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THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada .

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

July



1875.

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

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CONSTITUTED AT MONTREAL, 15TH JUNE, 1875.

THE PRESBYTERIAN

JULY.

THE UNION OF THE CHURCHES.

That to which we have for years looked forward with expectancy and hope is now an accomplished fact to be acknowledged with devout thankfulness. It is certainly one of the most important events that has occurred in Canada, and one, indeed, which has few parallels in the history of any country.

We don't envy the man who could witness without emotion the ceremonial that took place in the Victoria Hall, Montreal, on the fifteenth day of June, eighteen hundred and seventy-five. It was a magnificent spectacle. Its purpose was a noble one. The arrangements made for its accomplishment, to the minutest details, were faultless and in harmony with the occasion. Altogether, it was a grand and inspiring sight. After long years of separation, the four representatives of the great Presbyterian family of British North America, brought together in the Providence of God from the remotest parts of the land, here met under one roof, in the presence of assembled thousands, to join themselves in solemn covenant to the King and Head of the Church and to one another, and to declare to the world the reconciliation of differences, and their firm resolve, henceforth, to unite their energies and resources in the service of their common Lord and Master. The occasion is far too great and too recent for us to realize its full meaning and importance. As yet, we can only say,—“It is the Lords doing.” Had it been the will of God that this Union should not take place, how easily, humanly speaking, had it been prevented? If it

had depended on the guidance or misdirection of mere human agency, it must have failed. But we have been led to it by a way we knew not, and now that we have attained that for which we have worked and prayed so long, we can together say—“Not unto us, O Lord, but unto Thy great name be all the praise.” We are thankful for the remarkable degree of unanimity which characterized the final proceedings of the several supreme courts in connection with the question of Union. There were in actual attendance on those courts more than six hundred members, and of these not more than fifteen or sixteen in any way expressed their dissent. We are thankful also for the good spirit that pervaded the meetings of the first General Assembly of the United Church. And we are also very thankful for the kind expressions of congratulation conveyed to us by other churches—the Irish Presbyterian Church, the Presbyterian Church in the United States, the Methodist Church of Canada, and last, but not the least noteworthy, from the representatives of the good old Church of England in Canada. Our hope and trust is that our relationships with these and other churches will ever be as warm and cordial as they now are; that we shall not be contented with a mere formal and courteous recognition, but that we shall be found co-operating with one another wherever and so often as we can. And surely it is a cause of special thankfulness that both the Established Church and the Free Church in the old land have, in their respective Assemblies, given the most unequivocal testimony of their approval of the union now consummated, and also of their earnest desire to maintain the closest possible relations with us in the years to come.

SCOTLAND.

The General Assemblies of the Church of Scotland and of the Free Church commenced their sittings for the present year, in Edinburgh, on Thursday, the 20th May. In accordance with ancient custom, the Earl of Rosslyn, the Lord High Commissioner to the Supreme Court of the Established Church, held a levée in the Picture Gallery of Holyrood Place. This preliminary was attended by a large number of Dignitaries of the Church and State. The city was decked in holiday attire. The weather was fine, and the streets were thronged with crowds of people attracted to the most beautiful capital in Europe to witness the annual procession from the old palace of the Kings to the Cathedral of St. Giles. The opening sermon was preached by the retiring Moderator, the Rev. Dr. Trail of Aberdeen, after which the members repaired to the Assembly Hall on the Castle Hill. His Grace the Lord High Commissioner, attended by a brilliant suite, arrived at one o'clock and took his seat on the throne, when the court was constituted with prayer. Dr. James Sellar, of Aberlour, was unanimously elected Moderator, and, having been conducted to the chair, acknowledged the honour conferred upon him in a few well chosen words. It was generally remarked that in personal appearance, courtly bearing, and fine address, Dr. Sellar was every inch a Moderator. Lord Rosslyn, who is extremely popular with the Assembly, expressed himself in his opening speech with great fluency, and, indeed, eloquently. After referring to the new law of patronage and other matters of interest, His Grace concluded with a touching allusion to the great loss the Assembly had sustained by the death of its principal clerk, the late Dr. Cook, of Haddington. The Assembly then proceeded to the election of clerks, when the Rev. Principal Tulloch was unanimously chosen to fill the office of First Clerk. Referring to his splendid physique, Dr. Smith, who moved the nomination, said truly of him, that he is a man made to stand before kings! Dr. Milligan, of Aberdeen, was elected the second

clerk by a very large majority, and both took their seats amid hearty applause.

THE COLONIAL COMMITTEE'S REPORT.

On Friday afternoon the Rev. R. H. Muir, of Dalmeny, the Convener of the Colonial Committee, laid the annual report on the table. As it had previously been distributed amongst the members in printed form, it was agreed to hold it as read, and Mr. Muir said that he would reserve any remarks he might have to offer until after the House had listened to the deputation who had come from the Canadian Church, and who were specially charged to inform the Assembly in relation to the proposed Union of Presbyterians in Canada. The Committee had, as to these union negotiations in Canada, persistently maintained the strictest neutrality, and were willing to leave the Assembly unfettered and free to express its own mind on the subject. He then introduced the following members of deputation to the Moderator.

Rev. Dr. Cook, of Quebec; Rev. Professor Mackerras, Queen's College, Kingston; Rev. Professor Ferguson, Queen's College, Kingston; Rev. Gavin Lang, Montreal; Rev. Daniel M. Gordon, Ottawa; and James Croil, Esq., Montreal. He further stated that it had been suggested by Dr. Cook that he should call attention to the fact that there were two Synod meetings last year in Canada. At the first, Mr. Lang, Montreal, was appointed as Deputy to the Assembly; at the subsequent meeting the other gentlemen were requested to appear before the Assembly as Deputies. Dr. Cook suggested that Mr. Lang should first address the Court.

The Rev. GAVIN LANG, who was received with applause, said that the reason of the two meetings of Synod was that part of the business relating to the vexed question of union was not disposed of at the first meeting of Synod, and had to be taken up at the second meeting. At the first meeting he was appointed the only deputy to the Assembly of the Church of Scotland. He did not come in opposition to his brethren. He differed from them—he agreed to differ—and it was only fair to the Assembly to say that he should not have presumed to occupy the time of the Assembly first of the Canadian brethren unless it had been for the sake of formality. It was with no ordinary emotion that he found himself, after an absence of five years, in his native land once more, and on the floor of the Assembly. (Applause.) Since then they had been deprived in Canada of the advocacy of Dr. Morman Macleod in behalf of good measures for the benefit of the Church. He was there to express in terms of his commission the feeling of undiminished attachment in

Canada to the Church of Scotland, from which they were continually receiving kindness, especially through the Colonial Committee. He did not purpose saying much as to what was commonly known as the union question. He would leave that question to others, reserving to himself the privilege of correcting any statement which appeared to be wrong and incorrect. In the course of some further remarks, Mr. Lang referred to some of the hindrances to the work of the Church in Canada, and stated that there were two great obstacles in their way. In the first place, they had to contend with intemperance, which prevailed to a great extent, and he alluded to the various means adopted in order to diminish the evil. Another great hindrance was the prevalence of Roman Catholicism. He might mention that out of a population of 3,500,000 they had 1,500,000 of Roman Catholics—1,000,000 of them being French. There were 20 bishops, 1500 priests, 1500 Roman Catholic churches, and 2600 schools. The Roman Catholics had very great power in the way of raising funds for the support of their religion by taxing their parishioners and others. Mr. Lang further pointed out the advantages that would accrue from the establishment of missions to the Roman Catholics.

Rev. Dr. Cook (Quebec), who was received with cheers, next addressed the Assembly. He said—Moderator, it is in somewhat peculiar circumstances that my brethren and I appear now as a deputation from the Synod of Canada—circumstances, however, which must to a considerable extent be known to the members of this venerable Assembly. For some years past, as you have been made aware, negotiations have been going on for a union of the Presbyterian Churches of the Dominion, and our duty now is to inform you that these negotiations have come to a satisfactory termination, the question of union in the two Churches which were separated from us—the Canada Presbyterian and the Church of the Maritime Provinces—having been carried with scarce a dissenting voice, and in the two Synods connected with the Church of Scotland by large majorities. Legislative enactments have been procured in the separate Provinces of the Dominion, vesting, after certain defined formalities, the property of the Churches, as at present constituted, in the one united Church, to be called "The Presbyterian Church in Canada." (Applause.) You will naturally remark the difference in the title of the United Churches from that which we and our brethren in the Lower Provinces have hitherto borne. The words "in connection with the Church of Scotland" are dropt out. To myself, and to the older members of the Synod, this is a matter of serious regret. Though, in the course of that Divine Providence which orders every man's lot and sphere of exertion, we have been called to live and labour in a distant land, our love to Scotland is undiminished. We have cherished with pride the old historic title which connected us, however remotely, with the heroes and the martyrs, the doings and darings, and the sufferings of three centuries of Scottish Churchmen. (Applause.) We have held to it as expressive of our relation to you,

and of our gratitude for your many benefactions—perhaps, also, not out of keeping with our national character, as giving us some claim upon you for any special aid or help of which we might stand in need—why, then, it may be said, have you consented to surrender it? Moderator, it must be remembered that the Churches with which we propose to unite are composed of the descendants of the secession of 1732, and of those who sympathised with the more recent secession of 1843. It is to be remembered, also, that in these Churches, as in our own, there has been in existence for a considerable time the means of theological education, and as the natural result, a large and ever increasing portion of the ministry in each of the four Churches consists of young men, natives of the different Provinces of the Dominion, and who have not, and cannot be expected to have, such feeling as we older men cherish to what appear to them comparatively foreign Churches. Their natural desire—and I think you will not consider them unreasonable in entertaining it—is to have a Church of Canada, of which it is their prayer that it may, of which it is their hope and expectation that it will, in the course of the ages, bear an honourable name among the Churches of Christ, and be found to have done good work in advancing the cause and kingdom of our common Lord; and we are reconciled to this change of designation because it comes partly of necessity, and in the ordinary course of things. Time, as it rolls on, works in all departments of life innumerable changes. The infant hangs on its mother's bosom; the child runs at her knee; the youth betakes himself to the business of life; the man assumes an independent position, and takes his place at the world's work. As it is with individuals, so it is with communities and Churches. We have recently had a political union in Canada. The various Provinces of British North America which had so long continued separate, and hanging by the apron strings of the mother country, have, in virtue of that union, sprung into a Dominion of national importance, and having national duties and responsibilities. And the various Churches have accomplished, or are seeking to accomplish, a corresponding union, in the hope and belief that it will give them strength and self-dependence. (Applause.) We older members of the Synod, born, educated, ordained in Scotland, all whose early associations are with the hills and valleys, the ways and habits of our native country, would like to have those who come of us and after us to inherit our feelings, and to be penetrated with a like veneration for the old land, But it cannot be: our children will grow up, and do grow up, Canadians, loving with intensest regard the soil on which they first drew breath—(Applause)—and rejoicing in its freer air and in its wider sphere for youthful energy and enterprise; and so they will have a Church of Canada, towards which the feeling of devotion may be combined with national and patriotic sentiments. (Applause.) But in giving way to this natural desire, assuredly it is not necessary that there should be on our part any diminution of respect for, or of gratitude to, the Church of Scotland. The man, as the older ties of family connections are becoming looser and

he is forming new and closer ties, continues to regard with unabated affection the parents whose house he is leaving for a home of his own. And so we, in our new relation, will, I am sure, never cease to remember the innumerable favours which, during all our history, both before and after the troubles of 1843, we have received from the Church of Scotland. We will never cease to watch her fortunes with interest: to rejoice in all the good she does, and in all the good that befalls her; and we will ever desire and pray for her peace and her prosperity. And let it be observed, that while the words "in connection with the Church of Scotland" will not appear in the title of the united Church, that which the words denote will not cease to exist. Our connection with the Church of Scotland consists in our origin: that, of course, cannot be changed: in our creed, that it is not proposed to change; and in ministerial and Church communion—which, on our side, will continue as close and cordial as ever. It is part of our basis of union that there should be such communion; and in this, too, is to be observed the changes which time works. The men who left us in 1843 did so avowedly because they could not hold communion with you, or with us because we held communion with you. Now that narrow and bitter feeling has passed away, and the ministers and members of the Church of Scotland will be received as cordially in the united Church as they have been heretofore in the Synod. (Applause.) As to the union itself, the advantages of it are obvious. As matters now stand, there is a continual temptation to raise everywhere rival Churches and rival congregations, the effect of which is only to weaken one another, instead of applying all our energies to the work of extending the blessings of religious ordinances to those who have them not. United we shall get free from this miserable competition, and, ceasing to strive with one another, be stronger to strive with prevailing evils—stronger for missionary enterprise at home and abroad—stronger for all the work to which a Church of Christ is called. And it is not merely material strength which will be gained by union. Far more will be gained by the removal of the estrangement, the alienations, the jealousies, and the distrust that seem almost a necessity in the action of rival sects, and which as infallibly prove a source of weakness as they are injurious to the growth and the reign of Christian principle. (Applause.) I cannot imagine it to be the opinion of this venerable Assembly that we should seek to perpetuate the remembrance of Scottish feuds in Canada, or count it our duty to raise up from one age to another rival sects, living in alienation and strife. It is the business of Canadian statesmen (and these are mainly from Scotland) to lay the foundation of a civil polity which, as it now affects a population greater than that of Scotland, may, from the extent of territory, in the progress of no long period of time, affect a population as great as that of England itself; and we in our sphere are laying the foundation of an ecclesiastical polity which cannot fail to be extensive, and in the forming of which it would surely be miserable folly to be building up walls of separation instead

of throwing them down. It is this work to which we are called, and the being called to which, has reconciled us to our expatriation, and our removal from all we most honoured and revered. We have not, like you, to labour in the work of preserving, perpetuating, improving institutions which have come down to you for centuries. Our business is different. Our business is to sow the seed of what may yet be a noble harvest. Our business is to lay the foundation of what may yet prove a noble edifice. Our churches, our schools, our colleges are humble now compared with yours in a country which has so long been a centre of civilization and wealth. But we count not ours a less honourable work. It is one's duty to sow; it is the privilege of another to reap. What then? Has not the master said, "The time cometh when they who sow and they who reap shall rejoice together." (Applause.) Far larger union than that we are now seeking to accomplish is, I trust, in store for the Churches of Christ, even in Canada: but such union as it is in our power now to affect is, at least, a beginning of a large union, and tends to it, and it is, I hold, not a matter of convenience or policy, or of expediency, but of sacred duty to further it. It is a singular admission from such a man as John Stuart Mill, in his posthumous work on religion, that probably no more correct view can be obtained of an moral question than by considering how it would have appeared to the mind of Christ. Surely we Christian men and ministers should not be slow to submit any course we are pursuing to such a test. And is it for a moment to be supposed that strife and alienation among men engaged in the same sacred cause—holding like views of Christian truth and ecclesiastical polity, employed in the same work of Christian and common benevolence, should be according to the mind of Him whose prayer for his disciples was that they might be one—one not only in sentiment and affection, but one openly and visibly—so as to draw forth from an unbelieving world the acknowledgment of His divine and heavenly mission? (Applause.) But it may be said you are joining men some of whom, on one important point, do not hold the same views with you. And that is true. There will be men in the united Church who are opposed to a State provision for the ordinances of religion, and that is left with us an open question. Now, the reason of this is, that in Canada it is a question purely of theory. It is not, as it is with you, of great, immediate, and practical importance. It is not one which can in any way disturb the harmonious action of the Church. It is not contemplated for a moment by any one in Canada that such State provision is possible; nor indeed can it be easily considered desirable, when it is remembered that the largest portion of the people is Roman Catholic, and that there is such a variety of religious sect and sentiment. It is because of such a state of things we have consented to join a Church in which there are conscientious Voluntaries, and that they have consented to join with us, who conscientiously hold the principles of church establishments. It is a very different state of things here. If here,

we should feel bound to take a different course. Nay, if we could imagine that we could be of use to you in the conflict which has begun, our union might not have been effected. But surely you must admit that our first duty is to Canada. (Applause.) For myself, I can only say that Scotland would not be the same Scotland to me which I left forty years ago were that disestablishment effected which some speak so lightly of. I think it preposterous to demand that the first step to union here should be to renounce the position and part with the endowments of the National Church, when it is manifest that all the means that have been raised by all the Churches fall short of what is necessary to bring the whole people of Scotland under religious influences. I shall not, I am sure, be misunderstood now when I say that the sacrifice made by the men who left the Church in 1843—whether rightly or wrongly, whether by mistake or not—was a great and noble sacrifice, of which only they who made it knew the full bitterness. I do only grudge that their descendants are missing the opportunity of making a yet nobler sacrifice—the sacrifice of the memories of the long conflict, and all the jealousies, dissensions, and heart-burnings which grew out of it, and which would be attended with greater results—if recognizing the altered circumstances of the Church, they should now return to it, and convert the thirty years' separation into a great Church extension movement, tending in its results to increase the usefulness and to perpetuate the existence of an institution which once they loved so well. (Applause.) But these are matters of which it is not perhaps for a stranger from Canada to speak. I shall, therefore, conclude by simply stating what we ask of this venerable Assembly. We ask you to believe that the contemplated union arises out of no want of respect or attachment to the Church of Scotland. How should it, when all we hear, not so much of public legislation in respect of election of ministers as of the work of its ministers, its acceptableness, its efficiency and success, is daily raising the character of the Church, and giving it a firmer hold on the minds of its people? We ask you to believe that in the contemplated union we have had conscientious regard to what we consider the best interests of the Church in Canada. We ask you to think with favour of the united Church. And, finally, we ask that you would say to the ministers and members who may, from a feeling of attachment to the Church of Scotland, be hesitating about joining the union that their joining their brethren in the union will not be considered by you as any failure of attachment and duty. It is our belief that a few kind'y words from you will bring all the dispersed of our Presbyterian Israel into one, and give spirit and success to the union. Dr. Cook resumed his seat amid enthusiastic and prolonged applause.

Professor MACKENZIE, Queen's College, Kingston, next addressed the Assembly. After some preliminary remarks, he said—It is my pleasant duty, as an alumnus of Queen's College, to accord you special thanks for the warm interest you have taken in that Institution—for the fostering care you have bestowed on the

Alma Mater of so many of our ministers. It has been in active operation for one-third of a century. During all that time this Assembly has evinced its sense of the importance of training a native ministry, socially acclimatized to a new country, by a handsome annual contribution. This grant has been valuable, not only as an important source of revenue, but also as an incentive to the Canadian Church to exert itself to maintain a well-equipped College. The result has been that by your liberality, by the stimulus of your encouragement, we have been able to surmount formidable difficulties. We have now an Institution second to none of the other colleges in the Dominion in point of efficiency, as regards either breadth, or depth, or thoroughness of culture. (Applause.) And if naught else remained to associate the Church of Scotland with the early history of the colony, Queen's College will ever be regarded as a monument testifying to her zeal for sound and advanced education—to her determination to combine education with religious influences. After giving an outline of the movement for the union of the Presbyterians in Canada, and also the present position of the question, he referred to the motive which had prompted them to that step. One advantage, he said, was likely to accrue from union, which in his travels throughout the length and breadth of the Church had forced itself upon him. As matters are now, there is a waste of men, a waste of money, an extravagant waste of energy and Christian enterprise. Go to one of our small towns, and what do we find? We have a struggling cause. The other Church has a small body of adherents. Neither party will coalesce with the other. So each must have a minister. Then what is the result. These ministers on a scanty pittance of 500 or 600 dolrs. endeavour painfully to red the marches between genteel starvation and embarrassing debt; and the dwarfing effect of this upon the intellect, its deadening effect upon the pulpit power of many a noble spirit, is too well known. Unseemly rivalry, bitter feud rages between the two congregations. They spend their energies not in aggressive inroads upon surrounding heathenism, but in dishonourable proselytism. An outside spectator might deem them institutions for disseminating hate—not propagating love; nurseries of malice—not seminaries of charity. Thus is engendered a state of bitterness and all uncharitableness, which brings discredit on Presbyterianism; yea, more, which saps the very foundation of personal and practical religion. Turn now to some destitute township in the rear districts. Each Church has a handful of members. Neither can make even the pretence of supporting a minister—they will not combine; and what ensues? The old people remain at home on the Sabbath to nurse their Church of Scotlandism or Free Churchism, and stifle their Christianity. In time they become secularised—hardened into money grabs, of the earth earthy. While the young people, disgusted at the bigotry and narrowness they see at home, and which they regard as of the essence of Presbyterianism, wander off into other communions, and become the most vehement denouncers of Presbyterianism with whom we meet. Now, let the

contemplated union take effect, and ere long, as vacancies occur or circumstances favour, the small town charges will become one, and furnish decent support to a minister, while the other pastor will be set free to labour in the destitute field. Thus, practical effect will be given to the territorial principle, so strongly contended for by this Assembly. Congeniality of view and feeling, hearty sympathy, will spring up among the members — they will learn to exchange bitterness for love; and a happier spectacle of the fruits of the religion of Jesus will be presented to the scoffer and the careless. (Hear, hear.) In conclusion, he said it required little prophetic ken to foresee that the age of secessions and disruptions all the world over is drawing to a close — that the age of reunions was brightly dawning.

Mr. GROUT (elder) added a few remarks. He testified to the fact that the union of the Presbyterian Churches in Canada was by no means a clerical movement. It had been commenced among the laymen of Canada, and it was because they said they wished it to be so that the clergy of Canada took it up and carried it forward to its present position. He referred to the enormous extent of territory open to the Churches in Canada — a country of magnificent distances, extending from sea to sea, and covering an area nearly as great as the whole of Europe. They had 631 Presbyterian ministers and 1000 congregations in Canada. Of the ministers 38 were connected with the Canada Presbyterian Church, 141 with the Presbyterian Church of Canada in connection with the Church of Scotland, 124 with the Church of the Lower Provinces, and 31 with the Church of the Maritime Provinces in connection with the Church of Scotland. He impressed on the General Assembly the fact that, if they gave that encouragement and countenance to the union which the deputation asked and expected, they would be held in everlasting and grateful remembrance by the Presbyterian Church in Canada.

Mr. LANG craved the permission of the Assembly to add a word or two, in order to remove any misunderstanding that might have arisen on the subject of union as spoken to by the other deputies.

Several members objected, on the ground that nothing of the nature of a discussion between the deputies could be allowed in the Assembly, especially if it were likely to mar the effect of what had just been addressed to the House on the subject.

The MODERATOR ruled that it was not competent for Mr. Lang to proceed.

Mr. MUIR then proceeded to submit a deliverance prepared on the subject of the report. With reference to the question of union in Canada, he said he was persuaded that the knowledge which the house possessed of the history of the whole matter was quite sufficient to impress the General Assembly with a sense of the great danger they ran of allowing themselves to be drawn away, even in appearance, into the position of asserting a right on the part of the General Assembly to judge in any manner whatever, or to offer in any degree whatever an opinion in regard to those proceed-

ings with reference to union in Canada. He argued at some length that the General Assembly had no right to do so, but were bound to occupy a perfectly neutral position in reference to that matter. It might be true that, technically speaking, all the Presbyterian Churches in Canada would soon be, technically, one; but it was nevertheless true, as they found from official documents, that a number of the brethren had not seen their way to join in the movement: therefore, the Assembly should be extremely cautious lest they might, by the decision to which they came, imply censure on either the one part or the other.

Mr. Muir concluded by moving the adoption of the deliverance he had prepared, a summary of which is to be found in the sub-joined report of the deputation.

After a considerable pause,

Dr. PINK said that to put the matter in shape, he would have no hesitation in seconding the motion. He had had, he said, an earnest desire that the deliverance should not be quite so full as it now was, and there were certain changes that he could have desired to make upon it; but, on the whole, he entirely agreed with Mr. Muir in the idea that the General Assembly should do nothing that would prevent it or the Church from holding Christian communion with those who were now to form a large united Church in Canada, and also that the General Assembly should do nothing that might prevent the Church of Scotland here from recognizing as Christian brethren those in Canada who did not go into that union, but who professed to adhere to the old principles of the Church of Scotland. In short, his desire was that the General Assembly should remain entirely neutral on that question. (Hear, hear.)

Dr. PINK seconded the motion, though he did not altogether approve of every sentence in the deliverance. He strongly insisted that the Assembly should maintain its neutral position between the parties.

Dr. SMITH felt very reluctant to stand in opposition to the convenor of the Colonial Committee, but there were opinions in the deliverance submitted by Mr. Muir to which he could not agree. He felt that the General Assembly would not be fulfilling the duty incumbent on it if it did not express itself in a somewhat different fashion from that which had been formulated. (Hear, hear, and applause.) He had a strong sympathy with those connected with the Synod of Canada who objected to changing even in appearance their relations with those at home; but he could not see that any good cause whatsoever was to be promoted by continued isolation on their part from their other brethren in the very peculiar circumstances in which they were now placed in Canada. (Applause.) At the first blush of the matter it looked as if their adhesion to the scheme of union would lend some countenance to the principle of Voluntarism, but he did not think that in principle that question was involved. Their brethren of the Church of Canada would be as free in the new relationship in the Presbyterian Church of Canada to maintain the principle of a national religion as the Mother Church—ap-

plause.)—and the whole reluctance of the minority to join the movement for union seemed to him, after all, to resolve itself into mere matter of sentiment. (Hear, hear.) Anything more absurd, unchristian, and illogical than to carry out the distinctions of Free Church, U.P. Church, and Church of Scotland, which had resulted from great controversies and discussions in this country, and to plant and rear them in Canada, could not be conceived. (Hear, hear, and applause.) He thought that the Assembly should give some expression that the minority, of the Synod of Canada might see their way to join their brethren, who constituted a large majority, in forming with the other Churches a great Presbyterian Church in Canada, and in doing so they would be practically doing no more than expressing most cordial satisfaction that those divisions which were of such an absurd origin, and had had such detrimental influence in the progress of the Church, were disappearing in the natural course of events (Applause.) If the union were consummated, they had before them a fruitful prospect of a great Presbyterian National Church gradually taking root in Canada, that would fulfil all the purposes of the Master which they could ever expect the Church of Scotland to do at home. (Applause.) He moved as an amendment:—

That the General Assembly have heard with much pleasure the deputation from the Church in Canada; receive with satisfaction the statements which they have made as to the prospect of a consolidation of the several branches of the Church in the Dominion: and while regretting the absence of entire unanimity in the returns to the remit sent down by the Canadian Synod, and sympathising with those who feel unwilling even in appearance to alter their relations to the Mother Church, express the hope that the minority may yet, without doing violence to their conscientious convictions, see their way to join their brethren in forming the proposed "Presbyterian Church in Canada," and trust that the United Church may be abundantly blessed in the prosecution of the Master's work, and in promoting the cause of national religion in that extensive and most interesting country.

Dr. Stokely seconded Dr. Smith's amendment. As an old minister of the Canadian Church—having received ordination at its hands—he contended that they should not allow the possibility of a union of all the branches of the Christian Church in Canada to pass by with a deliverance couched in terms so cold as those of the deliverance moved by Mr. Muir. (Hear, hear.) The motion made by Dr. Smith was much more likely to express the sentiments of the General Assembly. (Hear, hear.) In saying this he must not be supposed to esteem lightly the feeling of warm affection for the Church of Scotland which ran in the bosoms of their friends in Canada. (Hear, hear.) He felt certain that the minority would do a serious wrong if they allowed a mere question of sentiment to overrule their judgment as to the future of the Canadian Church. (Hear, hear.) He would be the last to submit to the mere brute force of a majority, whether political or ecclesiastical; but it was never safe, wise, nor necessary to stand

in the way of the realisation of a very large and intelligent movement of national opinion, and the movement for union in Canada was the result of such a large and pacific movement. The idea of maintaining a separate Church where union was so much to be desired, on a purely theoretical question, such as the Establishment principle in Canada, was, seemed to him foolish and unadvisable. It surely would be better that the whole Presbyterians should unite to represent in Canada that hearty love of liberty and order, pure doctrine, simple and reverent worship, and the protest against mediæval priestcraft, than that they should allow the Church in the Colony to be separated. He would suggest to the minority in the Synod of Canada that they must have very grievously misread the lessons of the Scottish Church, if they had not seen written in the records of that Church, he might say in blood, the great evil and folly of adhering to reasons of dissent and causes of separation for a single day after a possible basis of union for the reconciliation of differences had come into view. (Hear, hear.) It surely was significant, and an argument in favour of that union, that it should be advocated there by the father of the Presbyterian Church in Canada, Dr. Cook—(applause)—who was second to none in any branch of the Christian Church in Canada, or in the position he held in the affection, esteem, and respect of all his fellow-citizens. (Applause.) He knew also that Dr. Cook would be unanimously selected to be the first moderator of the Assembly of the United Church, which was to meet next month—(applause)—and he was sure they would be all proud and delighted to see him back in the Assembly next year as the representative of that United Church. (Applause.)

REPORT OF DEPUTATION TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The undersigned members of the Deputation, appointed by the Synod at its adjourned meeting, in November last, to attend the recent meeting of the General Assembly of the Church of Scotland, beg leave to report:—

That, in company with two other members of said Deputation, the Rev. Professor Ferguson and the Rev. D. M. Gordon, they, as instructed, repaired to Edinburgh, presented themselves at the opening of the General Assembly, on Thursday, May 20th, and were accorded seats on the floor of the House among those allotted to members of the Assembly.

That on the following day, Friday, May 21st, after the report of the Colonial

Committee had been presented, the Deputation were introduced to the Very Reverend the Moderator, and were received by the Assembly with marked manifestations of cordiality and respect. That thereafter they addressed the Venerable House in fulfilment of the terms of their commission, expressing the undiminished attachment of this Church to the Church of Scotland—acknowledging with gratitude the generous support invariably extended by the Parent Church through its Colonial Committee—detailing the results of the negotiations which have been carried on for some years past with a view to the incorporation in one Church of all the Presbyterians in the Dominion—and indicating some of the motives which have constrained this Church to proceed to an early consummation of this Union.

That thereafter the Assembly took the matter into deliberation. Leading members of the House expressed their views. What took place may be thus briefly summarized. A motion was submitted by Mr. Muir, Convener of the Colonial Committee, and seconded by Dr. Phin, dealing with the several subjects embraced in the Report of the Committee. The following is that part of the motion which refers to Canada:—

“The General Assembly welcome with sincere sentiments of esteem and regard the respected Deputies from the Synod of Canada, as brethren, whose services in promoting the religious interests of our countrymen in that Colony have deserved the gratitude of the Church both at home and abroad.

“While receiving with profound concern and regret the intimation that, on the subject of an incorporating union of Presbyterian Churches, threatened division in the Canadian Synod is endangering the cordiality of that co-operation which is so essential to the success of the work of the Church in all lands, the General Assembly claim no title to review the proceedings which have issued in that result. As to differing views of duty involved in it, the Assembly express no opinion.

“Heartily conceding to all their brethren in the Canadian Synods on the one side, and on the other, the fullest credit for conscientiousness in the decisions to which they have come, and trusting to their cherishing the mutual respect and confidence of cordial relations with one another, the General Assembly, while continuing on the one hand to recognize as of old the adhesion to the Church of Scotland of those brethren and their flocks in Canada, who have in the meantime dissented or may yet dissent from the resolution of the majority of the Synods, to form an incorporating union with the other Presbyterian churches in the Colony, and on the other hand, quite prepared to declare, after consideration of the terms of the proposed union, as laid before them in their Committee's report and explained by the Deputies from Canada, as they hereby do declare, that there is nothing in the said terms of union to prevent the Assembly from cordially wishing God speed, in their future labours for the Lord, to brethren who propose to accept union on that basis or from co-operating with them, in any way that may be found possible, in the new state of things, in promoting the religious interests of Scottish Presbyterians in the Canadian Dominion.”

To this it was moved in amendment by Dr. Smith and seconded by Dr. Story:—

“That the General Assembly have heard with much pleasure the Deputation from the Church in Canada, and receive with satisfaction the statements which they have made as to the prospect of a consolidation of the several branches of the Church in the Dominion, and while regretting the absence of entire unanimity in the returns to the Remit sent down by the Canadian Synod, and sympathizing with those who feel unwilling, even in appearance, to alter their relations to the mother church, express the hope that the minority may yet, without doing violence to their conscientious convictions, see the way to join their brethren in forming the proposed “Presbyterian Church in Canada,” and trust that the united church may be abundantly blessed in the prose-

cution of the Master's work, and in promoting the cause of national religion in that extensive and most interesting country."

Objection was taken to the *motion* on the ground that, under the promise of recognition and aid, it had the appearance of encouraging the minority, who reported disapproval in their Returns to the Remit to remain aloof from their brethren in forming the proposed union; and to the *amendment* on the ground that it might be construed as bringing undue pressure to bear on the said minority for the purpose of securing unanimity—an object which, however desirable, (it was felt) should be accomplished by the unconstrained will of the parties in question. Notwithstanding the latter objection, the general feeling of the Assembly was evidently in favour of Dr. Smith's amendment. But as it was felt to be desirable to secure, if possible, a unanimous deliverance, and as Mr. Muir consented to accept a modification of his motion, proposed by Professor Charteris, and seconded by Principal Tulloch, which made it express more satisfactorily the mind of the House, the amendment was withdrawn, and the original motion, thus modified, became the unanimous judgment of the Assembly. A duly attested extract of this deliverance is herewith submitted.

GENERAL ASSEMBLY EXTRACT.

At Edinburgh, the twenty-first day of May, one thousand eight hundred and seventy-five:—The which day, the General Assembly of the Church of Scotland being met and constituted.
Inter alia,—

The Assembly called for the Report of the Committee on Colonial Missions which was given in and read by Mr. Muir, the Convener.

In connection with the report the Assembly received a Deputation from the Canadian Presbyterian Churches, consisting of the Rev. Mr. Lang, Montreal; Dr. Cook, Quebec; Professor McKerras, Professor Ferguson, Mr. Gordon, of Ottawa; and J. Croil, Esquire, Agent for the Canadian Church.

The Rev. Mr. Lang, Dr. Cook, Professor McKerras, and Mr. Croil addressed the House.

It was moved and agreed to, that the General Assembly welcome with sincere sentiments of esteem and regard the respected Deputies from the Synod of Canada, as brethren whose services in promoting the religious interests of our countrymen in that colony have deserved the gratitude of the Church, both at home and abroad. While receiving with profound concern and regret the intimation that on the subject of an incorporating Union of Presbyterian Churches, threatened division in the Canadian Synods is endangering the cordiality of that co-operation which is so essential to the success of the work of the Church in all lands, the General Assembly claim no title to review the proceedings which have issued in that result. As to differing views of duty involved in it, the Assembly express no opinion. But the General Assembly, while continuing to recognise all old relations with the brethren in Canada, are quite prepared to declare, after consideration of the terms of the proposed Union as laid before them in their Committees report, as they hereby do declare, that there is nothing in the said terms of Union to prevent the Assembly from cordially wishing God-speed in their future labours for the Lord to brethren who propose to accept union on that basis, or from co-operating with them in any way that may be found possible in the new state of things, in promoting the religious interests of Scottish Presbyterians in the Canadian Dominion.

Extracted from the records of the General Assembly of the Church of Scotland.

JOHN TULLOCH, Cl, Eccl. Scot.

From this it will be perceived that the General Assembly see nothing in the terms of the contemplated union to which to object, and, so far from deeming the entering into such a union as indicative of a want of attachment or loyalty to the Church of Scotland, they are prepared to cordially wish "God-speed," in their labours for the Lord, to those brethren

who become ministers of the proposed United Church, and to co-operate with them as readily in the future as in the past, in any way of which the new state of things may admit, in promoting the religious interests of Presbyterians in the Dominion. It may be further remarked that the prevailing tone of the speeches made in the Assembly was strongly adverse to the perpetuation of divisions in a new country free from the disturbing causes which originated those in the old land. The Deputation are of the opinion that the Assembly would have expressed themselves on this point even more forcibly than they did were it not that they desired to avoid even the appearance of dictation to this Church and of departure from what has all along been a fundamental principle in the relations between the two churches—that we possess full and absolute control of our own affairs, and are both entitled and competent to judge what is best adapted for the furtherance of the Master's work in the varying and peculiar circumstances of a new country.

That the Deputation received the thanks of the Assembly for their presence and addresses, conveyed through the Moderator, in warm and felicitous terms.

That it is becoming to acknowledge with gratitude, the marked courtesy shown to the members of the Deputation, as the representatives of this Synod, by His Grace the Lord High Commissioner, the Very Reverend the Moderator, the officials and members of the Assembly generally.

That they cannot conclude this report without recording unfeigned thankfulness to the Great Head of the Church, for His Goodness in crowning their mission with so satisfactory a result.

All which is respectfully submitted by

J. L. N. COOK, D.D.,

J. H. MACKERRAS,

JAMES CROIL.

QUEBEC, June 5th, 1875.

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNEXION WITH THE CHURCH OF SCOTLAND.

Our acknowledgments are due to the *Toronto Globe* and to the *Montreal Daily Witness*, for fyles of their papers containing very full and excellent reports of the proceedings of the Supreme Courts of the several Churches, which met in Montreal last month. So far as our limited space will permit we now lay before our readers such portions of these reports as we judge to be the most important and interesting. This Synod met in St. Paul's Church, on Tuesday evening, the eighth of June, when a large congregation assembled to witness the opening service. The Rev. John Rannie, M.A., the retiring moderator, presided, and after engaging in devotional exercises preached an eloquent and appropriate discourse from John xvii. 20, 21.

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

He said the subject presented in this part of our Lord's prayer was Christian union, one at all times of deep interest, but having special claim to our consideration at this particular juncture of our Church's history. Christian union had oftentimes been confounded with conformity in external things, and this error had given rise to many sad and strange spectacles of persecution in a vain endeavour to secure an outward uniformity. But as there might be outward uniformity without real union, so there might be true union in principle and in character where there was much diversity in external things. The foundation of Christian union was indicated in these words of the text, "That they may be one in us." Man was separated from God by sin, and our Redeemer's mission was to bring together God and man. We had here a bond of union more powerful than any other the world had ever known. Our Lord prayed that we might all be one. Now, to what did this desire for unity refer? Was it to the establishment of union—the mere act of junction? The act of union was accomplished when they believed in Christ, because then they were all united to the Father and the Son. There was something sought for which would tell upon the world, something that careless and ungodly men should see and be compelled to trace up to its source. And what could this be but the development and manifestation of the spirit of union? If we would subdue the world for Christ, we must show our oneness, and avoid whatever would hinder it from being

seen of men. Let us hold forth to the world's gaze the substantial unity that existed among Christians on the great doctrines of salvation; and one of the most signal proofs of this unity was the love which Christians bore to each other, and the charity they exercised towards each other. The true scope of Christian charity was far better known in our days than formerly, but the Church was still marred by conceit, envy, pride, and party spirit, which grew up where charity was lacking. If we were bound to exercise love and charity towards all Christians, how much more towards those with whom we had everything in common. It was a happy augury for the stability of this united Church that the spirit of charity had been growing during the progress of the union negotiations. As they had known each other better they had loved each other more, and now they stood prepared, not merely to accept the situation, but to give and receive hearty acknowledgment of their oneness in Christ. The Saviour desired the union of Christians in order "that the world may believe thou hast sent me." He desired to be accepted by the world, for he knew that only thus could the world be delivered from the miseries of sin. It was not the design of God that the miracles which were wrought at first should be perpetuated, and, after they ceased, we find that henceforth the Christian religion was destined to carry its own evidence along with it, and by the effects it accomplished to convince men of its divine origin. And when the religion of Christ was fully accepted it did thus commend itself to every man's conscience. But, however faithfully the Gospel was preached, it would bear little fruit if its effects upon the hearts and lives of those who embraced it were not in conformity to its teachings. Could we hope for the progress of the Gospel if the disciples of Christ dwelt in discord or made religion itself a ground of separation? But let Christians show in their lives the precepts of the Gospel, and how greatly the spread of true religion would be accelerated. In matters of lesser moment we ought all to be ready to make sacrifices in order that the unity of the body of Christ might be exhibited to the world, for it was greatly by the influence of the manifestation of the union of Christ's people that the world was to be reclaimed.

After the close of the sermon, the Synod was duly constituted, Dr. Bell being elected interim clerk, in the absence of the Synod Clerk, Rev. J. H. Mackerras.

The roll of members was called, there being about one hundred elders and ministers present.

The Moderator returned thanks for the honour done him by the Synod in electing him last year, and announced that a council of ex-moderators had agreed to nominate as his successor the Very Rev. Dr. Snodgrass, of Queen's College, Kingston, who was thereupon unanimously chosen Moderator. The Reverend Principal, on taking the chair, said:

Fathers and Brethren—It becomes me at once to thank you for the high honour you have conferred upon me. In doing so I speak with no mere mouthing of formal words. I feel very deeply a sense of obligation, because of the

kindness and unanimity with which you have elected me. Under any circumstances it is a high honour to serve in any capacity in God's Church; it is a high honour to preside in a court like this. There is a peculiarity connected with my election to the Moderatorship on this occasion, which gives to the honour involved in it a special enhancement. We value honours frequently by the rareness with which they are conferred and received. My case is the third instance in the history of this Synod since its organization in 1831, of one who had before acted as Moderator being again chosen to serve in that capacity. The first was that of the Rev. Dr. Cook, who in 1838, one of the troubled years in the history of Canada, three years after his arrival in this country, was elected Moderator, and who again in 1844, the year of the division, out of which originated the Free Church that once existed in Canada, occupied this chair. The office on that occasion was demitted by the Rev. Mark Y. Stark, who threw in his lot with those who seceded. It is a matter of pleasure to us all that one who has taken so prominent a part as Dr. Cook has taken in the affairs of the Church, one who was connected with that very important portion of its history to which I have alluded, should, in the goodness of God's providence, be spared to render service to the Church now, and to form as it were a living and valued link between the Church as it then was and the Church as we hope soon to see it. The second instance was that of my late revered friend, Dr. Mathieson, of Montreal, who in the second year in the history of the Synod was elected Moderator, and again in 1860, in anticipation of the visit of the Prince of Wales to this country. We all know with what characteristic dignity Dr. Mathieson performed his duties on that occasion. In the year 1866, it pleased the Synod to call me to the Moderatorship. The Synod met on that occasion in the city of Toronto. It was a time of excitement. The city was in the possession of and under the control of the military. All were in a state of anxiety because of an expected invasion of the country by the Fenian bands from beyond the lines. Our lot on this occasion is very differently marked. (Applause.) At no time, I believe, in the history of Canada did the people feel so secure in the enjoyment of national peace, personal liberty, and all the privileges of good citizenship. (Applause.) It seems, however, as if this great city was about to be invaded. Four great regiments of God's warring and struggling Churches are about to gather together, to blend their colours and unite their forces and to carry on, as they think they may, with greater earnestness, with increased ability, and with augmented success, the same work in which they are now all engaged. This meeting is expected to be a meeting for action rather than for speaking, and I refrain from entering upon tempting topics. By some process of your own you have discovered in me and my work a fitness for the occupancy of this honoured chair. With you, brethren, rests the responsibility of that discovery and its consequences. Upon me devolves the important duty of endeavouring to the utmost of my ability to fulfil the obligations

under which I am placed. I throw myself upon your kindness and consideration, solicit your co-operation and with confidence look forward to our meeting at this time as a harmonious one, fraught, as it probably will be, with important, and enduring results. (Loud applause).

A vote of thanks was then passed to the retiring Moderator, and the Synod adjourned to Wednesday morning.

SECOND DAY.

The forenoon was chiefly taken up with routine business—the appointment of Committees &c.

Applications for leave to retire were made on behalf of Rev. Dr. Muir, of Georgetown and the Rev. John Brown of Newmarket, which were referred to a committee who subsequently reported and the applications were assented to by the Synod.

Applications for license were made on behalf of Messrs John L. Stewart and Malcolm McGillivray from the Presbytery of Toronto, and Messrs James Cormack and Duncan McEachern from the Presbytery of Kingston. After undergoing a strict examination at the hands of the Examining committee the several candidates received favourable and honourable certificates of attainments in the various branches of study prescribed to students for the holy ministry, and at meetings of the aforesaid Presbyteries held during the session the above named gentlemen were duly licensed to preach the Gospel.

Rev. Peter Lindsay and Rev. James McCaul were re-appointed Governors of Morrin College.

Rev. Dr. JENKINS and Messrs. James Mitchell and J. L. Morris were re-elected managers of the Ministers', Widows' and Orphans' Fund.

Rev. Dr. Jenkins, Chairman of the Sustentation Fund, read the report. The Fund has, upon the whole, been well supported during the past year, although as in former years, a few of the congregations have withheld contributions to it. Including the balance from last year of \$125 31, the receipts for the year ending 31st December, amounted in all to \$8,167.58. Out of this there were paid equal dividends, at the rate of \$100 each—to thirty-seven ministers on the 30th June, and to thirty-two ministers on the 31st December, 1874—leaving a balance in the Treasurer's hands of \$922.72 towards meeting the claims of the current half-year. The number of ministers to be provided for on the 30th June next, as per annexed Schedule, is *Forty-three*. The whole amount contributed since the foundation of the Fund in 1870, is \$29,494.78, being an average of \$4,213.40 half-yearly.

The report of the Committee on correspondence with the Colonial Committee, was then read by Rev. Dr. Jenkins. Among the grants was one of £100 to the French Mission. A resolution was carried, receiving and adopting the report, and thanking the Committee for their interest in, and generosity toward, the Colonial Church.

In the afternoon the report of the Delegates

appointed at previous meetings of the Synod to proceed to the General Assembly of the Church of Scotland were called for, when there was produced and read a printed letter from the rev. Gavin Lang addressed to the Moderator in which Mr. Lang gave some account of the proceedings in the General Assembly in Edinburgh in reference to the Churches in the Colonies and the manner in which he and other delegates had endeavoured to comply with the instructions of the Synod.

The Rev. Professor MacKerras next read the report of the special deputation appointed at the November meeting of the Synod, consisting of the Rev. Dr. Cook, Professors J. H. MacKerras and G. D. Ferguson, Rev. D. M. Gordon and Mr. James Croil, and which will be found in another column in extenso. In reference to this report.

Mr. JAMES CROIL, said no proposal was ever received by any deliberative assembly with greater enthusiasm than the one they presented to the Assembly. Any representation that the union scheme was received in a cold or formal manner by the Parent Church, was a very erroneous one. On the contrary, they avowed the most unfeigned satisfaction at the prospects of such a union. When Mr. Lang accepted this mission at the meeting in Ottawa, he promised not to compromise the Synod before the Assembly, and he (Mr. Croil) would do Mr. Lang the justice to say that he had kept his word, whatever might be thought of his references to individuals. There were certain paragraphs introduced into Mr. Lang's report which he had no doubt that gentleman would regret after reflection. The delegates did not pretend to ask the opinion of the Assembly upon the proposition for union; they simply and emphatically declared their intention to consummate the union. The Rev. Dr. Cook, who spoke for about twenty-five minutes, was received by the Assembly with enthusiastic applause, and if the general question of the advisability of union had then been put before the meeting, it would have been carried by a majority of nine-tenths of the members. The deliverance of the Assembly bore on the face of it that any minister of the Church of Scotland in Canada entering the union would still be accorded all the privileges now accruing from their present relations to the parent Church. He (Mr. Croil) read from an editorial in the *Edinburgh Courier*, the organ of the Church of Scotland, expressing a regret at the severance of ecclesiastical relations with the colonial branch of the Church, but recognizing, at the same time, the necessity and desirability of the proposed union of the Presbyterian Churches in Canada. Altogether, their mission had been entirely satisfactory to the members of the deputation, as he had no doubt it would also appear to be to the Synod when the members had time to peruse and consider the Assembly's deliverance for themselves.

Rev. Mr. MacKerras supplemented Mr. Croil's remarks, and paid a high tribute to the Rev. Dr. Cook for his eminently able and eloquent address before the Assembly. He went on to describe at length the various speeches made in the

Assembly upon the reception of the Canadian delegates. He said Mr. Lang honourably refrained from expressing his anti-union views on the floor of the Assembly.

A long discussion followed, as to the reception of Mr. Lang's letter, and, in regard to the Report of the deputation. On motion of Mr. Dobie, it was agreed that it should be printed and circulated among the members of the Court for their information and guidance in their endeavours to come to a final conclusion on the union question.

Rev. Dr. JENKINS presented the annual report of the trustees of Queen's College. The report states that the attendance of students is steadily increasing. Last session the number registered was 60. The year before it was 59; and in session 1871-2 it was 39. This session it is 66. In four years, therefore, there has been an aggregate increase of 27. The total number of students this year in the two Faculties of Arts and Theology is greater by 2 than the largest number ever enrolled for any one session. In-trants numbered 20, students in Arts 59, and in Theology 7. Of those in Arts 29 entered with a view to the ministry, including 3 who belong to other Presbyterian Churches. The total amount received for the Endowment Fund since January, 1869, is \$103,127.21; from this has to be deducted \$839.99 for expenses, \$6,809.94 for transfers to revenue; that is a total of \$15,457.64. The remainder \$87,669.57, is the whole sum realized from the endowment scheme, and included in the general assets as capital. In the opinion of the Board the time for augmenting the salaries of the Professors has fully come. It has accordingly been resolved to raise their salaries to \$2,000 each, and that of the Principal to \$2,500, with the use of the house now occupied by him, the increase to begin with the current half-year. \$2,000 in Kingston will not be deemed more than equivalent to \$2,500 in Montreal or Toronto, and should the Synod approve of the action of the Board it will only follow the example set by the General Assembly of the Canada Presbyterian Church at its meeting in June last. The Board will have difficulty in providing for this additional expenditure, unless steps are taken to increase the revenue of the College.

Rev. R. CAMPBELL, of Renfrew, moved the reception of the report, and an expression of renewed confidence in the educational department. He advocated the endowing of new professorships in the faculties of Arts and Divinity, as the present professors were overtaxed, and the present staff was insufficient to meet the growing requirements of the Church.

After remarks by Rev. Mr. Carmichael and the Moderator, the motion of Mr. Campbell was carried.

Rev. Mr. MACDONELL, on behalf of Miss Machar, the Secretary and Treasurer, read the report of the Juvenile Mission among the natives of India. This mission has established several schools, which are attended by over 200 children. In these schools 35 orphans of low caste, and 6 of high caste are supported. The total receipts of the year were \$1,124.

Rev. Dr. BAIN moved, seconded by Dr. Mc-

Nish, that the Synod, having heard the report of the Indian Orphanage and Jewish Mission, receive their report; and the Committee especially commend Miss Machar, Secretary and Treasurer, for her diligence, and rejoice in the increasing usefulness of the mission, and cordially commend it as an efficient and successful means of awakening the interests of the young in foreign missions, and of the evangelization of India.

THIRD DAY.

Rev. Mr. MACLENNAN read the report of the Committee on Legislation, which recounted the acts of the Committee toward securing the necessary legislation from the several Provincial Legislatures, in order to consummate the Union. Eminent counsel had been consulted in reference to the Acts of Parliament that had been obtained, and these legal gentlemen had given it as their opinion that there was nothing to prevent the harmonious working of the acts in conformity with what appeared to be the intention of the Synod, the slight discrepancies that had been pointed out notwithstanding.

Rev. Mr. CARMICHAEL regretted to have to take the step he contemplated. He had seen from the first that the legislation of the Ontario Legislature was contrary to the spirit of the draft Act agreed to by the Synod in Toronto. In section 8 of that Act it was provided that the present members of the Board should continue in office and manage said fund in behalf of said ministers now deriving aid therefrom. Now there were a number of ministers in Ontario who he feared might be deprived of their rights, as the Temporalities Board Act applied only to the Province of Quebec. He considered there were great discrepancies between the Acts of the two Legislatures, and it was desirable to have Dominion legislation to harmonize them. He was anxious to see the union consummated, but it would be a serious matter to effect it before these difficulties were arranged. He therefore moved, seconded by Rev. Mr. Burnet.

"That the report of the Committee on Legislation respecting union just submitted be not now adopted, but, on account of discrepancies between the Acts respecting union passed by the Ontario and Quebec Legislatures, the Committee on Legislation be requested to continue their labours until such time as uniformity shall have been obtained either by a Dominion Act or by application to the Local Legislature.

Rev. Dr. JENKINS, explained that the whole property belonging to the Temporalities Board was invested in the Province of Quebec. By the terms of the B. N. A. Act the Province of Quebec had sole power to dispose, as far as it could dispose, of the personal property or funds held by individuals or corporations; and if there had not been a word in the Ontario Act, or if there had been a thousand words in that Act, having reference to property held within the Province of Quebec, it could have no sort of influence upon the Legislature of this Province. The legislation of this province recognized the rights in this fund of every member of this Synod, He wished the members of the Synod to understand

these facts: that the Quebec Legislature alone had the right to legislate in regard to property held within this province; that the whole of the property composing this fund was held in Quebec; and that in this legislation in regard to the Temporalities Board in the Quebec Act, the rights of every member of this Synod were recognized.

Rev. Mr. CAMPBELL, of Renfrew, moved, seconded by Rev. Mr. McLEAN, that the report of the legal opinions be printed for circulation.

Rev. Dr. COOK, explained where the discrepancy in the two acts consisted. Rev. Mr. Carmichael should be satisfied that the Temporalities Act was passed by a competent Legislature, and protected all the rights of the members of this Synod. The discrepancy amounted to this: The Ontario Legislature placed every congregation within the Union as soon as the Moderator signed the deed, but it gave liberty to each congregation, in a certain defined manner to rule themselves out of the Union if they did so within six months. The Quebec Legislature would not go so far. They held that a longer period should be allowed the congregation to consider whether they should enter the Union or not, and they made it two years. But this was not altogether done by the French members, for the Hon. Mr. Robertson was in favour of giving to the successors of ministers in the congregations that might leave the Church, the right of continuing upon the Temporalities Board. It was, in fact, a matter of very small moment, as there was no ground to suppose that more than one or two congregations, would refuse to enter the union, and perhaps not any. The truth was that the Legislative Assembly of Quebec passed the Act just like that of Ontario, but the Legislative Council, in obedience to certain influences, refused to pass the Act at all, and finally did so only under constraint; and, in order to maintain their dignity and show their power, they made this alteration from the Ontario Act.

Rev. Mr. CARMICHAEL, yielding to several appeals, withdrew his motion.

Mr. JAMES CROIL gave an account of the proceedings in Committee of Quebec Legislature. The discrepancy, he said, between the two acts was brought under the notice of the Private Bills Committee, but on account of the influence of the opponents of union the Committee refused to rectify the mistake. He had no doubts in his own mind but, for the satisfaction of those who had, he had consulted eminent lawyers in Montreal in reference to the matter, and they declared there was no ground for such apprehension as Mr. Carmichael had just expressed.

The motion of Mr. Campbell was then carried.

Rev. Mr. MACDONNELL read the report of the Mission to Manitoba. Rev. Mr. Hart is now the missionary in Winnipeg, and the report asks the Synod to increase his salary to \$1,400 a year. Toward the support of this mission 61 congregations had sent contributions as against 41 last year, but the aggregate contributions were very little larger. At present the mission was under a total indebtedness of \$500. The

mission stations in Manitoba were far from being self-sustaining. This was in part owing to financial depression and the limited means of the majority of the settlers. In addition, the locust scourge had well-nigh impoverished many of the farmers; and a good many of those who had gone into the new Province were single men and little inclined to contribute toward the support of Church ordinances. The Wesleyans, with far fewer people, had seven or eight stations well supported. It was also to be noted that the Presbyterian settlers in Manitoba were willing to build their own churches, and only asked aid from the Mission toward supporting ministers.

Rev. Dr. BAIN, who was appointed by the Synod in June last to visit Manitoba, gave an account of his mission, which was undertaken for the purpose of establishing a congregation at Winnipeg.

Rev. R. CAMPBELL (Montreal), presented the report of the Widows' and Orphans' Fund. The Committee had the pleasure of announcing, a year ago, the prospect of a considerable increase to the revenue of the Trust from the advance in the rate of interest allowed to such corporations by a recent Act of Parliament. The prospect has been realized, although the revenue now reported has not fully profited by the increase, nearly \$700 from this source falling due at 1st July next. The sum of \$57,291 is now invested in first class mortgages, at 8 per cent; and the balance of the Endowment Fund, amounting to \$20,822, will be placed, if the state of the money market will permit, at the same rate of interest when the loans which cover it become due, as they all will within a period of four or five years. The total income of the Fund for the year has been \$9,042.00. Of this sum, \$5,174.79 was from interest accrued on investments; \$2,127.24, from congregational collections; and \$1,740 from ministers' contributions. It will be seen that there has been a slight decrease in the aggregate of the congregational collections, which may be accounted for partly by the financial depression under which the country has laboured during the greater part of the year, but chiefly from the fact that a great many more congregations are defaulters to the fund this year than were last year. There has been an addition to the Endowment Fund amounting to \$5,440. The number of widows remains the same as last year. The board have had under consideration the propriety of still further increasing the scale of annuities payable to ministers' widows on account of the advance in the interest obtained from the investments, and the generally prosperous condition of the fund. They recommend that an addition be made to that amount given at present to all widows on the list of annuities, equal to about 25 per cent.

Rev. Mr. ROSS, Dundee, moved that the report be received, that the Synod record its gratification at the evidence it affords of the prosperity of the fund, adopt its suggestion with regard to increased scale, and enjoin presbyteries to see that their congregations contribute liberally to the scheme. He proceeded to state that the prosperity of the fund was greatly due to

the efforts of the able Chrirman, Rev. Mr. Campbell, and to the treasurer, Rev. A. Ferguson.

Rev. JAMES GARDNER, a delegate from the Presbyterian Assembly of the United States, was introduced, and addressed the Synod. He said the Presbyterian Church had, at a very early date, taken a firm hold upon the people of the United States. About the year 1756 Great Britain controlled only about one twenty-fifth of this continent, France twenty twenty-fifths, and the four other twenty-fifths were under the dominion of Spain. In twenty-one years Great Britain had driven back the Popish element in that country, and when the revolution took place it was a Protestant country. The English Puritan, the Scotch element, mingled with Ulster blood, and the Huguenot, containing some of the best blood in the world, came to take possession of that country. Mr. Bancroft the historian had said that American Republicanism was the logical outgrowth of Geneva Calvinism, and that faith was now the dominant one in the United States. No ministers on the face of the earth were more loyal to the larger and shorter catechism than those of the United States. The speaker had the firmest faith in the capacity of the American Church to assimilate the heterogeneous elements now pouring into the country from abroad. If God had not designed the Presbyterian Church to be the church of the millennium, he had at least designed it to be the basis upon which all could unite. The speaker was frequently applauded during his address, which lasted about fifteen minutes.

Mr. ANDREW DREMOND, Ottawa, presented the report of the Mission to the lumbermen in the Ottawa Valley. Several missionaries had been labouring there and a great many tracts distributed. It was estimated that about 3,000 lumbermen had been benefited by the operations of this mission. The shantymen hailed the visits of the missionaries with delight, and most encouraging results were evident. Total receipts during last year \$498, the expenses being about \$350. A French missionary had been employed for a time to labour among the shantymen speaking that language.

Rev. Mr. FRASER bore testimony to the good work that had been done on the Gatineau. All the men, both Protestant and Catholic, were glad to see the missionaries, and treated them with the greatest respect. After such visits a marked improvement in the deportment of the men had been frequently observed. He moved that the report be received and printed, that the Synod express its gratification with the work done and re-appoint the Committee.

Rev. Dr. JENKINS read the report of the French Mission. The work presented aspects of a most encouraging character. In no previous year had the French population of Montreal shown so much interest in religious questions. The report mentioned in the highest terms the work of Rev. C. A. Tanner.

Mr. TANNER's report, which was also read, stated that great success had attended the preaching of the word in this city. During the winter, evening services had been held in St.

Jean Baptiste village which were well attended. Great interest had been manifested, and so great was the desire to learn of God's truth that frequently his house had been filled with enquirers, and on two occasions some of these remained until after midnight, asking all sorts of questions on religious subjects. The arrival of Father Chiniquy had given a new impetus to the work. Sabbath after Sabbath St John's Church had been filled to overflowing. Through his preaching some 300 souls had abandoned the errors of Popery, among whom was one of the relatives of a prominent ecclesiastic of this city. Some of those converts had joined the Craig street Church, but a greater number had joined St John's church. The report also mentioned Mr. Garyat's mission school, attended by nearly forty children, of whom nearly all were Catholics. Bible teaching occupied a prominent place in the instruction given.

Rev. Dr. COOK said it was impossible to find a more capable and earnest Missionary than Mr. Tanner. (Hear, hear.) He never had but one opinion of Mr. Tanner—whatever man could do with wisdom, zeal and energy, would be done by him. He would move, That the Synod has heard with great satisfaction the report of the French mission, expresses its entire confidence in the zeal, energy and ability of Mr. Tanner, and thanksgiving to God for the measure of success that has attended his labours, and trusts that he and his associates will be sustained by the liberality of the Church.

Rev. Mr. DODDIET seconded the motion with a feeling of pride, since he had opposed the suggestion made some time ago, that this mission should be suspended as being a mere rag of the Church. Mr. Tanner was very zealous and undaunted in his efforts. The aggressions of the Romish Church in Canada had of late exceeded all bounds, so much so that the newspapers, usually reticent, had been obliged to speak out. The aggressions were evidenced by Bishop Bourget's late pastoral, wherein he laid down the strange doctrine that this Province must be governed according to the doctrine of the Syllabus, his attempt to put down liberty of speech amongst us by denouncing a great an excellent paper, by breaking the windows of our churches, and by persecuting young ladies who refuse to kneel in the streets before the idolatrous procession of the *Fete Dieu*. If it had not been for the Protestant young men of Montreal perhaps Father Chiniquy would have paid with his life for his zeal. (Applause.)

Rev. J. E. TANNER, one of the elders of St John's Church, thanked the Synod for what they had done for that church. He was glad the French mission had not been given up, as it had been proposed. He proceeded to speak at some length upon the errors of the Church of Rome.

Rev. ROBERT CAMPBELL (Montreal) said it had been long from the seed time to the harvest, but the report just read showed that the reaping time had finally come. The prosperity of the mission during the last year had been remarkable. He believed Mr. Chiniquy was the man of all other men on this continent who had in his keeping the winds and the hearts of the

French Canadians (Hear, hear). It was astonishing to witness the veneration with which many among them regarded him. He believed that a great many Catholics in this city were in a transition state, and only hesitated to come out boldly to the side of the Gospel from the fear of persecution. And after they openly declared their change of faith they had much difficulty in getting employment. Mr. Tanner had rendered most valuable assistance to the converts both temporally and spiritually, and he (Mr. C.) believed Mr. Tanner was the man of all others best fitted to take up Mr. Chiniquy's work when he had laid it down. He hoped the members of the Synod would be persuaded that whatever faults might be found with Mr. Chiniquy, he was the man whom God had raised up to do a great work in this Province. (Applause.)

FOURTH DAY.

In resuming the consideration of the report of the deputation to the Scotch Assembly.

Dr. BELL moved, seconded by Rev. Mr. MACLENNAN, a resolution thanking the deputation, particularly Rev. Dr. Cook, for their services, and rejoicing that the principles upon which it was proposed to unite the several Presbyterian Churches in Canada, were such as presented no obstacle to the Assembly cherishing good wishes for the success of the members of this Church in their future efforts to advance the cause of Christ and in the willingness of the Assembly to co-operate with them in so far as their new circumstances would allow.

Rev. Dr. JENKINS supported the resolution, and said he would be willing to go much further in expressing gratitude to Rev. Dr. Cook for his eminent services in the cause of union. The Synod owed him a heavy obligation for what he had done in that connection.

The Synod next resumed consideration of the report of the Committee on Legislation.

Rev. Mr. McLEAN, moved, that in view of discrepancies existing between Acts of Ontario and Quebec respectively, and recognizing the advisability of greater harmony between these Acts. The Synod resolve to delay the union until such time as an attempt has been made to overcome these difficulties.

Rev. R. CAMPBELL (Renfrew) seconded the motion in an able speech. If the union was effected under the present legislation he believed there were men in this Province and in this city who would bring litigation that would be harassing to the Church (cries of No, no); that would be carried on year after year, and perhaps taken to the Privy Council, where they understood ecclesiastical matters better than we did here. Although taking this position, he was still in favour of union, and had worked for it, in the face of an anti-union congregation, as well as any other man in this Synod. But he desired union only on a sure foundation, and only after an attempt had been made to bring in those friends who could not feel that they ought to enter the union. Up to the present time no delay had been granted, and sufficient effort had not been made to conciliate those friends in both Churches who were opposed to

the union. Until these discrepancies could be explained away in some better manner than had yet been attempted, he for one would not give in his adhesion to this union. In his opinion the Quebec Act gave Quebec ministers privileges which ministers in Ontario were debarred from under the Act of that Province. Would it be just that ten congregations in Ontario should stay out and have nothing, while ministers in Quebec remaining out would have \$200 a year.

Rev. Mr. MACDONNELL said however great the disappointment might be, if by waiting one year there was any reasonable prospect that then everyone would be willing to enter the union he would willingly vote to postpone it for one year. They had done their best to satisfy the opposition and still they were not satisfied. If the congregations in Quebec had any advantages over those of Ontario, it was due to the minority, and not to the majority, and upon them rested all the responsibility of the discrepancies between the two Acts, as well as whatever injustice might result from this difference.

Rev. Mr. McLEAN said his motion was made with the intention of preventing any future litigations that might arise from the imperfections of the two Acts. Surely it were wise in them to take no rash step, to do nothing hastily in a matter of such great moment.

Rev. Mr. CAMPBELL (Montreal) said it was a delusion and a snare to expect that by waiting twelve months, or twenty months, or fifty months, they would be in any better position to enter the union than at present. As to obtaining further legislation, they would be far more likely to obtain it after union than while they remained separate. Only one congregation in this province had reported adversely to union, and he was able to state that to-day that that congregation was pretty nearly unanimous in favour of union.

After a lengthened discussion the Synod Clerk moved, seconded by Mr. McLennan.

"That the necessary legislation in regard to Church and College property being now secured, the Synod, in terms of the resolution adopted at the adjourned meeting in November last, is now in a position to proceed to the consummation of said union, and instruct its Moderator, as it hereby does, to sign the articles of union at such time as may be named by the Synod at a subsequent day. And whereas, doubts have been expressed as to the interpretation of certain portions of the Act of the Legislature of Quebec, 38 Vic., chap. 62, and especially clause II of said Act respecting claims of the successors of ministers of congregations who shall enter into the union, the Synod instruct the Temporalities Board, as trustees of the Fund under their management, to make application to the Legislature of Quebec for such amendments as shall remove these doubts, and render more apparent the true meaning and intent of the Synod's views in relation thereto."

Rev. Mr. McLEAN announced that after listening to the remarks of several speakers who had succeeded himself, he was now willing to

withdrew his amendment, which he did amid hearty applause.

Rev. Mr. CAMPBELL (Renfrew), who had seconded the motion, said that seeing those who were opposed to the union were being reconciled to it, it was the duty of the friends of the measure to have a conference with those who still stood out, and endeavour to show, if possible, that they were not determined to bring them in against their will.

Mr. DOBIE felt aggrieved that the rights of the minority with whom he sympathized were being dealt with so cavalierly. He declaimed against the tyranny of majorities.

He could not conceive of a greater injustice than that perpetrated upon congregations in Ontario by that miserable Act passed by the Ontario Legislature. And now to propose to reduce the Quebec Act to the same level was the greatest slap in the face the minority had yet received. He could not conceive of a more barefaced or a more shameful proposition. He admitted that he felt strongly on this subject, and that as some people say, "his dander was raised." (Laughter.)

Rev. Mr. MACPHERSON spoke against the union, which, he said, would deprive him both of a character and a name.

Rev. Mr. BLACK announced his intention of voting for Mr. Carmichael's motion, as he deemed it very desirable to have uniformity in the legislation of the two provinces. Moreover, a sufficient time had not been given to consider the report of the delegation to Scotland. He had felt himself very comfortable in the Church of Scotland, and when he felt himself in a comfortable position he always liked to remain in it. He believed a very influential minority, both lay and clerical, were opposed to union; and delay was desirable in order that this minority might be induced to enter the union later, so that all might go together.

Mr. J. L. MORRIS had the honour of representing the congregation (St Andrew's) to which Mr. Black alluded. The majority of that Church had declared in favour of union, and that the general sentiment of that congregation was in favour of union could not be a matter of doubt. The slight faults in the union bills were owing in part to the failure of the members of the Legislature to understand the question, but the highest legal opinion had declared these bills workable. The objections of the minority were baseless, and no reason had yet been given for delay. Their sole argument were the words "even if." If the union was not consummated now, it never would be. Those who clamoured for delay had no other desire than to kill the union. He apprehended no difficulty in working the Temporalities Fund after the union took place.

Several members rose to speak, when Dr. Cook deprecated further discussion, especially by members on the union side.

The Church Agent thought, with all due respect to Dr. Cook, that, this being the last opportunity members would probably have of expressing their views, the utmost latitude should be given to speakers.

Mr. Brunet, Dr. McNish, Mr. Ross, Daniel,

Mr. Watson, Thorah, Mr. Davidson, Mr. Mullan, Osnabrock, Dr. Jenkins, and others then successively addressed the House, after which.

Rev. Mr. BURNER (Hamilton) as leader of the "antis," rose to say that some one was to blame, but it was not the members of the Private Bills Committee of the Legislature at Quebec, which Mr. Morris had fallen foul of. The reverend gentleman proceeded to speak at considerable length, with his usual eloquence, about "even if" coming lawsuits before French judges, Mr. Croil's losing his occupation, spoliation, the obliquity of vision of the majority &c., &c. He spoke from 10.30, to 11.30, and struck out right and left against all opponents, being frequently interrupted by laughter, denials, calls to order, and challenges to proof of his statements, &c.

Dr. JENKINS asked the Synod to consider what its position would be were the views of the minority to be adopted. He briefly reviewed the course of the negotiations for union, and remarked on the unanimity that then existed. The only objection and the first one taken, was raised three years ago, and was based on the disposition of the Temporalities Fund. If the minority would give an assurance that the delay required by them would be only used for the purpose of perfect unanimity at the end, he was sure it would be granted; but the minority could not give that assurance, therefore the duty of that Synod was to adopt the amendment.

Mr. JAMES CROIL suggested that instead of listening to him the Synod would be better pleased if the Moderator were to ask the Moderator of the Church of the Maritime Provinces, Rev. Mr. Grant, to address them. (Applause.) He would say however, that the words of the minority proved if they delayed till doomsday they would be no nearer to unanimous union.

Rev. K. M. McLENNAN, seconder of the amendment under discussion, was in favour of an immediate union. He pointed out that the Church of Scotland had stated that in the principles of the union there was no objection, and with that consent there should be no reason why the Presbyterian Church in Canada, in a country reaching from sea to sea, should not now be all brought together and gathered in one fold. He expressed his belief that there was a great future in store for the United Church.

The Rev. gentleman concluded a long and eloquent speech amid loud applause.

Rev. G. M. GRANT, Moderator of the Synod of the Maritime Provinces, on invitation of the Moderator, addressed the Synod. He said his remarks were his personal opinions, and not those of his Synod. He understood the two motions before the house to be, one for delay, the other for immediate union. He complained that the motion for delay was ambiguous, that those who asked for delay were not united as to the purpose to which that delay should be put. He agreed with Dr. Jenkins that if the minority would give an assurance of unanimity, the delay could be granted, but he would prove that they could not grant the delay. (Applause.) It was an impossibility;

for could they go to the three other Churches, and say to them, "Go back for a year, and when you return we will be unanimous on union?" No, they would not; nor could the Synods put their congregations to the enormous expense of bringing them such an immense distance again, and on no positive assurance. (Applause.) Therefore, the division in the Synod could not be for delay, but of those for the union and those against it. He called on his hearers to give their votes for union, saying they must advance step by step, and he saw no reason why, in the future, their Church should not further amalgamate, not only with the Methodists, but also with the Anglican Evangelists, and become the great Church of Canada. (Applause.) But for that they must begin with their own union, and should that not be consummated, each one would go back to his congregation a dishonoured man, and they would tell him we have no longer any faith in Presbyterian Church Government. They must at the same time tell those who are conscientiously opposed to union that they must vote against it; but he hoped the time would come when they would all join together and become one strong and united Church. (Applause.) He concluded with a fervent appeal to the Synod to carefully consider their position, and give such a decision as shall redound to the credit of the Church and the glory of Jesus Christ.

Rev. Dr. BELL then led the Synod in prayer.

The MODERATOR read the motion and amendment.

Rev. Mr. DOBIE announced that after hearing the motion read he could vote for neither the motion nor amendment, and must therefore decline to vote.

The vote was then taken.

The amendment was carried by 90, against 7 who voted for the motion. Two members did not vote. The Moderator, amid loud cheering, announced that the amendment had been carried.

The following are those who voted for the motion:—Revs. R. Burnet, Macpherson, J. Davidson, J. S. Mullan, Wm. Black, and J. Macdonald, and Mr. Taylor, Elder, of Macnab and Horton. The Revs. David Watson and R. Dobie declined to vote. Messrs. Burnet and Mullan formally entered their dissent from the resolution adopted.

The MODERATOR then vacated the chair, and the thanks of the Synod were tendered to him and the Union Committee, of which he was the Convener.

The MODERATOR in returning thanks, said that but for the lateness of the hour he would have taken the opportunity of saying something to the house on this subject. He assured the members of the Synod that the conducting of these negotiations had been for him, and he was sure also for other members of the Committee, a matter of very grave responsibility. They had felt that important issues were involved in the result of these negotiations. When they resolved five years ago to appoint a Committee to carry on negotiations with

Committees that might be appointed by the Supreme Courts of other Presbyterian Churches, the Synod was almost unanimous in the action which it took. It was then only that his duty appeared plain to him with regard to this question of union. He had felt when the question had come up on previous occasions that it was prematurely moved and that the time had not yet come for the Church to engage in negotiations for union, for the simple reason that the Church was not in favour of union, but when this resolution was passed unanimously he felt no dutiful son of the Church could refrain from carrying out the mind of the Church. They had never thought that they could get all they asked, but he was surprised and thankful that they had got so much. It was a small sacrifice for him to give up the name "in connection with the Church of Scotland," when he remembered that the basis contained the statements of the standards of the Church of Scotland, and that the provision in the second article was one which the Confession of Faith itself allowed, namely liberty of conscience. In interpreting a part of that document the sacrifice was one of sentiment. It would also be a sacrifice to part from some of their brethren, but that sacrifice they must be ready to make in the interest of the Church. Had he been in a position to give a vote he would have voted for the amendment, as he did not believe that the difference in the Bills, though they were to be regretted, would stand in the way of carrying them out. He thanked them for the vote they had passed, but it would be unworthy of him to accept the compliment which it implied without making mention of the valuable assistance he had received throughout the whole of the negotiations from his friend the Church Agent, to whom the Synod was indebted perhaps more than to any single individual for the successful termination that had been reached.

A psalm was then sung, and the Moderator closed the diet with the benediction.

SIXTH DAY.

MONTREAL, June 14.

The Synod was occupied in closing its business previous to the consummation of union.

The Clerk read a communication from Rev. D. Watson, dissenting from several points in the basis of union as agreed upon by the Synod, mentioning the Headship of Christ, the Temporalities Fund, and the arrangement respecting Queen's College, and reserving the right of determining for himself whether he should enter the union or not.

Prof. WILLIAMSON presented the report of Committee on the Scholarship and Bursary Scheme. The amount received during the year was \$596, being \$50 less than the previous year. Rev. John May gave \$40, and Mr. A. B. Knight, \$100.

Rev. R. CAMPBELL (Montreal) presented the report of the Joint Committee of Arrangements for the consummation of the union. They recommended that the Synod meet at ten o'clock

to-morrow morning and adopt the following minute:—

MINUTE.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at its meeting in the month of November last year, having, after taking the necessary constitutional means for ascertaining the mind of the Church on the subject, resolved to unite with the Canada Presbyterian Church, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, on the ground of the articles of union agreed upon by the Supreme Courts of the negotiating Churches: and having, by the help of God, completed all preliminary arrangements,—Does now, whilst recounting with fervent gratitude all the goodness and mercy vouchsafed to this Church in the past—humbly trusting that the Divine sanction will be given to the solemn and important step about to be taken—and earnestly praying that the Holy Spirit in all His quickening and sanctifying influences may descend largely on the United Church—*Resolves*, and hereby does record its resolution, to repair forthwith as a constituted Synod, to the Victoria Hall (commonly known as the Skating Rink), the appointed place of meeting, for the purpose of consummating the Union with the aforesaid churches, and of forming one General Assembly, to be designated and known as the General Assembly of the Presbyterian Church in Canada, —and does at the same time declare that the United Church shall be considered identical with the Presbyterian Church of Canada in connection with the Church of Scotland, and shall possess the same authority, rights, privileges, and benefits to which this Church is now entitled, excepting such as have been reserved by Acts of Parliament. And further, with the view of ratifying the act of Union, the Synod does empower its Moderator to sign in its name the Preamble and Basis of Union, and also the resolutions adopted in connection therewith.

Rev. Dr. BELL remarked that this minute should be adopted to-day, as possibly, upon the assembling of Synod to-morrow morning some one might be so perverse as to get up and speak against time until after the hour for repairing to the Victoria Hall, which would place them in a very awkward position.

The CLERK suggested that speeches to-morrow morning be limited to one minute.

Rev. Mr. DOBIE dissented from the adoption of this minute and moved “That we do nothing of the sort.” (Laughter.)

Rev. R. BURNET (Hamilton)—Reading the clause preceding the last in the minute—said, this clause admitted into this Church other men and other bodies. Now, according to the rules and regulations of this Church when we admitted ministers to this body we sent them to the Examining Committee (laughter.) This clause over-rode all the rules governing this Church in the past. He held that no mere minute adopted by this Synod could declare to be ministers of this Church any persons who were not admitted in

the ordinary ways and manner provided for the admission of ministers. He had no objection to admitting these ministers of the other Churches, but they should come in in the right way. This Court could not make this new rule without a *caveat*. He intended to move that they who were in a minority should consider themselves as composing the Church of Scotland; and more—and he wished this to be distinctly understood—they meant to reorganize as the Presbyterian Church of Canada in connection with the Church of Scotland. The majority might go out, but they would remain in; the majority would be the “outs” and the minority the “ins.” They were strongly impressed that they held just the same position that the Church had held in all these divisions, and that those who remained were the Church of Scotland. It was a well-known principle in law that no man could deprive himself of his civil rights, yet this minute was an attempt to deprive themselves of their civil rights and therefore their action was illegal. The minority were quite willing to welcome back again the members of the other Churches, but they should come back in the ordinary way in which all other ministers were received into the Church.

Rev. Mr. CARMICHAEL moved an amendment setting forth in express terms that the Church in entering into Union reserved the control of its property, and the enjoyments of its privileges, and the benefits to which it was entitled.

Four ministers voted for the amendment, and the report of the committee was adopted.

Rev. R. DOBIE, of Milton, on behalf of the minority, entered the following dissent: “We, ministers and elders, members of this Synod heartily attached to the Church, hereby dissent from this Court to repair as a constituted Synod to the Victoria Hall for the purposed union with the other Presbyterian bodies, and thereby to form the General Assembly of the Presbyterian Church in Canada. We further protest against the declaration that the United Church shall be considered identical with the Presbyterian Church of Canada, in connection with the Church of Scotland, inasmuch as this Synod has no power *per saltam* to declare other bodies in addition to itself to be possessed of the rights, privileges, and benefits to which this Church is now entitled. We declare, therefore, our continued attachment to the Presbyterian Church of Canada in connection with the Church of Scotland, and do hereby enter our protest against the empowering of the present Moderator to sign in its name the preamble and basis of union and the resolutions connected therewith; and further, we, ministers and elders of this Synod, holding views opposed to union on the present basis, do protest against the carrying out of the contemplated arrangements for the consummation of the proposed union, and declare that if consummated we will claim to be and continue to be the Presbyterian Church of Canada in connection with the Church of Scotland.”

The protest was signed by Revs. Robert Dobie, of Milton, Wm. Simpson, of Lachine, Robert Burnet, of Hamilton, David Watson, of Thorah, J. S. Mullan, of Osnabruck, Thomas

Macpherson, of Lancaster, John Davidson, of Williamsburgh, John Macdonald, of Beechridge. Elders—William McMillan of London, and R. McCrimmon of Lancaster.

[The Rev. J. S. Mullan subsequently withdrew his protest and cordially accepted the situation.]

Rev. Dr. Cook spoke in terms of deep regret to see the names of several members at the foot of this protest, particularly Rev. Mr. Burnet, for whom he had always entertained respect and affection, and he hoped that they might yet be induced to withdraw their dissent and enter the union along with the rest.

Rev. Mr. BLACK explained his position, saying he had agreed to accompany the Synod tomorrow (applause), and deeply regretted that several members could not go with the great majority of the Church in this movement.

Rev. Mr. WILKINS presented the report of the Committee on Foreign Missions. The report was received, and the recommendations contained therein agreed to.

Rev. Mr. FRASER asked what had become of the comprehensive temperance scheme which was started last meeting of Synod by Rev. Mr. Lang.

The MODERATOR said no report had been presented, and he had heard nothing about it.

Rev. Mr. TANNER presented an inquiry as to what had been done in the two branches of that scheme

No one seemed to know anything about the matter, though it afforded a subject for several humorous remarks.

Rev. Mr. BLACK said if his friend Mr. Lang had been present, he was sure he would have been ready with a very interesting report of the work accomplished.

Mr. Croil, read the annual Report on *The Presbyterian*. The present circulation is 8000 copies monthly, and the finances are satisfactory.

On motion to that effect the Synod adopted the report, instructed the Editor to continue the publication of *The Presbyterian* till the close of the present year, and appointed the following Committee to confer with similar Committees of the other Churches as to the establishment and maintenance of one periodical for the United Church to take the place of the four now published, if that should be thought advisable—namely—Rev. Dr. Jenkins, *Convener*, Revs. W. M. Black and Robt. Campbell, Messrs. James Croil and John L. Morris.

Mr. Alexander Mitchell, Montreal, was elected a member of the Temporalties Board in room of Hon. Alexander Morris, incapacitated from holding office by residence in Manitoba. Mr. Alexander McPherson was elected an auditor for the same Board, to which office also Mr. James Mitchell was re-appointed.

Some further business of an unimportant character was transacted, after which the Synod adjourned to meet the next morning at ten o'clock and thereafter to proceed to the Victoria Hall in terms of the minute agreed to that afternoon.

SYNOD OF THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND.

This Synod opened its proceedings in St. Gabriel's Church, Montreal, on Thursday the 10th June, at eleven o'clock A.M. Twenty-six members were present, a very fair attendance considering the distance the members had come; and that the Church numbers only thirty ministers.

Owing to a very painful affliction of the hand, the Rev. Thomas Duncan of Charlottetown was obliged to refrain from acting in his official capacity as Moderator. The Rev. Mr. Herdman of Pictou, took his place and led the Synod for an hour in devotional exercises. The Rev. G. M. Grant of Halifax, was then chosen Moderator and the Rev. William M. Millan of Salt-springs appointed clerk. The minister of St. Gabriel's was present and offered the hospitalities of the ladies of the Church at lunch, for every day the Court might be in Session.

Standing committees were appointed, and, after the dispatch of routine business, the report of the Record Committee was called for. Before any deliverance was given, a special Committee was appointed to confer with the Record Committees of the other churches to consider the advisability of establishing one Church magazine to take the place of the four now published. At a subsequent diet it was resolved to continue the Record to the end of the year, with Rev. John Campbell as editor, and in the hope that there shall be but one recognized periodical for the united Church afterwards, that the publication of the present Record be discontinued after January 1st, 1876.

The Reports on the Dalhousie College and the Widow's and Orphan's Fund showed both to be in a good state. The assets of the first named amount to \$29,157. The Synod decided to create a Trust and place the funds in its charge. The Widow's and Orphan's Fund was commenced four years ago with the intention of raising \$3000 before paying any annuities. Although several Presbyteries have not contributed their quotas the capital already amounts to \$7,500.

HOME MISSIONS.

Mr. GRANT, Convener, reported the finances to be in a satisfactory condition, and a large increase in the number of catechists, while the number of ministers and licentiates remained the same as when the board was organized seven years ago. The sum drawn from the Colonial Committee for all purposes has decreased from \$4,500 annually to about \$1000. The amount raised within the bounds of the Synod last year for Home Missionary purposes was \$2900. In addition to which a legacy of \$1600 had been received from the late Mr. Geo. Kerr, of Chatham, N. B. The Board is making efforts, with good hopes of success, to raise the minimum stipend all over the Synod to \$1000 and a Manse. The report further announced the arrival of the Rev. Allan Pollok as professor of Church History and Pastoral Theology in the Divinity Hall, Halifax, his salary being

in the meantime guaranteed by the Colonial Committee.

FOREIGN MISSIONS.

Rev. Mr. McLEAN read the annual report of the Foreign Mission Board; while the mission at Santa, one of the South Hebrides Islands, had to be discontinued, the work on the Island of Erromanga was progressing most satisfactorily under the charge of Rev. Mr. and Mrs. Robertson, who now employed ten native assistants; there have been 24 members added to the Church out there, and between four and five hundred attend Divine service on the Sabbath. Miss Johns had gone to Madras as a missionary, the entire expense being borne by the congregation of St. Matthew's Church, which thus presents to the entire body a signal example of true Christian liberality, and should erase forever from the Treasurer's returns, the pitiful items of \$20 \$30, &c, the sums given by various congregations to the work. The report was warmly received.

Rev. James Fraser Campbell, who had offered his services to the Synod as a missionary to a foreign field, was called on to state his views. He believed the foreign mission work was decidedly the most important; and that a church by extensively devoting its energies to this branch would quicken the home churches. He quoted the passage in which our Lord called on his disciples to preach the Gospel to all the world, beginning at Jerusalem, but not remaining there. He desired to go to some field where he could use the English language. After prayer on the subject,

Rev. Mr. McRAE believed, from all he knew, that Rev. Mr. Campbell would be extremely useful in Madras, India, where there is a very large heathen population that speaks English; under God it was probable English would eventually become the written and spoken language of India's 300,000,000 people. He moved a resolution, expressing a willingness to allow Mr. Campbell to go as a missionary, and noting two propositions from the Church of Scotland for him to go to Madras, and from the Canada Presbyterian Church inviting him to go to Formosa.

CHRISTIAN LIFE AND WORK.

Rev. Fraser CAMPBELL, on behalf of the ex-Moderator, presented a report on Christian life and work. It was incomplete owing to the small number of returns sent in, but such information as had been received was of an encouraging character.

Rev. Mr. HERDMAN, in the course of his remarks alluded to a very blessed communion service in Pictou, at which some 500 Protestants of all denominations were present.

Before agreeing to the final minute in reference to the consummation of union, which was in the same terms as that agreed upon by the other churches, three Ministers and one Elder, laid on the table a document stating that on account of the attitude of their congregations, they were unable in the meantime to enter the union. The congregations referred to being

Pictou, Saltsprings, Earlton and Barney's River, all of which are divided on the question of union. With these exceptions the Synod concurred cordially in the Minute for consummating the Union on the following day, at the same time expressing its belief that the separation from valued brethren in the County of Pictou would be only nominal and temporary. And, in evidence of the Synod's desire to maintain the old relations with them, it was agreed that they should continue to occupy the same relation to the several funds of the church as they had hitherto done, and as though they had entered the Union. Indeed, the kindness and tenderness of feeling manifested throughout between the brethren who represented the dissenting minority and the Synod was most creditable to the hearts and judgments of all concerned.

CANADA PRESBYTERIAN CHURCH.

The General Assembly of the Canada Presbyterian Church met in Erskine Church on Tuesday evening at half past seven o'clock.

Rev. T. MACPHERSON, the retiring Moderator, preached from Ephesians iv., 16:

"From whom (Christ) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

At the conclusion of the sermon,

Rev. Mr. BLACK announced that there would be a union prayer-meeting held every morning in Stanley Street Church, from 9 to 10 o'clock.

The General Assembly was then constituted with prayer by the Moderator.

The Clerk having called the roll, the retiring Moderator in a few words thanked his brethren for their forbearance and assistance while he occupied the Moderatorship.

Rev. Principal CAVAN, of Knox College, Toronto, was unanimously chosen Moderator, and on coming forward, gave a short address, in which he spoke of the Spirit of Christian liberality which all the churches were displaying.

HOME MISSIONS.

Rev. Mr. COCHRANE, Convener of the Committee on Home Missions, gave in the annual report of that Committee, which is very lengthy, occupying over 50 printed pages. From the report it appears that while receipts for Home Missions, during the past year, have been not quite \$22,000 the expenditure has been \$24,000, leaving a deficit of over \$2,000. A detailed account of the contributions from each Presbytery was given, and from this it appears that the Presbytery of Montreal contributes the largest sum per member, being 57c per head, while the Presbytery of Guelph contributes the least per member to the Home Mission Fund, being 15 cents per head. The churches that

had contributed most liberally according to their membership, were Erskine Church, Montreal, and Gould street Church, Toronto, the contributions of these churches being at the rate of \$1.82 per head of the membership.

Rev. Mr. COCHRANE, after reading the report, gave a short address, strongly pressing the claims of the Home Missions on the Church; also showing how personal religion is promoted by cultivating a missionary spirit.

Prin. MACVICAR moved that the report be received, and followed with some very interesting remarks.

Rev. Mr. ROBINSON, of Manitoba, gave a brief account of the state of the work in that province. He said not enough attention was paid to missions in the West.

FOREIGN MISSIONS.

Prof. McLAREN read the report of the Foreign Mission Committee, which gave an account of the work being done among the Indians in the North-West, and of the missions in China, and also recommended the early establishment of a mission in India. Mr. and Mrs. Nisbet, the missionaries to the North West, had recently both died, and Mr. McKellar is now carrying on the work, though not as a regularly authorized missionary from the Canada Presbyterian Church. In India two or three ladies who had been sent there were doing a good work. They had sent an earnest appeal requesting that the Canada Presbyterian Church would send missionaries to a section of country in the interior of India which had not yet been occupied by any missionary society, and which is as a missing link in the chain of mission work which extends across that heathen country. The extensive development of the foreign mission work of the Church since 1861, was shown by the amount expended, which was for 1861-62, \$2,798; and for the past year, \$12,659. The Committee hoped that a new impulse would be given to the work by the approaching union. Prof. McLaren, after speaking of the steady growth in the work since 1861, read some very interesting statements, having reference to the work of Mr. McKay, missionary to Formosa.

COLLEGES.

Dr. PRODFOOT read the report of the Board of Management of Knox College, Toronto, also the annual reports of the Senate and Board of Examiners of that institution. From these reports it appears that there were during the past session 32 theological students attending the lectures in Knox College, and in the preparatory literary department there are 12 students more, making in all 44; there are also a number of students attending the University, with a view to prepare themselves for studying theology in Knox College. The new college buildings are almost completed at a cost of over \$200,000; there has been \$110,000 subscribed towards the building fund, of which \$61,000 has already been paid. There are a number of congregations in the Church that have not been called upon for subscriptions to the College Building Fund: these will be called upon by the Rev. Mr. Warden during the coming year. It is in-

tended to devote the surplus of the College Building Fund to the erection of dwellings for the professors.

Rev. M. SCHEMGER, read the report of the Committee of Management of the Montreal Presbyterian College, also the reports of the Senate and Board of Managers of that institution. There were 53 students in attendance last year, and of these 17 were of French origin. There is a deficiency in the ordinary revenue of the College of \$1,352, and the debt remaining on the building is \$6,258. Reference was made to the magnificent gift of books received from Peter Redpath, Esq, and also from Hon. Justice Torrance. Professor Robins, who taught music in the College during the past term, had generously refused to accept any remuneration for his services.

Rev. Mr. ROBERTSON read the report of the Committee of Management of Manitoba College. There have been 45 students in attendance at this College. This is not a theological college, and the students are chiefly preparing for professional and mercantile pursuits. The total expenses of the college in the past year was \$4,168, and there remains a balance in the hands of the Treasurer of \$216. The College is kept in a rented house, but it is proposed to buy a suitable building at a cost of \$3,500, which sum the Board of Management are desirous of borrowing. The report was received, and referred to a Committee.

The CLERK read the report of the Finance Committee, giving an account of the different funds of the Church. The fund for ministers' widows and orphans have now invested in mortgages and first class security, the sum of \$78,000 with a balance of over \$2,000 on hand.

The report was received and adopted, and the thanks of the Assembly tendered to Rev. Mr. Reid, for the efficient manner in which he has conducted the business of this Church.

Rev. Dr. TAPP read the report of the Committee on Union, recommending the order of procedure in consummating the union, also that the prayer of Rev. Mr. Smilie, for leave to enter his dissent from the proposed union, be granted. It was moved and seconded, that the report be received and adopted. It was moved in amendment by the Rev. Mr. Ross, of Brucefield, and seconded by Rev. Lachlin McPherson, that the report be recommitted to make changes in the rules relating to public worship, the adoption of the larger and shorter catechism as the subordinate standards of the Church, the more public acknowledgement of the headship of Christ over his Church, and also some small verbal amendments in the preamble and basis of union.

Mr. Ross in his speech said that in ordinary resolutions of the Assembly he could protect himself by entering his dissent, but in the present case it was impossible for him to dissent from the union and immediately afterwards to enter that union.

Dr. ORMISTON, from the Reformed Dutch Church in the United States, addressed the Presbytery at considerable length. He expressed the pleasure it gave him to be again in the midst of his old friends, and said that although

the old Dutch Church had conferred on him many favors, there was none of them that he esteemed so highly as their appointing him to be their delegate to this Assembly. He then gave a short account of the origin of the Dutch Church. The church in which he is now pastor was organized in 1619, and is without doubt the oldest Protestant church in America. For a century after New York had become a British colony, this church continued to import its ministers from Holland, and they preached to the people in the Dutch language; afterwards they showed a partiality for Scottish ministers, as among his (Ormiston's) predecessors there were four of that nationality. The Dutch Reformed Church has at present 500 congregations and 70,000 members. It spends yearly in domestic missions between \$30,000 and \$40,000, and in foreign missions \$60,000. Some of the most famous, and certainly the oldest colleges in the United States are maintained by them.

The MODERATOR expressed the gratification of the Assembly in seeing Dr. Ormiston once more in their midst.

The subject of the reception and adoption of the report of the committee on union was then considered. The amendment of Mr. Ross being put to the vote of the Assembly four voted for it and 224 for the motion to adopt the report. A number of the members refrained from voting as they were opposed to the article in the basis of union, regarding the public worship of God, while they were willing that the union should be consummated.

The Assembly adjourned at 11 o'clock on Monday night.

SYNOD OF THE CHURCH OF THE LOWER PROVINCES.

This body, which is synonymous with the Canada Presbyterian Church, and represents about 140 churches of the Maritime Provinces, met on the 10th June at 10 a.m., in Knox Church. There were about 150 present, mostly ministers, but some elders and a few ladies.

Rev. P. G. MCGREGOR, of Halifax, Moderator, the agent of the Church, editor of the *Halifax Home and Foreign Record*, and son of the late distinguished Rev. Dr. McGregor of that city, took the chair. The Synod was opened with the usual devotional exercises, after which the Moderator made a few remarks, in which he stated that as the meeting of the Synod had been delayed till to day, and as they had a great deal of business to do in a very short time, he deemed it appropriate to omit the customary sermon. He trusted, however, that the strictly religious and devotional element would pervade their session throughout, as the present was an occasion indicating the descent of the Spirit with great revival blessings.

A short time was again spent in devotional exercises. After the 102nd psalm was sung, Rev. Dr. Waters, of St. John, N. B., and Rev. James Byers, of Clifton, N. S., invoked the Divine blessing. These moments were solemn and heartfelt, and the prayers were outpourings of the heart for more union between Christians, and between Christians and their Great Head

and exultant thankfulness for the joyful consummation about to be made.

The Synod then plunged earnestly into business. After routine, Rev. Mr. McGregor was unanimously re-elected amid applause.

The report of the general Treasurer and the Auditing Committee was read, showing the accounts for the year to be as follows:—

Foreign Missions, receipts \$7,942.78; expenditure, \$7,474.84; balance due treasurer, \$664.46; Home Mission, receipts, \$3,479.63; expenditure, \$2,783.50; balance on hand, \$1,023.32; Mission ship and Trinidad schools, receipts, \$2,417.73; expenditure, \$1,934.87; balance on hand, \$1,009.60; Synod fund, receipts, \$1,726.74; expenditure, \$1,526.26; balance on hand, \$206.45; Supplementary fund, receipts, \$3,657.73; expenditure, \$3,670.40; balance on hand, \$608.34; Arcadia Mission, receipts, \$1,256.12; expenditure, \$1,120.84; balance on hand, \$222.99; Professorial and General Education fund, receipts, \$4,553.51; expenditure, \$4,553.51; Ministerial Education, receipts, \$6,939.54; expenditure, \$7,897.14; balance due, \$421.31; Orerar Mission fund, receipts, \$491.64; which was transferred to other funds; Foreign Mission Bursary, receipts, \$156; expenditure, \$70; balance on hand, \$236; Fund in support of J. A. McDonald, receipts, \$382.75; expenditure, \$418; balance due, \$35.25; Jewish Mission, receipts, \$87.39. Comparative statements of the funds for the two past years were also read, showing a very gratifying increase in all the funds but two, and an aggregate increase in the revenue of the Church of \$1,574.67.

On motion of Rev. Geo. Patterson, of Green Hill, Pictou, the money received for the mission of the Jews, was ordered to be applied to the Free Church Mission.

Rev. Robert MURRAY, editor of the *Halifax Presbyterian Witness*, submitted the report of the *Home and Foreign Record* of the Lower Provinces, which stated that it had a circulation of 5,500, and a balance of profits on the 31st of December of \$308.24.

The Church is now supporting two professorships in Dalhousie college; there is, however, a strong feeling with a large part of the Church in favor of withdrawing that support, and making the College a non-sectarian and Provincial one.

The report of the Committee on Public Education disapproved of the action of the Dominion Government on the Costigan resolutions, and advocated the establishment of free, unsectarian schools. This report, which was ably prepared, met with the unanimous approval of the Court.

The report of the Committee on the bequest of the late C. D. Hunter was read and accepted.

This bequest, amounting to \$50,000, was made to the Synod, and stipulated as a fund for church-building purposes.

The report of the Committee on Sabbath Schools, which was adopted, showed that the number of Sunday School scholars was 14,700 in the 400 schools of the Church, being an increase of 100 schools since last year.

All the business on the docket being disposed of and the hour of adjournment having arrived,

after passing a vote of thanks to the trustees of Knox Church for the use of the building, &c., also to the city press for their kind attentions, the Synod adjourned until ten o'clock on Monday.

PRESBYTERIAN CHURCH IN CANADA.

UNION CONSUMMATED.

IMMENSE THROG AT VICTORIA HALL—THE SYNOD MARCH IN PROCESSION TO THEIR COMMON MEETING PLACE.

On Tuesday was consummated that union which has so long and so ardently been looked forward to and prayed for by the thousands of Presbyterians in the Dominion. All the necessary preparations having been completed in previous sessions, each body met separately for the last time at 10 a.m., on Tuesday to have their respective minutes duly read and affirmed. In the Assembly of

THE CANADA PRESBYTERIAN CHURCH

there was a very large attendance, over 300. The Rev. Moderator requested all those absent last evening, but who would wish to assent or dissent from the "Union" resolution, to do so, when 64 stood to assent, making the total number 288; dissentients four. The Clerk read the reasons of the dissentients for refusing to unite. They are epitomized in the motion in amendment offered last evening.

Rev. Prof. McLAREN then moved that these reasons for dissent be entered on the minutes of this Synod, but that it does not agree with the interpretation placed upon the basis and preamble of the articles of union by the said dissentients.—Agreed to unanimously.

A vote of thanks being tendered the Moderator, to which he responded, the Synod adjourned.

The Rev. MODERATOR, heading the procession and followed by the Clerks of Synod, ex-Moderators and the members of the Synod walking two by two, then, in this order, marched in state to the hall.

THE CHURCH OF SCOTLAND SYNOD

assembled in St. Paul's Church at ten o'clock. After routine Rev. Dr. Cook introduced Prof. George Weir, of Morin College, Quebec, who was asked to sit and deliberate with the Synod. After further routine business, Rev. Mr. MacLennan moved that the Moderator vacate the chair, which was taken by Rev. Dr. Cook. Rev. Mr. MacLennan then moved, seconded by Dr. Bell, a vote of thanks to Principal Snodgrass for his very able and dignified conduct over this session of Synod.—Carried amid applause, members of Synod rising to their feet. The Moderator made a suitable reply. A vote of thanks was also tendered to the Church Agent, James Croil, Esq., who very ably has filled that office for nine years, also to the Synod Clerk, Rev. Prof. Mackerras.

THE LAW INVOKED.

The MODERATOR here intimated that he had been served with a protest, the object of which was to restrain him from signing, on behalf of the Synod, the articles and Basis of Union. While he was specially named in this document, others were included. We must be bearers of each other's burdens in this emergency, and be ready to assist each other, whatever happens. (Loud cheers.)

Rev. Dr. COOK then briefly and impressively led in prayer, and the Synod dispersed to proceed to the place of Union meeting.

SYNOD OF THE LOWER PROVINCES.

The Synod met at ten, confirmed its minutes, and left Knox Church in procession at 10.50. Rev. Prof. McGregor, Moderator, at its head.

THE SYNOD OF THE MARITIME PROVINCES

met at ten; routine proceedings occupied the time till near eleven o'clock, when they marched to the Hall in procession, led by the Moderator, Rev. G. M. Grant, M.A., of Halifax.

The members of Synod occupied seats in the centre of the hall, while the audience were accommodated on either side, and in the galleries. On the rear part of the platform was a powerful choir of 100 voices, which added much to the beauty of the singing. In front of them were seats for the ex-Moderators, Clerks of Synod and Moderators, each of the latter having a separate table before him, which was decorated with flowering plants, and on which lay the rolls and minute books of the respective churches.

ARRIVAL AT THE HALL.

The Synod of the Church of Scotland in Canada were the first to arrive at the Hall, the two Synods of the Lower Provinces, arrived shortly before eleven o'clock, being each preceded by their respective Moderators and Clerks. On the western side of the vast edifice a spacious platform had been erected, upon which the Moderators, ex-Moderators and Clerks of Synod took their seats. Precisely at 11 o'clock the Rev. Dr. Snodgrass invoked the Divine blessing. The Canada Presbyterian Church did not arrive until 11.15, the procession of that Church numbering 331 members of Synod. After they had taken places, Rev. G. M. Grant, Moderator of the Church of the Maritime Provinces, gave out three verses of the 100th Psalm, which were sung with great enthusiasm and effect, the vast audience standing. Rev. Principal Snodgrass, Moderator of the Church of Scotland branch, then read selections from the 132nd Psalm, and Rev. Prof. Cavan, Moderator of the Canada Presbyterian Church, offered a suitable and impressive prayer.

The minutes of last meetings of the several Synods were then read by Rev. Mr. Fraser, clerk of the C. P. Church, Rev. Prof. Mackerras, clerk of the Church of Scotland, Rev. Alex. Falkner, clerk of the Presbyterian Church of the Lower Provinces, and Rev. Wm. McMillan, clerk of the Presbyterian Church of the Maritime Provinces.

Rev. Wm. REID, the oldest of the clerks in

point of ordination, joint clerk of the C. P. Church, read the Preamble and Basis of Union with the accompanying resolutions. They were beautifully engrossed on parchment.

Each of the four Moderators then signed the engrossed copy of the Preamble, Basis and Resolutions, the members of each Synod rising to their feet during the act in attestation of their approval. In affixing his signature, each Moderator made the following declaration:—

"In the name and by the appointment of— (here follows the name of the Church) I affix my signature to the above articles and resolutions now read."

The signatures were affixed in the order in which the churches were mentioned in the Basis of Union, viz., Rev. Principal Snodgrass, D.D., of the Canada Presbyterian Church in connection with the Church of Scotland; Rev. Prof. Cavan, of the C. P. Church; Rev. P. G. McGregor, of the Presbyterian Church of the Lower Provinces; and Rev. G. M. Grant, of the Presbyterian Church of the Maritime Provinces.

CHEERING SIGN.

At this point one of the dissentients in the Church of Scotland withdrew his protest against union.

Rev. P. G. MCGREGOR, the oldest of the Moderators in respect of ordination, now rose and declared the union consummated in these terms:—

"The Moderators of (mentioning the four Churches), having signed the terms of union in the name of their respective churches, I declare these churches do form one Church, to be designated and known as 'The Presbyterian Church in Canada.' (Immense and enthusiastic cheering.) Then, while the Moderators were giving each other the right hand of fellowship, the vast audience joined hands in singing the 133rd psalm with an enthusiasm and feeling, probably never equalled in any other preceding religious assembly in Canada. Aged ministers clasped each others hands as they fervently sang the words of the psalm, while others seemed too deeply affected by their emotions to take a vocal part in the service, but realized the truth of the words, 'Behold how good and how pleasant it is for brethren to dwell together in unity,' as nearly 500 ministers of four different churches stood at last in one common brotherhood.

Rev. Mr. MCGREGOR again offered up a prayer of fervent thanksgiving and invocation of the Divine blessing upon the united Church.

The United Assembly being thus constituted, the rolls of the Court were called by their respective clerks. On account of the large number of names this proceeding occupied over one hour.

ELECTION OF MODERATOR—DR. COOK CHOSEN.

The Assembly then proceeded to the election of a moderator, and Rev. Mr. McGregor called for nominations.

Rev. Dr. TAYLOR, Montreal, said in carrying out the order of this meeting the honour had been assigned him of nominating a Moderator of this great Assembly, and he begged to sug-

gest the name of the Rev. John Cook, D.D., Principal of Morin College, Quebec, (great applause) for this honourable and important position. He felt it was only necessary to mention his name to secure his unanimous election. He might refer both to public and personal considerations in support of this nomination, to the fact that Dr. Cook had laboured in the service of the Church for 49 years in this Province of Quebec, and during the whole of that time had occupied a distinguished place amongst the preachers of the Gospel (Cheers), not only in his own denomination but in all the others. He might also refer to the service which Dr. Cook had rendered in connection with the negotiations for union. He had laboured zealously, earnestly and perseveringly in this good work, and if we had not enjoyed his assistance—the weight and influence of his name,—he questioned very much whether this union would have been so soon and so happily consummated as it had. (Cheers). He did not refer merely to the services which he had rendered in the cause of union in this country, but would include also the very eminent services which he had rendered in the fatherland on the floor of the General Assembly of the Church of Scotland. (Applause). He had known him personally for a number of years and considered that he had always done credit to the position which, in the providence of God, he occupied in the Church.

Rev. Dr. BAYNE, Pictou, N.S., seconded the nomination, remarking that he had every reason to believe it would commend itself to every member of this assembly.

The motion was put by Rev. Mr. MCGREGOR and carried unanimously.

Rev. Dr. COOK, attired in his ministerial gown, took his seat in the Moderator's chair, being greeted with loud cheers. He addressed the Assembly as follows:—Brethren, ministers and elders of the Presbyterian Church in Canada,—I thank you very much for the honour you have done me in placing me in this chair. I am very sensible that I can but inadequately discharge the duties which it imposes, but I see around me, from the various bodies of which the United Church is now composed, many whose sound judgment and conciliatory temper have justly obtained for them a large influence among their brethren, and I count with confidence on their advice and assistance should any difficulty arise in the course of our deliberations. In taking this chair in which your kindness has placed me, I cannot help recalling the circumstances in which twice before I was called to fill a similar situation. The first occasion was in 1838 and in this city. The Synod had been but lately constituted; most of its members were in the flush and glow of early manhood, new to the country in which they had come to live, new to their position in the church, ready for any kind of work, ready, too, for strife and debate, though, to say the truth, these generally meant as little as the strife of boys, who without one unkind feeling wrestle with one another only to exercise their powers and try their strength. Those were happy days, too soon to come to an end. In a few years a season of trouble came, call-

ing for more serious deliberation and more solemn decision. It happened to the noble old Church from which we are all descended to be rent into two hostile parties, and to many it seemed that sound principle required a similar division here. Of these was the then Moderator, Mark Y. Stark, a man whom I respected then, and whose memory I revere still, for his scholarly attainments, his gentle spirit, and his unassuming wisdom; and as he left the chair to join the brethren who seceded I was called to it, to receive their protest and bid them an affectionate farewell. Of those who took a lead on that memorable occasion on either side, most have passed away—Bain, Rintoul, Gale, Fission, on the one side; McGill, Machar, Urquhart, Black, Mathieson, on the other—let us hope and trust, to enter on the better life in which they who took different sides in the strifes and divisions of the Church on earth find themselves united in the higher work which is provided for the redeemed and renewed in Heaven. It was a season of darkness and depression then—of doubt and uncertainty as to the future of the Church, both here and in Scotland. Now, that after the long interval of thirty years, I stand by your favour once more in the same place, I rejoice to think that it is a season of triumph—(applause)—for which there is just cause that we should congratulate one another, and just ground why we should offer thanksgiving to God. When I speak of triumph I hope I shall not be misunderstood as if I meant, or could possibly mean, triumph over those of our brethren in any of the Churches who looked coldly on the union or were hostile to it (Applause.) That is a triumph yet to be gained, and which will, I trust be gained, by persuasive reason, by conciliating kindness, by exhibiting harmony among ourselves, and the practical benefits of union. (Loud and long continued applause) The triumph of which I speak is of a different and of a nobler character. It is the triumph of Christian principle over the party feeling which would have kept us apart; triumph over the selfish principles which are nourished and strengthened by division: triumph over the jealousies and rivalries that grow up in a lengthened period of dissension; triumph over ourselves in that which in us is least worthy; triumph over whatever hinders men from acting together whom every consideration of the Master they serve and of the cause in which they are engaged should bind together as brethren loving and beloved. (Loud applause) For, if I understand the formalities of this day—if I rightly interpret the meaning of those deeds to which the Moderators of the respective Synods have set their seals—it is, that this day we resolve to lay aside the hard thoughts we may have entertained of one another—(applause)—and to drop the remembrance of the hard speeches which have been uttered on either side, and that, God helping us, no recollection of them shall be allowed to provoke strife and bitterness, but rather that all be done as the Scripture would have it, to provoke to love and to good works. Is not this the case, brethren? Have I rightly interpreted the meaning of this day's formalities? Then hath God given us the

spirit of love. He will give us also the spirit of power and of a sound mind, power to contend with prevailing evils, wisdom to choose the best ends and the best means of attaining them; and then, though in this union no object of worldly interest or ambition can be gained by any of us, the gain in the end will be great notwithstanding. (Applause) There is the approval of conscience; there is the comfort of love; there is the strength of united action; there is a goodly fellowship to go forth with community of feeling in this Christian work; there is the hope that this fellowship shall grow and increase, and that this Canadian Church of which we now lay the foundations shall bear an honoured name among those who contend for Christ and His cause. Above all we have, as we trust, the approbation of Heaven in the step we have taken, and what gain can be conceived to transcend this? I may, perhaps, take this opportunity of saying now what I have said elsewhere, that far larger union is, I trust, in store for the Churches of Christ even in Canada than that which we effect this day. (Applause) That is but a small step to the union which Our Lord's intercessory prayer seems to contemplate, which the necessities of the Church in its present conflict with practical and speculative infidelity seem to require, which must be reached ere the Church attain to the measure of the stature, of the fullness of Christ. When there was so complete an identity of sentiment and practice, it should not have required so much negotiation and so many preliminaries to bring people together. But now that it is accomplished, it behoves us in this matter of union as in regard of all Christian duty, to be looking and pressing forward to greater attainments (applause); and it might, I humbly think, help to such attainments, as far as we are concerned, if we could be induced to regard our Church organization and the Church organizations of others with somewhat different views and objects than those to which we have been accustomed. In regard to our own, it is of course very reasonable that we should prefer it to others, and it is more than reasonable—it is necessary—that we should discern in its leading features a conformity to the requirements of Scripture. (Applause.) We could each of us be eloquent on the excellences of our common presbyterianism as Dr. Story recounted them in the last General Assembly of the Church of Scotland,—its love of freedom, its pure doctrine, its protest against medieval superstitions, and its simple and reverent worship. But is it not necessary that we should hold it absolutely perfect. The perfection which attaches to the great Head attaches not either to the united Church nor any of its organizations.—“Not as though I had attained either were already perfect”—as it was the feeling of Paul, even when he had become such an one as “Paul the aged,” and as it is the feeling of every believer, so should it be the feeling of every Church in regard to itself. No Church is entitled at one and the same time to disclaim infallibility theoretically and claim it practically. We justly revere the men of Glasgow in 1638, and of Westminster in 1649, but they were not inspir-

ed. prophets more than we; and no larger union will be accomplished if we hold in regard of them, or other Churches in regard of their founders, that every part and parcel of what they established is as little to be touched or altered as the words of Evangelists and Apostles, or indeed as if they had all been written down in some New Testament Book of Leviticus. Taking this somewhat humbler view of our own Church organization we shall be prepared to look with a more favourable feeling upon the organizations of others. There has been a strong tendency everywhere to expose and protest against the errors and the deficiencies of other bodies. There would, I apprehend, be greater wisdom and more profit in looking for and marking the good there is in them. (Applause.) I am deliberately of opinion that there is not one Christian organization from the Church of Rome down to the last formed gathering of the Plymouth Brethren from whence some good lesson might not be learned, and which could be added, for its advantage, to our common Presbyterianism. It is to the prevalence of such reasonable humility in respect to themselves and charitable construction in regard of others in the Protestant Churches of the Dominion that I look for a union in the future before which the present—blessed and auspicious though we justly account it—shall appear slight and insignificant. (Applause.) May God hasten it in His time.

Rev. Prof. CAVAN read a telegram from Ireland received on Saturday, as follows:—

"The Irish Assembly send congratulations and pray for God's blessing on the union.—Subscribed, George Wilson, in the name of the Irish General Assembly."

Rev. Dr. TORR moved, seconded by Rev. Dr. Jenkins, that the Clerks of the several Churches be elected as interim clerks of this Assembly—Carried.

Rev. ROBERT CAMPBELL, Convener of the Committee of Arrangements, extended to the members of the Assembly, on behalf of the Presbyterians of Montreal, an invitation to a social entertainment, to be given this evening in the Hall.

After some business announcements the Assembly adjourned at two o'clock.

SIZE OF THE UNITING CHURCHES.

The Canada Presbyterian Church has 328 ministers, with an average stipend of \$700 per annum. 650 congregations; 78 vacant charges; 1,967 elders; 50,702 communicants; 4,094 teachers; and 43,536 scholars in its Sabbath-schools.

The Presbyterian Church of Canada in connection with the Church of Scotland has 141 ministers, with an average stipend of \$542 each; congregations, 179; 17 vacant charges; 832 elders; 17,247 communicants; 1,193 teachers; and 11,487 children in its Sunday schools.

The Presbyterian Church of the Lower Provinces has 124 ministers; \$947 is their average annual salary; congregations, 138; vacant charges, 17; elders, 832; communicants, 18,082; teachers, 1,710, and 13,401 scholars in the Sunday schools.

The Church of the Maritime Provinces in connection with the Church of Scotland has 30 ministers; \$840 is the average stipend; congregations, 41; 10 vacant charges; 228 elders; 4,622 communicants, and 474 teachers, and 4,970 scholars in its Sabbath schools.

There is thus a grand total of 634 ministers; 1,119 congregations (some of them double charges); 90,653 communicants; 7,471 Sabbath schools teachers, and 73,394 scholars.

SOCIAL ENTERTAINMENT.

In order to confirm and cement the union of the four branches of the Presbyterian churches in Canada, and also, doubtless, to afford the ladies an opportunity of actively participating in the celebration of the joyful event, the hospitable Presbyterian citizens of Montreal organized a social entertainment on a grand scale, in honour and for the pleasure of the six or eight hundred ministers and delegates present from all parts of the Dominion. The entertainment took place in the Victoria Skating Rink, the largest available edifice in the city. The seats were arranged much as at the public union meeting in the morning, while all along the eastern side of the hall ran a row of tables loaded with delicacies, at which presided a number of ladies. During the execution of the programme an intermission of over half an hour was given during which the guests engaged in social intercourse and visited the tables. The vast edifice was inconveniently crowded, perhaps one half of the whole number present being ladies.

Upon the platform were the principal members of the now United Church, besides a very numerous choir of ladies and gentlemen.

J. W. DAWSON, LL.D., Principal of McGill College, took the chair at eight o'clock, and called upon

Rev. Dr. BRANS, of Halifax, who gave out the 100th psalm, which was sung by the vast audience, led by the choir.

Rev. Dr. JENKINS, of St Paul's Church, Montreal, offered up prayer.

Dr. Dawson then said it fell to him to say specially to the ministers, elders and other friends who constituted this great historic gathering, on behalf of the Presbyterians of Montreal, the one word—Welcome. (Applause) They spoke that word to their friends not only in their individual capacity, but also in their representative capacity. They bore in mind that this was the greatest of all the gatherings of an ecclesiastical character that Canada had ever seen; and they bore in mind that those who were here, ministers and elders of the Presbyterian Church, were representatives of the many thousands of Presbyterians that were scattered over all this broad land from the Atlantic to the Pacific. They were representatives of the desire on the part of all these Presbyterians, for that love and unity which constituted the core and centre of the cause of our Lord Jesus Christ in the world. Not as Presbyterians merely, but as Christians, and as representatives of a great multitude whom they esteemed and loved, did they welcome these friends to this good city of

Montreal on this august occasion, which they knew would be one of the great historic events of this city in all time, (Applause.) And they also wished to express sympathy with the great cause of union—the hope and prayer that this union which had now been consummated in Montreal would go on growing and increasing until even this great gathering should appear to those who would come after us as a very small thing—until it should be a multitude that no man could number. Had we not a right to expect that God's blessing would descend on such a union as this? Not only would its benefits extend over all the churches in the land, but over the Foreign Missions in other continents and in the islands of the sea, which would be able to look to a grander centre than that to which they had hitherto looked. He hoped also the blessings of this union would reach those other brethren whom we should have been glad to see with us to-night; and here he would say on behalf of the Presbyterians of Montreal that they respected the independent judgment of the minority, because they knew that the independent judgment of a minority, however small, ought not to be overridden by a majority, however large or however right. If they thought this was a case of conscience *versus* expediency, they must take their stand upon that. But as to being loyal to the Church, we were just as loyal to the Church in the motherland as they were. We were erecting a Church here which would grow to be greater than that in the motherland, and which would in time be able to hold out a helping hand to the Church at home. He hoped that before another year went by the dissentients would join their forces to the great host here to-day. In Montreal and in this Province we had a special interest in this union, in that we were confronted with the great and mighty power of Rome, with which we would now be in better position to do battle. (Applause.) Everyone must see how in these days hosts of evil were gathering to the great battle against God Almighty, and it was a time when all Christians should stand shoulder to shoulder and be prepared to do valiant service in the cause of their Divine Master.

The choir sang in a splendid manner the anthem, "Behold how good and how pleasant," &c.

Rev. Dr. TAYLOR, the oldest minister in Montreal, next addressed the meeting. This, he said, was the largest meeting he had ever attempted to speak in his whole life. He congratulated them on the great event of the day; they had all cause to say, "The Lord hath done great things for us, whereof we are glad." This was indeed a day of joy and gladness. His father, Rev. Mr. Henderson, of St. Andrew, told him this was one of the happiest days of his whole life, and he knew there were many hearts in this vast audience that would readily respond to that sentiment. If there was any one within these walls that had greater cause than another to rejoice in the event of this day, he was that individual. He proposed this union so far back as 1844. At that time he recommended the establishment of an independent church, and now, after

thirty-one years waiting, he had the proud pleasure of seeing his wishes realized. He read from a sermon of his preached in 1844 from the text, Pray for the peace of Jerusalem:—"What I would recommend is that the Presbyterians of this Province should free themselves from all party alliance and form one united Presbyterian Church on the basis of the common principles set forth in the Westminster Confession, retaining the same discipline and forms of worship, and agreeing to defend and disseminate these principles among this population." The policy he advocated so many years ago he saw realized to-day (hear, hear). Union was impossible at that period; it was necessary that they should be educated and schooled for Union, and after 20 years of training they had learned the lesson. (Applause.)

Mr. J. L. MORRIS, Montreal, was the next speaker. He supposed the theme to-night must be Presbyterian Union—not because Presbyterians were any better than other people, for he did not think they were—but because this subject had recently been occupying so large a share of their thought and attention. We had done much, but no more than it was our duty to do. We had done the right thing, and extended the hand of Christian fellowship to our brother. The census of 1871 gave the number of Presbyterians in the Dominion as about 600,000. What a mighty army! What opportunities were presented to us for doing good in this new land! And if they numbered 600,000 now, what would they be ten years hence; perhaps a million of souls, ready to continue the work which had been commenced to-day. He believed the future of this Church was closely intertwined with the future of our country, and he could see a vision of this great Presbyterian Church rising side by side, and keeping pace with the rapid growth of our young country. He called upon the young men of Montreal and of Canada to be true to their Church and to God, and to aid in working out the great destiny reserved for us.

The choir then sung the 67th psalm, after which

Principal SNODGRASS, D.D., of Queen's College, was called upon. He said that after much solicitude and anxiety, many labours, discussions, prayers and misgivings, they could now congratulate themselves on the fact that the unification of the great Presbyterian family of British North America was accomplished. It was fitting that they should recognize the hand of God, who had led them to such results. There had been times when the prospect of this Union was very feeble indeed. What with questions of Colleges, the temporalities fund, modes of worship and civil magistracy, it seemed at one time as if these negotiations were likely to come to a dead lock. Time and again, however, they had been led by a way where there seemed no way—a way which seemed to open out most unexpectedly. Now, we had a union of all the churches in British North America. This day we saw extremes meet, and the East clasp hands with the West. What had been keeping them

apart so long? We feared they had been magnifying as principles, things which were not worthy of the name (hear, hear). But now, happily, we were united upon the broad principles contained in the New Testament, summarized in the larger and shorter Catechisms; and in the Confession of Faith. We accepted these principles as being numerous enough and important enough to form a platform upon which we Presbyterians might unite. Some people had said this was a great political movement and a step towards the independence of this country from the parent country; but it was simply a unification effected on the broad ground of the New Testament. He was not a Canadian by birth, but he had lived long enough in this country to understand what it was to be a Canadian, and he could see that we needed a Church purely Canadian around which this and future generations of Canadians could rally. (Applause.) Being united, they ought to behave themselves well, and falsify the vaticinations of those who said the Church would break to pieces again in a few years.

Rev. Mr. McCOLL, of Hamilton, congratulated the meeting upon the glad event which had assembled them together. For the Presbyterians this was a grand memorial day. It seemed to him that the scattered tribes of this great family, having come together from the different provinces, had performed an act similar to that which the covenant people of God in early days performed in erecting a stone memorial. Here we had been erecting a memorial, and the stones were taken, one from New Brunswick, one from Nova Scotia, one from P. E. Island, one from Quebec and still another from Ontario, and one from our little Province of Manitoba—all these were gathered into a pillar and formed a glad memorial of what God had done for the Church. We were united not simply for the bare effect of union, but that we might be at once conservative and progressive. (Hear, hear.) We must conserve the principles which underlie our Church and which we know to be true. Let the Church be like a reservoir, receiving blessings from God and then distributing them all over the land where the providence of God had cast our lot. (Cheers.)

After the singing of an anthem by the Choir, "Before Jehovah's awful Throne."

Rev. Mr. MCGARRETT, of Nova Scotia, said he had no words adequately to express the joyful satisfaction, brotherly love, and the gratitude to God which had thrilled our hearts, morning, noon and night. We saw realized to-day the cherished desires of years gone by, not only of many here to-day, but of good men, faithful ministers and elders, who had finished their course here below. Those men saw this day as very far off, while we had been permitted to see it arrive and take part in this celebration. It had been called a marriage day, and this evening was the wedding. (Hear, hear.) We had entered on a new era and this was the epoch. Others had laboured, and we were gathering the fruits of their labours. The speaker mentioned that his father constituted the first Synod that

was ever constituted in British North America, and to-day he had the honour of constituting this United Assembly. He proceeded to speak of the pioneers of Presbyterianism in this country, and the great advances made by the Church during the last century.

The Chairman then called upon Rev. G. M. GRANT, of Halifax, to address the meeting.

Mr. GRANT was received with cheers. He said: The occasion is too great for my words, but no occasion is too great for the words of our Lord. Here, then, are the words of our Lord and Master: "Little children, believe in the name of the Lord Jesus Christ and love one another, as He gave us commandment." May God help us to keep this commandment. "Go ye into all the world and preach the Gospel to every creature." These are our marching orders; God help us to keep them.

Mr. Grant here took his seat amid loud and continued applause, which was again and again renewed with the evident intention of calling him up again. Finally Mr. Grant rose again, and said that as he saw there were four speakers to follow him, he threw away his speech and gave the audience something better. But if, when all the rest had spoken, a choice few remained, he would have no objection to say another word. (Cheers.)

After those present had partaken of refreshments the Chairman called upon

Dr. WADDELL, who on rising stated that owing to the lateness of the hour he would be brief. He had met many during the past thirty years, who like Dr. Taylor had looked forward to and wished earnestly for this union, and, now that it was accomplished, his own heart rejoiced and the hearts of this vast assemblage were filled with gratitude to God for the grace and goodness vouchsafed to them on this occasion.

Judge STEPHENS hoped that the fact of the meeting being held in a skating rink would not be regarded as an ominous sign. Many had indeed lost their upright position there, but there was no chance for congealing frosts under a June sun. (Laughter.) He had often read and heard of the expression "a sea of faces," but never thoroughly appreciated it until that occasion. The progress of the Union had reminded him of a fable in which it is related that a man on a mountain looking out in the distance saw something which he thought to be a wild animal: on approaching nearer he discovered that it was a man, and on coming still nearer, that it was his own brother. So was it with the bodies united that day, who, although once estranged, feel that they are all brethren. Why was it that they had been so long apart? He hoped that the lightning of divine love would descend and fuse them into one homogeneous mass, so complete that nothing could separate them again. This would be a grand historic day in the annals of the country and of the city more than that of any commercial transaction. The rivulets were mingling together, forming one mighty stream which will flow to the utmost regions of the Dominion, marking its course with

the verdure of a gospel civilization. He concluded by hoping that they would be gathered in one Church above, where there would be no need for a desire for union, for they would be united to Christ, their living Head and dwell for ever with their Lord.

Judge BLANCHARD was glad that the welcome that evening had been extended by the Chairman, with whom he had associated in his youth, and by Montreal, in which the Chairman held such an influential position. Should the speaker ever hear Montreal maligned he would defend it by saying that it was there that Presbyterian Union was consummated. (Laughter) "The prevailing feeling among the Presbyterians now united was one of joy and gratitude. He would illustrate this by a couple of historical incidents. He then described the approach of the 10,000 Greeks under Xenophon towards the Euxine, and the joy they expressed when they first saw it from afar. They cried, "The sea! The sea!" and wept tears of joy. The other incident was that of Moses and the children of Israel after coming through the Red Sea, giving thanks to the Lord for their triumph. In conclusion he felt that the Church united that day would endeavour to pull down with giant hand the religious superstitions remaining in the country.

Rev. Dr. ORMISTON, of New York, was received with applause. He thought that the Union had come about naturally, and it was irresistible. Everybody, as far as he knew, had been doing everything against it. (Laughter.) He who came from the old Kirk of Scotland to Canada, brought his old historic memories to the new land, as did the old Seceders and the Free Church. They were not to blame for that any more than he was for the fact of his having more hair on his head than other people. (Laughter.) He honoured them for bringing with them their peculiarities as well as their principles. This land, then, became their home, and the home of their children. These children had not the old associations, and the impressions which influenced their fathers came to them second-hand, and were less vivid. Three thousand miles rolled between them and the motherland, young churches grew and were disciplined under other skies; they felt that the land was their own, and that a ministry raised in the land was necessary to the growth of the Church, and union was brought about little by little. Yet there was no variation in doctrine and policy from the home churches, except perhaps in the matter of church music. (Laughter.) He sometimes thought that without negotiations and without committees the churches would have grown together of their own accord. A few were not in the union, but they would not be able to remain out long, and when they came tapping for admittance at the door of the Church, let them in and say nothing about it. There was strength in numbers, and the union would add not a little to the influence of the Church in Canada, for the tide of spiritual power thus created will roll up to the door of the remotest Presbyterian church in the Domin-

ion. Presbyterianism is always a guarantee of civil and religious liberty, and where it is established tyrants can never rule. The speaker illustrated this fact by referring to the efforts of Philip of Spain to conquer the Netherlands. 100,000 Presbyterian men can be conquered no way (laughter), provided they have 100,000 Presbyterian women to back them. (Laughter and applause.) The influence of the Union would be felt in the United States and in the old country. In Scotland they had talked for ten years, and had done nothing; in Canada they had talked for five years, and the thing was done. He advised the sending of Dr. Cook, the first Moderator, to Scotland as a missionary to preach the grand and glorious gospel of Unity.

The meeting then closed by singing "God Save the Queen," which was done in a hearty manner.

MASS MEETING OF PRESBYTERIAN SUNDAY SCHOOLS.

It was a cheering sight on Sunday afternoon to see upwards of 2,000 happy Sunday-school children and adults seated in the Victoria Skating Rink surrounded by probably as many more parents and friends. The galleries were filled, and on the north side a high platform has been raised on which some 30 clergymen and others were accommodated. The following schools took part in the celebration: St. Andrew's, St. Paul's, Erskine, Knox, Côte street, Stanley street, St. Joseph street, St. Matthew's, Chalmers, Victoria Mission, East End Mission, St. Marks, Petite Côte, Côte St. Antoine, Nazareth street, and St. Catherine street Mission. Hon. Judge Blanchard, of Kentville, Nova Scotia, presided. Stirring addresses were delivered by Rev. D. J. McDonell, of Toronto, McColl, of Hamilton, and George M. Grant, of Halifax, N.S. Several popular hymns were sung by the vast audience with great power and effect, and both children and old people seemed thoroughly to enjoy the reunion.

FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

At Montreal, and within Erskine Church there, Wednesday, June 16th, the first business meeting of the Supreme Court of the United Church was held, and the first steps taken to give shape and order to the organizations of the Church. It had been wisely determined beforehand not to enter into matters of detail but only to make such general regulations as in the mean time were requisite and necessary, these chiefly consisting in defining the boundaries of new Presbyteries and Synods, and the appointment of Committees for the furtherance of the work of the Church. At this, and the successive meetings there was a large attendance of members,

who entered upon the business with zeal and alacrity. There was just enough discussion to show that the new Assembly was not wanting in men of independent mind and talent. The utmost consideration was shown by each party, and the best of temper prevailed, giving good ground for the hope that like harmony will prevail in all the future Councils of the Church. For the report which follows we are indebted to the *Toronto Globe*. The Very Reverend Dr. Cook, the Moderator, presided. After devotional exercises, the minutes of yesterday's proceedings were read by Prof. McKerras, one of the joint interim clerks of the Assembly, and were approved.

Rev. Dr. TOPP, from the Business Committee, reported the order of business for to-day. They also recommended that, until rules are adopted for regulating the business of the Courts of the Church, the latter will be governed by the well understood principles and practices of Presbyterian churches, it being understood that no rule or precedent of any one of the four Churches just united inconsistent with the principles and practice of any of the other Churches shall be of binding force till it has been reaffirmed by the Assembly. The Committee further recommended that the Assembly take up, as its first item of business, the reconstruction of Synods, and that a committee be appointed to draft a constitution for the General Assembly, and that delegates be appointed to the Paris Presbyterian Assembly in London.

The report was adopted.

Rev. WM. MOORE, Ottawa, presented the report of the Committee on reconstruction of Synods and Presbyteries, recommending that there be one synod for the Lower Provinces, to be known as the Synod of the Maritime Provinces, the boundaries of the Presbyteries to be the same as agreed upon by the Lower Province churches before the union; the other Synods to be as follows:—The Synod of Montreal and Ottawa, the Synod of Toronto, the Synod of Hamilton and London, and the Synod of Manitoba—the boundaries of the Presbyteries within these Synods to be defined by said Synods with the recommendation that small Presbyteries be discouraged.

The Report was received and its recommendations were considered *seriatim*, and with a few alterations adopted.

At the evening sederunt after devotional exercises

The MODERATOR announced that a telegram had been received from the Montreal Conference of the Methodist Church of Canada, sitting in Kingston, congratulating the Church upon the consummation of the union.

Rev. Prof. CAMPBELL read a report of a scheme for the conducting of French evangelization, agreed to by the committees of the late distinct Churches in conference. The report claimed that the Presbyterian Church was the most suitable to perform the work of reclaiming Romanists from the darkness of Popery, and recited the numerous missionaries and the ex-

tensive machinery at the disposal of the General Assembly for the French work. There were at the disposal of the Church 9 ministers, 3 licentiates, 3 teachers, and 16 students, who during the summer performed the work of *colporteurs*. There were five French congregations, and two in which French and English were preached. There were eight French mission fields, and one in which French and English were preached; six schools and three large districts occupied by *colporteurs*. The property of the Church in this connection was four churches, a school-house, and a manse. Recommendations were made that a general Board of French Canadian Evangelization should be appointed, with an office in Montreal, and that a general secretary should be appointed who could speak English and French. The names of a large number of gentlemen were suggested as members of the Board, with Rev. Principal McVicar, of Montreal, as Chairman, and Revs. Robert Campbell, of Montreal, and Dr. Waters, of St. Johns, N.B., as Vice-chairmen. It was also suggested that Rev. G. TANNER should be appointed General Secretary with a salary of \$1,600, and travelling expenses.

Rev. Dr. JENKINS moved the adoption of the report and its recommendations.

Rev. Dr. WATERS, in seconding the motion, which he did in a very eloquent speech gave an account of the work of French evangelization in the Lower Provinces, and stated that the time had come when Protestant Churches should unite to resist Ultramontane aggression, of which they had had so great an instance in New Brunswick, particularly in educational matters.

Rev. Principal McVICAR said it was likely that the large Board would meet only annually, but it was desired to excite an interest in this work in all parts of the Dominion. The zeal, earnestness, and devotedness of the Roman priests in what they believed to be the cause of God rendered the work a difficult one, and they must not expect in all cases such large results as those which had followed the work of Mr. Chiniquy.

Rev. Principal CAVAN, with the highest respect for those who had chiefly laboured in this matter, could not vote upon this important report without full consideration. He moved the reference of the report to a committee to carefully consider it, and report to the next General Assembly.

Rev. Dr. JENKINS said that would be tantamount to giving up the whole French Mission work by this General Assembly for this year. The memorial bore itself the evidences of the most careful consideration.

Rev. Principal CAVAN said he did not intend to object to the appointment of a Committee to carry on the work during the year.

Rev. Mr. SMITH, of Galt, moved in amendment, "That the report be received and the recommendations considered *seriatim*."

Dr. Jenkins' motion for the adoption of the report was carried.

Rev. WM. COCHRANE gave a statement of the extent and position of the Home Mission work of the late Canada Presbyterian Church, and

spoke at length and very forcibly of the importance of maintaining and extending this work with more vigour and liberality.

Prof. McLAREN gave a similar statement with regard to foreign missions.

Rev. Mr. COAN, for many years a missionary to Persia from the American Presbyterian Church, was introduced and received with applause. He said he bore with him to this body the salutation of love and sympathy from the old Nestorian Church in Persia, descendants of the Church organized by St. Thomas. He spoke with gratitude of the protection afforded to his mission by the British Consuls in Persia and particularly by General Williams, the hero of Kars. He gave many interesting particulars of the spread of the Gospel among the Musselmans, many of whom were uniting with the Christian Church, notwithstanding the fact that any man who deserted Mahomedanism was exposed to the death penalty.

Rev. Dr. BAYNE, Pictou, gave a brief statement of the foreign mission work of the late Presbyterian Church of the Lower Provinces in the New Hebrides, the Island of Trinidad, and in India.

Rev. CAMPBELL FRASER, who was about being sent as missionary to Madras in India by the late Church of the Lower Provinces, next addressed the Assembly in very earnest terms on the work in which he was about to engage. The Assembly then adjourned.

MEETINGS OF SYNODS.

In the afternoon the various Synods met to constitute their presbyteries and define the boundaries thereof.

SYNOD OF MONTREAL AND OTTAWA.

The Synod met in Erskine Church and elected Rev. Dr. Taylor, Moderator, and Rev. Alex. Young, Clerk. The presbyteries constituted were the presbyteries of Quebec, Montreal, Gleggarry, Brockville, and Ottawa.

SYNOD OF TORONTO.

The Synod of Toronto met in the afternoon at St. Paul's church. There was a large attendance of delegates. Rev. Wm. Fraser, of West Gwillimbury the senior ordained minister of the Synod, was appointed Moderator, and Rev. John Grey, of Orillia, Clerk. The rolls of the late C. P. and church of Scotland Synod, in so far as they applied to the territory within the Synod of Toronto were accepted and adopted. The Synod then proceeded to constitute presbyteries. The bounds of Kingston Presbytery were made to include the territory formerly occupied by the two late churches. Professor Mowat was elected Moderator of the Presbytery, which was appointed to meet at Kingston on the second Tuesday in July in Chalmers Church, Kingston. Proceeding westward, the Synod decided that the next Presbytery have boundaries co-terminus with those of Cobourg Presbytery, as existing under the C. P. Church. It was named Peterboro, Presbytery. Rev. Mr. Roger was elected

Moderator, and the first meeting was fixed to be held at Millbrook on the first Tuesday in July. The Bounds of the next Presbytery were fixed to extend from Pickering in the west, Clark in the east, and north to Utica, Port Perry, and Williamsburg. It was named Whitby Presbytery. Rev. Mr. Kennedy, of Dumbarton, was chosen Moderator, and the first meeting was appointed to take place at Whitby on the first Tuesday in July.

A new northern Presbytery was struck extending from the boundary of the Whitby Presbytery to the North Pole, and was named the Presbytery of Lindsay. Rev. Mr. Currie of Brock, was appointed Moderator, and the first meeting was fixed to take place at Lindsay on the first Tuesday in July.

The Toronto Presbytery was constituted with the boundaries practically of the late C. P. Church Presbytery. Rev. Dr. Topp was appointed Moderator, and the meeting was fixed for the last Thursday in June in St. Andrew's Church.

The boundaries of Simcoe Presbytery of the C. P. Church were adopted substantially for the new Presbytery, the name being changed to Barrie Presbytery, the Rev. Mr. Cleland being appointed Moderator. First meeting at Barrie on the first Tuesday in July.

The Owen Sound Presbytery was constituted on substantially the same boundaries as that of the Presbytery of the late C. P. Church having the same name. Rev. Mr. Morrison, of Owen Sound, was elected Moderator. Meeting at Owen Sound on the second Tuesday in July.

Guelph Presbytery was constituted substantially according to the old boundaries. Dr. John Hogg was chosen Moderator. Meeting fixed for Guelph on second Tuesday in July.

A new Presbytery, formed mainly from the territory formerly in Durham Presbytery, was named Saugeen Presbytery. Dr. Bell was chosen Moderator, and the meeting was appointed to meet at Mount Forest on the second Tuesday in July.

On motion of PRINCIPAL SNODGRASS, it was resolved to overture the General Assembly to change the name of the Synod of Toronto to the Synod of Toronto and Kingston.

The Synod adjourned, to meet in Knox Church, Toronto, on the first Tuesday of May next.

SYNOD OF HAMILTON AND LONDON.

This Synod met in Knox Church: Rev. Mr. Lowry, the oldest ordained minister present was elected Moderator, and Rev. Wm. Cochrane Clerk.

The Presbyteries were constituted, with the same boundaries as the existing Presbyteries of the Hamilton Synod of the late Canada Presbyterian Church.

THIRD DAY.

MONTREAL, June 17.

The General Assembly of the Presbyterian Church in Canada met this morning in Erskine Church, at ten o'clock.

The Moderator read the following communication:—

"MY DEAR SIR.—I have been requested by the Synod of the Church of England of this diocese to convey to the Presbyterian Church in Canada the following resolution, which was passed by a very large majority in our session of yesterday, which has, I can assure you, my most hearty concurrence.

"I have the honour to be, yours very faithfully,
(Signed,) "A. MONTREAL."

The motion of congratulation was appended. The communication was received with long-continued applause, and Rev. Dr. Topp, seconded by Rev. Dr. JENKINS, moved that the Moderator be authorized, in the name of the General Assembly, to return an answer to the congratulation, wishing the Anglican Synod all prosperity in the work in which they are engaged.

Carried unanimously.

Rev. Prof. GREGG submitted the report of the Committee on the Construction of the General Assembly, as follows:—

"We recommend the adoption by the present meeting of an interim Act to the following effect, namely:—

"1st. That the next General Assembly shall consist of one-third of the whole number of ministers on the rolls of the several Presbyteries and an equal number of representative elders.

"2nd. That should the number on the roll of any Presbytery be incapable of division by three, then the third shall be reckoned by the third of the next higher number divided by three.

"3rd. That members of the Assembly shall be appointed by each Presbytery at the ordinary meetings at least thirty days before the meeting of the Assembly.

"4th. That each Presbytery shall grant to ministers and elders, on their appointment as members of the Assembly, commissions in due form attested by the Clerk, and shall forward them to the Clerk of the Assembly at least eight days before the meeting, when from such commissions the Clerks of the Assembly shall prepare an *interim* roll, to be called at the opening of the Assembly, and which, being amended if necessary, shall be formed as the General Assembly.

"5th. That any twenty-five of the Commissioners, thirteen of whom shall be ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.

"The Committee further recommend that a Committee be appointed to prepare a draft Act for the consideration of Presbyteries according to the general provisions of the Barrier Acts hitherto in force in the Presbyterian Churches of Canada, and that the proportion of the members to be inserted in the draft Act be one quarter of the whole number of ministers on the rolls of the Presbyteries, with an equal number of representative elders, and that Presbyteries be instructed to report their decision on the draft Act to the next General Assembly."

The report was adopted, and, the clauses being discussed *seriatim*, it was decided that the next meeting should contain a full representation of the Church; also that in the draft the term "one-third" should replace "one-fourth;"

the Presbyteries to report their decision on the draft to the next General Assembly; with other corresponding changes.

The report was adopted.

On motion of Principal SNODGRASS, a very large committee was appointed, with instructions to meet in St. Paul's, Montreal, on the 1st September next, to consider the following questions:—Ecclesiastical procedure, Parliamentary legislation, synodical functions and business, missionary and other schemes, colleges, education for the ministry, examination of students, admission of ministers from other churches, amalgamation of ministers', widows and orphans' funds, agency, periodicals, clerkship of the General Assembly, mode of electing the Moderator of the Assembly, standing orders for the conduct of business in the Church Courts, and such other subjects as bear upon the general work of the Church or as may be referred by the Assembly to the Committee; and to report to the next annual meeting of the Assembly such recommendations as these subjects or any of them as may appear to the Committee to be of practical importance or utility; and further to obtain such legislation from the Dominion Legislature as may be deemed necessary or expedient; to make arrangements, if such be found practicable, for the publication of a periodical or periodicals at the beginning of the next calendar year, and to print, if it seem desirable to do so, the results of their deliberations for circulation among the members of the Assembly.

On motion of Rev. Dr. BURNS seconded by Professor GREGG, it was resolved to hold the next General Assembly in Knox Church, Toronto, on the second Thursday of June, 1876, at 11 o'clock.

An overture was presented from several ministers and elders urging the necessity of appointing a general Agent to supervise the Home Mission work of the Church, and requesting the General Assembly to instruct Presbyteries to send in nominations at their meetings.

After a humorous speech from Mr. McGillivray, Brockville. The overture was referred to the Committee appointed on church schemes to consider the same in connection with the question of Home Missions.

Rev. Messrs. Willis, Topp, Snodgrass, D. D. Gordon, Gray, and Mr. Webster were appointed delegates to represent the General Assembly in the Pan-Presbyterian Council to be held in London on the 21st July next.

Rev. Mr. McTAVISH brought forward the subject of the use of the Bible in the Common Schools in Ontario, which had been remitted to the General Assembly by the late Canada Presbyterian Assembly.

Mr. BENJAMIN LYMAN, of Montreal, delegate from the Presbyterian Church of the United States, was introduced to the General Assembly. He congratulated the Canadian Presbyterian Churches on their Union, and referred to the union which took place some time ago in the United States. Before concluding his eloquent address, he recalled the time when there were not twenty Presbyterian churches in the whole of Canada and hoped that the United

Church would carry on a successful work in future years. (Applause.)

Dr. JENKINS, the acting Moderator, asked Mr. Lyman to convey to the General Assembly of the Presbyterian Church of the United States the best wishes of the United Church in Canada.

In respect to the general agency of the Church, Principal CAVAN thought it desirable to continue the four periodicals of the late Churches until the close of the present year. It seemed to him desirable that a periodical for the whole should be established of which Mr. Croil, of Montreal, should be editor. He moved "that the Church Agents be confirmed in their offices, and that the whole question of agency and of the publication of an official organ be referred to the Committee to meet in the fall."

EVENING SESSION.

The question of advancing \$3,500 to the Board of Management of Manitoba College to be repaid with interest, for the purpose of enabling them to purchase a suitable building for the College, was taken up.

Rev. Mr. ROBERTSON, Manitoba, moved "That this Assembly instruct the committee in charge of the fund for Widows and Orphans to lend the Board the sum of \$3,500 on the security offered and the conditions proposed by the Board.

Some discussion followed, in the course of which the point was raised that it was not competent for the Assembly to instruct the said Committee how to invest the fund in their charge.

After considerable discussion, and the proposal of several motions, a suggestion of the Moderator that a committee be appointed to receive contributions for this purpose was agreed to, and a committee, with Rev. G. M. Grant of Halifax, as convener, was appointed.

On the motion of Dr. TORR, any committees the old Churches that had not wound up their business were authorized to remain in office till they do so.

The Business Committee recommended that collections be taken up in the congregations for the Aged and Infirm Ministers Fund and the Widows and Orphans Fund on the first Sabbath of August; for French Evangelization on the first Sabbath of July; for the Assembly Fund on the last Sabbath of October; for the College Fund on the fourth Sabbath of January; Foreign Mission Fund, third Sabbath of March—or such other days as may be most convenient for the congregations.

Mr. JAMES CROIL suggested that they should not allow this occasion to pass without testifying in some more substantial way than by words, their gratitude for the accomplishment of the Union. If it was not too late to do anything in that direction he would suggest that the Moderator issue a pastoral letter explaining the Union, and asking the congregations to contribute a thank-offering for its accomplishment. He also suggested that the Presbyteries be instructed to appoint deputations to visit the congregations within their bounds, and explain to them the nature of the Union and the different schemes of the united Church.

Some discussion followed, in the course of

which a number of suggestions were made as to the propriety of raising a Union Memorial Fund.

Rev. Dr. WATERS, St. John, moved that the Committee appointed to meet in September be instructed to take into consideration the propriety of raising a Memorial Fund, and take such steps as may be most appropriate for attaining that object. Carried.

On the motion of Rev. ROBERT CAMPBELL, Montreal, it was agreed to appoint the first Sabbath of September as a day of thanksgiving for the accomplishment of the Union.

On the motion of Rev. Mr. COCHRANE, votes of thanks were passed to the citizens of Montreal for their hospitality; to the managers of the Churches in which the bodies met; to the committee of arrangements; to railway and steamboat companies, and to the Press.

This closed the business of the Assembly.

The MODERATOR gave a brief address, recommending his auditors not to expect too much from the Union, nor to expect results too soon, and to avoid all subjects that would be calculated to excite irritation. Such subjects, for instance, as the disestablishment of the church in Scotland should be avoided as we had nothing to do with it. After a few more words of practical advice he called upon the Rev. Archibald Henderson, of St. Andrews, Province of Quebec, the oldest minister present, to close the Assembly with prayer.

Rev. Mr. HENDERSON having offered up prayer, the Assembly joined with heart and voice in singing a portion of a psalm.

The MODERATOR then, in the name of the LORD JESUS CHRIST the KING and ONLY HEAD of the CHURCH, and in the name of the Assembly, dissolved this meeting and appointed the next annual meeting to convene in Knox Church Toronto, on the second Thursday in June, 1875, at eleven o'clock, a.m.

The Presbyterian.

MONTREAL, JULY, 1875.

We regret a few days delay in the issue of this number of the *Presbyterian*, which we now send out to our readers as a Memorial Number, feeling sure that it will be perused with interest, and in the hope that it will find a safe lodgment in many a book shelf, to tell succeeding generations where, and when, and *why* the first General Assembly of the Presbyterian Church in Canada was formed.

From the report of the debate on the Colonial Committee's report in the General Assembly of the Church of Scotland the reader will have no difficulty in determining for himself what the mind of the Parent Church is in regard to the Union of the Canadian Churches, while the abstracts of the official reports presented to the several Supreme Courts in Montreal will afford the very best data for taking stock of the combined resources and equipment of the new Church. These, when carefully studied, reveal a working-power and efficiency of organization, to begin with, of which few of us had an adequate conception.

Through the kindness of Mr. John Douall, the proprietor of the *Montreal Daily Witness*, we are also enabled to present our subscribers with an excellent portrait of the REV. DR. COOK, of Quebec, whose services have earned for him the gratitude and affection of the whole Church, and who filled with distinguished ability the high office to which he was unanimously and enthusiastically appointed — the Moderatorship of the first General Assembly of THE PRESBYTERIAN CHURCH IN CANADA.

OFFICIAL NOTICES.

By order of the General Assembly the Collection on behalf of the French Evangelization is appointed to be taken up in all the Churches on the first Sabbath of July, or such other day as may be more convenient. Mr. A. B. Stewart, Official Assignee, Montreal, is the Treasurer.

Acknowledgments of contributions received for the schemes of the Church are held over till next month.

CHURCH SERVICE SOCIETY.

A meeting of this Society was held in St. Paul's Church, on the morning of the 18th June, Principal Snodgrass in the Chair. There were 22 members present. In the absence of Mr. Dobie, the Secretary, Mr. W. M. Black was appointed Secretary of the meeting, and read a statement shewing the financial condition of the Society to be satisfactory. He also stated that there were now about fifty members enrolled, and the hope was expressed that the So-

ciety shall be continued in the United Church, greatly increased, and its usefulness extended.

After some remarks by Dr. Jenkins, Dr. Snodgrass explained the main object of the Society to be the consideration of improvements in the order and form of devotional services in public worship. It had been acknowledged that the Parent Society in Scotland had been the means of directing attention to the subject, and that a marked improvement had resulted in many of the congregations of Scotland.

Mr. Geo. M. Grant held that the improvements referred to, and which were acknowledged to be of great importance, were even more needed in Canada than in Scotland.

Professor Mackerras suggested the formation of an independent Society. Mr. Campbell, Montreal, said it was important to have it distinctly understood that the object of this Society was to secure for the use of ministers a model compilation of those prayers and services that are the common heritage of the Church, and not to aim at rigid uniformity in conducting public worship.

Mr. Campbell, Halifax, suggested that a constitution be adopted for a Society to be composed of Ministers and Elders of the Presbyterian Church in Canada.

On motion of Mr. McLennan, a committee was appointed to draft the Constitution of a Church Service Society suited to the present condition of the Church, and that in the meantime Ministers and Elders of the Presbyterian Church in Canada be eligible as members of this Society.

RESPECTABLE PEOPLE.

It is really comforting to know that society has what are called respectable people to look up to, to boast of, and to honour with a frigidly respectful applause. Commonly your goodish and respectable people have a pedigree, which is more than some other folks have. Their ancestors were of a sort to be remembered, especially if they left some property behind them. And their early training, that too was of the

properest kind. All their walk and conversation, if you inquire, will be found to have been discreet. They have abstained from everything that could justly call forth comment on their course of life. They have made no serious mistakes in espousing any particular cause, whether humanitarian or religious. All their acquaintances have been selected according to strict commercial or social rules of propriety. As for risks, in any benevolent way they have not known them.

Respectable people are, negatively, nearly perfect. They move on a dead level. Their ups and downs are few and gentle. Ever sagacious, they see how and where to follow in the old lines, believing ruts to be the channels of righteousness. They are not miserable sinners at all. Their morality is as clear and cold as moonbeams on an icy sea under winter skies. Their hearts are ever in the right place snugly wrapped up in a domestic seclusion. They are never betrayed into enthusiasms. They fall into no vulgar sympathies. The hot passions of hot minded people never disturb their frigid calm. They have no indignation against wrong, provided wrong lets them alone. They do not see any reason for making a fuss over evils, if the evils do not reach them. What claims have a suffering world on their tranquil nature? They are respectable, and live to maintain their respectability. They are busy in keeping up the family name—and is not that a respectable employment? When they die they will have respectable funerals and then will be resigned to a respectable oblivion. O, men and women do something; take risks; fight the good fight of faith, but do not draw in turtlelike, under the shell of respectability. When a man is so respectable that he cannot stoop to the lowly, or relieve the cry of hunger; or when a woman is so dainty that she must hold up her skirt (her nose generally holds itself up) as she passes the beggar in

the street,—in either case there is so much of respectability that it bids fair to keep its owner from passing through the narrow gate. Next to the surprise of missing some excellently respectable people from heaven, will no doubt be the astonishment at seeing in high places those who were on earth poor and lowly, and who were scarcely considered to be respectable. The poor and humble,—we have the Master's own words—"Of such is the Kingdom of heaven."

QUEEN'S UNIVERSITY AND COLLEGE.

THE thirty-fourth Session will begin on the first Wednesday (6th) of October next. Matriculation Examination will commence the day after. Copies of the Calendar, for Session 1875-6, giving full information as to course and subjects of study, scholarships, fees, &c., may be obtained on application to the Registrar, Professor Mowat, Kingston, Ontario.

Acknowledgments.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Niagara, per Rev. Chas. Campbell.....	\$16 00
Bayfield, per Rev. H. Gibson.....	12 00
Tossoronto and Mulmur, S. Hutcheson..	12 00
Galt, per Rev. Wm. Masson.....	23 00
Litchfield, per Rev. J. Fraser.....	6 00
Beckwith, per Rev. Walter Ross.....	16 00
Melbourne, per Rev. H. Edmison.....	12 00
Sincoe, per Rev. M. W. Livingstone.....	12 00
St. John's, Montreal, per Charles A. Tanner	4 00
St. Gabriel's, Montreal, per Rev. Robert Campbell, additional.....	50 50
Elgin and Athelstane, per Rev. J. S. Lochend.....	10 00
Pickering, per Rev. W. R. Ross.....	12 00
Sherbrooke, per Rev. Peter Lindsay.....	12 00
Oxford, per Rev. W. T. Canning.....	4 20
From Clifton, a collection at the Oddfellows' sermon and given to the Fund..	20 00
Eldon, per Rev. Alex. McKay.....	33 00
From Rev. Alex. Smith on account of his entrance fee to the Fund.....	25 00

\$279 70

Montreal, 21st June, 1875.

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