which had just been delivered. Some might think that a deputation was useless unless it came charged with overtures of union; but it was not so. It was never useless to speak words of good will, provided they were sincere. Whether or not a union of the churches should ultimately come about, it was right that everything possible should be done to maintain and increase the good feeling which already happily existed to a large extent. Much might be done to cultivate friendly sentiments by the interchange of

good offices in the performances of ministerial duty. Not only did the ministers of both churches preach the same gospel, but they acknowledged the same system of doctrine, they observed the same forms of worship, they were trained for their work according to the same methods, and, in many cases, under instructors who had themselves sat together in the same halls of learning in other lands. There ought, therefore to be no feeling of strangeness when they stood in each others' pulpits to minister the word of life. Such friendly interchange of kindly offices might have an especially good effect in strengthening the bonds of brotherhood on the more solemn occasion when they met, not as Presbyterians, but as Christians, around the table of our Lord. One point peculiarly worthy of consideration was the desirableness of avoiding unnecessary and unseemly interference with each other in the carrying on of mission work in weak fields. "Why should men be wasted by sending two to stand in each other's way, where one might be instrumental in doing much good?" Is not the whole land before us? Why should we squabble about the cultivation of a little patch of garden here and there, when there is a vast wilderness lying untilled, awaiting the labors of the servants of the Great Husbandman? Both Churches ought to consider how best to adapt themselves to the circumstances of this new country. Perhaps there has been on the part of both too strong a tendency to transplant to new soil differences which were developed under entirely different conditions—to make too much of questions with which we have practically nothing to do. The question of the day in Britain, at present, is that of Church Establishments. We do not know what a very few years may bring forth in regard to this matter. These are days of upheaval, and no one can blind himself to the fact that the tendency of the age is against Establishments of religion. So far as we are concerned, the question has no practical interest for us. Individuals may hold what opinions they please about the advantages or disadvantages of State connection. "But, Sir," said the speaker, "there is not the smallest *hope*—or, if you like it better, there is not the smallest *danger*—that either your Church or mine shall be adopted as the State Church in this Dominion. Instead, therefore, of occupying our time in needless disputes about this question or other similar ones which ought simply to be mere matters of forbearance, let us address ourselves earnestly to the task of solving the great problems which face us in this Dominion, and then whether we continue to pursue our separate paths or agree to unite our forces, our common Presbyterianism will prove a blessing to this grand, young, growing country."

The rev. speaker sat down amid applause and manifestations of satisfaction and pleasure.

The Moderator, in fitting terms, introduced the remaining member of the deputation—a layman, who was an enthusiastic Presbyterian, and one who had written a book that gave pleasure to every Presbyterian who read it, and it was a book that had done and would do much good and supply much material for thought. He would introduce Mr. Croil, Elder.

Mr. Croil, on rising, said that he came not

to enquire what reasons had induced the Synod of the Kirk to appoint him a member of this deputation; he supposed, however, that it was considered desirable that the voice of a layman should be heard to corroborate, as it were, the statements that might be made by the clerical members of the deputation. (Laughter.) He was not quite sure that the appointment was a very judicious one. If it were intended that a rigid reticence should be observed in regard to a subject that might be supposed to be meanwhile in the background—if it was considered desirable that the utterances upon this occasion should be of a character so thoroughly non-committal as to puzzle the wits of a Philadelphia lawyer to declare the meaning of that which should be said—then he was of opinion that this had devolved upon the wrong man. He was not one of those who were in the habit of doing things by halves. It was his aim, as much as in him lay, whatever he did to do it with all his might. In that same spirit, he said, he had great pleasure in taking part in the proceedings of the evening, and he desired now, in the name of the laity of the Presbyterian Church of Canada, in connection with the Church of Scotland, to assure all present that, without any equivocation whatsoever, all honesty and sincerity, from the inmost depth of a warm Scottish heart, he and they most sincerely and cordially reciprocated the kind brotherly salutation which this church, through their Moderator, had so happily expressed to the Synod of his Church, and their desire was that such delightful Christian intercourse as they now enjoyed might become, year by year, more frequent, more generous, more loving, and that all might exemplify obedience to the divine command to be kindly affectionate one toward another, tender-hearted, forgiving one another even as we hoped that God for Christ's sake would forgive us. They were not ignorant of the position to which this Church had attained. They bore it in mind that from small beginnings most rapid progress had been made, and this Church was now fully equipped in all those appliances which appeared to be necessary for carrying on the work of the Church in accordance with the principles of Presbyterian polity. Indeed the liberality with which the various schemes of this Church had been supported was so gratifying that he sometimes wished that he could hand over to them some of the congregations of his Church to have them educated in the grace of giving; upon the understanding, always, that they should restore them back when they had completed their education. (Laughter) No rivalry should ever subsist between these Presbyterian Churches but that holy rivalry which provokes to love and to good works; that will make us so that we all can best promote the glory of God and the good of our fellow men. He further remarked that even now whilst we are speaking there may have been sealed the terms of a union that will bind together the whole of the British North American Colonies in one great confederation, over which the good old flag that for a thousand years has braved the battle and the breeze, shall float in unity, and our beloved Queen—God bless her!—(amen) may long continue to reign. (Cheers.) And, Sir, does not the pos-

sible realization of such a scheme suggest to all of us loftier co-operation for the weal of our common Presbyterianism?

The gentleman, on sitting down, received hearty applause. *Hamilton Times.*

The Synod finding itself becoming unwieldy through its numbers resolved on constituting a General Assembly next year, to be composed of the following Synods which are to meet in October next: Synod of Montreal, Synod of Toronto, Synod of Hamilton, Synod of London. The representation in the general assembly to consist of one-third of the whole number of ministers and elders on the Synod rolls.

#### CONGREGATIONAL UNION.

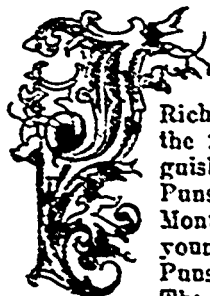
The Union met in Zion Church, Montreal, on Wednesday evening 9th June, the Rev. A. Robinson of Owen Sound, Chairman.

The Rev. H. D. Powis, of Quebec, was elected chairman for the year.

The Rev. F. H. Marling, Toronto, reported that he had been unable to convey personally to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, the greetings of the Union, but had done so by letter inviting the Synod to appoint a delegation to return the salutation of the Union, which had been responded to by the appointment of the Rev. Mr. Campbell.

The Rev. R. Campbell, St Gabriel Church, Montreal, was introduced to the Chairman, by Rev. Dr. Wilkes, on Monday the 14th and addressed the Union briefly, adverting to the common heritage the Congregationalists and Presbyterians had in the great Non-conformist Divines of the 17th century, and to the practical similarity of Church Government which existed in the two churches, the Presbyterian standards and Polity having been given to the Church of Scotland by the ancestors of the congregationalists of the present day. He moreover said that contrary to the mathematical law that in proportion as lines from a common centre recede from that centre they diverge the more widely from each other, he believed they were in doctrine and active Christian work as near each other as ever, and he was within the record in saying that there never existed antipathy or antagonism between the two Churches. He added that though adventitious circumstances, nowise essential to the Christian Church, had hitherto kept them apart, and the Church of Scotland had sought alliances elsewhere, he believed that the Church of the Puritans was the natural ally of the Venerable Kirk of Scotland. The address was received with much applause.

#### WESLEYAN CONFERENCE.



THE 46th Annual Conference of this Church in Canada, commenced its sittings in Richmond St. Church, Toronto, on the 2nd June, under the distinguished presidency of Rev. W. M. Punshton, the Rev. Geo. Douglas, Montreal, Co-Delegate. Thirteen young men were ordained. Mr. Punshton was re-elected President. The increase in the membership

during the year was 2158. The endowment fund of Victoria College was reported as amounting to \$53,000.

The following interchange of courtesies took place between the Conference and our Church: moved by Rev. Dr. Ryerson and seconded by Rev. Dr. Taylor, and very cordially adopted by the Conference:—Resolved: That this Conference having a most agreeable recollection of the interchange of christian salutations, and deputed expressions of brotherly affection at our last annual meeting with the Synod of the Presbyterian Church of Scotland, avail ourselves of the occasion of this our annual assemblage, to renew the expressions of our profound respect and cordial affection for that venerable body, its members and congregations—a church so rich in historic records of martyr sufferings, apostolic labours, and unswerving fidelity to Protestant faith and liberty. As our Presbyterian brethren, as well as ourselves, have been deprived of that co-operation on the part of the State, which upon the grounds of public faith and patriotism, both they and we had reason to expect in the higher education of youth, we congratulate them on the great success of their appeals for individual aid to sustain their University; and we assure our honoured Presbyterian brethren of our fraternal and zealous co-operation in all that appertains to the true religious and educational interests, as well as the citizen rights and privileges of our common country, and we will devoutly pray that a rich effusion of the Holy Spirit may ever accompany their works of faith and labours of love.

That the President be respectfully requested to transmit a copy of the foregoing resolution to the Moderator of the Presbyterian Synod.

The following acknowledgment, addressed to the President of the Conference, from the Moderator of the Synod of the Church of Scotland, was received:—

REV. AND DEAR SIR,—I beg very respectfully to acknowledge the receipt, this morning, of your note, accompanying the resolution by the Wesleyan Conference, of brotherly greeting to the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, I very much regret that the Synod closed its proceedings too early to enable me to do myself the pleasure of laying before its members this most hearty and Christian resolution. I may, however, state that joyful reference was more than once made, during our late session, to the fraternal salutations which the Synod had the privilege of interchanging with the Conference last year, when both bodies met in the city of Kingston.

One of my first official duties, at the next meeting of the Synod, if my life be spared, will be to lay before the Reverend Court the resolution, the receipt of which I thus gratefully acknowledge.

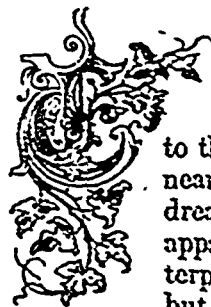
In the meantime, earnestly wishing the Conference, in its corporate capacity, and as individual ministers of the Everlasting Gospel, all success in the mission which you and we are endeavouring to fulfil.

[Signed.] JOHN JENKINS, D.D.,  
Moderator, &c

## Sabbath Readings.

“THE BLIND LED IN STRANGE WAYS,”  
BEING THE LAST SERMON PREACHED  
BY THE LATE REV. JOHN CAMPBELL,  
MARKHAM.

Is. xlii. 16.—“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them.”



HE language used in this, and in the two preceding chapters, is evidently to be regarded as addressed to the exile Jews in Babylon, near the close of their long and dreary captivity. God had apparently long delayed to interpose on behalf of Israel, but now He would come forth in His strength for their deliverance. And having in the previous verses denounced His judgments upon His enemies, He now speaks to His people, tells them that

He would conduct them to their own land, as a blind people that needed a guide, and that He would remove all the obstacles that lay in the way of their speedy and safe return into their own country.

By *the blind*, He evidently means His own people—and the term was originally applied to them in their captivity as being ignorant, after seventy years of exile, of the way of return into their own land; and in a still higher sense, has reference also to that spiritual stupidity and blindness of mind which was so characteristic of them; and yet the language used is more the language of tender compassion for their ignorance and misery, than of stern reproach for their guilt and hardness of heart.

But though the primary reference here may be to Israel in Babylon, yet it is evident from the whole tenor of the prophecy, that it has a more extensive application, both as to time and place. The leader here referred to is mentioned as given for “a light to the Gentiles,” as well as “for a covenant to Israel,” and this is as appli-

cable under the New Testament dispensation as under the Old. As such we shall at present employ it.

We have, then, exhibited, *in the first place*, the great condescension of God in giving a divine Leader to His blind and erring creatures. "I will bring the blind by a way that they knew not; I will lead them in paths which they have not known." The person here speaking is evidently "Jehovah-Jesus," the Leader and Commander of God's people; for *by* Him does the Almighty conduct His chosen to His heavenly kingdom.

In the first verse he is spoken of as God's servant whom he has chosen, and *by* whom he was to bring about all His merciful designs concerning His people. He is the Father's chosen Representative to earth. Hence God the Father, says elsewhere, "Behold I have given him for a witness to the people, a Leader and Commander to the people." And the Apostle Paul says, "It became Him, *for* whom are all things, and *by* whom are all things, in bringing many sons unto glory to make the Captain of their Salvation perfect through suffering."

By his sufferings and death he not only made atonement for our sins, but by this very means he was fitted for the great work that was before him; and let it be remembered that that work was only *begun* with his death upon the cross, instead of being finished. The work of atonement was then completed, but the work of human salvation was only begun. He came into our world on an embassy of reconciliation and peace, and found us in a captivity infinitely worse than that in which Israel in Babylon groaned—not only in servitude, but degraded by such servitude to such a degree as to be satisfied with our condition. It was no easy task, therefore, which the Saviour undertook, not only to pay our ransom, but to convince us of our degradation and misery, and to persuade us to follow him as our Glorious Leader to those mansions he has gone to prepare. And if we are his true disciples, walking in all the commandments and ordinances of the Lord blameless—it is by his mighty power that we *are* thus kept—and it should even inspire our confidence in Him to know that He who once died for us, ever lives for us—that he who delivers us from the condemnation due to us for sin, never loses His deep interest in us—never leaves us till our entire redemption is complete—ever keeps his eye upon us, and guides us by the right

hand of his righteousness till we are safe beyond the swellings of Jordan.

We have here also a description of our own natural state. "I will bring *the blind* by a way that they knew not." The loss of sight is one of the greatest physical calamities that can befall a person—and none can understand the full extent of such a calamity except those visited by it. The blind man has to depend upon his other senses to tell him when the morning dawns, or night spreads his sable mantle over all. He is awakened day by day by the little warblers of the grove, which fill the early morning air with their cheerful notes; or by the hum of human voices, or the din of worldly business; but these are the only indications that he has that a new day has begun. He can enter into full sympathy with Milton, as he gave utterance to his feelings in the following pathetic strain, addressed to the Sun:—

"But thou revisitest not these eyes, that roll in  
vain

To find thy piercing ray, and find no dawn;  
So thick a drop serene hath quenched their orbs,  
Or dim suffusion veiled;—thus with the year  
Seasons return, but not to me returns  
Day, or the sweet approach of e'en or morn,  
Or light of vernal bloom, or summer's rose,  
Or flocks, or herds, or human face divine;  
But cloud instead, and ever-during dark  
Surrounds me, from the cheerful ways of men  
Cut off, and for the book of knowledge fair,  
Presented with a universal blank;  
Of nature's works to me expunged and razed,  
And wisdom at one entrance quite shut out."

We have but to transfer the description here given by the great poet, and apply it in all its analogies, to the case before us, to enter fully into the meaning of the prophet's language. Not only are those dead in trespasses and sins thus blind to all that most deeply concerns them, but even those who have been quickened to newness of life, are to a great extent yet blind to their true interests. We have but to look back upon our own views and feelings in the past to convince us of this. It is true that if we have been brought out of the darkness of nature into the glorious light of the gospel, we may join in the fervent language of him whose sight the Saviour restored—and bless God that we *can* see. "One thing I know, that whereas I *was* blind, *now* I see!" But oh, how dim is the spiritual vision of the clearest-sighted among us! How very little do we see or know compared with what we *might*, and *ought* to know! and it is well if we are at all conscious of our great ignorance. Do we, then *feel* our ignorance, and, what is worse, our

exceeding slowness in learning anything? our stupid dulness in the school of Christ? We come Sabbath after Sabbath to the sanctuary to be instructed in the way of life, but do we make any appreciable advancement? We may read God's word day after day, but what impression does it make upon us? Are we not too much like those of whom the Apostle speaks: "When for the time ye ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." I repeat it, it is not the worst sign if we *feel* this our ignorance and stupidity—for such is the feeling of those whom the Lord is leading. They have discovered that "it is not in man that walketh to direct his steps aright," that place him, no matter where, in the path to heaven, and leave him to himself, and the first step he takes is a wrong step, that he will as surely wander from the path, as he was incapable of entering it at first. No matter how much experience he may have had under the leadership of Christ, withdraw that leadership, and though, as it were, within sight of the New Jerusalem, he will strike off into some by-path, and never enter the pearly gates or walk the golden streets. Oh, then, how should we keep "looking unto Jesus," and follow the guidings of his grace! But there are *other* difficulties referred to by the Prophet—difficulties *aside* from the ignorance and stupidity which are characteristic of even the real Christian, difficulties which render still more necessary the guidance of our divine Leader.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known"—a path over which they have never before travelled—a path often beset with dangers and overhung with dark and threatening clouds—so narrow, that it is the easiest thing in the world to step aside from it. Even the blind man may get along without much difficulty or danger in paths he has often trodden before. His senses of touch and hearing become so acute from habit that he can recognize ever after a person of any peculiarity of voice which has once attracted his attention, and can tell his locality by the sound of the wind against the objects that he passes, or by the tread of his feet. But place him on a road he has never travelled, and he is in constant danger and difficulty; and this is just as true of spiritual blindness as of natural.

The Scriptures speak of those who have really entered the path of the divine life as "*new creatures*," and this is true in more senses than one—an internal change has been wrought—a change of feeling—a change of inclination—a change of taste—a change of judgment. But at the same time, with this internal change, even the visible aspect of things seems to have undergone a change also, corresponding to this inner change. A feeling comes over them as they look out upon the works of God, analogous to the feeling with which the man who has been born blind, looks upon all things around him for the first time after his sight has been restored. In both cases they feel as if they were entering upon a new world. Every step they take reveals new wonders, and awakens new conceptions. The traveller heavenward sees his sins in a very different light from that in which he has hitherto viewed them, and there is no sham about his repentance, it takes hold of the springs of life, and manifests itself in his every act. He attaches a meaning to the Scriptures which speak of the wrath of God; and his earnest desires and efforts to escape that wrath are his commentary upon such passages. The life and death struggle through which he has just passed in laying hold by faith upon the Son of God—the tendency of his fallen nature to let go that hold, and trust to self—an earnest desire to do God's will and to live to His glory, and yet an internal feeling of utter impotence—to all these difficulties he has been till now an entire stranger—but day by day, as he travels on, they one by one arise to view.

It is true that to a full description of all these various difficulties he may have again and again listened; but to him it was sound, nothing more. The words struck upon the tympanum of his ear, but they were as words without meaning.

But aside altogether from our *ignorance* of the way of life before we travel in it, the way itself *may*, and often *does*, lead through dark shades and mysterious windings which puts our moral courage to the severest test, and tries our judgment to the utmost, yea, leaves us utterly bewildered in the dark labyrinth, unable to take a step either forward or backward lest it prove a false step and put us in imminent peril. Such is the picture drawn in the text. A person groping his way onward in darkness and uncertainty, and brought often to a sudden standstill—"in endless mazes lost."

The Prophet speaks of the Almighty as



a God who hideth Himself, and that not only in the greatness of His ineffable glory as He "whom no eye hath seen, or *can* see," but even as our Redeemer. "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour."

There is much in God's word and in God's providence, in our outward circumstances and in our internal feelings to perplex and disquiet us. There are doctrinal difficulties which we cannot understand, doctrinal mysteries which we cannot solve, providential dealings with us the use of which we cannot at present see. Our daily experience turns out so very different from what we had expected that we become completely bewildered, not knowing which way to turn for the light, and utterly uncertain as to the issue of all his mysterious treatment.

Afflictions we had looked for, knowing that this is the lot of universal humanity; but we looked for them under very different circumstances from those in which they actually overtook us, and for very different ends from those they have actually subserved.

And if we look inwardly upon ourselves we find a corresponding state of darkness, doubt and uncertainty there. Our internal feelings—even our religious feelings are as variable almost as the wind or weather. If we anticipate what our feelings *will* be in given circumstances, our *actual* experience often disappoints our anticipations. We mark out for ourselves what we may be disposed to call the path of duty, and connect with the discharge of those duties certain states of feeling; but our great Leader may have marked out for us a very different course, and thus changed very materially both our views and feelings. New surprises meet us at every turn in the Christian life, and mystery attends our every footstep. Of course, to Him who sees the end from the beginning, there is no mystery, but the carrying out of an eternal plan in all its details. And if we follow our great Leader, walking in his footsteps, though we cannot trace those footsteps but one at a time, we may rest assured that both His glory and our own eternal good will be the result.

No *secondary* good is sacrificed in seeking the chief good, as is generally the case in the schemes of this life. The *command* of implicit obedience in darkness as in light, through evil as well as good report, is designed to work in us a *habit* of implicit obedience, and thus bring us back to that original condition from which Adam by

transgression fell, and with a character formed for future steadfastness—a Christianity acquired step by step, as we encounter and conquer the difficulties and perplexities which meet us as we "follow on to know the Lord"—a Christianity which Adam, through inexperience, lacked. But notice again, that though darkness, perplexity and mystery be characteristic of our earthly pilgrimage, yet occasional light and relief are granted, our perplexities are cleared up, and we are permitted to see that the very things which we are wont to regard as un-mixed evil are the things that turn out in the long run to our greatest advantage.

God makes those events, which seemed to man's short-sightedness, adverse and calamitous, the means of furthering both the individual and the general good; "darkness has been turned to light, and crooked things have been made straight." Weak in knowledge, the truths of God at first seem unintelligible to us; but the darkness is made light, knowledge becomes easy; weak in duty, the commands of God seem impracticable to us, and insuperable difficulties lie in the way of our obedience; but the crooked things have been made straight. We see this clearly illustrated in the history of the Apostles. Think of what darkness surrounded their pathway as they first left their nets and their boats, and their worldly occupations to follow Jesus. How perplexed they were when he spoke to them of the mysteries of the kingdom of heaven! And when he told of his approaching sufferings, and of the spiritual nature of the kingdom which he came to set up, it was like talking to them in an unknown tongue: they could not understand the simplest truths. The mental and spiritual blindness referred to in the text seemed in their case to be entire and hopeless; and they were ready to take offence at much that he told them. And almost up to the hour of his crucifixion the same stupid ignorance to a great extent remained. But after his resurrection the light broke in upon their darkened understanding, and they were led to wonder at their own previous blindness. Soon those truths which before could gain no access to their minds, became clear and plain to their understandings, and they went forward thenceforth glorying in that cross of which before they scarce could bear to hear their master speak.

Notice the further promise of faithfulness on the part of God towards those He is leading in the way to heaven. "These things will I do unto them and not forsake them."