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Vol. XX.

No. 7.

THE  
**PRESBYTERIAN**

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



JULY, 1867.

Everything intended for insertion must be sent in before the 15th of each month. Communications to be addressed to the *Editor*, and Remittances to Mr. Wardlaw, at the office of the Liverpool and London and Globe Insurance.

MONTREAL:

PRINTED FOR THE PROPRIETORS, BY JOHN LOVELL, ST. NICHOLAS STREET.

*Price One Dollar per annum in advance.*

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## TO SUBSCRIBERS.

The Publishing Committee of the Lay Association beg to inform the Subscribers to the PRESBYTERIAN that they have made an alteration in the financial department of the paper. From this date they request that all remittances, instead of being addressed to the Publisher as formerly, be sent to Mr. WARDLOW, Liverpool and London and Globe Insurance Company's Office, Montreal, whom they have appointed to take charge of the accounts and also to attend to the delivery and despatch of the paper.

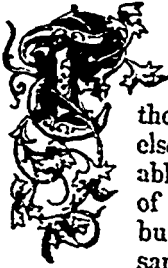
The Committee would again urge upon those of the subscribers who are still in arrears, the propriety of at once remitting to Mr. Wardlow the sum they are now due the paper. They have been obliged, most unwillingly, to strike off a great many names from their list.

If all those who take the paper would pay their subscriptions regularly, not only would the current expenses be met, but a balance would remain at the end of each year to be devoted to the schemes of the Church, which is one of the chief objects the Committee have in view in conducting the paper.

All communications intended for insertion must be sent in before the 15th of each month, and be addressed to *Editor*, as formerly, Box 830½ P. O.

# THE PRESBYTERIAN.

JULY, 1867.



THE Synod which held its session in this city from the 5th to the 13th June, the proceedings of which are elsewhere reported at considerable length, was not only one of the largest ever assembled but also one of the most pleasant and most useful. Never before, we think, was shown such practicalness, such earnestness in discussion, such manliness in grappling with the evils felt to exist in the Church and its institutions, or such frank speaking out in regard to questions agitating the mind of this generation of men. The shadow of the future seems to have hung insensibly over the members, and they felt the responsibility of having to direct the destinies of an important branch of the church of Christ in this land, at a period when the country is about emerging out of a state of pupilage into a state of practical independence.

One of the best features attending all its proceedings was the good feeling that prevailed on all hands. Not that the members were all of one mind on the matters discussed: on the contrary never was greater diversity of opinion displayed, every inch of ground gone over being debated at greater or less length. The good temper was rather to be ascribed to the workings of charity and forbearance, and to the recognition of that right which is the very corner-stone of Presbytery—the right of every member to express in a constitutional way his views on every subject that comes up for discussion.

There was a most earnest discussion upon the Report of Queens' College, in which much that was valuable was spoken, showing that the members had risen above the narrow prejudice of feeling that the way in which they were each educated was the best, all acknowledging the deficiencies in their respective trainings, and holding that

something remains yet to be added to perfect the education for the ministry in the Scottish Universities as well as in our own Colleges.

The Reports on the Widows' Fund and Bursary Fund both called forth considerable remark, the prosperity of the former suggesting a change towards a more liberal administration of its revenue, and the non-success of the latter on the contrary suggesting a more restricted administration of moneys contributed towards it. Some contended that scholarship alone should be the criterion of merit, whilst others held that there are other grounds of merit besides scholarship, which a Church in our circumstances cannot afford to disregard.

There was also a very hearty discussion on the Report of the Hymn Book Committee, in which the Church showed a great advance upon former discussions of the question. Many members gave evidence in their remarks that they have been giving that attention to the subject which its importance demands, as one of the questions of the age.

The foregoing were the subjects that elicited the largest amount of discussion, although not so important in themselves as some others that came up. The Temporalities Report, which contained no new suggestions, and the Report of the Committee on the Schemes of the Church, were handed over to a Committee without remark as soon as they were read; but we would suggest that if that course is to be followed in future, the Committee to which such important matters are referred, be instructed to report at an early period in the session, as they are greeted with almost empty benches when they report only on the last day of the session. The only suggestions this Committee had to offer were that the establishment of missionary associations in every congregation should be earnestly recommended, and that a distinction should

be made between congregational and ministerial contributions to the Contingent Fund under the \$50 scheme.

A whole day and a half was given to considering a Book of Polity for the Church, and although some might think it a very dry affair, we believe the Synod never employed so much time to better purpose. It will save the time of Kirk-sessions and Presbyteries and Synods, because what is regular and what is irregular will be henceforth easily settled, and every one knows that debating these points has always consumed a large amount of the time of our Church courts.

But the most important Report presented to this Synod or any other Synod was that of the Agent of the Church. We do not know how to characterize it in sufficiently strong terms. Such a budget of historical information, of statistics, and practical suggestion would do credit in its construction to even a Gladstone. But as it is to be printed and distributed over the Church, we shall forbear further remark upon it at present.

One suggestion we humbly offer to the Committee that distribute the work of the

Synod in future, and that is that they do not throw the whole burden of the work upon a few shoulders. The evil of doing so was very apparent in the fact that most important business had to be done very hurriedly during the last hour of the session, because those entrusted with it had had their hands so full that up till then they could give it no attention. It is not fair to burden the older and more experienced members of the Synod with all the work. Besides that the younger members do not take the interest in the business they would take if given a share in it, they will not be fitted for assuming at once the full responsibility of filling the place of the older men, who are alas! every year diminishing in numbers. Let every Committee by all means contain one or more names of weight for ballast, but let the young men be trained to do the work of the Synod.

The very full reports given of the proceedings of our own Synod and of the General Assembly of the Church of Scotland must be our excuse for leaving out a large amount of interesting matter this month.

## News of our Church.

### LAYING THE CORNER STONE OF NEW ST. PAUL'S CHURCH, MONTREAL.

On Saturday, the 8th June, the interesting ceremony of laying the corner stone of the above new church took place in the presence of an immense concourse of the members of St. Paul's Congregation and other friends. Two platforms had been erected, the upper one being chiefly occupied by ladies, the lower one being filled with the members of the Synod, office bearers of the Church and others. Flags were suspended over the platforms, giving a holiday appearance to the building. A large assemblage had congregated in Dorchester Street to witness the proceedings. Shortly before two o'clock the Moderator and members of Synod were received by the office bearers, &c., in the Normal School, preparatory to the ceremony, in which they had been invited to take part, and being marshalled by Mr. James Croil, Agent for the Church, formed in the following order:—

Building Committee and Trustees of St. Paul's.

Kirk-Session.

Dr. Jenkins and Dr. Mathieson,  
Moderator of Synod and Clerk.

Principal Snodgrass and Principal Cook,  
Ex Moderators.

Members of Synod.

On reaching the new building, the procession

advanced to the platform, and Dr. Jenkins, Dr. Mathieson, Principals Snodgrass and Cook, the Moderator and the Clerk of Synod took their places near the corner stone, the other members of Synod, and gentlemen present being grouped round.

The Rev. Dr. JENKINS having repeated the Lord's Prayer, gave out the 100th Psalm, which was sung by all present to the well known tune "Old Hundred." The Rev. Dr. Mathieson then read portions of Scripture from the 67th and 87th Psalms, and from 1st Corinthians III, 7th verse to the end.

Mr. James Nelson, Architect, then read the following list of documents and coins deposited in the corner stone:—

Imperial Act of Union of Canada, Nova Scotia, and New Brunswick; Act of Parliament granting power to Trustees to sell the old St. Paul's Church property; Royal Charter of Queen's College, Kingston; The Presbyterian for May and June 1867; Juvenile Presbyterian for June 1867; Report of the Trustees and Treasurer's Financial statement of St. Paul's Church, for 1866, with list of contributors to the new Church to date; Pictorial Herald, containing an Engraving and description of the Church, a Photographic copy of the Architect's design; the Synod Roll for 1867; Annual Report of Montreal Board of Trade and Commerce, 1866, Year Book and Almanac of British North

America, for 1867; the city newspapers of this day's date, viz: Montreal Herald, Gazette, Daily News, Daily Witness; British Coins: Half Crown, Shilling and Sixpence; Canadian Coins: 20 cent, 10 cent, 5 cent, 1 cent pieces.

The Very Rev. Principal SNODGRASS in appropriate and eloquent terms prayed for a blessing upon the new building and for the prosperity of the congregation as well as for that of the whole Church, the Queen and the nation.

The Rev. KENNETH McLENNAN, Moderator of the Synod, addressing the Rev. Dr. Jenkins, said: It gives me great pleasure, as the humble representative of the Supreme Court of our Church, now in session in this city, to be present at this interesting ceremony, in answer to the invitation addressed to me by the Session and Trustees of your Church; and I can assure you, all the members of the Court rejoice sincerely in the evidence of increased and increasing prosperity on the part of the congregation, which are furnished in the present proceedings. Allow me to congratulate you on the early prospect of enjoying the convenience and comfort of an edifice so commodious and elegant as that which is now rising into view under the hands of the workmen employed upon it, and to express my hope that no untoward circumstance may occur to attach a single painful association to the edifice in its progress, or to rob it of the beauty and solidity which you naturally expect to find in it on its completion. About 80 years ago the first Church in connection with the Church of Scotland was erected in this city. It is the oldest Protestant Church now in use in Canada, and is known as the St. Gabriel Church. It was built by the congregation organized by the Rev. Mr. Bethune, to whose labours the Church is indebted for organizing congregations, and procuring the erection of Church edifices in the Eastern District, especially in what is now the County of Glengary. Some other points were early occupied,—Niagara, Lanark, Prescott, Brockville, and somewhat later, Kingston, Ottawa, Toronto, Dundas, &c. In this city the growth of the population led to the formation of St. Andrew's congregation, subsequently to the formation of St. Paul's,—the designation still to be borne—and more recently still St. Matthew's Church at Point St. Charles,—the latter having a new and commodious Church. St. Andrew's congregation being straitened in its Church accommodation, and largely increased in numbers and wealth, erected in the edifice in which the Synod has been holding its session, one of the most graceful structures to be found on this Continent; which remained for several years unapproached in beauty by any similar edifice in this city. St. Paul's having reached a like stage in its history, now seeks with great spirit and liberality, not merely to supply its actual wants in respect of accommodation, but also to erect an edifice which shall arrest the attention of the community by its splendor, and rank among the foremost of the noble buildings already to be found in this noble city. Throughout the Province the Church has spread its ramifications. In the cities, in many of the towns, and rural sections, we have congregations in many cases numerous

and influential, occupying Churches at least decent and sufficient, or, as in some cases, elegant and costly. In many localities we are extending our organization by subdivision of charges, and this process is going on in several of the cities, as it should do in all the more populous ones. The first Synod constituted at Kingston numbered but 11 ministers and 2 lay members. The Court as constituted at present, numbers as its constituent members, upwards of one hundred ministers and a very considerable number of elders. In the year 1842 Queen's College was instituted mainly for the training of a native ministry for the Churches, and more generally for the purpose of furnishing a higher education to those whom it could attract to its classes. In the face of pecuniary and other difficulties it has extended and improved its equipment, and has grown in usefulness and influence. Among its Professors have been men of high attainments, some of whom occupy honoured and influential positions in the parent land; it has enjoyed for some years the benefit of the great zeal and distinguished abilities of the present Principal of Morrin College, Quebec; and after the short incumbency of the late Principal Leitch, it claimed, with success, the services of one who for several years was the able and beloved pastor of the congregation of St. Paul's Church. In the Institution of Morrin College the Church possesses a valuable source of influence and fountain of learning for its youth, which is likely to increase, in the course of years, its operations and its usefulness. We owe this important auxiliary of the Church to the liberality of a private individual, whose singularly modest life found a fitting close in this wise and patriotic act. Thus has provision been made in the future capital of the Province of Quebec, for imparting a high and sound learning, and for extending and confirming in that city and neighbourhood, the position of our Church, already influential. Growing as the Province is doing in population and material resources, it is highly necessary that provision should be made for elevating its people in education, and taste, and for giving strength to their national character by the influence of religion, and especially is it desirable that where wealth abounds and is apt, even when accompanied by refined taste, to overflow into unnecessary worldly display, the temples of religion should hold their proper place alongside of the halls of justice, the marts of commerce, the shops of traders, and the mansions of our merchant princes. It is fitting in order to the due influence of religion upon the minds of the community, that wealth should flow into the coffers of the Church, and where it abounds, be freely devoted to sustain her institutions; that it should be given with no grudging hand to the service of Him who claims as no other can claim that "The gold and silver are mine." Suitable and even elegant churches have their value, and that a high value, for the purpose of giving outward dignity and influence to the institutions of religion, and, therefore, they should be erected by those whom God has enabled so to do. It is not necessary that all our churches should be of that class, or even that all in our cities should be so; but there can be no propriety in the cultivation by Chris-



tian men of social elegance and luxury, while they content themselves with rigid simplicity or positive shabbiness in the house of God, and experience has shown that those who set the example in one branch of Christian effort, are generally not lacking in other branches. The Church owes much already to the influence of its congregations in the cities, especially to those of Quebec and this city in the eastern province; to Kingston, Toronto and Ottawa in the west. Quebec has been foremost in sustaining some of our most important measures, and in its influence in behalf of the College at Kingston, and the Temporalities' Fund, has established a claim to the honourable regard of the whole church. At the same time it is but simple justice, to own that in this city the greatest number of warm and able friends have been found willing to devote their time, their money and their influence for the purpose of devising and carrying on measures for the general good of the church. Our Lay Association, our Ecclesiastical record, our chief boards for the schemes of the church have their home here. From this city has been drawn a large part of the pecuniary aid which is obtained by weak congregations in building churches, even in the Western province. Here liberal contributions are given in aid of the public objects of the church. It is fitting that this should be the case on account of the numbers, wealth and comparative age of our church here. It will be admitted on all hands that the congregation of St. Paul's Church has borne its part well in this respect. For missionary zeal, congregational enterprise, liberal contributions to the public objects of the church, it has yielded precedence to none; while its devotion to the Ministers', Widows' and Orphans' Fund, and to the Temporalities' Fund, has been very marked, without neglecting, at the same time, the adequate support of its own minister. To it belongs the distinction of having furnished to the general service of the church one whom this whole community delighted to honour for his high moral worth, but who was especially a warm and wise friend of his own church, and of the interests of the Synod. His counsels were invaluable, his services cheerfully rendered, his labours abundant. His name was familiar as a household word in all the families of the church in the eastern and central parts of the province, and his memory, as it deserves, will long be fresh in the hearts of our people. One drawback that I feel—many around me feel—is the absence from the ceremony of the late John Greenshields, whose death creates a blank which will not easily be filled.

Sir, you have the cordial sympathy of the ministers of the church, and its elders, in your efforts to uphold and extend the influence of the important congregation to which you have been called to minister. It is my sincere desire and prayer that you may be long spared to enjoy the edifice devoted to the glory and worship of Almighty God, the corner stone of which you this day lay, and to attain to much usefulness in the service of the Great Master; and that of those whom I now see around you, you may have many given unto you through your ministry, as crowns of rejoicing in the day when the Divine Householder makes up his jewels.

Mr. DONALD ROSS, in name of the Building Committee, presented to the Rev. Dr. Jenkins a beautifully engraved silver trowel, (manufactured at the establishment of Savage & Lyman), with this inscription:

"This trowel, used in the laying of the corner stone of St. Paul's Church, is presented by the Building Committee to the Rev. John Jenkins, D.D., Minister of the Church."

Montreal, 8th June, 1867.

The Rev. Dr. JENKINS shortly returned thanks to the Building Committee, and expressed his grateful sense of their services to the congregation, and, the corner stone having been put in its place, proceeded to lay it in a skilful and workmanlike manner, which done, he pronounced the formula:

"I lay this corner stone in the name and for the glory of the ever blessed God, Father, Son and Holy Ghost. May there grow up within this church a spiritual house built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone."

The corner stone being thus solemnly laid, the Rev. Dr. JENKINS, turning so as to be heard distinctly over the whole assemblage, said:

It is not easy for me to find words that will express adequately all that I feel in the circumstances of interest and solemnity by which I find myself surrounded. I may say to the members of the Synod that the Minister and Congregation of St. Paul's Church regard their presence with them to day as imparting additional impressiveness to this occasion, the more that they are assured of the sympathy of their prayers in the work which they have undertaken. This Reverend Court needs no announcement from me of the attachment of St. Paul's Congregation to the Church of Scotland in Canada, or of their high respect for that Supreme Court of the Church, of which they form a part. This Church of St. Paul's has been identified, as to its Ministers my venerable and venerated predecessors, as to its Elders numbering among them some of the ablest and noblest men that have ever graced and served any Christian Communion, and as to its Congregation ever in sympathy with the progress of religion in this country, it has been identified, I repeat, for three and thirty years with the aims, struggles and successes of the Presbyterian Church of Canada in connection with the Church of Scotland, and I may say to the members of this Reverend Court that the devotion which has marked this Congregation in regard to its schemes and its general interests, bids fair to be sustained, notwithstanding the outlay which is being incurred in the erection of this noble building. To the Building Committee the Kirk Session and Board of Trustees, to the Congregation indeed at large, I offer my congratulations that this work has proceeded so far, so successfully, and with so fair a prospect of speedy completion. Commenced in a liberal spirit and as we trust with a sincere aim, you will be found, I cannot doubt, both willing and able to carry on the work, not withholding your hand until the topmost pinnacles shall have been placed on this tower with shoutings of joy. We but begin to work to-day, the true time for rejoicing will be when

we finish that which we begin, and when within these now uprising walls the ordinances of Christianity shall be instituted in the midst of a worshipping people, and the gospel preached with power to the hearts of men, and earnest prayers ascend for the blessing of the Holy Ghost, and the people join in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord. These walls and buttresses, massive and beautiful, are of no moment compared with the massive teachings of Christ and his apostles and the beauty and loveliness of a living piety, and without these as the true complement of all this architecture, it were better that this Church had never been projected. Sadness mingles with every season of joy in this world of change. Some who began this work with us have not been permitted to see it in progress, they have gone to "A temple not made with hands, eternal in the heavens." And here I am reminded of the withdrawal from this work of one, the last production of whose accomplished culture and skill in art was the design of this church. Admired by every lover of art in this city for the works which he had achieved, endeared to all who had the privilege of his friendship, Mr. Fredk. Lawford designed the building, laid down his pencil and died. St. Paul's, when completed, will be a noble monument to his taste and skill. You will all follow me in the Psalmist's prayer: "Let thy work appear unto thy servants and thy glory unto our children, and prosper thou the work of our hands upon us, yea the work of our hands establish thou it."

The Benediction being pronounced by the Rev. Dr. URQUHART, Cornwall, the ceremony was concluded.

**LAPRAIRIE.**—The Presbytery of Montreal met at Laprairie on Monday the 3rd of June, and inducted the Rev. John Barr as Minister of the Church there, Rev. R. Campbell presiding and preaching a suitable discourse from 2 Cor. iv, 5, Rev. J. Patterson addressing the Minister, and Rev. J. Fraser the people. Those present afterwards gave their new Minister a hearty welcome.

**INDUCTION AT MELBOURNE.**—The Presbytery of Quebec met in St. Andrew's Church, Melbourne, C.E., on the 4th June, for the induction of the Rev. James McCaul, late of Roslin and Thurlow, C.W., to this most important and extensive charge. The Presbytery having ascertained that all the preliminary steps had been taken, ordered the usual proclamation to be made at the door of the church. No objection being offered, the Presbytery proceeded with the induction. The Rev. Robert G. McLaren, of Three Rivers, preached a most appropriate and practical sermon from Col. iv. 17, "Take heed unto the ministry which thou hast received in the Lord, that thou fulfil it." Thereafter the Moderator of the Presbytery, the Rev. Joseph Evans, of Sherbrooke, narrated the cause of the vacancy and the steps that had been taken to fill it, propounded the prescribed questions, and read the Act of Independence, to which Mr. McCaul gave satisfactory answers, and was admitted to the pastorate of the congregation of Melbourne, receiving from the members of Presby-

tery the right-hand of fellowship. Mr. Evans then briefly, but happily, addressed both pastor and people upon their respective duties; and, the blessing being pronounced, accompanied by the elders of the congregation, Mr. McCaul was warmly welcomed by the people as they retired from church. This congregation has been without a fixed pastor since the departure of the Rev. T. G. Smith in December last, who is now in Fond-du-Lac, Wisconsin, U. S. Mr. McCaul has been selected by the people with singular unanimity, and we augur that the settlement will prove a most harmonious one.

A reception meeting was held in the church in the evening, the object of which was to introduce the newly inducted minister to the local clergy, and to extend to him a general welcome. The meeting was largely attended, and, with music and addresses, passed off most pleasantly and agreeably. The temporal committee of the Church, availing themselves of the favourable opportunity, presented the Rev. Prof. Hubert, Ph. D. of St. Francis College, with a handsome microscope, valued at \$40, as an expression of their appreciation of his ministerial services during the months they had been without a fixed pastor, which services had been gratuitously given, and faithfully continued, in the face of many obstacles. Accompanying the testimonial was a short address, read by Mr. Thomson, the chairman, expressive of the sentiments of the donors, which was fittingly and feelingly responded to by Dr. Hubert. —Com.

**LAYING THE FOUNDATION STONE OF THE NEW BRICK CHURCH IN UXBRIDGE.**—A very interesting event drew together the Congregation of Scott and Uxbridge in connection with the Church of Scotland on Tuesday, the 21st May, the laying the foundation stone of a new church. After a very able and impressive Sermon in the old Church by the Rev. J. S. Douglas, Colonial Missionary of the Church of Scotland, on a very appropriate subject, "other foundation can no man lay than that which is laid—Jesus Christ"—the Rev. Wm. Cleland, Minister of the Congregation, after reading letters of apology from several members of the Presbytery of Toronto, who were unable to be present, and making a few preliminary statements, proceeded outside, accompanied by the people assembled, to lay the foundation stone of the new church, and this being done with the usual formalities, offered up a most impressive and solemn prayer that the building might not only be successfully completed, but that within its walls nothing should ever be preached but "Jesus Christ and Him crucified," so that when those present, from the oldest to the youngest, had gone to sleep with their fathers in the silent grave, their children after them might still continue in the same faith and hope, so as to meet again in the General Assembly and Church of the Firstborn above.

The congregation then returned to the church, and listened to very able and interesting addresses from the Rev. John Campbell, Markham, the Rev. J. S. Douglas, and their minister. The large assembly listened with attention, and satisfaction, as the feelings expressed by the speakers were evidently similar

to their own,—to build a house as an expression of their regard for religion, adapted to their wants and circumstances, without embarrassing the congregation with a burden of debt, or forgetting that the worship of the heart and the harmony of the congregation was after all the main thing, so that they might enjoy in peace the ordinances of the gospel, and present an example to all around them.

Long may the congregation continue abounding in love and liberality under their able and very excellent Pastor, walking in all the statutes and ordinances of the Lord blameless.

Mr. Cleland paid a marked compliment to A. Bagshaw, Esq., a member of the Church of England, for the kind offer of a site on his property for the Building, which, though not accepted, was highly valued as a proof alike of liberality and Christian charity. At the close of the sermon a collection in behalf of the Sabbath School Library was taken up, which realized a considerable sum for this important object.

MISSIONARY MEETING AT CHATHAM, C. W.—The Annual Missionary Meeting of the Congregation of St. Andrew's Church, Chatham, C. W., was held, as on former years, on Monday following the Sabbath of the Summer Communion, which this season fell on the third day of June. Experience has shown us the difficulty of securing a full attendance of a scattered congregation on a week night evening; and therefore three years ago the Kirk Session resolved that, on the occasion of the Summer Communion, the thanksgiving service of Monday should be converted into a missionary Meeting. This arrangement has been attended with good results. We cannot indeed say that the meetings have been always very full, but they have at least shown a fair representation of the congregation. Owing to the lateness of the spring, the assembly this year was perhaps scarcely so large as usual; but it fully equalled our expectation. The hour appointed was 11 A. M. The deputation of Presbytery, which was expected to take part along with the minister in the services of the day, consisted of the Rev. Mr. McLeod, the newly-settled minister of East Williams, and the Rev. Mr. McEwen, of Westminster. This last named gentleman, however, was hindered from being present, by the approaching end of Duncan McPherson, Esq., one of the elders of the Westminster congregation. It is altogether probable that your journal will contain some biographical notice of this excellent man; but it may not be out of place, in a missionary paragraph, to render a tribute of grateful acknowledgment to the memory of one who was a loyal and faithful member of our Church, a zealous promoter of all good works, and, as we well believe, a sincere and humble Christian. There are many to whom Mr. McPherson's history is far better known than to the writer of this notice; but it is well understood that the formation of the congregation, and the building of the church at Westminster were due, in a large measure, to his fidelity, energy, and liberality. The attachment which he cherished to the Church of Scotland was no blind or mere traditional affection, but the fruit of an intelligent comprehension of the liberality,

and Scriptural authority of her standards. He lived to an advanced age, and his character is said to have been wonderfully meliorated by the trials and sufferings of his last illness. Almost daily expecting death during many previous months, the end, when it came, did not take him by surprise. The account which his minister gives of the close of his life speaks of profoundest reverence in view of passing into the awful presence of the Eternal, a steadfast cleaving to the blood and righteousness of the Saviour, and an unquenchable hope in the future promised blessedness of the saints of God. His pastor well observed, "May we die the death of this righteous man, and may our last end be like his." In consequence, then, of Mr. McEwen being thus prevented from fulfilling his engagement, the task of addressing the meeting devolved on the Rev. Mr. Rannie, the pastor of the congregation, and the Rev. Mr. McLeod. The service was begun by singing, followed by reading of the Scriptures and prayers, after which Mr. Rannie read to the meeting a report of what had been collected in the congregation during the synodical year just closing, and the distribution which had been made of the funds by the Kirk Session, among the various schemes of the Church, intimating at the same that if any member of the Church had any modification of their plan to suggest, the Session would gladly take it into consideration. The report bore that the whole sum collected for missionary purposes was \$101, a very small advance, but still an advance of last year's contributions, which amounted exactly to \$100. Mr. Rannie gave a brief account of the schemes of the Church, and stated the sum which had been allocated to each. He reminded the congregation of the arrangement by which, when the Temporalities Board resolved that each congregation should contribute \$50 to enable its minister to participate from their revenue, it was agreed that the Temporal Manager should contribute one-half of the sum from the ordinary income, while the other half was to be drawn from the mission fund. In addition to this, however, it was felt that we should do something to aid the struggling Board to pay other non-commuting ministers their annual allowance, and the sum of \$15 was assigned for this purpose, making in all \$40 given to the Synod's Home Mission; to the London Presbytery's Home Mission \$15 were devoted; to the Bursary Scheme \$10, our proportion of the London Presbytery's scholarship at Queen's College; to the Ministers' Widows' and Orphans' Fund \$12; to the French Mission \$14; and to the Foreign Mission Scheme \$6.31, which sums, together with \$3.69, discount on silver, makes up exactly \$101.

Mr. Rannie feelingly and thankfully referred to the success of the new plan, which, at the suggestion of Mr. Cecil, agent of the Church, author of many other excellent suggestions for the increased usefulness of our Church at large, had been this year adopted for the gathering of the Mission Funds. Formerly the elders had been employed to do this work; but this year nine young ladies had been nominated to take up the subscriptions, not one of whom had shrunk from the task. Each of them had done

her part cheerfully and efficiently. Their names are, for the town of Chatham, Miss Atkinson, Miss McNaughton, and Miss Barf; for the township of Harwich, Miss Jean McNaughton, Miss Nelson, and Miss Catherine McGeachy; and for the township of Chatham, Miss Robertson, Miss Longwell, and Miss Houston.

At the close of Mr. Rannie's address, a hymn was sung, after which the Rev. John McLeod delivered an admirable address. Space forbids us to give even a synopsis of what he said; suffice it to say that his speech was conceived in a truly missionary spirit, expressed with beautiful simplicity of language, and listened to by all with the most profound attention. The proceedings terminated with the singing of the missionary hymn and the benediction, the whole time occupied having been about two hours.

**EAST WILLIAMS.**—On the 12th of May, the quarterly communion was dispensed in St. Andrew's Church, East Williams. The weather being favourable, there was a very large attendance. There were as many people outside of the church as would form a very good congregation. Some had to stand in the passages, and others brought in fence rails for seats. The lobby was thoroughly crowded, and the pews were so closely packed that there was not an inch of room unoccupied. The highly respectable appearance and unwearied attention of the audience, were well fitted to make a deep impression; and it is to be hoped that the practice introduced by Mr. Macleod, of having the communion quarterly, will be productive of the most important benefit to the large and respectable congregation under his charge. It has always been our opinion that at our communion seasons, we ought to aim at a higher, purer, and more intense devotion, and to be satisfied with less preaching and ceremony than we are accustomed to look for on such occasions. And we believe that to cultivate this spirit more largely, would greatly conduce to the spiritual life and prosperity of our Presbyterian Churches; nor can we see any reason why each clergyman should not conduct the communion services without assistance, and administer the communion to his own flock, in that quiet, solemn, and unostentatious manner which the sacredness and importance of the ordinance demand. It is true that people like to adhere to old customs, but old customs are not always convenient, or so fraught with wisdom that exception cannot be taken to them.

#### BEQUEST OF THE LATE GEORGE MICHIE, ESQ., OF TORONTO, TO THE TEMPORALITIES BOARD.

*Extract from the Minutes of Meeting of the Temporalities Board, held 13th Nov., 1866.*

Dr. Barclay's minute relative to the late George Michie's bequest:—

There was read a communication from the executors of the estate of the late George Michie, Esq., Toronto, intimating that the sum of \$2000 had been bequeathed by him to the Sustentation Fund, under the management of this Board.

The Board have much pleasure in receiving this gratifying announcement, and will have great satisfaction in applying the amount of this bequest, when transmitted, to the object for which it was intended by the benevolent donor.

The Board would further put on record the grateful sense they entertain of the considerate kindness manifested in the handsome and seasonable addition thus about to be made to the funds about to be entrusted to their management, and which will materially aid in the carrying out of the important objects for which the Temporalities Fund of the Church was instituted.

It is to the Board a pleasing circumstance that a gentleman, who completed an honourable career of successful mercantile pursuits, should have spontaneously devoted a portion of his wealth to the patriotic and Christian object of aiding in perpetuating the provision for the better support of the ministry, and the extension of the Canadian branch of the Church of his fathers.

The Board trust that so excellent an example may not be without its influence, in inciting other friends throughout the Province to remember, in the disposal of the worldly substance they are to leave behind them, the claims of their Church as not the least important among the praiseworthy objects that should receive their benefaction.

Finally, the Board appoint the Rev. Dr. Barclay to convey to the executors their acknowledgment in terms of this resolution.

At a meeting of the Board, held on the 14th May last, Dr. Barclay handed in a cheque for \$2000, being the amount of the legacy bequeathed by the late George Michie, Esq., of Toronto, when it was resolved, "The Board desire to express their grateful sense of the liberality of the executors, and of the residuary legatee, Mr. James Michie, in paying over to the Board the legacy of the late Mr. George Michie, notwithstanding that the Board could not by law have enforced the payment thereof, in consequence of the Act of Incorporation respecting wills."

#### THE SYNOD OF OUR CHURCH.

*From the Montreal Gazette.*

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland assembled yesterday in the St. Andrew's Church in this city, and the Session is now going on. This Synod stands in the same relation to the Church of Scotland, as the Provincial Synod of the Church of England in Canada stands to the Church of England. In Canada, neither the one nor the other is established; in Great Britain, both are equally established Churches of the realm. Whatever prestige or authority or pre-eminence derived from its connexion with the State, is conceded to one, may be legitimately claimed by the other.

The Church of Scotland boasts an antiquity which reaches back to the days of St. NINIAN in the beginning of the fifth century, two hundred years before St. AUGUSTINE, with his train of forty Monks, landed on the coast of Kent. The progress of the Church in both England

and Scotland under the successive Bishops of Rome, was about equal, as also were those tendencies and teachings which led to the Reformation. Long ere the two kingdoms were united under one Temporal Ruler, a Union had been created by their religious connexion with the Roman See. Yet, to whatever it is traceable, there can be no doubt that the people of Scotland were ever less disposed than those of England to yield submission either to the head of the Latin Church, or to the Legates who, from time to time, were commissioned by successive Popes to transact, in their name, the ecclesiastical business of the country. Remote were the influence and authority of Rome in Scotland in the seventh and eighth centuries. The Monks of Iona seem to have had pretty much their own way in propagating Christianity, and even in the ordination of Missionaries; and it is due to the Church of Scotland to state that its historians claim, with show of historical fact, an almost complete independence of Rome at that early period. They affirm, on the authority of BENS, that Presbyterian orders were conferred; and they refer to a time when the Bishops and Priests who had been sent from Italy to Scotland, disputed the validity of those orders which had been derived from Iona.

We state merely the claim which is made by those who hold to the Presbyterian polity; that, in some sort, this polity existed in the early days of the Scottish Church. It is needless to add that, as in other parts of Europe, the Roman See came to acquire supreme authority in Scotland; and also that, as in Germany and England, there, too, portions of the people at length became restive under the dominion which it sought to establish, and the dogmas and practices which its priests enforced. JOHN KNOX is the name and power in which centres the history of the Reformation in Scotland. Countenanced by the Barons as against the REXENT, he opposed and denounced the Papacy, and preached the Reformation throughout the country. The people heard him gladly. Scotland threw off her obedience to Rome, and the Church was reformed.

While England at the Reformation retained the form of Diocesan Episcopacy, Scotland, following the lead of the churches on the continent of Europe, adopted the form of government by Presbyteries. In England ordination was conferred by the Bishop; in Scotland this power, it was claimed, lay with the Presbytery. It is not the province of a secular journal to argue questions affecting the validity or invalidity, the Scripturalness or unscripturalness of these ecclesiastical theories, ordination and government; but it may not be amiss in us who, as journalists, survey the condition of the christian world from an independent stand-point, to state how important we judge it to be that there should be cultivated by the churches of the Reformation the most cordial and fraternal understanding. And for this reason we must confess to have felt sympathy with those who have looked to the union which might spring from such understanding between the English branch of

the Reformed Church and her Scottish sister, rather than with those whose aim has been to assimilate a church which protested against the Papacy, and furnished martyrs in defence of the principles of the Reformation to the Tridentine and Greek communions. There was a time, within memory, when French and German pastors, with only Presbyterian orders, were admitted to Anglican pulpits by a merely epistolary authorization from the Archbishop of Canterbury. On the same authority, Scotch presbyters have ere now supplied English parishes, ministering the Word of God and the Sacraments to the people. In Scottish Kirks, even now, may frequently be heard from the officiating minister a supplication on behalf of "the churches established within this realm." The QUEEN feels it her duty to identify herself with the Church of Scotland whenever she resides in that portion of the United Kingdom. Her own good sense would show her the charge of inconsistency to which she would lay herself open if, sending her representative every year to the General Assembly of the Church of Scotland, she should pass by the Kirk and worship in (Scottish description) an "Episcopal Chapel." She has, besides the obligation of her coronation oath, to maintain in Scotland the established religion of that country.

And so her Majesty has in Scotland her Chapels Royal, her Deans and her Chaplains; and all this not as a mere pageant or form of State. Her Scotch Chaplains are her spiritual advisers and friends, received into the private circle of the Court.

The Synod that is now meeting in our city numbers amongst its members some of the leading minds in Canada, and its Congregations are amongst the wealthiest in the country. There is no Church, perhaps, which can surpass the Church of Scotland in the faithfulness with which she has insisted upon the thorough education of her Clergy. Her daughter in this country, walking rigidly in her steps, has established Queen's College with special reference to the provision for her Congregation of a qualified Ministry; and no stronger proof could be afforded of the quality of the education supplied at "Queen's" than the fact that some of her men have carried off from the Scotch Universities the highest honours in both Divinity and the arts.

These representatives of the Established Churches of Great Britain in Canada, holding to the traditions, forms and spirit of their ancestors, we regard of high importance to the country, constituting, as they do, a large proportion of that conservative element which is to save us from the degradation of a political Radicalism.

#### QUEEN'S COLLEGE.

DONATIONS TO LIBRARY.—Professor Bell, 125 vols., and a large lot of pamphlets; Rev. Geo. Ferguson, L'Original, 2 vols.; Charles Low, Esq., Montreal, 2 vols.; Samuel Woods, Esq., M.A., Kingston, 1 vol.; the Government, 1 vol

## THE MEETING OF SYNOD.

WEDNESDAY 5th June, 1867.



THE 39th meeting of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, was opened in St Andrew's Church at eleven o'clock. The Very Revd. Dr. Snodgrass, retiring Moderator, conducted the service. After praise and prayer Dr. Snodgrass took for his text Matthew vi. 10—"Thy Kingdom come."

Dr. SNODGRASS began by briefly stating the law of connection between this petition and the first, and the natural precedence of the two to all the rest, mentioning that the words of the text were the simple form in which Christ, our elder brother, the first-born of the Eternal Father, teaches us to express in acceptable prayer all that we may most earnestly desire respecting that great undertaking, in connection with which God grants the principal and most impressive manifestations of his Fatherhood. He proceeded to say that the Father's distinctive work in the economy of grace is the setting up, sustaining, extending and maturing of a kingdom. The New Testament revelation of the Fatherhood of God is a great deal more than that of an omnipotent Creator, and an all-wise, beneficent Preserver. It is all the attributes of God engaged in the working out of a new relationship of reconciliation and grace, the setting up of a Kingdom, which is not co-extensive with His universal dominion, but contained therein, and destined to be consummated by the gracious exercise of the prerogatives of God as the King of kings. The propriety of calling the economy of grace a kingdom was then pointed out as being in accordance with the simplest and most primitive notions of paternal authority, which being duly traced develop the idea of a Father-king, which finds its most perfect realization in the hearts of believers under the New Testament dispensation. In this view the kingdom for which we are taught to pray comprehends the whole company of Christ's faithful followers. The child of God has therefore no better, purer, richer experience than that which he obtains in connection with this kingdom. It is therefore, for one thing, to be particularly noted, that the prayer of the text springs from the lively and engrossing interest which every true child cannot but feel in the furtherance of that gracious scheme, by which he himself is begotten again to newness of life, and that owing to the due sanctification of the Father-name, and as the immediate consequence of this it is the uppermost and most proper wish which can be cherished and expressed. In the next place the true nature of the Kingdom presents itself. It is essentially a matter of personal, spiritual realization. It is entirely a matter of holy principle, pious sentiment, and child-like disposition—it is righteousness and joy in the Holy Ghost. This is the kind of advent which first experienced by ourselves we should desire for our fellowmen. Yet it is not to be overlooked that the kingdom

of God considered as a purely spiritual institution, is in its onward progress greatly affected by external circumstances and dependent upon the use of means. It matters much that its friends be rightly as well as zealously affected by the truth, and that the schemes and enterprises in which they engage be conducted on proper principles and with a single eye to the divine glory. Having illustrated this point, the preacher next observed that the true extension of the kingdom consists in the advancement of the work of conversion, and the vividness and completeness with which it is realized by the converted, and here it is to be especially noticed, that history of its progress proceeds invariably upon the finished work of Christ in the scheme of redemption, and the relation in which Christ stands to the whole body of his ransomed and sanctified people. To pray that God's kingdom may come, is therefore to pray, that by faith in Christ's name, the reign of sin unto death, through the abundance of grace and the gift of righteousness may give place to the reign of eternal life. Proceeding to trace the great outlines of the history of the kingdom the preacher showed that it came before Christ came, to all the holy men of old, but specially when Christ came to reveal its true character and thereby make manifest the way unto the Father—himself being that way. In conclusion the hearers generally were exhorted to have a firm, unshaken, increasing faith in the future progress, and final glorious consummation of the kingdom of grace, which unlike the most illustrious empires of this world, would remain for ever. Then addressing himself more particularly to the members of the Synod, the Principal insisted upon the special obligations lying upon them to wait, watch and work for the extension of the Redeemer's kingdom, and having adverted to the objects of the Synodical meeting and pointed out the character most becoming the deliberations and proceedings for which it was convened, expressed the hope that dignity combined with charity would distinguish them, and that it would be for all a time of refreshing from the presence of the Lord, to strengthen and encourage the ministers of the word in their daily arduous work, in the several charges entrusted to their pastoral care.

Immediately after the service the Synod met and was constituted. The Presbytery of Hamilton having been declared defunct, a short discussion took place as to whether authority could be given to that Presbytery to meet before the roll of Synod was called, but without coming to a vote it was decided that the Synod was not constituted until that was done, and consequently there was no power to grant authority for any purpose. The roll was then called and adjusted.

Mr. CAMPBELL, Montreal, called attention to the name of the Rev. Mr. McKerras on the roll of the Presbytery of Kingston. He wished to know if it was legal to have Mr. McKerras' name on the roll, he having no charge.

The MODERATOR read the Act of Synod, providing that professors in Queen's College,

being ministers of this church are constituted members of the Presbytery of Kingston.

The MODERATOR, after expressing the regret all must feel that so many of those whose names had appeared on the roll of the Synod in former years, had died since its last meeting, said there were no fewer than six ministers: Dr. Macmorine, of Ramsay; Mr. McMurchy, Eldon; Mr. Merlin, of Hemmingford; Mr. Johnson, of Chinguacousy; Mr. Munro, of Finch; Mr. Hay, of Mount Forest, and one Elder, Mr. John Green-shields, of Montreal. He, therefore named the following Committee to prepare a suitable resolution on the subject: Revs. Dr. Mathieson, Dr. Urquhart, Dr. Cook, Dr. Barclay, Dr. Jenkins, Mr. W. Bain, Mr. Alex. Morris, Sheriff McDougall, and Mr. James Croil.

The MODERATOR then, after acknowledging the support he had met with from the members of Synod, while occupying that chair, said that the old Moderators begged to recommend that the Rev. Kenneth McLennan be appointed to fill the office of Moderator.

The Rev. GEO. McDONNELL, Fergus, moved seconded by the Rev. J. B. MUIR, Galt, that the Rev. Kenneth McLennan be Moderator for the next year, which was carried unanimously.

The Very Rev. Dr. Snodgrass then left the chair, into which his successor was inducted, and returned thanks for the honour they had done him.

A vote of thanks was unanimously passed to the retiring Moderator.

The report from the Business Committee was then read and approved, and the different Committees named. The hours for meeting were fixed to be from ten till one o'clock, half-past two to half-past five, and from seven to ten in the evening.

#### AFTER RECESS

The appointment of Committees going on when the hour of adjournment arrived was continued.

The clerk reported two applications from Ministers for leave to retire. One from Ottawa Presbytery, minute of whose proceedings was read, certifying the resignation of the Rev. Dr. Spence, whose resignation it was resolved to transmit to the Synod, the Presbytery at the same time expressing their regret at the necessity Dr. Spence felt of resigning. Dr. Spence in his application requests the continuance of his allowance.

The Presbytery of Hamilton transmitted the resignation of the Rev. Mr. Johnston, who had three years ago been allowed to retire on account of ill health, retaining his allowance for that time. His health was not re-established and he felt it necessary to resign definitely. Both resignations were accompanied by medical certificates. The whole documents were referred.

The following reply from the Colonial Secretary to the address from the Synod was read:—

DOWNING STREET.

27th July 1866.

My Lord, I have the honor to acknowledge the receipt of your Lordship's despatch No 72 of the 30th June, enclosing an address from the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

I have to request you to acquaint the Synod that I have laid their address at the foot of the Throne, and that her Majesty was pleased to receive it very graciously.

Your Lordship will add that the spirit of loyalty displayed by the people of Canada in repelling the recent invasion of their frontier has afforded Her Majesty sincere satisfaction.

(Signed) CARNARVON.

A reply to an address from the Synod to the Governor General was also read.

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

On the report of the Committee appointed to prepare a formula for the non-theological professors of the College being called for,

Dr. BARCLAY (Toronto) had not expected the report to be called for so early. He might state, however, that since the appointment of this Committee circumstances had somewhat changed. The immediate cause of its appointment was the fact of many of the medical professors not having been members of the Church. The Medical College has now been erected into a separate institution, affiliated to the University to which there are now no professors of medicine attached.

Principal SNODGRASS explained at more length the position of the University and Medical College, and thought the Committee might now be discharged.

Mr. ALEX. MORRIS thought it would be well to have a report, and as the Constitution evidently contemplated professors other than theological, it would be well before the Committee was discharged it should prepare a formula which might be used in such cases.

On motion of Mr. Alex. Morris, seconded by the Rev. Dr. Urquhart, the Revs. Mr. Bell, Mr. Nichol, and Dr. Jenkins, were elected Trustees of Queen's College and University.

The report of the Temporalities' Board was then read with Financial and other statements.

In answer to an enquiry from Mr. Campbell, Markham, as to the mode to be adopted of sending the \$50 to be contributed to the Temporalities Board by each Congregation,

Dr. MATHIESON said he had always disapproved of the scheme adopted of retaining this sum, which undoubtedly in many cases came from the pockets of the ministers themselves. The only true plan was to make the increase in the Fund that was necessary having the scheme made one of the principal objects of the Financial arrangements of the Church. Unless this were done nothing but dissatisfaction would be felt and a non privileged class of ministers would again exist, whose case would require to be met.

Several amendments in the mode of keeping the accounts, so as to show which congregations contributed the \$50, and which allowed it to be deducted from the Ministers allowance without repaying him were suggested.

On the motion of Mr. Bell, seconded by Mr. A. Morris, the whole of the documents were referred to a committee, consisting of Dr. Snodgrass, convener; Messrs. Hogg, Thomson, Wm. Bain, Inglis, David Watson, Fraser, R. Campbell, Mair, Burnet and Evans, ministers; and



Messrs. Allan, Crosby, Malloch, Brown, Brymner and McLennan, Elders, who should examine and report.

Dr. MATHIESON before the motion to refer was adopted said he found that a very large number of ministers contributed the \$50 for which the congregations got credit. There was another misapprehension, namely, that the privileged ministers, as they were called, gave nothing to the fund. This was altogether a mistake. They contributed at least \$150 every year, and if the accounts had been very closely squared up it would have been found to be £8 or £10 more.

A draft minute of the Colonial Committee of the parent church as to the mode of distributing the funds intrusted to them was read and referred to a committee consisting of: Dr. Barclay, convener; Dr. Mathieson, Dr. Urquhart, Principal Snodgrass, Mr. Walker, Judge Malloch, Mr. Morris, Mr. Croil, Mr. Dennistoun, Mr. Hogg, Mr. James Bain, Mr. Brymner, to report by Friday:

Mr. PATON said that the General Assembly had agreed to the recommendation of the Colonial Committee which had been made last year. He also learned that the Colonial Committee had resolved to grant a further sum of £100 to the Queen's College on condition that £200 be collected for the same object in the Colony.

Dr. BARCLAY said that in that case a committee would not be required.

Mr. PATON said that he understood that no change was to be made without consultation with the colonies, but the principle in even a stronger form had been adopted.

Returns from Presbyteries on the interim act annulling defunct Presbyteries were received.

JUDGE MALLOCH asked in reference to the word members in the act, to whom it referred; did it mean any three members, or must it be ministers and to whom were the notices to be sent. It was not the practice to summon the elders now, although he believed it ought to be so.

Mr. WALKER [Belleville] said in their Presbytery the practice was to summon the elders, as well as the Ministers.

Judge MALLOCH said that something definite ought to be settled on the matter.

Mr. BRYMNER said the law undoubtedly was that the elders should be cited as well as the ministers, as they were members of the Court. Unless that were done the meeting was illegal and had been so held in cases coming up in appeal before the Superior Courts of the Church of Scotland.

Mr. R. CAMPBELL moved that returns from the Presbyteries of Perth, Kingston, and Toronto approving of the act for the reviving of a defunct Presbytery having been read, and no dissent from any Presbytery having been intimated, the act be hereby declared to be a permanent act of this Synod. The motion being seconded by Mr. Mylne was passed.

The Presbytery of Toronto was summoned to meet at half-past nine to-morrow morning, and the meeting adjourned till to-morrow morning at ten o'clock.

THURSDAY, 6th June.

The Synod met this morning at ten o'clock, the Rev. K. McLennan, Moderator.

The Rev. Mr. SMITH, of Cumberland, was appointed to conduct the devotional exercises.

The question of the admission as members of the Synod, of assistants and successors, was brought up on Dr. Cook calling attention to the name of Mr. Paton not being on the roll as a member.

The following applications for license were received:

Applications were received from the Presbyteries of Toronto, Montreal and Glengary, craving leave to take Messrs. Daniel McGillivray, John Ferguson, William M. Black, Elias Mullan, and Donald Fraser, on public probationary trials for License.

The applications were remitted to the Examining Committee.

The following were appointed the Examination Committee for next year:

#### EXAMINING COMMITTEE FOR 1867-68.

The Moderator, Convener; Mr. Nicol, Vice-Convener; and Mr. Ferguson, Secretary; Dr. Mathieson, Dr. Urquhart, Dr. Cook, Dr. Barclay, Dr. Muir, Dr. Jenkins; Messrs. George Bell, Niven, George Macdonnell, Hogg, Rannie, Jas. C. Smith, Thomson, Mann, William Bain, Wilson, Inglis, Walker, Carmichael, Evans, Ross (Chatham), Dobie, Burnet, Livingstone.

The Rev. Mr. ANDERSON was re-elected, and the Rev. JOSEPH EVANS was elected, trustees of Morrin College.

Dr. COOK said that before the written report was given in, which would be done to-morrow, he might mention verbally that since the opening of the College there had been from 12 to 20 students under training. He did not suppose there would be probably much increase for many years to come, and he would be quite satisfied if things continued in the same state as now. Last year five students, and this year one student had taken degrees at McGill College with which Morrin College is affiliated. A number had passed their intermediate examination for degrees. Their funds were limited, the whole income being £800 and the College is at present carried on in a hired building. The trustees had, however, bought a very large piece of ground on which the old gaol stood measuring 140 feet by 150 feet and last week a Government official had handed over to him officially, possession of the site and buildings. It was intended to throw down the whole of the old gaol and erect a building for the college. This would use a large portion of the capital, but it was thought that the College would be benefited by being placed in a new building in the centre of the city. The College owed a great deal of its success to the enthusiastic zeal of Professor Weir, and he could say that since he had come to them the utmost harmony had prevailed. He was asked by the Trustees to bring specially before the Synod their sense of the services Professor Weir had rendered as Professor of Greek and Hebrew. Circumstances had rendered it expedient that an English clergyman should be engaged as Professor of Morals, but he had now left and the Trustees, in accordance with the desire of



the Synod, would stick strictly to Presbyterian professors. The students had shown well in their examination, and although they could not expect to have a great number in a small Protestant community like Quebec, yet if the College educated well ten or twelve young men in the year, he thought it was doing a good work. Hitherto the Trustees had made no demands upon the Church for assistance, but had done all with their own small means.

Dr. MATHIESON read the Report of the Committee of the Ministers' Widows' and Orphans' Fund. It is very voluminous and contains a set of tables prepared by Mr. Archibald Ferguson, which had long been desired. For all his services the Committee recommend that special thanks be given him. The report shows the Fund to be in a high state of prosperity, but it is impossible in any reasonable space to give an abstract.

A desultory discussion ensued as to the effect on the allowance to a widow of any Minister failing to make the annual payment required, and also as to whether arrears, which have been allowed to remain by several of the younger Ministers who had not received the Clergy Reserve allowance of £50, be enforced. It was proposed that the collection of these arrears should not be enforced, but that those affected should be placed on the same footing as if they had paid their \$12 since their induction. It was ultimately resolved to refer the whole papers to a Committee, the Rev. George McDonnell, convener, to consider and report to the Synod.

AFTER RECESS.

Mr. JAMES CROIL, Agent for the Church, read a long, able and interesting report of the condition of the Presbyteries and Congregations within the bounds of Synod, appended to the following report of the committee appointed to manage the Schemes of the Church.

REPORT.

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

The Committee beg to report: 1st. Since the last meeting of Synod they, in common with the Church at large, have had to mourn the death of their Convener, the late John Greenshields, Esq. 2nd. The engagement of Mr. Croil as agent has been continued during the year, and the Committee believe with the happiest result. 3rd. Every congregation, with the exception of two, has been visited and accurate information regarding each obtained. This information Mr. Croil has preserved in an elaborate document which is appended to this report. It is divided into two parts, the first historical, the second to which attention is particularly directed, having reference to the working schemes of the Church in the different charges.

In his efforts Mr. Croil has always aimed at 1st. the condition of the ministers. 2nd. Creating interest in the Schemes of the Church. There are many suggestions contained in the appendix, and it is to be hoped that they will be heartily considered, and if deemed good, acted upon. 4th. Mr. Croil has intimated to the

committee his firm resolve not to accept of any remuneration for what they consider his invaluable labours. Such an instance of Christian devotion is of rare occurrence and the Committee feel that they cannot adequately express their gratitude to him for such a noble act. 5th. The Committee have as usual, gladly availed themselves of the advice and assistance of the Rev. A. Mathieson, D. D., the Rev. J. Jenkins, D.D., and the Rev. A. Paton, to whom they render their grateful thanks.

(Signed) J. L. MORRIS,  
Secretary.

At the conclusion of the reading of his report, by Mr. Croil, which was received with applause:

Mr. ALEXANDER MORRIS, M.P.P., after a few words expressive of the high sense of the self-denying labours of Mr. Croil, of some of which he could speak from personal observation, said he had a motion to propose to turn to practical account the work of one who was a credit to any Church, who had for fifteen months denied himself all family comforts, and had borne an immense amount of toil out of pure love to the Church of our fathers. He moved:

That Principal Snodgrass, Dr. Mathieson, Archibald Walker, Robert Dobie, J. B. Muir Ministers, and Sheriff McDougall, Allan, Paton and Morris, be appointed a committee to consider the report, as also that of the Church Agent, James Croil, Esq., a digest of which has been made, and to submit to the Court their views as to the carrying out of the suggestions of the said report, and as to the best mode of securing the publication and distribution of the Agent's report, and further that the said Committee do report on the best mode of rendering the important information contained in the Agent's report of service to the Church, and on the continuance of the Agency. And the Synod do further desire to express their sincere and heartfelt gratitude to Mr. Croil for his diligent and efficient labours in the service of the Church, during the past fifteen months, and also for the noble disinterestedness that Mr. Croil has exhibited in refusing to accept of any remuneration for his services.

The motion was seconded by Dr. MATHIESON, and passed by acclamation.

Mr. JOHN PATON, (Kingston) read the report of the India Orphanage and Juvenile Mission Scheme, of which the following is an abstract.

It appeared that the income of the Scheme during the past year had been as follows:—

For the support of orphans in India...	\$658.90
For the Canadian shool at Kidderpore.....	195.24
	\$854.14

Of which sum \$751 had been remitted to India, and \$222 remained in the hands of the Treasurer. The number of orphans maintained by the mission, and now receiving Christian instruction at the various orphanages is as follows: Calcutta, 6; Madras, 12; Poona, 7; Seal-kote, 3; Colombo, 5; Not yet advised, 7; making 40 in all. An interesting and successful school is maintained at Kidderpore for High

Caste boys, and a Zenana teacher is about to commence his labours. The Juvenile Presbyterian, the organ of the mission, is about to be issued in a cheaper and more attractive form, with largely increased circulation.

Mr. McDONNELL (Fergus) moved, seconded by Mr. HOGG (Guelph) that the report be received; the thanks of the Synod tendered to the Committee and Convener, and that the Committee be re-appointed. Carried.

Principal SNODGRASS read the report of the Trustees of Queen's College, of which we give abstract.

The report described the nature of the arrangement by which the Royal College of Physicians and Surgeons had been affiliated to the University, and in consequence of which the teaching department of the Medical Faculty of Queen's College had been discontinued. The Royal College has not the power of conferring degrees, and the University confers degrees upon such of the students as are found qualified. The arrangement had already produced good results, and the first session of the Royal College had been a prosperous one. The resignation of Joseph A. Allan, Esq., of Alwington, Lecturer on Civil History, was noticed. The prosperity of the Kingston Grammar School, an affiliated Institution, was referred to. The Government Inspector reported it to be second to none in Upper Canada. Some of the most distinguished students in the past and former sessions of the College were from this school. The register of the University showed 34 students in Arts and 15 in Theology in attendance during the past year. There were also 72 under-graduates in Medicine. The small attendance of Theological students was lamented, and it was intimated that the Principal and Professors would this summer visit some portions of the country with the view of bringing this matter before the people. It was stated the scholarship and bursary schemes were in a prosperous condition, and that the administration of them was carefully attended to. E. H. Hardy, Esq., of Kingston, had founded an open scholarship of fifty dollars. A bequest of \$2000 by the late Geo. Michie, Esq., of Toronto, had been received, and also many donations to the Library.

Mr. W. BAIN moved the approval of the report, and at considerable length urged upon the Synod the necessity for conducting efficiently this institution, which was of so great importance to the Church, and to the country at large. He felt that, were its claims sufficiently laid before the people, they would not be backward in assisting to support the College. Upon the young men in Canada must devolve in great measure the task of maintaining and extending the Church here, and for the end of affording them every facility a renewed effort ought to be made.

Dr. JENKINS agreed with Mr. Bain, and felt that if the Scotchmen here were true to the history of their native country, they would place Queen's College at the head of all the literary institutions of the country. The miserable pittance offered to ministers was one cause of the lack of labourers. The Temporalities Board had done much, but it had more to do. He hoped to see the day when all ministers would

be on an equal footing with the privileged ministers. Then he would urge on the office-bearers of the College not to press a young man too soon to enter the ministry. It was when they were entering their art class that they should be approached on this subject. But higher than all, they must go to the Lord of the harvest for the blessing which ought to be earnestly sought.

Dr. COOK said there were two views of an endowment, and either good or evil would result from it according to the way in which it was used. Unless a minister felt the value and importance of his office, he might rest quite satisfied with £100 or £112 10s. a year of an endowment, and, secure of that, do nothing among his people, and in such cases the endowment becomes a curse. There was another point to which he thought attention might be called. He thought the time might not be far off when a change would have to be made in the course of studies, and he believed that the additional year lately put on the curriculum had had a bad effect. The same thing was felt in Scotland, while in the Church of England no one was admitted to full orders till the age of 25. The truth was that in this Church boys began to study for the ministry before they knew what they were about; they were licensed while still boys at twenty-one, with their minds still unformed, and their views of Church rule still unfixed; and these boys, after the Church had taken hold of them, trained them, and brought them up, and in some cases laid hands upon them in ordination, whirled round, and became Episcopalians, or joined the Free Church. On the other hand, men of mature years, who had desired to enter the Church from sincere conviction, and whose acquirements were considerable before they entered college, and were certainly much more considerable when they had spent a few years there, than those of raw boys such as were sometimes admitted, were prevented from giving their talents to the Church because their full term had not been completed.

#### EVENING SEDERUNT.

The discussion on the Report of the Trustees of Queen's College, was continued by the Revs. Mr. Clark, Mr. Walker and the very Rev. Principal Snodgrass. Principal Snodgrass in general agreed with remarks made before the adjournment by Drs. Cook, Jenkins and others. It was difficult to legislate for special cases. He must take exception to some of the observations. As to the name of this institution, the term *University* was warranted by its powers and history. Some remarks also were made on innovations, but the lengthening of the Arts course from three to four years was no innovation, as would be seen by reference to the minutes of the Synod for 1850. He also attached the greatest importance to the manner in which public worship was conducted, both the reading of the Scripture and devotional exercise. He believed much good might be done by some rich man endowing a chair of elocution.

Dr. MUIR thought that both doctors were right, their remarks applying to different parts of the same subject.

Dr. COOK thought there was no need of another theological professor at Kingston.

Mr. MORRIS, M. P., hoped the Synod would adopt the resolution submitted by Mr. Bain. He differed entirely from Dr. Cook on the matter of an additional chair in Divinity. The Principal, as in McGill College, should be in a position to superintend the working of the whole institution.

Some further discussion followed in which many members of Synod took part. The resolution which was moved by Rev. W. Bain of Perth, seconded by Dr. Jenkins of Montreal was then adopted, which is as follows:

That the Synod receive the report; recognize anew the claims of the College upon the prayerful encouragement and pecuniary support of the Church, by reason of the highly important services which it continues to render, and especially commend the example set by the late George Michie, Esq., Toronto, and by Edward H. Hardy, Esq., Kingston, to those whom God has blessed with an abundance of worldly substance; record the hope that the change recently made in the Medical department may be productive of the best results, approve of the solicitude which is exercised in making Scholarships and bursaries a stimulus to diligence in study, and an honorable reward of successful application; sympathize with the Trustees in their proposal to institute an additional professorship in the Theological Department, and heartily desire that they may soon be enabled to have it carried into effect, concur in the propriety of calling particular attention to the urgent necessity which, in present circumstances, is laid upon the church to employ every effort towards obtaining a larger supply of able and diligent ministers; heartily sanction the plan of visitation, by which the Principal and Professors purpose to assist in the attainment of this end, and earnestly exhort office-bearers and members in the districts which may be visited, to forward the views of the deputation by all the means at their command.

The Synod then adjourned till to-morrow morning at ten o'clock.

The following is an abstract of the accounts of the Temporalities' Board, whose report was read yesterday:

CURRENT ACCOUNT.	
To balance on hand.....	\$243 76
To interest on mortgages.....	792 09
To do debentures.....	12,367 28
To dividend on bank stock.....	22,520 00
To contingent account, cash and deductions.....	5,585 54
	<hr/>
	\$41,508 67
Cr.	
By Management, travelling expenses of members, printing, &c....	\$624 13
By allowance to ministers.....	36,600 87
Queen's College.....	2,000 00
Widows' and Orphans' Fund.....	1,452 00

Outstanding check.....	94 00	
Balance at credit of Board.....	689 72	
Do at credit of contingent account.....	47 95	41,508 67
		<hr/>
To balance brought down.....		\$737 67
By arrears claimed by Rev. Geo. Weir.....	\$1,200 00	
By proportion of salary to agent.....	800 00	2000 00
		<hr/>
At debit of account.....		\$1,262 33

#### INVESTMENTS.

Bank Stock.....	\$238,767 80
Sundry Debentures.....	187,021 53
Mortgages.....	6,277 82
	<hr/>
	\$532,067 24

Miss Fisher's legacy to be invested with interest to be appropriated for building a Church, in connection with the Church of Scotland in the Eastern Suburbs of Montreal.....	800 00
One year's interest.....	32 00
	<hr/>
	\$832 00

Legacy of the late Gorge Michie, to be invested as the "Michie Fund".....	\$2,000 00
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FRIDAY, 7th June, 1867.

The Synod met this morning at Ten o'clock, the MODERATOR in the Chair.

Devotional exercises were conducted by the Rev. Mr. McDONALD, (Litchfield).

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

Revs. Dr. Mathieson, Dr. Cook, Messrs. W. Darling and Hugh Allan were re-elected members of the Temporalities' Board.

On the motion for holding the next meeting of Synod at Kingston.

Dr. BARCLAY, of Toronto, said; that the day of holding the meeting might be conveniently altered to Tuesday in the evening, on which the sermon could be preached, and the Court could then at once proceed to business on the Wednesday. It was of much importance that a day should be gained in the first week, and now that the mode of travelling was so changed that could be easily accomplished.

This suggestion was adopted, and the meeting was fixed to take place at Kingston on the first Tuesday of June, 1868, at 7 o'clock, evening.

On the report of the Committee for preparing a form of Church polity,

Dr. BARCLAY, Convener, said: That the document was of considerable length, and it would be difficult to say how the Synod should deal with it at this moment. Mr. Bell, of Clifton, had taken very considerable trouble in the matter, and he thought he should make a statement on the subject.

Rev. GEORGE BELL (Clifton) proceeded to give a short account of the mode in which the draft had been prepared, and read the following short report.

The Committee appointed to prepare a Form of Procedure respectfully beg leave to report to the Synod as follows;—

The Committee have carefully considered the general subject and have come to the conclusion that a manual should be prepared, containing a short summary of principles regarding the nature of the several Church Courts, rules for guiding their procedure; a book of discipline, and a codification of all the special Legislative enactments made by the Synod at various times, together with any expressions of principles of special importance contained in the deliverances of the Synod and the Reports of Boards of Management, Committees, &c., which appear to possess the force of law, although they are not in the form of Legislative Enactments.

The Committee therefore suggest that the proposed manual should consist of four books, as follows;

1. Nature and powers of the several Church Courts.
2. Rules of Procedure, with forms attached.
3. Discipline.
4. Codification of Special Enactments.

The Committee have prepared a draft of the first, second and third books, which they respectfully present herewith. They recommend that the fourth be proceeded with during the ensuing year. In the preparation of the portion herewith presented, they have taken the practice of the Church of Scotland as the foundation, deviating from it only where the different circumstances of this Church rendered changes necessary. The similarity of the circumstances of the Presbyterian Church in the United States, to those of our Church, naturally led to a careful examination of the valuable manual of that Church on Discipline and Rules of Procedure, to which the Committee record their obligations, and from which a portion of the provisions referring to these subjects in the draft, is drawn or modified.

The provisions of a number of the special enactments of the Synod, have been embodied in the draft, when these provisions formed an essential part of the work under preparation. A list of these is subjoined, as also a list of the principal matters which will require to be embodied in the fourth book, when prepared.

There are a few Acts of the Synod which have not been repealed, but which had fallen into desuetude. Some steps should be taken to bring these into use, if desirable, or if otherwise, to repeal them. This matter will, of course legitimately come up in the preparation of the fourth book. A list of these Acts is also subjoined.

The Committee crave the earnest attention of the Synod to the draft, and beg leave to recommend that the Committee be continued for the ensuing year with instructions to prepare the fourth book. To this Committee may also be entrusted the remission of the draft already prepared, should the Synod permit it, to Presbyteries, instructing them to consider it at an early date and send their proposed amendments to such Committee.

All of which is respectfully submitted.

Montreal, 5th June, 1867.

It would be well to reappoint the Committee,

with other names if thought necessary. It would not be sufficient to send this down to Presbyteries to receive from them at next Synod simple yeas and nays. There would be numerous alterations suggested, and these would require to be again sent down and returned. The Committee, however, if the Synod thought right, could receive all the suggestions of Presbyteries and correspond with them and so be able to bring up a full report next year. There were several alterations suggested, and some differences between the laws recommended here and those of the Church of Scotland, rendered necessary by the difference in the portion of the Church in the two countries. These, as was stated in their report, referred chiefly to the following points: 1. The nature and powers of the several Church Courts. 2. Rules of Procedure with forms attached. 3. Book of Discipline, and a fourth book is in view; namely; a codification of existing enactments and resolutions of Synod. The draft follows the practice of the Church of Scotland, departing therefrom only in such cases as the different circumstances of this country render desirable.

Professor McKERRAS thought that the Synod should decide on the principles involved in the act, that is where new laws were recommended. It would be well for these principles to be either approved or rejected. If rejected they would then be at once erased from the act, if approved they would go down to Presbyteries for their consideration.

Dr. MATHIESON said the Synod was not in a position to decide upon some of these principles. They must be considered well and carefully.

#### AFTER RECESS.

An application from the Congregation of Kippen, transmitted from the Presbytery of London, was referred to the Committee on applications.

The reading and consideration of the polity of the Church was continued, but it partook more of the nature of a conversational discussion on various points brought up so that the Committee might be guided by the sense of the Synod expressed on the different clauses.

#### EVENING SEDERUNT.

Principal SNODGRASS said that as the work of the Committee, whose report was presented, covered a wide ground, he thought the Synod was now ready for a motion. He therefore moved, That the form respecting Session, Presbytery and Synod now read be remitted to the Committee with instructions to revise the same with due consideration of the suggestions recommended by the Court, and thereafter to print a sufficient number of copies for distribution among the ministers and elders of the Church, upon receipt of which, Presbyteries shall take the same into careful consideration and report their opinions thereon to next meeting of Synod, and that the Committee be requested to continue their labors until the plan proposed to the Synod be completed. He felt that a great amount of credit was due to Mr. Bell for his labors, in which he had shown a great amount of ability. He thought the thanks of the Synod were due to Mr. Bell.

The resolution was seconded by the Rev. Mr. MANN, and, including a vote of thanks to Mr. Bell after a few words from two of the members, was passed.

Rev. Mr. INGLIS read the report of the Committee on Sabbath Schools. It showed a considerable increase of scholars and teachers over the previous year, and a recommendation in it to the effect, that the children of the several Sabbath Schools, should be asked each, in addition to their continuing to support Foreign Missions, to contribute five cents twice a year, for the support of home Missions, elicited considerable discussion, but was ultimately unanimously agreed to.

Moved by the Rev. W. C. Clarke and seconded by Mr. Dennistoun that the Report be received; the Committee be thanked for their services, the Committee be reappointed to consist of Rev. Messrs. Inglis, convener, A. Walker Geo. Porteous and William Bell, that they be recommended to carry out the suggestions contained therein, and especially that of interesting our Sabbath School, in the work of Home Mission.

Dr. BARCLAY said as to the proposal to raise a fund for building a Church from the subscriptions of the children these might perhaps be better employed in other branches of the Home Mission field.

Mr. CROIL said the children had done so well in the Indian Orphanage scheme, that it would be a pity that their efforts should be frittered away.

Rev. Mr. LINDSAY approved of the report, but felt that rather too wide a field was opened up by such a scheme for building churches. He thought that those who would not support the Indian Mission were not likely to support one at home. He, however, thought the principle in the report was a good one.

Mr. BRYMNER thought that no more difficulty would be experienced in giving the young an interest in Home Missions, than in the Mission to India. There were many parts of the Eastern Townships in which there were no Churches of any kind, and where, without encroaching upon others, this Synod might take ground. There was no doubt that in the Western Province there were places in the same position. By a proper distribution of the country into groups, as was done by Dr. Robertson in his Endowment scheme, the objection of Mr. Lindsay might be removed. He thought it might be a recommendation to the Committee to take this matter into consideration. It was proper information that was wanted and they had now a mine of information to draw from in the able report of the Church Agent.

Mr. MELLAN, (Spencerville) thought that what had given the India Mission such marked success was the personal interest felt in the Orphans. The same interest might be made to attach to this scheme by reports of progress, accounts of the place, of the people, &c. By this means a great deal would be done, and the children properly trained up.

Mr. JOHN PATON had been asked if this scheme would kill the Indian Orphanage. He did not feel that it would. On the contrary he was convinced it would rather assist it, as he had always found that those who did most for

the Foreign, also did most for home Missions. But they needed two men—a Secretary and a Chairman who would throw themselves into the work, give their time by day and often part of their time at night. By sending information, too, through the *Presbyterian*, and otherwise, attention ought to be directed to the object.

After a few other remarks the motion was adopted.

Principal SNODGRASS read the report of the Committee on the Bursary Scheme.

Rev. GEORGE BELL moved the adoption of the report and urged the importance of the Scheme.

Mr. DENNISTOUN felt the necessity of the Church doing the utmost to provide more liberally for the Bursary Scheme. It was unfortunate that families whose means would admit of giving their children a Collegiate education, did not seem to feel the importance of doing so. It is said that we may not long receive assistance from the Church of Scotland. Whether this be so or not, it was necessary for the Church to do every thing possible to increase the income of this scheme.

Mr. JOHN PATON had been for some time treasurer of this Scheme and knew something of its workings. Many of the letters he received with remittances spoke of the smallness of the sum owing to the wet days &c. He therefore, thought that the slips in the seats might be used with great advantage. A short time he had been connected with the Old School Presbyterians, and he paid a high tribute to the noble efforts they had made in this direction.

Rev. Mr. McDONNELL (Peterboro') thought that to some of the Bursaries might attach the condition that the Student should spend one year abroad to widen the range of his knowledge, he cared not where he did so. The minds of Congregations also ought to be disabused of the idea that these bursaries were given as mere gratuities without regard to merit.

Principal SNODGRASS could not sufficiently approve of the suggestion by the last speaker, who spoke from experience. The advantages were so great that the proposal must meet a hearty concurrence. But it was expensive, and his predecessor Dr. Leitch had this in view, and had tried to found fellowships which would be worth not less than £200. He had advised one of last year's Students to travel in Scotland and the result had been most highly gratifying.

Rev. JOSHUA FRASER said there was no doubt every student would be glad to take a tour, but the interests of the students here should not be overlooked. The cost of Theological life in Kingston was perhaps higher than that of any other denomination. In Princeton no less than \$150 a session was given to the student, and he had been almost prepared to start there at one time himself. This scheme was one that should be supported by the whole influence of the Church, and not be supported by such a miserable pittance as some congregations sent.

Rev. Mr. CLARKE thought this was the most important scheme of the Church. One greater inconvenience that now existed, the

what was the case before, was that the Common Schools were now closed to students as it was made a rule that no engagement to them should be made for less than a year. When young men had intimated their intention to join the Church, a helping hand should be held out to them.

Dr. JENKINS said the members seemed to go on the assumption that only those in humble circumstances were to enter the Church. He hoped that this idea would be dissipated, and that the duty of those who could afford it should be plainly pointed out. They were to legislate for exceptional cases, and he hoped that some would do what he had known to be done in England, and in the United States, when a man who could afford it would quietly and privately assist a young man to complete his arts' course. He hoped the bursaries would give place to scholarships which would be not a mark of poverty but of the highest honour. When a young man has completed his arts' course, and intends to continue his studies, then let the Church take hold of him when once convinced of his true purpose. He wished to know how many of the Churches had contributed to this Bursary scheme. This ought to be matter for the Synod. Is it optional or compulsory? Are we Congregational or Presbyterian? For we find a large number of the congregations disregard the schemes of Synod. He would wish to direct the attention of the wealthy men of our Church to induce them to found scholarships, so that both the tone and standard of education might be raised.

Rev. Mr. MAIR thought that one obstacle to the increase of young men as students for the Ministry was the inadequate support of those who ventured to adopt the ministry.

Rev. ROBERT CAMPBELL said possibly he would not have the sympathy of those present. He had participated in the fund as a scholarship. There were not the same facilities here as in Scotland for obtaining tutorships and other aids of that kind. He believed in much that Mr. Fraser had said. He believed in eleemosynary aid in many cases. But he did not altogether believe that we should wait till the young men entered College but take them at an age not less than sixteen or seventeen, and by the time their course was completed they would have arrived at somewhat mature years. Dr. Jenkins had said what should be done by the higher classes, did they do so? Only one or two such cases had come up before this Court. The larger number came like himself, from the ranks, and he knew some of their difficulties, and many of real worth who entered the Church from no mercenary motives, fought and struggled their way with little help from any one to the most important position a man can hold. As a practical suggestion he thought that the community among which the young men lived should extend their help to them through the Presbyteries.

Dr. COOK said he thought there was much spoken in which we must sympathise, but it seemed strange that with so much to do to meet the proper stipend of their Minister—some of them only received a paltry £50—they should be compelled to become beggars for other schemes. The very foundation of the whole thing is not

supported, and yet we are setting about new schemes, not one of which we can ever obtain. He did not think the Arts' Students should obtain bursaries at all. There was no doubt that the class which should send young men to the College were better off than a similar class in Scotland. Young men who can't fight their own way are hardly fit to be helped on. The evil is we are forcing on young men. There is no such hurry as to compel us to be taking mere boys. Let them go to some other business or trade for a short time to get means for carrying on their studies. He agreed with Dr. Jenkins as to what he had said about scholarships, but where was the money to come from. There were no wealthy men to give the money required. He sympathised with the unpractical scheme of Mr. McDonnell. A few young men might be benefited by going to Germany but for nine tenths of them, it would be productive of great mischief.

Mr. RANNIE disapproved of Bursaries being given in the Arts classes, but from the low tone in which he spoke, his remarks could scarcely be heard.

Mr. ALEX. MORRIS held as high views as any man as to the duty of the people giving to the support of the ministry. The great want on this continent was the want of such support. Yet he could not help feeling the speech of a man whom he respected. He felt like a minister of the Old Kirk of Scotland, when similar feeling was made manifested "Rax me the Bible." He had a feeling of shame at such expressions and at the spirit of contempt which had been manifested for the efforts of the Church, and particularly for the effort of the children, the pride of our Church. (Hear.)

Dr. COOK denied that any such feeling was manifested by him. No congregation had been more active than his in all the efforts of the church, but he felt that there were schemes proposed which were not carried out, and many which were not practical nor practicable.

Mr. MORRIS trusted that instead of contracting their operations they would extend them. He found from his own experience that the people were not doing their duty, and while the Presbytery in which he was, urged on those within its bounds to support properly their ministers, it also urged on them the support of all their schemes. He trusted the Church in Canada would press on, and wherever an opening was before them, let them go in and occupy it. The report was adopted and the meeting adjourned.

Saturday, 8th June, 1867.

The Synod met this morning, the Moderator in the Chair.

The Rev. Mr. McLAREN, (Three Rivers), conducted devotional exercises.

The Minutes of yesterday's proceedings were read and approved of, after a verbal alteration had been made.

In reference to the report of the Committee on Church polity,

Dr. COOK thought that some more solid acknowledgment than thanks should be given to Mr. Bell for his services.

The Rev. Dr. JENKINS read the report of the French Mission Committee. The report

states that the engagement of the Rev. Mr. Baridon terminated at the close of last year. He has been pursuing his labours in his old field during the past year without fee or reward. The spectacle of a Canadian Christian, in straitened circumstances, spending his strength for the elevation of his countrymen, without the smallest aid, is sufficiently rare to warrant its being noted with commendation.

The French Minister engaged for the work in Montreal, continued in the service of the Church until the end of April last. It is deemed unfortunate that, declining all simply Missionary labour, he should have confined his efforts to the handful of people in the Dorchester Street Church. The congregation for several months scarcely averaged ten individuals, and the Committee entertained serious thoughts of suggesting the abandonment of the work in Dorchester Street.

But there may yet be found in this Mission a work for our Church. Mr. Charles Doudiet, son of the well-known French Missionary, has long had it in his heart to devote himself to the preaching of the Gospel to the French Canadians. He has been for some time an Elder of the Church in Dorchester Street, and, during Mr. Tanner's illness, did good service in maintaining ordinances—conducting prayer-meetings, and exhorting the people. Having studied at Geneva and at the college in Grand Ligne, he privately applied himself to the prosecution of his studies; and last autumn entered the Divinity Hall at Queen's College. Greatly to the satisfaction of those who enabled him to do this, his success at the University has been almost pre-eminent. He came out first in his examination at Matriculation; and has more than maintained his position, as the result of the late Pass Examination testifies. It is Mr. Doudiet's intention to complete his Theological course, and then to offer his services as a Missionary. In the mean time, the committee have engaged Mr. Doudiet as a Student Missionary for the summer with special reference to the congregation in Dorchester Street. He entered upon his work four or five weeks ago, and the result has been most gratifying, the attendance increased to more than thirty, and a bible-class of about twenty—French pupils—is regularly taught. Mr. Doudiet spends a portion of his time in visitation, and in the distribution of Scriptures and tracts. To the Montreal Ladies' Auxiliary Association, Mr. Doudiet is largely indebted for the funds needed to enable him to give up his employment and commence his Divinity Course.

The Committee regards this as perhaps the most hopeful fact for many years in the history of the Synod's French Mission, and if suitable supplies can be obtained for Dorchester Street for the two winters during which Mr. Doudiet will be completing his studies at Kingston, that thereafter the Synod will be cheered rather than as now, discouraged by the reports of this Committee. The offer by Mr. Doudiet to devote himself to the Mission, the Committee is willing to accept as an indication that the duty of the Church is to "go forward." One of the great difficulties in prosecuting missionary work amongst French Canadians is that of securing Missionaries acquainted with the habits of the

people. A desideratum in French Mission work in Canada is native labourers, and such, to all intents, Mr. Doudiet is; for a large part of his late youth, and an important portion of his educational life, was spent in association with French Canadians.

The Montreal Ladies' Auxiliary has kept up its work during the year through the instrumentality of Mlle. Vernier, who has had under instructions from 20 to 36 French Canadian children. The sum of \$195.29 has been expended by this Auxiliary in their Schools, besides the amount (\$50) generously contributed towards the expense of sending Mr. Doudiet to Queen's College. The committee gratefully acknowledge the important aid thus rendered.

Notwithstanding the increased demands from the last year's engagement with the Rev. Mr. Goepf, the receipts of the Treasury have very nearly met the expenditure. It must be remembered, however, that the last year's financial statement showed a balance of \$180.99 due to the Treasurer. This balance has been augmented by \$30.44; so that the Committee is now indebted to its Treasurer the sum of \$211.43. It is estimated that the expenses of the coming year will be so far reduced as that the Committee will have no difficulty in both meeting the claim of its Treasurer and carrying on the Mission in accordance with the plan now proposed, that, namely, of employing Mr. Doudiet during the summer months, and obtaining supplies from, say Mr. Baridon and others for the winter. It is gratifying to be able to state that whereas only 34 congregations were last year credited with collections, this year the number reported is 55, an increase of 21. A corresponding increase has taken place in the amount contributed, this being \$755.57 against \$617.88 last year. But these are small sums compared with either the ability of our congregations or the importance of the work, and the Committee feel that, the cramped condition of the treasury,—a proof of the small interest felt in the work throughout the churches,—places a necessary restraint upon them in the work.

In the new circumstances in which Lower Canada is about to be placed, they see reason for new and increased efforts in publishing the Gospel by means of Schools, the circulation of the Scriptures, and the preaching of the Word.

On behalf of the Committee,

JOHN JENKINS, D.D.,  
Convener.

Mr. JAMES CROIL moved the approval of the report. With regard to the straitened circumstances of this and other schemes, the great cause was the want of systematic plans for collecting the amounts necessary. Were there a proper organization for collecting for the schemes of the Church there would be without any undue pressure upon congregations, a sufficient sum raised to support all the schemes, and they would not hear so much about ministers begging from Sunday to Sunday. A great deal of blame lay with the ministers themselves.

Mr. BRYMNER quite agreed with Mr. Croil, and the list of contributions from congregations showed the correctness of the statement. He found there that country congregations in

which Missionary Associations existed, sent large sums, instancing particularly Perth and Melbourne, which had each sent \$50, while much richer congregations were set down as sending \$5, and sums not much greater. Ministers were not in the habit of giving information to their congregations as to the objects of the schemes. If they would do so, experience showed that the people would give to the extent of their ability. In Melbourne it had been recommended, and he believed the suggestion was acted upon, for the members of the congregation to fix the amount they were able to give during the year, and to divide that over the schemes according to their relative importance.

Dr. COOK asked if the speaker thought the ministers did not give information regarding these schemes.

Mr. BRYMNER said he did not think it; he knew they did not. They might read the circular sent by the Convener, but ever if that were read with all the eloquence which ministers should have, and the important points emphasized, the effect upon a congregation who at the end of the service were, perhaps, wondering when they would get home for dinner, was not very important; they came back probably next Sabbath with their copper in their pocket for the plate.

The resolution, which was adopted, was, that the Synod recognizing that the claim which the French Mission has upon the hearty support of the Church at large, regret to learn that so many congregations failed during the past year to make collections for this important scheme, thank the Collectors for their labours; rejoice in the prospect of obtaining before long the service of a minister speaking the French language, and who, having commenced his theological studies at Kingston under very encouraging circumstances, is also by his previous history identified in a particular manner with the interests of the French Canadian population in Montreal and its vicinity; that the committee be re-appointed with Dr. Jenkins as Convener.

Several applications to the Colonial Committee were read and referred to the Committee on Applications.

Principal SNODGRASS, in absence of Mr. Nicol, the Convener, read the report of the Committee on Psalmody. It recommended that the Synod abide by its former decision, and that the matter be referred to a second Committee with instructions to issue a second edition.

Dr. COOK believed that the Collection would be much improved if it were reduced to fifty. The collection, with every disposition to use it in the service, was not as a whole, satisfactory. It was a most difficult thing to get a good Hymn, and certainly more than one half of those in the Collection published now he had not found suitable for congregational singing.

The MODERATER agreed with Dr. Cook, and found in his experience that not more than a dozen were suitable, at least that was his experience.

Rev. Mr. BELL said that the principle on which Mr. Nicol had proceeded in the collection was that of extreme simplicity, and he had, he

thought, sacrificed some excellent hymns to this principle.

Rev. D. J. MACDONNELL said we should not tie the hands of the committee by limiting them to any particular number of hymns, let us appoint men of good taste and good judgment, as has already been done, and leave them to produce the best possible book. There is no principle involved in selecting 50, or 25, or any other number. If there are 150 or 200 hymns of first-rate excellence, by all means let us have them all. In the revised list of 100 hymns submitted by your Committee at last meeting of Synod, several of the most excellent hymns in the language are omitted. For example, there is the noble evening hymn beginning thus:

"Abide with me; fast falls the even-tide"

Also the best rendering of the *Te Deum* (by a minister of the Church of Scotland), the first stanza of which reads thus:

"Thee Lord, we praise, Thee, Lord, confess,  
Thee Father everlasting, bless;  
The tribes of air and earth and sea  
With wondrous voices worship thee;—"

and a charming hymn by Miss Waring, beginning:—

"Father I know that all my life  
Is portioned out for me."

Many others might be mentioned. A writer in the Church of Scotland Record maintains that there are at least one hundred hymns of *first-rate* excellence, and about one hundred others, which, though only second-rate, would be acceptable to many ministers and congregations. Be that as it may, the committee should be guided by the principle that it is a greater disadvantage to leave out a really good hymn than to retain a hymn which may be considered in some respects inferior. Practically no inconvenience would result from this arrangement. We have at present 150 psalms, and yet probably not more than 40 are generally used by our ministers.

Let the Committee be guided by *principles*, and not by arbitrary rules about *number*. One element to be desired in a church hymn is *simplicity*. Another is the correct statement of *truth*, though even the truth may be stated too dogmatically. A third element, and a most important one, is *poetry*. We want not merely renderings into rhyme of portions of average orthodox sermons; we want hymns that will tend to raise the tone of taste and devotional feeling in our Church service. Very much remains to be done in improving the "Service of Song" in our Presbyterian worship; let us therefore not tie the hands of the Committee: by limiting them to any particular number of hymns, but leave them to select the best psalms from all available sources.

Rev. Mr. PATON said: The subject of Hymnology must be regarded as a very important one to the Church. It is matter of the deepest interest to us that the services of the church should be rendered as interesting as possible. There is a very great difficulty in making a very good collection of Hymns, in as much as we conceive that there are very few in the language which can be regarded as nearly perfect. If we can find twenty that have the essential qualities of good hymns, this will almost ex-



haust the number. We do not look for the prominent display of peculiar doctrines, but rather for such language as will give expression to the feelings of praise. Perhaps the model of a Hymn may be found in the second Paraphrase "O God of Bethel." Many of those Psalms in metre which we are accustomed to use are most beautiful and appropriate, and can never be superseded. But while endeavouring to make such a collection of Hymns I think we should give a great deal more attention to the Prose version of the Psalms, and many other portions of Scripture, especially those portions of the old Testament which are especially adapted for the Public Services of the Sanctuary. By their construction these passages of Scripture are intended for this purpose and with the aid of the harmonium or organs which are being now brought into use, we ought surely to make use of those Scriptures with which our hymns, cannot on the whole compare. This rich mine of which we make comparatively so little use, I would desire to bring under the notice of those who desire to use their efforts in improving our Hymns and Psalmody. The discussion continued for some time, after which it was

Moved by Dr. BARCLAY, that the report he received; the Committee be authorized to print for the consideration of the Synod at its next annual meeting a few additional hymns of first rate excellence as an appendix to the present volume, and that the existing hymn book be revised with a view to the exclusion of any hymns which may be considered inferior, and others substituted, so as to prepare the way for the final adoption of a volume of hymns which may be recommended for use in congregations.

The discussion was very interesting, many of the speeches being of a high order of excellence, but a report of which want of space compels us to omit. The Synod ultimately remitted the further consideration to the Committee, request them to continue their labours and to select an additional limited number of hymns, to be published as a supplement to the present collection.

Mr. ALEXANDER MORRIS presented the report of the Committee on Foreign Missions and in terms of its recommendation the Synod agreed to devote the proceeds of all collections taken up in behalf of the scheme to the Indian Mission of the Church of Scotland, and specially in support of the Rev. C. I. Cameron, Missionary at Madras, formerly student at Queen's College.

#### AFTER RECESS

The Synod proceeded to the consideration of the Form of Process for the calling and settling of Ministers. Having adopted several sections in a slightly amended form, the meeting adjourned until Monday morning at ten o'clock.

During the proceedings

The Rev. Dr. Jenkins stated that in consequence of the discussion on the Bursaries Scheme, a member of his Congregation had intimated his intention of giving during his life the sum of \$100 yearly to the Fund.

10th June.

The Synod met this morning, and was constituted, the Moderator in the Chair.

The Rev. JAMES SIEVERIGHT conducted devotional exercises.

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

The consideration of the Form of Process for the calling and settling of Ministers was resumed and the Form agreed to. A committee was appointed to consider and revise the Model deed for Churches, to consist of Judge Logie, Judge Malloch and Mr. Alexander Morris.

Principal SNODGRASS read the Act codifying the laws and regulations of the Synod passed at former meetings and hitherto in force respecting the examination of Students and Candidates for the Holy Ministry, which was adopted as an interim act, and ordered to be transmitted to Presbyteries in terms of the Barrier Act.

Rev. Mr. McDONNELL (Fergus) gave the report of the Committee on applications from ministers for leave to retire from the active labours of the ministry. The two applicants were the Rev. Dr. Spence of Ottawa, and Rev. Mr. Johnston. The Committee while sympathising with the loss the Presbytery of Ottawa will sustain by the loss of Dr. Spence's services, recommended that his application be granted, and that he be allowed to retire retaining his full Clergy Reserve Commutation. The application of Mr. Johnston was more difficult to decide, and the Committee begged to refer the whole matter to the Synod.

Mr. McKERRAS moved that Mr. Johnston be allowed to retain his Clergy Reserve allowance for three years longer.

On a discussion regarding the terms of the allowance to Dr. Spence to retire,

Dr. BARCLAY said that he was very imperfectly informed as to the reasons which led Dr. Spence to intimate his desire to resign the charge of the congregation of Ottawa; but he conceived that, as a general principle, it was undesirable that the Synod should prematurely, or without sufficient cause, be deprived of the services of those whose counsels were of value in Church courts. A clergyman who from age or infirmity was partly incapacitated from the active discharge of the more onerous duties of his charge, might still be able to render, in the way indicated, good service to the Church. The experience of such a man enabled him to do so, often with greater advantage than could be expected in the case of young ministers. There was a calmness and maturity of judgment attending on age and experience, which were valuable in the deliberations of our Church Courts, and which this Church could not well afford to lose. At all events it was not well to offer facilities for the early withdrawal of intelligent and judicious ministers, who had grown grey in the service of the Church. In the Church at home this was not permitted. But other plans were adopted for relieving aged ministers without injuring their congregations—such as by appointing assistants and successors, and in some instances colleagues, who bore the chief burden of the pastoral labours in the charge, and thus en-

abled the aged incumbent to continue in his office as minister, occasionally preaching, and benefiting by his wise and judicious counsels the Church at large. He did not know whether any arrangement of that kind could still be made in this particular case. But he was persuaded that for the general good of the Church, it was desirable to retain, as long as health would permit, the services of such men as Dr. Spence. In the counsels of the Church the calm and mature judgment, which such men could bring to the consideration of difficult questions, was invaluable. He need hardly say that Dr. Spence was still fitted to do good service to the Church, and he yet ventured to express a hope that these services would be available for the Church's benefit. He thought that the views he had expressed were at least worthy of consideration, and he hoped that no undue facilities would be volunteered by this Court to hasten the retirement of able and judicious ministers—thus depriving the Church of the benefit of their experience.

Mr. FERGUSON (L'Original) said that he had told Dr. Spence that he would do all in his power to prevent his retirement, as he felt that the Presbytery of Ottawa could ill afford to lose his services. Its members were all young men and with all due respect to them he had not the confidence in their judgment to consent to the severance of the connection. The question of the retirement was really one between Dr. Spence and his congregation and not one for the Presbytery.

Mr. ALEX. MORRIS said that the request of Dr. Spence was the proper one to be complied with. There was no more important charge than that of Ottawa; which was about to become the Capital of the Dominion of Canada; all its machinery was in working order, and it was of the utmost importance that Dr. Spence's services should be retained as long as possible, and whenever he saw it his duty to sever his connection with his congregation he would leave it with the sincere regret of all his congregation. He, therefore, thought they should simply grant the request of Dr. Spence.

Some further discussion took place, the following resolution being ultimately adopted, moved by Mr. ALEX. MORRIS, seconded by Rev. Dr. MATHIESON that the Synod having heard the report on the application of Rev. Dr. Spence, agree to his request that he be allowed to retire from his charge at an early date, without requiring further authority from this Court, but retaining his allowance from the Temporalities Board; and the Synod further express their sense of the loss to St. Andrew's Church, Ottawa, and to the Church generally of so useful and faithful a minister of the Gospel.

#### AFTER RECESS.

Mr. Johnston was allowed to retain for two years longer the allowance from the Temporalities Board.

Report of the Committee on the application of Messrs Bennet and Doudiet was read. The minute from the Presbytery of Perth in reference to Mr. Bennet's application recommending that his prayer be granted, was first considered.

Dr. COOK stated the progress made by Mr. Bennet of which he gave a favourable account. He had recommended Mr. Bennet to fulfil the whole course of his studies. He had no doubt whether the Synod sanctioned any shortening of the course or not that he would make a useful minister.

Mr. WILSON as a general rule would rather lengthen than shorten the course. At the same time he felt that the Synod would make a mistake if they did not allow the privilege sought for to be granted. Mr. Bennet's attainments were excellent and even now he would make a very good country Minister. He had every reason to believe that other Churches would be glad to receive him. They had a precedent in the case of Mr. Darrach. He would move that the petition be granted. Rev. J. B. Muir seconded the motion.

Mr. CLARKE supported the motion and spoke highly of the character of Mr. Bennet.

Mr. BRYMNER opposed the application on the general ground of the unadvisability of granting these relaxations. The case of Mr. Darrach was a most unfortunate precedent to bring forward, for he believed that had it not been for the allowance granted to Mr. Darrach to carry on his double course at once, he might still have been a useful minister of this Church. It was simply a legalizing of suicide. The very men who should be restrained from overtaxing their brains are the very men who are allowed to work themselves to death. There were two horns of the dilemma, either the Student killed himself or he killed the work by neglecting his studies. The Church had a double duty to perform—to send an efficient ministry into the country and to see that they were well educated men, so as to raise the standard of general education, which is by no means too high.

Rev. Mr. MAIR followed in support of the amendment and contended for maintaining the standard.

Dr. MATHIESON held that the proceeding was grossly unfair to the students who were compelled to go through the whole course.

Rev. Mr. MANN urged caution in granting such relaxations of the rules of the Church. It might not be well to be too stringent, but there must be very good and sufficient reasons for granting an application of this kind.

Rev. Mr. BAIN (Perth) would support the application on the ground of the services done by Mr. Bennet in the Presbytery of Perth, as well as on account of his attainments.

Mr. Alex. MORRIS said he held to the rules as strictly as any one, but there must be elasticity enough to allow of young men of high talent and sufficiently educated, to be allowed to enter the Church without holding inflexibly to the laws. The present applicant had already been of benefit in building up a congregation.

The roll was called and the application was granted, Dr. Mathieson and those who adhered to him dissenting against the decision.

The application of Mr. Doudiet, after a discussion of some length, and a vote being taken was also granted, chiefly on the ground that it was desirable that he should be licensed as early as possible for the French mission.

No report was received from the Committee.

on Church property. A committee, to consist of Dr. Barclay, Convener; Messrs. James Bain, Kenneth McLennan, Dennistoun and McDougall with Judge Logic, Judge Malloch, and Mr. Alexander Morris was appointed to hold their meeting at Toronto.

The report of the Examining Committee was received and adopted.

The report of the Committee on Presbytery Records was received and after some discussion adopted.

The Court adjourned to meet to-morrow at ten o'clock for noon.

#### MISSIONARY MEETING.

Was held in the evening, the Moderator in the Chair.

The Rev. Mr. PATON opened the proceedings with praise and prayer.

The Moderator stated the object of the meeting, and expressed his regret at the absence of Dr. Cook, from indisposition.

Mr. BAIN, of Scarborough, had only acceded to the request of the irresistible agent of the Church. He was sensible how much the Church was indebted to its members in this city and Quebec, and it was naturally, and not in vain that they looked to them as the great St. Lawrence or Ottawa, the other places being mere minor streams. Some were disposed to find fault with repeated calls. Such wholesale contributions as were implied in giving one or two in a lifetime, were not suitable to the wants of the Church or the circumstances of the less wealthy. It was like the field. One crop was taken off, and another must be put in. One generation passed away, and another came. An indifferent Church is a dead Church, and therefore work is essential, and it would be long before all they could do would approach that of him who came to call not the righteous but sinners to repentance. A Missionary spirit was as old as the time when our Saviour determined to save. It had gone down through the people of God, through all generations. The claims of the scheme which appeared to him to be paramount were those of the Synod Home Mission, intended to assist newly settled ministers in new and poor localities. He described the sufferings of many of those and of the probationers, whose lot was often most deplorable, and to this hour remained without consideration. There are few prizes in the Church and he urged them to support the Home Mission as some encouragement to those who were preparing for the work of the Ministry. No doubt they heard of claims of Missions near at hand, but he would bespeak sympathy for the Great West along the shores of Lake Huron. That would soon become the scene of wealth and fertility, and he hoped to see that field worthily occupied by representatives of this Church. He could look forward to the time when all Presbyterians might be one, directed against the spiritual destitution of this great land. He hoped to see the day when the blue banner of Presbyterianism would float over and be coextensive with this Dominion. (Applause.)

The Rev. Mr. MUIR (Galt) said that about fifty years ago, a clergyman of the Church of England asked the Duke of Wellington in view of the little progress made by Missions in India,

if it was right to spend so much money and endanger the lives of so many men in an enterprise apparently attended with so little success. Remember your marching orders, said the Duke: and he heartily agreed with this. Preach the Gospel to all men is the order and the three reasons why this should be done. First that all are brothers, and no ism can save and civilize but Christianity. Second, all men are sinful, and it is of consequence that all labouring under the disease should be shown where to find the Balm of Gilead. The field of the world is full of error of all kinds. They must be cleared away, and of this work the Christian Church of every denomination was doing something. In one sense the Anglo Saxon has a great deal to do. Scientific men tell us this world must come to an end. We know the Anglo Saxon race is a noble race, and this is particularly true of the Great Empire of which we form part, and which has furnished so many worthy labourers for the work so imperatively necessary for the enlightenment of the world. That race has a high duty before it, and it is from the coldness of all the Churches that so little has been done to spread the light from the Sun of Righteousness. None should be concerned for themselves alone: having found salvation it was the duty of all to give it to others. It was an age to try all systems. all pass away but Christianity, which but brightens as the ages roll along. To carry on the work God uses means. He calls for men, and money is needed. Proper men are wanted to carry on the work, and this it seemed to him was the chief want of these Colonies, and he called on the young men to come forward, to take up the work in the West, which was very extensive. He hoped those in Montreal would continue their liberality to the schemes, and particularly to the Home Mission, the back bone of the Church.

Rev. Mr. WALKER (Belleville,) said it was necessary the members of a Church should be men of real sterling piety; a Church must have good sound doctrines, but to be prosperous there must be zeal, and the want of this was the great fault of their Church. All men were zealous for the professions to which they belonged. The raw half drunken recruit when placed under the noble old flag looks with pride on it and resolves to do his duty and if he does, why will not the Christian do so? Have not the members of this Church the right to be zealous for the honour of their Church whose history was so glorious. Look at the Methodists. Look at the Church of England rising up like a giant refreshed, doing her duty nobly. At a late meeting of one of their Congregations there were no less than \$375 collected in sums of \$5 and \$25 and thirty dollars from men, many of them working men. He saw a growing zeal in their own Churches, even in organs (laughter) and he saw one with a ruddy face and a youthful, pleasant voice who he was sure, was dreaming night and day of raising a church, and perhaps an organ to surpass even those before him. He had found a growing zeal in a late tour in the West. In one place where he was told they would not get \$20 they got above \$270. That was something good. He had a pet Scheme. Not only the men but the women, and even the children, should be asked to give. He did not advocate women's rights

(laughter.) For that he recommended them to read Stuart Mill. After expounding his scheme one night a wealthy man, who must have been wealthy, for he turned over a shilling a dozen times before he would part with it (laughter) called him over and put down \$10 for himself, a noble subscription for his wife, and something for each of the children, he did not know how many, for he had a whole drove of them (laughter.) A poor man, very poor, came another time and gave sixpence for himself, sixpence for Mary, his wife, and a cent each for his three children. He then, in eloquent terms, described the necessity of assistance being rendered to the back settlements, giving an affecting account of several of these cases which had come under his own notice concluding with a heart-stirring appeal, and sat down amid loud applause.

The MODERATOR said that a collection would be taken up for the Home Mission Contingent Fund, the Sustentation Fund of the Church and with the growing population and consequent necessity for extending their efforts, he hoped they would be liberal.

The meeting was then addressed at some length by the Rev Mr. BELL, of Clifton, and Mr. James CROIL, the Agent of the Church,

Rev Mr. PATON stated that Mr. Croil had shown practically his understanding of the duty of giving by refusing to receive the salary allotted to his office of £400 a year and which the Temporalities' Board felt was not enough for the labour he had done. (Loud applause.)

The MODERATOR then briefly returned thanks to the people of Montreal, the centre of influence in Canada, for the reception given to the Synod and paid a just tribute to the worth, virtues and exalted character of the Father of the Synod, the Rev Dr. Mathieson.

The Rev Dr. MATHIESON closed the meeting with the Benediction.

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Tuesday 11th, June 1867.

The Synod met this morning, the MODERATOR in the Chair.

The Rev. DONALD J. McLEAN conducted devotional exercises.

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

A discussion arose on the action of the Presbytery of Montreal in granting a certificate to a probationer of the Church of Scotland who had come to Canada without regular Presbyterial documents.

It was resolved on motion of Principal SNODGRASS that after the explanation of the members of Presbytery and due consideration of the minutes of that Court, in which they declare that they had not received the person referred to as a probationer within their bounds, and that their certificate only recognized the circumstances in which he resided amongst them, the explanations be accepted, that the clerk be instructed to intimate that the extract minute was not to be used as a Presbyterial certificate, and that the Presbytery be exhorted in future to distinguish more explicitly than they have done in this case, between a Presbyterial certificate and all other documents which they may issue to preachers of the Gospel.

#### AFTERNOON SEDERUNT.

The consideration of the Report of the Committee on Presbytery Records was continued. In the Records of the Presbytery of Glengary were found minutes of the induction of Ministers into charges without regard to the laws of the Church, in reference to the minima stipend. It was moved by Mr. W. C. Clarke that the Presbytery of Glengary be censured for violating this law of the Church, and that it be resolved that in future inductions proceeded with under such violations of the law, shall be declared null and void, although under the circumstances the settlements in the cases now under consideration be not disturbed.

A long discussion took place on the question of law and the expression of feeling in the Synod was almost unanimous that the law that no settlement should be made in charges in which a guarantee has not been given for at least \$400 annual stipend to the minister, unless in very exceptional cases which should invariably be brought before the Synod, should be enforced.

The report of the Committee appointed to consider the report of the Temporalities' Board was read by Principal Snodgrass.

Dr. JENKINS on moving the adoption of the report said he could speak from personal experience of the valuable services rendered to the Church by the late Mr. Greenshields, whose loss in the courts of the Church and in the Committees for conducting its operations all must deplore. The self denying labours of Mr. Croil, the agent of the Church, were such as demanded a full and grateful recognition not only from this Court, but from the Church at large. The bare recognition of his services was not, however, all they should be satisfied with. There should be some acknowledgment of a more substantial nature. It would be to defeat the end which Mr. Croil had in view to bestow on him any testimonial or a large money value. It would be felt, be more in accordance with the feelings of Mr. Croil to receive such acknowledgment as he could retain and value, as being a mark of the esteem of the Church.

Rev. Dr. BARCLAY seconded the motion concurring in the views of Dr. Jenkins, and suggesting the appointment of a Committee to carry out the suggestion of Dr. Jenkins with reference to Mr. Croil.

Principal SNODGRASS, Dr. URQUHART and others also expressed their views of the desirableness of the proposal to present a testimonial to Mr. Croil, and the following Committee was named for this object: Dr. Mathieson, Dr. Jenkins, Mr. J. Paton, Mr. Hunter and Mr. Morris.

Rev. Mr. McDONNELL (Fergus,) read the report of the Committee appointed to consider the report of the Committee of the Widows' and Orphans' Fund.

The report was adopted after some discussion.

#### EVENING SEDERUNT.

The Rev. Dr. JENKINS read the draft of the address from the Synod to Her Most Gracious Majesty the Queen, which was adopted, and ordered to be transmitted in the usual way.

Rev. Dr. BARCLAY read a draft of an address to His Excellency the Governor General

of the Province, which was adopted, and ordered to be transmitted.

REPORT OF COMMITTEE ON REDISTRIBUTION OF WESTERN PRESBYTERIES.

The Committee having maturely considered the matter, beg leave to report, that in view of the Missionary work to be done by Presbyteries, the greatest efficiency can only be obtained by Presbyteries having large territorial bounds, and were this alone to be kept in view, they would recommend that the Presbytery of Toronto should remain as it is; and that the Presbyteries of Hamilton, London, Guelph and Niagara, should be united into one Presbytery.

As such an arrangement would prevent the practice and difficulties in holding the meetings of the Court, the following alternative is proposed and recommended:

1. That the Presbytery of Toronto remain as at present constituted, but subject to the changes to be made on the conditions below.

2. That the following charges shall be separated from the Presbytery of Toronto, and with corresponding territorial bounds erected into a new Presbytery, to be called the Presbytery of Ontario, by the Synod, so soon as these shall have seven settled Ministers, namely: Thorah, Eldon, Brock, Lindsay, Peterboro, Port Hope, Clarke, Darlington, N. Eldon, and Fenelon.

3. That the Presbytery of London shall remain as at present; subject to the changes to be made as below.

4. That the Presbytery of Hamilton, Guelph and Niagara, be united into one Presbytery, to be called the Presbytery of Hamilton, and that until the change mentioned in the next paragraph shall have taken place, said Presbytery shall be instructed to hold its ordinary meetings alternately at Hamilton and Guelph.

5. That so soon as the following charges and stations shall have seven or more settled Ministers, the Synod shall erect them with corresponding territorial bounds into a new Presbytery, to be called the Presbytery of Saugeen namely: Goderich and Wawanosh from the Presbytery of London, Kincardine, Owen Sound, Leith, Johnston and Paisley, from the Presbytery of Hamilton, and Nottawasaga and Priceville from the Presbytery of Toronto.

This Report of the Committee was read by the Rev. GEORGE BELL and, after discussion and several amendments, agreed to.

Dr. JENKINS proposed, seconded by Mr. ALEX. MORRIS that the Reverend the Moderator, the very reverend Principal Snodgrass, and Mr. James Croil be appointed to proceed as correspondents to the Synods of Nova Scotia and New Brunswick. The Synod particularly instructs these representatives to confer as to the possibility of consolidating these Synods and this Synod in one ecclesiastical court, as also for common action with regard to the Theological education of students for the ministry, and to join to them such other members of Synod as shall find it convenient to proceed with them. The report was adopted.

The report of the Finance Committee of Synod was read by the Moderator, and approved of on motion of Principal Snodgrass.

MR. ALEXANDER MORRIS moved that the Synod earnestly urge members and congrega-

tions to take active steps to promote the circulation of the *Presbyterian*, the Synod deeming that so important a medium of communication ought to receive a large and generous support.

The Court then adjourned, to meet to-morrow at ten o'clock.

—  
Wednesday, 12th June.

The Synod met this morning at ten. The MODERATOR in the Chair.

The Rev. W. C. CLARKE conducted the devotional exercises.

The Minutes of yesterday's proceedings were read and adopted.

A discussion arose as to the competency of the Synod to reconsider the decision arrived at last evening, in reference to the redistribution of certain Presbyteries in the West. The motion for reconsideration was declared to be incompetent except by overture regularly recommended by the Committee on Bills and Overtures, and on motion the Court adjourned *pro forma* to allow of the Committee meeting for this purpose. On the report being received, the Synod, after discussion, referred the whole matter to the Committee on the redistribution of charges in Western Presbyteries, with instructions to report to next meeting of Synod.

Dr. BARCLAY presented the report of the Committee appointed to consider the letter from the Convener of the Colonial Committee, having reference to the new mode of distributing the grants to ministers given by the Colonial Committee of the Church of Scotland, which after full consideration was agreed to.

The Synod entered on its minutes the expression of its deep regret at the deaths of the Rev. John McMorine D. D. and of the Rev. John McMurphy, Eldon.

The Rev. Dr. JENKINS read minute in reference to the death of the late John Green-shields Esq. The minute was agreed to, and a copy ordered to be transmitted to the family.

Mr. DOBIE read the report on applications to the Colonial Committee from Congregations for grants in aid, which was agreed to.

Principal SNODGRASS read the draft act for collections for the Schemes of the Church, which was agreed to.

Rev. Mr. MAIR read letters received from Mr. W. Law, Richmond, C. W., calling attention to the spiritual destitution among the lumbermen. The Synod expressed their sympathy with the object proposed to be attained and refer the report to the Presbytery of Perth, with instructions to correspond with the Presbyteries of Ottawa and Renfrew.

A memorial from the Montreal Temperance Society was read. It was resolved that the attention of the Ministers of the Church be called to this memorial and that they be instructed to bring the matter before their Congregations in such manner as is consistent with the word of God.

The Presbytery of Ottawa were authorized to meet on the 17th of July to take on trial Elias Mullan, and for other competent business.

The Presbytery of Perth was authorised to meet on 28th inst and the Presbytery of Guelph on the first Wednesday of July.

The Commission of the Synod was appointed to meet in St. Andrew's Church, Montreal, on

the Thursday after the first Wednesday of November next; in St. Andrew's Church, Toronto, on the Wednesday after the first Tuesday of January next, and oftener by adjournment if necessary.

Dr. URQUHART moved that the thanks of the Synod are due, and are hereby given to the friends of the Church in this city for their hospitality, to the Railway and Steamboat Companies and to the Committees who had taken charge of the arrangements. Agreed to.

Dr. URQUHART also moved that the thanks of the Synod are due to the *Herald*, *Daily News*, and *Gazette* for the full and generally accurate reports of the proceedings of this Court, and also that they acknowledge the courtesy of the proprietors of the *Witness* in sending copies of their paper daily to the members.

The motion was heartily and unanimously agreed to.

Mr. CROIL felt that one great want—that of publicity—had been removed in this Synod, and he felt that care should be taken in future to have full reports of the business done at each Synod.

Rev. Dr. BARCLAY felt that while they owed thanks to the Press generally, they could not but acknowledge the obligations they were under to a member of this Court for the trouble he had taken in this matter. (Applause.)

The others members concurred in these remarks.

Principal SNODGRASS pointed out at some length the importance of the attendance of all the members being continued to the conclusion of the sitting of the Court, so that the full weight and influence of the Synod might be given to its decisions.

Some routine business was transacted, and the minutes of to-day's proceedings were read and approved of.

The Moderator then delivered the following address:

FATHERS AND BROTHERS:—The business for which we met here in annual session, having been now disposed of, it only remains for me with the usual formalities to dissolve this Court. Before doing so however, I shall take the liberty of addressing to you a few observations.

It has given me more pleasure than I can well express, to mark the dignity with which your deliberations have been conducted, and the general decorum that has characterised all the proceedings of this Synod. The courtesy of your bearing towards each other, and the careful regard you have shown for the orderly despatch of business, useful to the interests of the Church, has made your attendance here pleasant to yourselves, while the task which your kind consideration had assigned to me, of presiding over your deliberations thereby became unexpectedly easy.

Questions of grand moment to the interests of the Church have engaged your anxious attention, the subjects upon which, in your various charges, your minds are often exercised—the maintenance and extension of the Church—are chiefly those which you have here more particularly considered. The wisdom of the decisions at which you have arrived, remains to be tested by the effort which you are bound to make, on your return to your homes, to give

them effect in congregational and Presbyterial action. The authority of this Court and its proper influence in governing the affairs of the Church cannot fail to suffer, unless we render an implicit obedience to our own laws, and give evidence in the practical working of our measures that the inferior Courts are indeed subject to this, the supreme Court, and may neither disregard nor exceed their own functions; and show unmistakably, as involved in our system of government, that we hold our several congregations, ministers and Presbyteries to be, not independent of each other but mutually dependent, and while entitled to assert the rights proper to themselves, yet bound in an allegiance to the supreme Court of the Church, in which they cannot be too careful to prove their fidelity. And in proving our devotion to the common cause and polity of the Church, we shall be greatly aided by strictly observing those rules, and forms of procedure which, as experience continually shows, give system and facility to the transaction of business—qualities as valuable in ecclesiastical as in secular affairs. The proceedings of this Court would be greatly simplified, and the attention of its members be there left free for the consideration of these grave questions which affect the Church at large if Ministers, Elders, and congregations, observed more rigidly the regulations deliberately adopted from time to time, for their guidance, while the training to order and regularity thus supplied could not fail to produce the very best results in the general management of our charges.

To the agent for the Schemes of the Church, we owe an unspeakable debt of gratitude. The splendid abnegation of self with which he persistently declines to accept the remuneration for the services, pressed upon his acceptance by the managers of the Schemes, is not more conspicuous than the singular zeal and ability with which for a period of fifteen months these services were rendered. Let us rejoice that among our laity has been found one who is willing to forego the comforts of a happy home, and traversing the Province from one end to the other, to labour unremittingly to awaken in the members of our Church, a true zeal for her interests, and to aid them in determining the best modes of advancing these. From the mass of important information Mr. Croil has brought together, arise many valuable suggestions of a practical nature, to which we should do well to give attentive heed. We may learn from it, what it is expedient to do, and what not to do, in congregational matters: in what direction to put forth vigorous effort; what defects most obviously prevail, to be eliminated as sources of mischief from our practice. The importance of utilizing this information for our future guidance must be my excuse for respectfully urging that the members of this Synod should carefully weigh it, in all its significance, and use their best endeavours to spread it widely among the members of their congregations, with a view to their noting more particularly those points which have an intimate bearing upon the circumstances in which they are themselves placed. It is surely reasonable to hope that in many cases at least, the defects which hinder congregations, we can require merely to be

pointed out, in a clear and proper manner, in order to their removal: while at the same time the example of those congregations in which the highest efficiency has been reached, if fully explained, would be gladly followed by other congregations.

Let us cherish the conviction that what we most need in order to promote the more successfully the interests of the Church, is the introduction of a more perfect *system* of management.

Christian zeal may be benefited largely in the measure of its results by wise regulations for guiding its efforts. It would be difficult to place at too high a value the strict observance of the forms of procedure which have been deliberately adopted, and of the injunctions of the courts of the Church, by those whom they concern. Important principles which have been brought out by experience, are found generally embodied in these forms of procedure; and even when no appearance of mischief to flow immediately from irregularities can be detected, such irregularities should be avoided if it is at all practicable to act with regularity, in view of the many warnings which experience has given on this point.

It is possible that we have all been too prone to yield to the discouragements with which ministers have to contend, and have unduly refrained from the exertions we might be expected to make to secure a sufficient supply of ministers for the present and prospective wants of the Church. We are taught to pray that our Great Head may send forth labourers into the vineyard, and it is manifest that such supplications ought to be followed up by zealous efforts to provide the needed supply; it lies with the members of the Church at once to look out for suitable persons to fill the office of the holy ministry, and to provide for them an adequate training for the performance of their duties, as well as to sustain them when they shall have entered upon the actual work of the ministry.

It might be a pertinent question to raise with our congregations, how so large a demand as now exists for ministers should not soon create an adequate supply? How is it that all the other callings in life attract such numbers, while the noblest of all callings, and the most useful position to which any human being can devote himself, finds so few willing to undertake it. Can it be that the members of our Church do not rightly value the Christian ministry, or desire its offices? Why do they not accord to it the consideration which is due, by reason of its undoubted importance? Why are they so unwilling to direct the attention of their sons to this service, and to aid them in fitting themselves for it? There must be some grave reason why the cry which we are continually uttering for more ministers meets with so cold a response, and that reason is not far to seek. In this material age, men are making haste to be rich, and the office of a Christian minister has neither social consideration nor pecuniary inducements to recommend it. It is not the road to wealth; nay, it scarcely supplies in many cases a decent subsistence; and if possible a stronger reason still exists.

The solemn contracts entered into by congregations for the miserable pittance which they

profess to secure to their ministers, are in many cases disregarded in the most heartless manner. Can it then be matter of surprise that ministers do not urge more frequently, or with more earnestness, upon the young, the claims of a work in which they have such painful evidence that exhausting toil is generally associated with a genteel penury. If this be in a great measure the cause, it is pertinent to ask whether we have not been too chary in our statement thereof; and it be not our duty now to intimate in the plainest terms to our people throughout the country that ministers require to be suitably maintained—that it is still the law of the Great Master, whom we profess to serve, that they who minister at the altar shall live by the altar; that those who give unto Christian men of their spiritual things, should receive in return a reasonable measure of temporal things.

It is ever our duty to press the claims which the Christian church has upon the confidence and support of those who enjoy her ordinances. She needs the best talent which can be secured for her ministry, and a liberal measure of pecuniary support, in order to the efficient performance of ministerial duty. Without this our numbers must diminish; the dignity and influence of the pulpit will sink in our communion; and the work which our people are unwilling to prosecute with the requisite vigour will be taken up by others.

The indications given by the authorities of Queen's College of a desire to increase the teaching staff of that institution in the department of theology form ground of encouragement and confidence. While we are desirous of increasing the number of our ministers, it is, if possible, of even more moment to supply to those whom we train a full and varied course of study, under the direction of a greater number of teachers, qualified for that service. In order that our Church may keep its proper place in the land, and guide the thought of its members, we need some men of superior abilities, who, with every advantage we can confer upon them, and become thereby accomplished in their profession, may reflect credit upon the college, by their taste and literary distinction; while as efficient ministers they perform with success the work of the Church. This is an object with which, I feel persuaded, you all heartily sympathise, and for whose attainment you are prepared to put forth your best exertions in procuring a liberal response to the appeal soon to be made, for this end, to all our congregations.

It is also a hopeful circumstance that the members of this court still seek, as for several years past they have sought, to embrace in their organization and work their brethren in the Eastern Provinces. A more complete organization would undoubtedly simplify and perfect the proceedings of our various judicatories, while the enlargement of our field of operations might be expected to give more importance and influence to the position of the Church.

After the faithful attendance you have given at the various sittings of the court, it would be inconsiderate in me to detain you by any reference to the other important topics on which you have been deliberating, beyond the expres-

sion of a hope that your action respecting them may conduce, as we all desire, to the good of our beloved Zion.

Fathers and Brethren, the intercourse which we here hold with each other—the opportunity of forming an acquaintance with those who appear for the first time in our supreme court, and of renewing, in the case of others, the affectionate fellowship of former years, is one of the most pleasant and valuable features of our annual Synods. Those who during the rest of the year are so much isolated in the work of their individual charges, naturally rejoice in the opportunity of a free interchange of sentiment on all matters which interest them in common. How far the influence of this confiding fellowship is felt in dispelling gloom, in renewing hope, in rebuking uncharitableness, and in quickening us to renewed exertion in the service of our great Master, we can all thankfully testify. And how seemly is it that they who publish a Gospel of love should, by every available means, seek to comply, in the fullest manner, with the requirement that is made of them, to “love as brethren.”

Nor are these meetings without an element of sadness. How often when we meet together are we called upon to mourn over the absence of those whom we most tenderly loved—whose forms and voices were most familiar and welcome, and to whose zeal and judgment we were largely indebted in our deliberations. On this occasion such has been, in an especial degree, the case. There has hung over many a secret heart among us a dark cloud of sorrow, as sitting in this place we were reminded of those,—with us but one short year ago,—who have joined, we trust ere now, the general assembly of the church of the first-born, whose names are written in “heaven.” The permission to retire from the active duties of the ministry asked and received by one of our most faithful and judicious ministers, who has worthily and long occupied a prominent position, adds to the solemnity of these reflections, and urges every one of us to work while it is day, for “the night cometh, in which no man can work.”

Fathers and Brethren, in the honourable position to which you were pleased, without any merit on my part, to call me, I am painfully conscious that, with an anxious desire to do no discredit to your selection, in respect of the dignity of the chair or the direction of business, I have disappointed your expectations. Nevertheless you have regarded my conduct with a degree of leniency and encouragement which has been generous in the extreme, and I should be doing as little justice to my own feelings as to your generous forbearance were I to withhold this acknowledgment of your very kind consideration.

May the God, whose we are and whom we serve, establish the work of our hands upon; yea, the work of our hands may He establish it.

Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever. Amen.

The thanks of the Synod were tendered to the Moderator. Rev. Dr. URQUHART conduct-

ed devotional exercises, and the Moderator having declared the proceedings closed, announced that the Synod would meet at Kingston on the first Tuesday of June, 1868, and pronounced the Benediction.

HOME MISSION CONTINGENT FUND.

Toronto, per Rev. Dr. Barclay.....	\$100.00
Hamilton, per James Reid.....	29.00
Brockville, St. John's, per Miss J. M. Stewart.....	35.00
Oxford, per Mr. Archibald Ferguson.....	5.00
Caledon and Mono, per Rev. Wm. Hamilton.....	50.00
Mulmur, per Rev. A. McLennan.....	25.00
Georgetown, per Rev. Dr. Muir.....	55.75
Woolwich, per Rev. James Thom.....	5.00
Montreal Synod's Missionary Meeting, per Mr. W. M. Black.....	61.00
L'Original, per Rev. Geo. D. Ferguson.....	18.00
Lachine, per Rev. William Simpson.....	18.63
Kingston, per Mr. William Ireland.....	50.00
Lachine, per Rev. William Simpson.....	18.63
Ramsay, a friend in the Congregation, donation, per Rev. J. K. McMorine.....	28.00
WILLIAM R. CROIL, Sec. Treas. Temporalities Board.	
Montreal, 18th June, 1867.	

BURSARY SCHEME.

Orangeville, per Rev. W. E. McKay.....	\$2.00
Brampton, per Rev. Geo. Law.....	5.00
Pakenham, per Rev. A. Mann.....	4.00
Williamstown additional per Jas. Dingwall, Esq.....	1.60
JOHN PATON, Treasurer.	
Kingston, 17th May, 1867.	

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Point St. Charles, per Rev. J. Fraser.....	\$12.00
Bayfield, " " Hamilton Gibson.....	12.00
Russell Townflats, " " Wm. Masson.....	14.25
Three Rivers, " " R. G. McLaren.....	12.00
Quebec, per Rev. John Cook, D.D.....	64.00
Markham, per Rev. John Campbell.....	12.00
Simcoe, per Rev. M. W. Livingston.....	12.00
Matilda, per Rev. J. S. Lochead.....	4.00
Kitty, per Rev. Wm. White.....	5.00
Williamsburgh, per Rev. J. Davidson for 1866.....	12.00
Do, " do, for 1867.....	12.00
From a Friend in the Congregation of Almonte for 1868. Vacant.....	28.00
\$199.25.	

ARCH. FERGUSON,

Treasurer.

Montreal, 21st June, 1867.

FRENCH MISSION FUND.

St. Paul's Church Bible Class, Montreal, per W. M. Black, Esq.....	\$5.00
St. John's Church Sabbath-school, Pittsburg, per Rev. Wm. Bell.....	4.00
From a friend in the Congregation of Almonte. Vacant.....	20.00
From a friend in the Congregation of Almonte for 1865. Vacant.....	28.00
Congregational collection, Carlton Place, Vacant.....	2.10
Wilson.....	9.20
Congregational collection, Chatham, per Rev. J. Rannie.....	14.00
Congregational collection, St. Paul's Church, Montreal, per Rev. J. Jenkins, D. D.....	113.20
\$195.50	

ARCH. FERGUSON,

Treasurer.

Montreal, 21st June, 1867.

BURSARY SCHEME.

Williamstown, additional per James Dingwall, Esq.....	\$2.00
Portsmouth, near Kingston.....	30.00
Woolwich, per Rev. Jas. Thom.....	4.00
Vaughan, per Rev. M. Aitken.....	5.00
JOHN PATON, Treasurer.	
Kingston, 18th June, 1867.	



## THE LATE DR. McMORINE.

THIS honoured servant of the Lord entered upon his rest on the 22nd of May, in the 68th year of his age, and the 31st of his ministry in Canada. His health had been declining for nearly a year past, but he continued discharging the duties of his sacred office up till two or three weeks before his death, when he was seized with an attack of congestion of the lungs, combined with an affection of the heart. By his removal the congregation of Ramsay has suffered an irreparable loss, and the church at large has been deprived of one of its truest ornaments.

Dr. John McMorine was born in Sanquhar, Dumfriesshire, Scotland, in the year 1799. He received his early training in the grammar school of his native town, and his education for the ministry in the University of Edinburgh, at a time when Edinburgh had many attractions for divinity students, but the chief of which centred in the grand-souled Chalmers, whose elevating and stimulating instructions, he was wont to speak of in terms of the highest enthusiasm. In 1837 he came to Canada, and after assisting Mr. Clugston, then minister of St. John's Quebec, he took a missionary tour through Western Canada, but settled down in 1839 as minister of Melbourn. He was translated to Ramsay in 1846, where he continued to labour for upwards of twenty years with great acceptance and usefulness.

A ripe scholar, he was intimately connected with the improvement of education in the County of Lanark, whilst as a citizen he won the highest respect of men of every creed in the community. Possessed of a solid understanding, with a fund of good sense and shrewd observation, and all vivified by an enlarged christian experience, his preaching was of a very high order. His hearers felt that he was not speaking of things which he did not know, so that his expositions were neither common place nor cold. Equal in capacity and acquirements to others who distanced him in the attainment of eminence, it was often the subject of remark by strangers, stumbling upon his services in a humble country church, that one so gifted and whose sermons were so uniformly rich in thought and experience should have remained in a situation so comparatively obscure. The secret of this was his humility, an instinctive shrinking from publicity, which, as he used often to say, amounted to a disease with him.

But it would be unfair to judge that his life and labours were not spent to purpose because his sphere was comparatively humble. Besides the enlarging influence he had upon his co-presbyters amongst whom he was held in the highest veneration, and whose pulpits he was wont to be solicited frequently to fill on communion occasions, and always to the edification and delight of his hearers, he found not a few in Ramsay who could appreciate both his ministrations and his personal worth, and he has succeeded in redeeming our church there from its doubtful position, and in making it not only respectable but honourable. The influence of his unaffected piety and excellent judgment was felt in the entire community; but it was the enquirer after the light,

the penitent, the mourner and the afflicted alone that knew how tender, how loving, how sympathetic, how devotedly attentive he was; and the good seed he sowed so faithfully for many long years cannot fail of fruit in the future, as the writer knows, it has not done in the past. Many souls it cannot be doubted, will rise up in the day of account to call him blessed for the precious influences he threw around them.

In 1852, he was raised to the moderator's chair of the Synod, and the sermon which he preached on retiring from it, from Ps. 126, 6, is yet remembered by those who heard it as one of rare excellence.

The University of Queen's College, in which he took a warm interest, and of which he was long a trustee, shewed its appreciation of his high attainments and great personal worth by bestowing upon him: in 1865, the honorary degree of D.D., *thereby doing themselves as much honour as they did him*, as was well remarked publicly by one who knew him intimately in all the relations of life for upwards of half century, and whose estimate of him, spoken to his bereaved and sorrowing congregation the Sabbath after his decease, we subjoin.

"Such was the burden of his teaching, whom God hath taken away from amongst you, and whose voice on earth you will hear no more. And such, doubtless, he would have desired to have impressed on you this day, rather than any eulogium on himself.

"But a few words I must say of one whom I have known so long, and loved so well. For five and twenty years he has been connected with me in the Church, and by family ties,—and a most faithful, affectionate, trustworthy friend and brother, on whom all reliance might be safely placed, I did through all that period find him. But I had known him long before—almost as long—and then there were in him the same elements of character, which afterwards distinguished him, the same correct feeling, the same happy temper, the same sound principle, the same perfect integrity, and there was the simplicity and sincerity, which has throughout all his life, made our Lord's character of Nathanael be so often applied to him,—an Israelite indeed, in whom is no guile.

"In this latter quality indeed lay the secret of his power as a Minister, and his power to win the confidence and respect of all to whom he was known. Not that he was not possessed of, and in an eminent degree, other talents and qualifications for the Ministry. He had the benefit of a strictly moral and religious character. From his mother especially, a woman known in all that country side, in which she lived, for her strength of intellect, her Christian worth, and her strong attachment to Presbyterianism, belonging to the strictest of Presbyterian sects, even in Presbyterian Scotland,—often travelling thirty miles to have communion with the scattered remnant of the Cameronians,—and never but twice joining in the worship of the Established Church, each time to hear one of her sons preach, he inherited a clear and powerful understanding, and a capacity of nerve and persevering exertion. His scholarship was far above that of many of his brethren in the Ministry. If circumstances had been favourable to the indulgence of his

natural tastes and capacities, he would have early attained eminence in the study of physical science. In the pulpit, though accompanied with some defects in voice and manner, there was in his discourse, an amount of clear exposition of Christian truth, and of sound sense in the application of that truth to the circumstances and condition of the people to whom he ministered which no intelligent hearer could fail to perceive and appreciate. But valuable as all these were, and especially valuable, in combination with what I am about to mention as the chief element in his character, it was not to one, or all of them, that he owed the place which he held, and which will be accorded to his memory, in the affections of his people, and in the respect and esteem of all who knew him. That, he owed to the thorough honesty of his nature, and to the connection of that honesty, which some happy influence pervading his whole life and deportment, forced upon all with whom he came in contact. With him the word and the thought corresponded. Not only that, they were known, felt, believed, and understood to correspond. What he said he believed, he did believe, and it was felt that he did. The sentiments and feelings which he expressed, none did or could doubt that that he really felt. In his religious, as in his common life in the world, he was known and acknowledged, even by those who made no great claim to religion themselves, to be a true, sincere, and honest man, and the power of such acknowledged honesty it is not easy to calculate. In this community, in which unfortunate circumstances had alienated one portion of the people from another, it overcame the prejudices of sect and party, and gained from all the common acknowledgment of his Christian worth and excellence. But it had more and greater efficacy than this. More than reasoning or eloquence, however powerful, has such acknowledged sincerity, especially when combined with talents and attainments like his, power to win the sympathies of men, for the cause which a man has at heart, and when that cause is religion, for the conversion and edifying of souls. To this characteristic, I doubt not, he mainly owed whatever measure of success attended his ministry. It is a characteristic which God is specially pleased to bless, as it is said in the remarkable words which he last read to you from the Word of God, though his strength failed ere he could expound them, "The righteous God loveth righteousness: his countenance becometh the upright."

I need not say to you who who have so long listened to his instructions, how sound and clear were his views of evangelical truth. I need not say to you who have so long enjoyed the benefit of his instructions, how faithful and diligent he was in all ministerial duties, and how especially valuable were his counsels and prayers in cases of sickness and death. I need

not say how ready he was to take an interest in the progress of education, and to lend his aid to any means for the moral or intellectual improvement of the community. Of him it may be said that he did the work of an evangelist, and made full proof of his ministry; and he continued his work to the last. It was the fancy of the most eloquent of our Scottish divines that the last decade of life—the last ten of the seventy years—should be sabbatical—a period of rest, preparatory to the final rest, which is prepared for the people of God, and your late pastor had, under the pressure of bodily infirmity, contemplated the resignation of his charge. But it is not the usual order of Providence to grant such period of rest. Those whose labours are most valuable. God makes willing to labour on. If your minister had followed my advice, he would have retired from active duty as soon as possible after his return last year from the sea coast. But why should we regret now that he judged otherwise, or that, when death came, it found him in the pulpit, striving painfully to perform the proper work of his high calling. "Blessed is that servant, whom his lord, when he cometh, shall find so doing."

I have spoken of one order of Providence. It is equally in accordance with another, that a life of faith should terminate in a death of peace. You have heard how amidst the languor and pain of approaching dissolution, with a clear mind and a firm spirit, he said all was well with him, and repeated his hopes for eternity—how he enjoyed communion with his Saviour, and his last articulate word was an expression of assurance that Christ was with him, in the dark valley through which he was passing—dark for the moment, but the pathway, nevertheless, to the light and glory of the heavenly home. Why should we regret that he has cast off the burden of the flesh, and entered through the grace of that Divine Saviour in whom he trusted, on his reward. "Blessed are the dead who die in the Lord, yea, saith the Spirit, they rest from their labour, and their works do follow them."

It is said in the Scriptures, that the memory of the just is blessed. I doubt not his memory will be long cherished among you—the memory of a true friend, a faithful minister, a good and godly man. But let it not be the memory of him alone, let it be the memory of his instructions, his manners, his warnings—let it be the memory of a holy example, and a happy death through the faith of Christ—and then though he hath passed away, there will yet be among you the precious fruit of his labours—and his part will be accomplished in continuing the succession of a spiritual priesthood in the Church, to offer unto God, in time and eternity spiritual sacrifices, acceptable through Jesus Christ.

## THE MEETING OF ASSEMBLY.



THE General Assembly of the Church of Scotland commenced its annual sittings on the 23rd ultimo. The Lord High Commissioner, the Earl of Haddington, held in the forenoon a levee at Holyrood, which was very largely attended; and at the close of the levee His Grace, accompanied by the usual procession, proceeded to St. Giles's Church, where the opening sermon of the Assembly was delivered by the retiring Moderator, the Rev. Dr. Cook, of Haddington.

Divine service over, the Lord High Commissioner proceeded to the Assembly Hall, where the General Assembly was formerly constituted by the retiring Moderator; after which the Rev. Dr. Crawford, Professor of Divinity in the University of Edinburgh, was unanimously elected Moderator of the Assembly, and took the chair in that capacity. The Lord High Commissioner then presented his Commission, which was read and ordered to be recorded; as was also the usual letter from the Queen, expressive of her attachment to the Church of Scotland, and conveying her annual gift of £2000 for the promotion of religious instruction in the Highlands and Islands.

Dr. Cook proposed; and the Assembly acceded to the proposal, that the Rev. Mr. Struthers, of Prestonpans, be appointed to discharge the duties of Clerk to the Assembly—he himself being disqualified from acting on account of his being a member of Assembly.

The Standing Committee on Commissions gave in a report stating that, with three or four exceptions, all the commissions were regular: and the disputed commissions were remitted to a committee to be considered and reported upon, at a subsequent diet of the Assembly.

The usual Committees on Bills and Overtures, and for arranging the order of business, were then appointed, and the Assembly adjourned.

The most important business before the Court on the 24th, was the

## REPORT OF COLONIAL COMMITTEE.

Mr. R. H. McIvor, of Dalmeny, convener of the Colonial Committee, read the report of that committee, which began by stating that the attention of the committee was, immediately after their re-appointment, called to the mission in the now united colonies of Vancouver Island and British Columbia. Mr. Somerville, minister of the first Presbyterian congregation in Victoria, had, on account of certain dissensions, removed at the head of nearly the entire congregation to a temporary place of worship, and had called their church St. Andrew's. They now, as St. Andrew's congregation in Victoria, presented themselves before the General Assembly, testifying their determination to adhere to the Church of Scotland, and craving to be aided by the Assembly in promoting the religious interests of Presbyterians in British Columbia. The committee recommend the Assembly to accept the necessity at which Mr. Somerville and his peo-

ple had felt themselves compelled to retire from the building in which they formerly worshipped, and to recognize a congregation in connection with the Church of Scotland. Deeply impressed with the necessity of Mr. Somerville's hands being, as soon as possible, strengthened in his work, the committee had been anxiously endeavouring to find a suitable licentiate of the Church to act as a missionary assistant in connection with St. Andrew's congregation in Victoria. They hoped soon to be able to announce that such an assistant has been found. And thus, with the sanction of the Assembly, by sending another labourer, and, as far as the funds intrusted to them can afford, aiding Mr. Somerville and his people to build a place of worship, the Colonial Committee would endeavour to lay well the foundation of a thoroughly effective mission to their Presbyterian countrymen in British Columbia. The committee then narrated, in detail, their operations in connection with Canada, Nova Scotia, New Brunswick, and Prince Edward Island. In noticing Canada, the committee state that there was an urgent call for the labours of at least half-a-dozen able and devoted men among the families of their own Church members in the backwoods and less remote settlements of Canada West. They also acknowledge the services of the Rev. James Bell, of Haddington, who, on the occasion of a recent tour to Canada, without a farthing of expense to the funds of the Church, did much to strengthen the ties which united the Church of Scotland to her Canadian offspring. On the subject of an application for an additional grant to Queen's College, Canada West, and for a grant to Dalhousie College, Halifax, Nova Scotia, which had been remitted to the committee last year for consideration, the committee had corresponded with the parties interested in these matters, and agreed on making the following report to the General Assembly:—With reference to the proposed Divinity Hall at Halifax, Nova Scotia, after giving full attention to the different views and considerations set forth, the committee deem it inexpedient at present to undertake any outlay with a view to the institution of a separate Hall in Nova Scotia. While cordially commending the zeal of the brethren who have concerned themselves so much for the means of strengthening the position of the Church of Scotland in the lower Provinces, the committee would at the same time venture to express their belief, that the good expected from a Hall in Halifax may be to a large extent realised, and in a way more attainable by the means at their disposal, if pecuniary grants were made to students from the maritime provinces who desire to prosecute their divinity studies at Queen's College, Kingston. It being understood that the students so assisted to go to Kingston return to spend the vacation in the maritime provinces, and place themselves under the direction of the Presbyteries of the Church within whose bounds their vacation is spent. Should application be made to the committee on behalf of such students, they do not doubt but the Assembly will readily sanction

their giving to each case their most favourable consideration.

With regard to the renewed application from Principal Snodgrass for aid towards maintaining a third Professor in the divinity department of Queen's College, the committee recommend to the General Assembly to authorise an increase of a sum not exceeding £100 a year to the annual grant of £350 to Queen's College, conditionally on the balance necessary to make a salary of £300 sterling yearly to the said Professor being provided by those in Canada, who concern themselves for the welfare of their Church and country. The committee then notice, in detail, the operations under their superintendence to the islands in the Caribbean Sea, in British Guiana, in the Argentine Republic, in Ceylon, in New Zealand, and in Australia. With regard to British Guiana, the committee recommend that all the ministers of the Church of Scotland there should constitute one Presbytery, to be named "the Presbytery of British Guiana," and to meet alternately at such places as may be agreed upon as most convenient for the majority of the members. It was with lively satisfaction the committee learned on laying this suggestion before His Excellency Governor Hincks, that no difficulty need be apprehended, on the part of the Colonial Government, in recognizing the Presbytery of British Guiana. As to the relations of such a Court in the colony with the Courts of the Church at home, there gather, the committee are fully aware, formidable difficulties in the way of any ordinary appellate jurisdiction being exercised by the the General Assembly over Presbyteries in the colonies. The Colonial Committee venture to hope that the most favourable consideration will be given by the General Assembly to the recommendation they now begged respectfully to submit—that, without attempting to establish any connection with the Presbytery of British Guiana, which would imply ordinary appellate jurisdiction on the part of the Assembly over a colonial Church Court, the ordained ministers of the Church who composed that Presbytery should be allowed the opportunity, if they choose to take advantage of it, of having sentences of the Presbytery affecting their status as ministers of the Church brought under the eye of the General Assembly. To this length, at least, the committee were prepared meanwhile to go in the way of a general suggestion, that, in the event of the Presbytery of British Guiana proceeding by libel against any of their brethren and coming to an adverse finding, a reference of the case be made through the Colonial Committee to the General Assembly, by the sending of certified copies of the libel and proof, and the Presbytery's judgment on them—the deliverance of the Assembly on the reference being reported by extract under the hand of the Clerk of the General Assembly, and transmitted through the Colonial Committee to His Excellency the Governor of British Guiana and the Presbytery. The details necessary for conducting these proceedings with civil effects, the committee were assured, would be easily arranged, so as to secure the harmonious co-operation of His Excellency the Governor and the Court of Policy with the Presbytery of British Guiana in promoting the

welfare of the Church of Scotland in that colony. In noticing the state of matters in Ceylon, the committee stated that the occasion of a general revision of "the fixed establishment" of the island afforded the Colonial Committee the opportunity of once more renewing, on the behalf of the Church of Scotland and her chaplains, their strenuous remonstrance against the invidious distinction which has hitherto been made in the rate of salaries paid to Presbyterian and Episcopalian chaplains in Ceylon. The Church of Scotland suffers an indignity in the person of her ministers, and a grievous injustice, when at the same station where Church of England chaplains receive £600 to £700, the chaplain of the Church of Scotland receives only £450, which, apart altogether from any other objection, the committee believed to be a totally inadequate provision for a chaplain in Ceylon. The committee willingly persuaded themselves that, considering the very important place occupied in Ceylon by Presbyterian settlers, many of them Scotchmen, the Government would feel that the spiritual interests of so numerous a class of Presbyterian colonists cannot be neglected in any fair attempt to readjust the ecclesiastical establishments of Ceylon. The committee had much satisfaction in reporting a general increase in their income, although in the particular item of parochial collections there had been a slight decrease in the amount received, as compared with last year—a result probably due to the collection being this year the last of the series, and all the returns not being made within the limits of the financial year. The total sum received during the past year was £4446, 0s 10d, the amount reported in May 1866 being £4214, 5s 7d. Of that amount of £4446, 0s 10d, £3477, 6s 6d, are contributed by one thousand and two congregations of the Church. Two hundred and forty-eight congregations had as yet made no return. Notwithstanding an increase on their income, however, the committee regret to say that it fell short of their expenditure, which, for the year just closed, had amounted to £4824, 4s 1d. This excess in the expenditure was partly due to the unavoidable expense incurred in British Columbia and Jaffna, and partly to an unexpected claim for a grant of £200 for the redemption of some Church property in Clifton, in Canada. One consequence of the continued excess of expenditure over income is, that the balance with which the committee begin the operations of another year is only £1475, being but a-half of the sum which they consider to be absolutely necessary—a fact which the committee hope will be borne in mind when the next collection is made for the Colonial Missions. The report concluded with an appeal on behalf of the scheme.

Mr. McIL, after calling special attention to the points in the report with which the motion to be made would deal, stated that, in addition to the funds reported, the committee had since received legacies amounting to more than £700, so that their funds were in a more healthy state than appeared. He had the honour of informing the Assembly that they had the pleasure of having among their number that day a minister from their Church in Nova Scotia—the Rev. George Grant, of Halifax—

and he was sure the House would be unanimous in allowing Mr. Grant to address a few words to them before the motion was put. (Applause.)

Mr. GRANT then addressed the Assembly, giving an account of the progress made by the Church of Scotland in Nova Scotia since the commencement of the Colonial Scheme. There has been wonderful growth, he stated, and all the churches established had succeeded beyond the most sanguine expectations of those engaged in the work. (Applause.) The Church at home could best assist them educationally; and he suggested that ministers who had emigrants leaving their parish should not only give them the usual printed certificate, but a letter addressed to the minister of the place to which the emigrant was going. He wished that the Assembly could see its way, as it had done of late, to send deputations to the Churches in the colonies. They felt much alone, and had no means of receiving the counsel of the Church at many times when it would be very important to have it, as, for instance, on the important question of uniting with other Presbyterian Churches. He was glad to find that the Assembly had so much sympathy with the colonial Churches. (Applause.)

Professor STEVENSON thought the Colonial Mission was the most important mission in which the Church of Scotland was engaged, and the report, he was sure, would commend itself to the House. He urged the conclusions to which the committee had come as of the most vital importance to the Church of Scotland. He moved as follows:

The General Assembly having heard the report of the Colonial Committee, give thanks to Almighty God for the measure of success which has attended their labors. They have heard with much interest the history of the infant Mission Church of British Columbia, and agree and resolve in terms of the report, to accept the necessity by which Mr. Somerville and his people have felt themselves compelled to retire from the building in which they formerly worshipped, and to reorganise a congregation in connection with the Church of Scotland. They approve of the decision of the Colonial Committee on the question of additional aid to the theological staff of Queen's College, Canada, and on the proposed hall in Nova Scotia, authorising them to aid any organisation in the maritime provinces which has for its object the strengthening of the connection between the students of these provinces and the College at Kingston. They approve of the efforts of the committee to secure a recognition of the claim of the Church of Scotland chaplains to Ceylon to salaries equal in amount to those of chaplains of the Church of England. With reference to the Church in British Guiana, they approve of the suggestion of the Committee that the former Presbytery of Berbice and the Presbytery of Demerara be united, and with reference to the question of discipline, they agree that, in the event of the Presbytery of British Guiana proceeding by libel against any of their brethren, and coming to an adverse finding, a reference of the case may be made, through the Colonial Committee, to the General Assembly, by the sending of certified copies of the libel and proxy, and the Presbytery's judgment on

them—the deliverance of the Assembly on the reference being reported by extract under the hand of the Clerk of the General Assembly and transmitted through the Colonial Committee to his Excellency the Governor of British Guiana and the Presbytery. The Assembly approve of the charge in the mode of distributing aid to the Colonial Church, and authorise the committee to give effect to their minute on this subject, using their discretion as to the time and manner of doing so. They record their thanks to the convener and the committee for their exertions in discharge of the duties committed to them, and reappoint the committee, with the addition of the Rev. G. W. Sproatt and D. M. Lang, Esq.,—the Rev. Robert H. Muir to be convener.

Major BAILLIE, in seconding the motion, said he hoped the funds at the disposal of the committee would be greatly increased.

Sheriff BARCLAY took objection to the clause in the findings with reference to the Church in British Guiana. It was proposed to agree to the suggestion of the committee, "that the former Presbytery of Berbice and the Presbytery of Demerara be united," and that "in the event of the Presbytery of British Guiana proceeding by libel against any of their brethren, and coming to an adverse finding, a reference may be made through the Colonial Committee to the General Assembly, by the sending of certified copies of the libel and proofs, and the Presbytery's judgment on them, the deliverance of the Assembly on the reference being reported by extract under the hand of the clerk of the General Assembly, and transmitted through the Colonial Committee to his Excellency the Governor of British Guiana and the Presbytery." He thought this would be an interference with the decision of a Presbytery over which they had no control.

Dr. M'TAGGART, Glasgow, thought it would be better to leave out the clause for further consideration.

Dr. PIRIE was quite sure that the proposals expressed in the clause were such as could not be agreed to by the Assembly. It was quite possible that the terms might be made so precise that the Assembly might agree to the proposal, but, if passed as at present, it would lead to difficulty. On this account, he would second the motion of Dr. M'Taggart, that the clause should be reserved for future consideration.

Professor STEVENSON suggested the appointment of a small committee to consider the matter, and report to the next Assembly.

Mr. MUIR gave it as one reason why he objected to the proposal of Dr. M'Taggart; that what was asked would save much expense—such as that incurred in 1860 by sending out a commission.

Dr. PIRIE thought there could be no objection to refer the matter to a small committee. His friend Sheriff Barclay might be on the committee, and if they could possibly bring anything forward satisfactory to the General Assembly, it would be very desirable.

Dr. M'TAGGART agreed to this, and the proposal meeting with the approval of the Assembly, the finding, with this reservation, was adopted.

*To be continued.*

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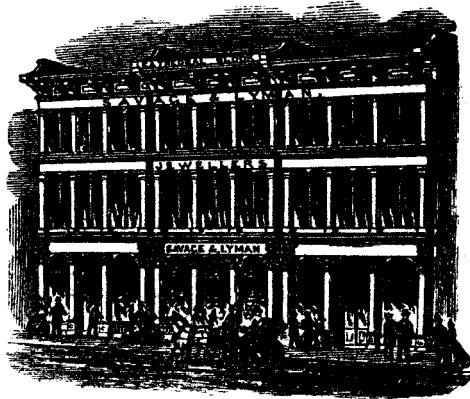
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