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THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

July,



1873.

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

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THE PRESBYTERIAN

JULY, 1873.

WHAT THE CHURCH OF SCOTLAND SAYS ABOUT PRESBYTERIAN UNION IN CANADA.

Our readers will be glad to know that PRINCIPAL SNODGRASS appeared before the General Assembly of the Church of Scotland as a representative from our Synod in Canada, on the 23rd of May last. We need scarcely add that he was honoured with a most cordial reception. His appearance in the Assembly Hall elicited much applause, and the attention paid him by Her Majesty's Commissioner the Earl of Airlie, by the Moderator and members generally, has been as marked and hearty as the Church which he represented could desire.

In the course of an able address, the Principal, adverting to the subject of "Union," took occasion to say:

Upon the simple recognition of the standards of the Church of Scotland, we propose to unite these Presbyterian Churches. If we be successful, I hope the Church of Scotland will look with kindly interest and Christian regard on this movement of her children, a movement which will prepare the Presbyterian Church in Canada for more successfully accomplishing its work.

In response, Dr. PRIN, one of the leaders of the conservative party in the Assembly, said:

"We desire Christian Union among our brethren in the colonies, and I am sure we all rejoice that the Union to be formed in Canada is to be formed on such a basis as that which has been pointed out by our Reverend friend."

The MODERATOR'S reply contained the following reference to the Union:

"About this Union something has already been said. We have been consulted upon it in former assemblies. We have begged not to give you direct advice, leaving it to yourselves, for you can judge better what is best to be done than those who are so remote from the scene. But this we feel, that you seem in Canada to have reached the basis for an honest and honourable, substantial and continued league and alliance. Although by this Union you may cease to be upon the list of those children who are deriving paternal support, we shall ever follow you with a mother's fondness, we shall always have that

tender regard for you as for our most dutiful children, and the solicitude will not be the less because you have entered upon a great undertaking of your own. We know that though you will be separated from the parent vine, you will never malign the parent from whom you have sprung. We know that although the silver cord that binds us be lengthened, it will not be loosed, nor the golden bowl of our warm and affectionate interest in you be broken. One evangelical creed, one faith, one hope, one baptism, will continue to bind us as members of the same family, let names, designation and possessions alter as they may."

In our next issue we shall take a brief survey of the proceedings of the General Assembly. In the meantime we know that our readers will thank us for inserting at full length the following *wonderful speech*, we call it, of the Rev. Dr. Shaw of Rochester, respecting which the Rev. Dr. Lang of Glasgow thus writes to the *New York Evangelist*:

"Let me only add that an intense effect was produced by Dr. Shaw, as he described his visit to the martyrs' graves, his emotion in beholding the venerable places in Scotland and his feelings while addressing the representatives of the mother church. The eyes of the Moderator and many besides were suffused with tears."

The Moderator shook hands with Dr. Shaw and Colonel Lewis, the members of Assembly rising to their feet and giving the deputation a hearty welcome.

Dr. SHAW, who was received with loud cheers, said—Moderator and Members of the Assembly, —May I stop long enough before I begin just to take one good look? This is for me a goodly sight—so many hoary heads, so many venerable forms, so many men who seem to be sure of the ground on which they stand—who seem to know where the morning will find them. It is indeed a goodly sight! In this sight now before me many a wish is fulfilled, many a prayer answered, many a prophetic hope more than met. I never expected to see a throne until I stood before that which has a rainbow round about it. I never expected to see the insignia of royalty until I met the King in His glory. I have met many noble men, but the first nobleman I saw was his Grace. (Laughter and applause.) Let me pause, then, and take one good look before I begin. One day as I was

going to the post office of the city in which I live, I saw a number of boys standing at the corner of the street. As I came a little nearer one of them jumped up and whirled round, and came down as he went up, and as his feet struck the sidewalk he exclaimed, "Oh, I am glad!" (Laughter.) He jumped up, the second time, and came down as before, and cried, "Oh, I am glad." He did it the third time, crying out, as he struck the stone flags, "Oh I am glad; ain't I glad?" This dear little fellow had more joy than he could stand. He went and sat down on the door-sill of a grocery. I came up to him, laid my hand on his head, and said, "My son, what makes you so glad?" Pointing down the street, he replied, "There, there, don't you see it, the music is coming." Sure enough a band of music, and a military company were on their way toward us. (Applause) Now, Moderator, I feel to-day very much as that boy did. I would not, of course, in such a presence as this make any unseemly demonstration—(laughter and applause)—but I do feel a little like clapping my hands, for that you know is scriptural. I do feel like clapping my hands, and crying, "Oh I am glad; ain't I glad! Why should I not be glad?" (Applause.) I appear before you as a delegate from the "General Assembly of the Presbyterian Church in the United States of America." We are your children—this is the old Kirk, the mother of us all—and we have come hither to bring our love and homage. How deeply we are in your debt! Your fathers—our fathers, may I not say?—stood for the truth, for the Church, for the crown and cross of Christ, in the days that tried men's souls. But for you where would we have been? What would we have been? We might have been Methodists shouting on our way to glory. (Laughter.) We might have been Baptists, making more of water than the Master ever did. (Laughter.) We might have been Independents, with no one above us this side the throne. We might have been Episcopalians, not able to find the gate without the help of a bishop to show us the way. (Laughter.) Or we might have been Nothing-garians, drifting about in a sunless sea. Now, blessed be God, we are Presbyterians, with a creed that means something; with a government good enough for the Millennium; with a worship sweet and simple as a child could wish, and all the dearer because our fathers and mothers loved it so well; with a past glorious as anything in the annals of time, and a future bright as prophecy can make it. Besides bringing our homage we have come also to claim a share of your glory—to ask the privilege of strewing your martyrs' graves and our martyrs' graves with flowers brought from the land on the other side of the sea. John Knox and Regent Murray, the noble Marquis of Argyll, and Hugh McKail; and Margaret MacLachlan, and Margaret Wilson, and Norman Macleod, the glories of whose undying sun still linger in the sky; for the death of Norman Macleod was not the setting of a star that leaves the heavens almost as rich as they were, but the setting of a sun which the whole world miss. You could not mon-

opolise these worthies if you would. I am sure that you would not if you could. Are they not with us now? Does this venerable body ever convene in this place and they not here? Who in the case before us would trust such eyes and ears as these? If our hearts assure us that they, as well as the angels, are hovering around us, may we not accept such testimony as that? Oh! I am quite confident that they cannot be far away. The death of Norman Macleod came to almost every Presbyterian home in America as a personal affliction. Every one of us felt as if a shadow had fallen over his own threshold; as if there was one light less in his house. And so it was when Thomas Guthrie, whom the angels found at the masthead looking out for land, went home. We think that in your best and noblest men there is a combination of grandeur and simplicity, of strength and sweetness, of all that makes the man so reliable, and that makes the child so attractive, not to be found anywhere but in Scotland. You will not take it amiss, I know, if I tell you how much we love and admire that good and gracious woman who is so dear to every loyal heart, that woman who has given more to the throne than the throne ever gave to her. (Applause.) Should she ever visit our shores, and I wish that you might persuade her to come, there would be such an outpouring of the people as was never seen before. And it would not be so much the Queen as the good woman; not so much the Sovereign of the mightiest empire on which the sun looks down as on the true and faithful wife and mother, "walking before her household in all the commandments and ordinances of the Lord blameless." Every man would stand uncovered before her, and it would be that spontaneous homage which the human heart, even in this fallen world, still renders to goodness. Bright as the crown she now wears, may be a still brighter crown awaits her in heaven. May it be a long, long time before she exchanges one for the other—"God save the Queen!" (Applause.) You would think it strange if on such an occasion as this I should say nothing of my own dear country—my birthland—my fatherland.—my motherland—the land where my brothers, who laid all that they had on the altar of their country, now sleep in glory. The darkest omen in our sky is that political corruption which has recently been brought to light. But let me tell you that the men who in any way have been mixed up with this discreditable business have gone down so deep that no resurrection trump will ever find them. Jonah is on board of the ship, but fastened down under the hatches and we mean to throw him overboard just as soon as we reach that part of the sea where there will be no big fish to pick him up, and bring him to the land. (Laughter.) We have not abated one jot of hope in heart—we do not despair of the Republic; we believe that a glorious future awaits our beloved country—and I can give you more than one good reason for the hope that is in us. There is a deep-seated feeling of loyalty among the people. We love our country as you love yours, and would sooner go to the bottom with her than

float under any other flag. There are men among us, no doubt, who never lose an opportunity to revile their country and exalt other nations at her expense, just as there are men here who revile their Queen, and would overturn that throne which is so proud to have her there. I knew a man who cursed the sun and died with the imprecation on his lips. Shimei had nothing but a curse for King David flying from the face of his unnatural child. These men, however, in our land and in your land are the rare exceptions—miserable creatures who have set their faces against everything good, and would be more discontented in heaven than in any other place to which they might go. How could they bear that insufferable light; how could they endure that intolerable glory. There are men whom nothing can suit, who would re-arrange the stars, who would re-touch the rainbow, and dye the firmament a better blue. And almost every man on our side of the water has something to lose—a farm, or a house, or a store, or a little money in the savings bank. How it lifts a man up to be the proprietor of any thing, if it be but a bit of soil, just large enough to bury him in when he shall need nothing but a grave, it makes him ten times as much of a man as he was before. That bit of property holds him; that makes him a loyal citizen. Will he see the ship scuttled when all that he has is on board? My country means something if I have a homestead in it: revolution is not to be thought of for a moment if it would strip me of my little patrimony. The dangerous classes are those who have nothing at stake; and they, take the whole country together, thank God, are an insignificant minority. Then we have many a man with whom duty is still supreme; many a man who, like the illustrious governor of my own native State, cannot be bought at any price: many a man who stands as he stands, like a rock in mid-ocean, against which the waves beat only to dash themselves in pieces, around which the winds howl only to have their howling for their pains. Besides this, we believe in prayer—believe in it more than ever now. The philosophers have simply strengthened our conviction, and sent us more frequently to the Throne of Heavenly Grace. We recall the days of old, we remember the wonders prayer hath wrought. Is not this the earth it covered with bread? Is not that the sun it stayed in his course? Are not those the heavens where it lighted a new star? And the same gracious God now occupies the throne; the same merciful and faithful High Priest is seated at his right hand: the same swift-winged messengers of love and mercy are hovering around. We are looking for a baptism of the Holy Ghost. We have taken hold of the Angel of the Covenant, and in the holy boldness of an invincible faith, we will not let him go until he has done this great thing for us. Why may we not be bold? for if the blessing should come, who will have the honour and who will get the glory? In pleading for ourselves we are pleading for him. So many altars, so many supplicants, so many men and women who have the ear of God—and when his own great name

is to be exalted thereby, how can we fail? Do tell us, how can we fail? How can I forget, standing where I do, that God has already delivered us from our heaviest curse. To despair of the Republic, after what the Lord of Hosts has done in our behalf, would be the basest of ingratitude. Four millions of the "redeemed, regenerated and disenthralled," and by a single touch of the magicians wand! You may go now from the lakes to the Gulf, from the Atlantic to the Pacific, and you cannot hear the clank of chain; you cannot meet a man whom another man owns. You cannot find a slave pen, nor an auction block, where men, women and children, and babes in their mother's arms, are "going, going, gone," as if there were no God looking down from above, or as if Heaven were blind and deaf, and did not care. That poor slave stricken down by paralysis had been waiting month after month, year after year for the day to break, and it did break: the acclamations of the ransomed people reached his ear, and on the wings of these Hosannas his soul went up to God. (Applause.) Will you let me add that we have in America thousands, tens of thousands, hundreds of thousands of your own countrymen? Do you think that the ship can go to the bottom and so many Scotchmen on board? (Laughter and applause.) And then our most worthy Chief Magistrate, the President of the United States, is of Scotch descent. The ashes of his forefathers are here awaiting the call of the trumpet. General Grant has Scotch blood in his veins, and true Scotch grit in his nature. Do you think we can go to the bottom and a Scotchman at the wheel? (Laughter and applause.) I thank you brothers and fathers, for the kind reception which you have given me; for the patience with which you have listened to me. A friend said to me before I left, "Just go over there and be yourself." Well, I have been myself. I could not very well be anybody but myself; and I have been very much at home. Indeed, it has seemed to me like a coming back, as if I must have looked into these faces before. To tell you the truth, I am just here a little perplexed. I am not quite certain whether it was my dear and honoured father who went from the north of Ireland in the good year of our Lord 1782—whether, after all, it might not have been myself. It does seem like a coming back. Well, I suppose it must have been my father, as I could not very well have left Ireland so many years before I was born. I hope you will let me stop before I sit down and take one more look. The burning bush, if I mistake not, is the badge of the Church of Scotland. Oh! it seems as if I stood to-day where Moses stood, and I saw the sight which thrilled his soul with unutterable wonder and awe. Yes, this is the burning bush, the bush that cannot be consumed, the fire that even blood could not quench; it warms my soul, it spreads a glow throughout my frame, it takes the chill out of my bones! Oh, I am glad! Ain't I glad? Why should I not be glad? A gentleman said to me some months since—Edinburgh is the finest city in Europe. I thought so when I first saw it, and after I returned from the

Continent and visited it a second time, I could still more confidently say it is the finest city in Europe. I am in full sympathy with that man, and in full sympathy with Whitfield, who exclaimed as he left his place, "Oh, Edinburgh, Edinburgh, I think I can never forget thee!" (Applause.) The little deal I have seen since I came hither will follow me, my whole life through, like the memory of a vision. I must take one look more, and then I have done. I shall not see such another sight until I go to the General Assembly and Church of the First-born; and we are all on our way thither. How many are waiting there to give us a welcome? That father who carried you in his arms to the baptismal font; that mother, whose knees were the first altar on which you laid your little hands to pray; that child, who, when she left, "took with her all the light there was in this world for you;" and many, many more with whom we parted at the gate! Oh, how much like home it will seem to us! Much as I have felt at home here, I shall feel still more at home there; and it is so near, and it is so sure. "Now to Him that is able to keep us from falling, and to present us 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." (Loud applause.)

Our Own Church.

In our last issue a passing allusion was made to the removal by death of a very dear mother in Israel—**MRS. URQUHART**. We now gladly make room for a few sentences from the concluding portion of the sermon preached by the Rev. Niel McNish, of St. John's church, Cornwall, on the Sabbath after the funeral. "The suavity and goodness, the dignified simplicity and Christian humility of her whose loss we mourn, were such as to endear her not only to this Congregation, but to all who had the pleasure of her acquaintance. To know her was to love her: to be a witness of her daily life and rare unselfishness sufficed to draw forth unmingled respect and admiration. Over and above her own personal claim upon the affectionate remembrance of her numerous surviving friends, her life and memory have to all of us a special importance owing to her connection with this Congregation, as the devoted and faithful wife of him whose name will be ever linked with the Church to which we have the honour to belong. We cannot fully record the valuable assistance

and encouragement which, during many years, she was enabled to give to her husband. All that we can say now is that in every relation of life she was self-sacrificing; she was patient; she was good; she was a peace-maker. During the painful illness that laid her low, and amid sufferings, the severity of which her faithful attendants alone can know, no murmur escaped her lips. Her trust in God and resignation to His will were remarkable. She has passed away! From her well-known place in this house of God she is to be for ever absent, but she has entered on a nobler life of love and faith. She who bowed so meekly and reverently at the feet of Jesus has entered on the life of endless bliss. She who was ever calm amid a world's cares and hopeful amid its frowns is now beyond the reach of woe—safe in the blissful realms above. From a history so blameless and a record so unselfish there comes a lesson to each one of us, that Christianity sheds a lustre on every station, and that a diligent observance of its precepts not only renders the life that now is pleasant and happy, but enables us to face its future bravely and hopefully."

Another estimable and venerable lady has lately passed away from earth, whose ardent love for the Church of our fathers and her long connection with it claim from us a tribute of respect to her memory; we refer to **MRS. WYLIE**, widow of the late Hon. John Wylie, of Almonte. The deceased was a native of Paisley, Scotland, where she was born in the year 1790, so that she has gone down to the grave "full of years," leaving behind her a most blessed memory. Well may the *Almonte Gazette* say of her: "Mrs. Wylie was a fine type of the old Scotch lady, and united with intellectual accomplishments of a high order, that tact and frankness of manner which endeared her alike to rich and poor, educated and uneducated." We never knew one in whom were united in greater measure all the qualities that combine in forming a Christian lady. To have seen and known Mrs. Wylie was indeed a privilege, and the grace and dignity which

marked her personal appearance were only equalled by the more excellent graces of mind and heart which adorned her character. In their youthful days Miss Hamilton—for such was her maiden name—and Mr. Wylie, were probably as fine a looking couple as ever were united, and we remember how to the end of her days Mrs. Wylie retained the lovely features and the erect carriage of youth. They were married and came to Canada about the year 1827, when they settled in the township of Ramsay, which was at that time an unreclaimed wilderness, so much so that it is told of Mr. Wylie, as of many similar pioneers, that the first thing he found to do as a settler was to cut down the forest trees in order to obtain a site for his future residence. He was, as we may suppose, a man of a large heart, and his home in the early days of the settlement of this part of the country became well known, and many, no doubt, in distant parts of these provinces still remember with delight the hospitality experienced at "Burnside House," when as yet there were no hotels for the accommodation of travellers.

But our deceased friend's memory will be specially remembered and revered in connection with our Church at Ramsay, as one of its earliest, most honoured, and attached members. Of her it may be truly said she "adorned the doctrines of the Gospel" which she professed. She was a liberal supporter of ordinances in her own congregation, and a generous contributor to the schemes of the Church. Always a warm friend of her own minister, no Ambassador of the Lord Jesus was ever denied the privilege of her acquaintance and her kind hospitalities. Some weeks previous to her death Mrs. Wylie accidentally fell in her own room and sustained injuries of so serious a character as placed her life in jeopardy, and caused very severe sufferings. But she bore up under them all as became her Christian profession, and when the heavenly Messenger came for this faithful, loving follower of her dear Lord and Master she was enabled to say with the highest assurance "Now Lord lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation!" Her end was

peace. She was greatly comforted with the consolations, and cheered by the hopes of the Gospel. The day of her funeral will long be remembered in Almonte, not only that the factories ceased from work and that mechanics closed their shops, and merchants their places of business, but that the whole country side mourned as for the loss of a beloved mother.

Mrs. Wylie leaves a large surviving family, among whom we may mention Mrs. Campbell, wife of the Principal of Aberdeen University. Mrs. Malloch, wife of Judge Malloch, of Perth, and Mrs. Robert Watson, of Montreal, with whose name our readers will henceforth become familiar in connection with those higher branches of female education which Mrs. Watson's accomplishments render her eminently qualified to superintend.

Without impropriety perhaps, under the heading of our own Church we may refer to an event of no small interest to the people of Montreal, and to many in remote parts of the Dominion as well, the proceedings at the close of Miss (Neil) McIntosh's Educational Establishment for young ladies, for, the very name Neil McIntosh, recalls to mind one who has long since ceased from his labours, but who in his lifetime was an enthusiastic supporter of the Kirk and a faithful and diligent worker for it. These proceedings were the more interesting as it had become known that Miss McIntosh had resolved to retire from the principalship and had transferred the whole establishment to Mrs. Robert Watson, whose name we have already mentioned, who is henceforth to occupy "Bute House" and to carry on the work with the same staff of teachers. The spring term of this well-known Institution was brought to a close in the Synod Hall, University street, on the evening of the 12th of June, in presence of an influential and fashionable audience drawn from many quarters and creeds. The young ladies whose attendance upon the classes was now formally closed were themselves we need scarcely say the most "admired

of all beholders." The programme included music, vocal and instrumental, readings, and recitations, all excellent, and which we imagine could not be surpassed in any similar institution. A touching valedictory was read with great sweetness and power at the termination of the exercises, after which the distribution of prizes took place, including the presentation of a gold and silver medal, with laurel wreaths to those who had merited the palm. The Rev. Gavin Lang of St. Andrew's Church, distributed the prizes, and in an able and feeling address reviewed the history of the institution and paid a high compliment to the worth and accomplishments of the ladies by whom it had been founded and maintained in great efficiency during many years. The success of the Seminary, at Bute House, Mr. Lang characterized as an educational marvel. "A thousand young ladies had been trained under that roof, and it would be a source of satisfaction to the retiring principal to hear from time to time of hundreds of that large number who had been permanently and richly benefited by the instruction and good principles instilled into their minds and hearts by her late lamented sister and herself. As to Mrs. Watson, upon whom in future years will devolve the responsibilities of the principalship, he was pleased to think that they were to pass into such able hands, and he felt confident that it would be found that the grace, kindness and firmness mingled with gentleness which so distinguished the Misses McIntosh, will be reproduced and perpetuated in their successor. Bute House, he knew, would continue to be what it always had been, a school and home where love is the power." The Rev. Dr. Corder in the course of an eloquent speech said that "he was sure that every parent who had the privilege and benefit of such an establishment as this for the education of his children ought to be grateful to those who had conducted it so ably and successfully." Mr. T. M. Taylor and others having expressed themselves in similar terms, the proceedings were appropriately concluded with a song called "Good-bye,"

specially arranged and dedicated to the Misses McIntosh

Before leaving the city another matter of general interest calls for remark. We refer to the meeting of the Presbytery of Montreal, held in St. Mark's Church, Montreal, on the 18th ultimo, for the ordination of Mr. Robert Laing, and admitting Mr. Alexander Campbell into holy orders as a licentiate. The former of these gentlemen has already made himself favourably known by the exercise of his "gifts," and the latter is a young man of high promise, whom we most gladly welcome as a labourer in the Lord's vineyard. The service was an impressive one, and was conducted throughout with admirable good taste and effect, if it be right to employ such epithets in speaking of things so sacred. The Rev. Gavin Lang, as Moderator of the Presbytery, preached and presided. Upon the Rev. W. M. Black, the Minister of St. Mark's Church, devolved the duty of putting to the candidate for ordination the usual questions and of offering up the ordination prayer, during which, in conformity with the custom handed down from apostolic times, takes place that most touching symbolical ceremony as the Presbytery, in the name of the King and Head of the Church, "by the imposition of hands," ordain him a Presbyter, and commit unto him authority to minister the Word and Sacraments. The Rev. Dr. Jenkins followed with an admirable address to the young minister, after which the Moderator proceeded to licence Mr. Campbell, whom he addressed in suitable and affectionate terms. The concluding prayer was then offered up by the Rev. Wm. Masson of Russelltown. At the close of the proceedings the Presbytery adjourned to the vestry and took up several matters of business; *inter alia*. The Rev. Mr. Black, in consequence of his intended visit to Scotland, for the space of a year, placed his resignation of the charge of St. Mark's Church, in the hands of the Presbytery, who, while deeply regretting that Mr. Black should have seen it to be his duty to take this course, in deference to his wishes, consented to take the matter into

consideration and gave instruction to have the congregation duly cited to appear before the Presbytery in their own interests.

The PRESBYTERY of KINGSTON having declined to moderate in the call referred to in our last, the congregation of St. Andrew's Church, Kingston, remains *in statu quo*. In the mean time "this quiet and staid congregation" have paid a well deserved compliment to Mr. George Davidson, an honoured member of the Kirk-Session, who during many years has rendered valuable services to the Church. The beautiful and costly parlour time-piece presented by Professor McKerras, in name of the congregation, will we are sure be appreciated all the more for the fine spirit which suggested the gift, and it will be handed down as a precious heirloom to future generations. We have only to add our wish that we had more Elders like minded, and like ready at all times to hold up the hands of the ministry.

Looking westward we find one or two items of interest. Though we cannot by any possibility insert the very kind address presented to the Rev. Henry Edmison, on the occasion of his leaving NELSON and WATERDOWN, we are yet glad to learn that he has gone away to his new field of labour accompanied by the good wishes and prayers of his own people as well as those of all other churches in that locality, and not without other substantial tokens of affectionate regard and esteem. On the first Sabbath of July, as we are informed, the new Church of St. Andrew's in Hunter Street, HAMILTON, will be formally opened for divine worship. It must be admitted on all hands that much credit is due the congregation for the plucky manner in which they "accepted the situation" in which they were found, and for their prompt and strenuous efforts to build them an House. And we are glad to learn that the Presbytery of LONDON have the prospect of soon filling several of their most important vacancies. At a meeting held during the Synod, this Presbytery granted moderation to the congregation of Kippen, in favour of the Rev. Hugh Cameron, of Ross and Westmeath; to the congregation of Lacknow, in favour

of the Rev. J. B. Taylor, recently received by the Synod, and to the congregation of Glencoe, in favour of the Rev. Donald Strachan of Erin. We regret, however, that an important congregation in this Presbytery will be added to the list of vacancies, as the father of the Presbytery—the Rev. William Bell of North Easthope—has found it necessary to demit his charge owing to ill health.

Before closing our notes of the month it is our painful duty to announce the death of the Rev. Alexander McKid, formerly minister of St. Andrews Church, Goderich, but who had for some years retired from the active duties of the ministry. Mr. McKid was a native of Caithness-shire, and had just completed his sixty-ninth year. He came to Canada in 1842, and was successively minister of Ramsay, Bytown, (now Ottawa), Hamilton and lastly Goderich, where he laboured for nineteen years. He was a man of warm feelings and kindly impulses: given to hospitality, and possessing some genuine traits of Scottish character. The large concourse who attended his funeral testified to the respect in which he was held by the community. Mr. McKid was twice married and leaves a widow and four sons to mourn his loss.

The numerous friends of Mrs. George, widow of the late Rev. Dr. George, will deeply regret to hear of her death, which took place at the residence of her brother in Toronto on the 17th June. Mrs. George was a woman of considerable mental ability, great warmth of heart, and of a very lively and genial disposition, possessing an overflowing fund of humour, which, however, was, in her later years, much checked by the bereavement she sustained in the death of her husband, from which she never fully recovered. She was an earnest, self-denying Christian, taking a deep interest in the Church of Christ at large, as well as in her own branch of it, abundant in labours, and unwearied in her kind visits to the sick, the poor, and the afflicted; not a few of whom in Kingston, where her last years were spent, will sadly miss her as a kind friend and sympathising

counsellor. She had for some time been suffering from ill health, and had gone to Toronto in the hope of receiving benefit from the change,—but grew rapidly worse, and for some time before her death had ceased to be conscious of external things. In this state she quietly passed away, leaving three sons and two daughters to lament her removal, in the midst of her years, and as it seemed, but a short while ago, while still in the vigour of an active and useful life.

PROCEEDINGS OF THE SYNOD, BEGUN
AT MONTREAL, 3RD JUNE, 1873.

The Synod commenced its forty-sixth session in St. ANDREW'S Church, on Tuesday evening the third of June, at seven o'clock. There was a good attendance of members of the Court, although a considerable number of those residing at a distance were unable to be present until the following day. We wish that we could have said that the large and beautiful edifice selected for this annual meeting of the Supreme Court of the Church was filled to its utmost capacity, for, with so large and influential a Presbyterian population, it would not have been unreasonable to expect that this might have been the case; but we must content ourselves by saying that, compared with former meetings of a like kind, there was a fair representation of the citizens present, and by noting the fact that the ladies largely predominated. The Moderator, the Very Rev. Dr. Hogg, of Guelph, conducted the opening service, which was at once impressive and most appropriate to the occasion. We are happy to have it in our power to reproduce under a separate heading the very able sermon delivered on the occasion, as well for the interest of those who heard it, and the benefit of those who did not.

On the conclusion of this service the congregation was informed that the Court about to be constituted will be an open one, and a cordial invitation was extended to all to attend the deliberations. When the blessing had been pronounced, the ex-Moderators in attendance were requested

to retire for a few minutes, and on their return the Synod was formally constituted with prayer, and the roll was called by the clerk, Professor Mackerras. On behalf of the College of ex-Moderators it was then announced that they had agreed to nominate the Rev. James Patterson, of Hemmingford, as Moderator of the Synod, and a motion to that effect was moved by Rev. Mr. Mann, of Pakenham, seconded by Rev. D. M. Gordon, of Ottawa. The Rev. D. McGillivray moved, in amendment, the nomination of the Rev. Gavin Lang, who, however, gracefully declined the proposal, whereupon Mr. Patterson was elected unanimously and took the chair. A vote of thanks was next passed to the retiring Moderator for his conduct in the chair, and for the able sermon he had just delivered, and thereafter a Committee was appointed to prepare in memoriam a tribute of respect to the following members of the Court that had been removed by death since the last meeting, namely, Reverends Alexander Colquhoun, of Mulmur, Alexander McKid, of Goderich, William Miller, of Richmond; and also to Messrs. William R. Croil, of Montreal, and John W. Cook, of Quebec.

After the appointment of the usual Committees on Business, Bills and Ordinances, and other matters of routine, the Synod proceeded in terms of the Charter to elect three Clerical Trustees for Queen's College, as follows: Rev. Donald Ross, of Chatham, Rev. Kenneth McLennan, of Peterboro', and Rev. Neil McNish, of Cornwall. The accounts and statements of the Temporalities Board having been called for were laid on the table, and, after praise and prayer, the Court adjourned.

SECOND DAY.

The Court met at 11 a.m. and engaged in devotional service conducted by Rev. D. McGillivray.

On motion, it was unanimously agreed that the following ministers, strangers, who were present, should be asked to sit in the Synod and deliberate:—Rev. Dr. Burns of Coté Street Church, Rev. R. W. Jones of Chalmers Church, Rev. Wm. McMillan of Nova Scotia, and Rev. Mr. Cleland from the United States.

The Clerk read replies to addresses by the last Synod to the Queen, the Governor-General, Lord Dufferin, also to Lord Lisgar.

At the instance of Rev. Gavin Lang a reply delivered at Toronto by Lord Dufferin was read.

Applications for leave to retire from the active duties of the ministry were made on behalf of the Rev. James Sinclair, Huntly; Rev. John Tawse, King, and the Rev. Wm. Johnson, of Hamilton, which were referred to the Committee on these matters.

Replies to addresses adopted last session were read.—from Lord Kimberly as representing Her Majesty the Queen, and from Lord Dufferin, to an address of welcome. It was explained by the clerk that the address adopted to Lord Lisgar had been forwarded to his residence in Ireland, but had not, it was thought, been received, and no official reply had been received to it.

Anent the prayer of the Rev. Charles Glass, for reception as a minister in this church, it was resolved that the necessary documents in his case be sent to the Examining Committee.

On a motion by Rev. A. Currie, a long discussion ensued as to the propriety of making an almost entire change in the constitution of the Examining Committee for 1873-74.

Rev. Dr. Cook said the men best qualified for the examination of students should be on the Committee, as the examination was a delicate matter. He was opposed to a sweeping change in the *personnel* of the Committee. Let changes be made slowly and by degrees.

Rev. Dr. Jenkins observed that every year new men were introduced into the Committee, and he supposed such policy would be continued.

Several speakers seemed to think that the motion carried with it an appearance of censure of the present Committee, a thing which, however, Mr. Currie totally repudiated.

Rev. Dr. Cook thought that the Principals of Queen's and Morrin Colleges should be on the Committee, as they were able to elicit from the students all that the latter knew.

Rev. A. Currie, in supporting his motion, acknowledged that the Committee had hitherto done its duties efficiently.

Rev. K. MacLennan moved in amendment seconded by Rev. Dr. Jenkins, that eight members of the Committee be annually dropped, to be replaced by eight new names.

After a protracted debate,

Rev. Dr. Cook moved in amendment to the amendment seconded by Mr. Morrison, that the present committee be reappointed.

The original motion, also the amendments, were at length put, and Dr. Cook's amendment was carried by an overwhelming majority.

Rev. Dr. JENKINS introduced Rev. G. D. Baker, of Detroit, U.S., representative of the General Assembly lately held at Baltimore, and on motion he was invited to sit and deliberate with the Court.

MORRIN COLLEGE.

The CLERK read the report of Morrin College for the past year. The following is a synopsis:

175 students were on the roll, including members of ladies' classes. Six students were preparing for the Church; one had received degree of B.A. in McGill University, and two had passed the intermediate examination. By receiving an additional grant from the Provincial Government, the authorities had been enabled to engage Mr. George Dawson as lecturer in chemistry, whose services had been very valuable. The attendance at the evening classes had been very encouraging.

Rev. Dr. Cook, Principal of the College, expressed his confidence in the future of the College, although owing to the small Protestant population of Quebec, where the college is placed, a large increase in the number of students could not be expected until the Protestant population itself increased.

A resolution was adopted, thanking Dr. Cook for his services and expressing satisfaction with the results attained.

Rev. Messrs. LINDSAY and McCALL were then appointed Governors of the College.

WIDOWS' AND ORPHANS' FUND.

Rev. R. Campbell and Messrs. A. Cross and A. Mitchell were appointed managers of the Ministers' Widows' and Orphans' Fund.

Rev. R. CAMPBELL presented the report of Board of Managers of the Fund. From the statement of the Treasurer it appeared that the fund is in a condition of prosperity. The amount received from congregations is considerably in excess of what was ever received in a single year before from this source, being \$2,381.90 against \$2,082.45 last year. The interest accrued from investments has been \$4,437.92, while it was only \$4,266.61, the previous year. The Endowment Fund has now reached the sum of \$71,009.09, whereas a year ago it amounted to only \$67,509.09. In the period of nine years, during which Mr. Ferguson has been Treasurer, the total accumulation has been \$29,971.00, averaging \$3,330 a year. The number of widows now receiving allowances from the fund is thirty-five, and the number of orphans is forty-one. A communication has lately been received from the Convener of a Committee of the Synod of the Maritime Provinces, asking on what terms the Widows' and Orphans' Fund they are now raising could be amalgamated with ours. As the Board are in possession of no information as to the progress which the effort put forth in the Maritime Provinces has made, they are not in a position to advise the Synod in this matter; but suggest that the Synod indicate its mind on the question in a general way, remitting it to the Board to deal with the details of the subject.

Rev. J. FRASER pointed out that a large sum was being annually accumulated, instead of paying larger sums to the widows of ministers. The average of the annuities amounted to only \$100.

Rev. R. CAMPBELL said that the income last year was \$1,000 short of actual amount paid, and the payments could not have been made except for the endowment fund. That fund was not now being augmented as formerly. A change had been made by which widows would receive 25 per cent additional yearly

TEMPORALITIES FUND.

Mr. Croil read the report from the Manager^s of the Temporalities Board. There was no change of any importance made in the investments during the year, and the Board have the satisfaction of stating that, notwithstanding the scarcity of money and the depression of nearly every kind of stock in the market, the aggregate present value of its investments is considerably in excess of the original cost. The Rev. John Whyte having been inducted to the Parish of Queensferry, Scotland, since last meeting of the Board, his claims as an annuitant on the Fund have expired. The investments on 1st May amount to \$465,164;

Rev. R. McCunn, of Nova Scotia, and W. McMillan, of Salt Springs, were received as delegates from the Lower Provinces.

Rev. G. H. Wells, of the American Presbyterian Church, in this city, was admitted to the privileges of the floor.

SUSTENTATION FUND.

Rev. Dr. Jenkins read the report of the managers of this fund, of which the following is a summary :

The whole amount received for the year 1872 is \$8231.41, a sum less, the Board regret to say, than the receipts of last year by \$738.59, and in consequence of this diminution the half-year-dividends suffered to a corresponding extent. In July, forty-one ministers were paid at the rate of ninety-six dollars each, and in December, forty were paid a like sum. The expenses of management including a share of the office rent, were \$366.54 for the year.

The Board recommend the following scale of apportionments to the several Presbyteries for the current year.

Quebec, instead of \$600 to be.....	\$550
Montreal, as formerly	2400
Glengarry, instead of 750	700
Perth, as formerly	850
Ottawa, instead of 900	750
Kingston, " 600	500
Toronto, " 1400	1600
Victoria, as formerly	500
Hamilton, "	800
London, instead of 750	650
Saugeen, " 450	350
New Richmond, "	50

It will save further reference to these matters of finance, if we state here that the above named reports were subsequently received and adopted in suitable deliveries, conveying the thanks of the Synod to the respective Boards of Management and their officers. And, we may add, much profitless discussion has been obviated and valuable time economized by the plan now generally followed of having all such reports and accompanying financial statements printed and placed in the

hands of members previous to their being brought under the notice of the Synod, little more requiring to be done than to offer any explanations which members may call for. However important in themselves, it is always a matter of thankfulness when the Synod are "agreed" to pass away from them to subjects of deeper moment and more elevating tendencies. At this stage of the proceedings therefore it was with no small degree of satisfaction that the announcement was received that the Rev. G. D. Baker, a delegate from the General Assembly of the United States, would now address the Court. Mr. Baker, though a stripling in years and physique, ably represented his church, and in an eloquent and comprehensive address, delivered with great fluency, riveted the attention of the House amid frequent and loud applause. On being introduced by Dr. Jenkins, Mr. Baker took his place on the platform and was greeted by all the members of the Synod rising.

He then addressed the Synod, observing that he would not trouble them much with statistics, though he believed in facts, and had laid a good many of them before the Synod in the minutes of the General Assembly lately held in Baltimore. It was with pleasure that he informed them of the manifestation at the General Assembly of a strong leaning towards sound doctrine and a sharply defined theology. They had felt that on this point there must be no uncertain sound. At the time of the re-union of the two great Presbyterian bodies some, in one of the bodies, had been apprehensive that a certain degree of doctrinal laxity might be found in the other, but it had not proved so; and never was calvinistic doctrine preached more loudly than in their pulpits of to-day. The Assembly developed a strong spirit of union, and a singular happiness had pervaded the Church since the union of the Old and New Schools; so much so that other kindred bodies, and amongst them the Cumberland Presbyterians, had been attracted towards them. Yet there had been no consciousness up to this point of a longing for a closer fraternal relationship: it had been the work of the Holy Spirit. They said they had seen the beautiful effects of Christian union, and desired to be partakers of it. It might be that the union of all Christians was not desirable. Different churches might be needful for the accommodation of many and various minds. But when great bodies of Christians could unite without sacrificing principle, it seemed wrong for them to remain apart. There was now in the hearts of all Presbyterians a desire for union, if it could be got without a sacrifice of that which is better

than union—principle. He then drew attention to the spirit shown by the Assembly in regard to its foreign missions. It had a great debt on this account, amounting to \$125,000, and when the Assembly adjourned, \$115,000 had been raised towards liquidating it. But it was not so much the amount as the manner in which this was done, for it was an act of great pecuniary self-denial. This liberal missionary spirit was an augury of hope and of good for the future. Just as it was related that the armies of the Romans and Carthaginians at Lake Thrasymene were so hotly engaged with each other that they failed to notice an earthquake that occurred during the battle, so the Presbyterian Church he represented had been so pre-occupied with material interests they had nearly failed to observe how the gates of the world have opened for the progress of the Gospel. He wished to convey, through the Moderator, the congratulations of the Presbyterian Church in the States to the Church of Scotland in Canada. The former knew the works and plans of the latter. Looking over to this land which God had so signally blessed, his own heart was drawn out towards this Presbyterian Church in Canada, because of his reverence for conservatism, loving the old ways, and liking to walk in them, being, as they were found to be, ways of pleasantness and peace. We honour you, he continued, for your devotion to sound learning. It is required; for the scepticism of to-day is a learned scepticism, and though we are not afraid for the truth we ought to be able to defend it. We must not ignore these questions but grapple with them, and show that there is truly a power in the Word of God. He had lately preached in his own church for an hour and a half, on the life and character of John Knox, and was surprised to see how much Scottish feeling there was in his congregation. He thanked the Synod for its patient attention, and assured it that if his Assembly had for two years past been unrepresented at their sittings, the omission was not intentional. Our hearts are with you; we stretch out our hands to you over the border, and pledge ourselves to stand up with you for the faith once delivered to the saints, for we must not soften down the grand Calvinistic doctrines in order to meet the objections of materialism. We will tell our people when we go back, that you are a goodly land, where the fruits of divine grace abound. The great Gustavus Adolphus, King of Sweden, at the beginning of the battle of Lutzen, where he was killed, knelt down, and gave the watchword, "God with us." Let us also remember that our strength and assurance is in Him. Once more I thank you for your kind and patient hearing, and that God may bless you is the prayer of myself and the Church which I represent.

Rev. Dr. Jenkins expressed his satisfaction in hearing the ringing utterances of the Rev. delegate respecting the fearless holding forth of sound doctrine. Nothing had more rejoiced him than the union of the Old and New Schools in the States, and he trusted that their visitor would, on his return, assure that reverend body of the sympathy felt towards it by the Church

of Scotland in Canada, in all branches of the labour of the former, especially its foreign mission work, which was now one of the most successful in all Christendom.

Dr. Jenkins then moved, seconded by Dr. Cook:

"That this Synod express its great satisfaction with the attendance at this meeting of the Rev. Mr. Baker as a delegate from the General Assembly of the Presbyterian Assembly of the United States, and with the statements which he has made before this court, indicating the beneficial results of the re-union of the two branches of their church, and the presence among them of a spirit of unwonted earnestness and missionary zeal, and unite in the prayer that the blessing of the great Head of the Church may continue to rest upon our Christian brethren in the United States."

The motion having been carried unanimously and with marks of much satisfaction,

The Moderator replied in an appropriate manner on behalf of the Synod, conveying its thanks to the delegate from the States, and paying a tribute to the power and missionary enterprise of the united Presbyterian body in that country; at the same time desiring him to carry back the expression of the Synod's sympathy with the body he represented, and with its work, and concluding with the hope that the intercourse between the two would be greater in years to come.

EVENING SEDERUNT

Overtures were considered on the subject of shortening the curriculum in certain cases.

Out of eleven Presbyteries there were two in favour of shortening absolutely, four conditionally, whilst two disapproved of it. The rest of the returns were blank, which was held to have simply approved. The overtures were then declared disapproved.

The overture sent the retired ministers, declaring that by their retirement they lost their status, was disapproved.

The overtures on the joint meetings of the elders and managers was declared disapproved and rejected, six Presbyteries opposing it.

Rev. Prof. Murray was invited to sit and deliberate.

Rev. Dr. JENKINS presented the report of the deputation to the General Assembly of the Church of Scotland. His principal cause of regret in discharging this duty had been that he was single-handed. He had visited Edinburgh on the day the Assembly met. He described the services attendant on the opening, descending on the beauty of the singing, as well as on the fact that a portion of the services was performed by chanting. He had been very much struck with the dignity, order, and promptitude of the proceedings. The debates, though not taken part in as extensively as on this side, were indeed worthy of the highest Court of the Empire. A special time being set apart for his reception, he did his best to assure the General Assembly that the attachment and veneration in which the Canadian Church held that of the Mother Country was strong and unabated. The Moderator on that occasion had borne testimony to

the affection and interest in which this Church was held by that of Scotland. He was struck with the manner in which the Mother Church was endeavouring to keep itself abreast of the time. The great complaint in Scotland was a lack of labourers—a want of sanctified young men to carry on the work of the ministry and fill the vacancies that were from time to time occurring. He also noticed a drawing together of the Church of Scotland with what are there called the dissenting bodies. There was an intimacy growing up between the ministers, the result of which might be seen in their frequent exchange of pulpits. Another interesting feature of the Assembly was the presence of the late Dr. Norman McLeod. The speech in which he introduced and closed his Indian mission report was one of great power and eloquence. Such an outpouring of eloquence he had never before listened to. He, in common with many others that heard him, thought at the time that this speech was Dr. McLeod's valedictory to the Church which it proved to be. The speaker had visited the Dr. at his own house and taken dinner with him the last time he had dined with his family. Dr. McLeod then referred to his proposed visit to Canada, and especially to Nova Scotia, of which he entertained the kindest recollections, having been there for some time, twenty or twenty-five years, ago. Dr. Jenkins then spoke of the uniform kindness with which he had been received by the Assembly, and wherever he went.

The MODERATOR said the Synod had listened with much pleasure to the address of the Delegate, Rev. Dr. Jenkins, who was entitled to its warmest thanks.

Rev. R. CAMPBELL moved a motion to this effect, which was adopted by the Synod.

Rev. C. DODDIER, and Rev. J. C. SMITH, who had been appointed members of the Deputation to the churches of Nova Scotia and New Brunswick, expressed their regret at not being able to perform the duties imposed upon them. The latter gentleman explained that having to attend to the sufferers by the Shannonsville accident he had been prevented from attending.

The MODERATOR said it was much to be regretted that the N. S. Synod had not been attended, and said that it was desirable the people of the Lower Provinces should be made aware of the circumstances.

The reasons given were accepted as satisfactory.

Rev. K. McLENNAN, one of the delegation to the General Assembly of the Church of the United States, reported his visit to the Baltimore Assembly. He had then felt it his duty not to make suggestions as to the management of their own affairs, but to express the deep interest which the Church in Canada took in them as Presbyterians, but that our political institutions were different, and were not likely to be allied to theirs. Although, as he has since heard, some of these remarks were disapproved of, he was listened to with respectful attention. He described his visit to the Annapolis Academy, where he had been shown a British flag captured at York, (now Toronto) and asked what he thought of it. He replied that it was

according to the fortunes of war, but that the captures we had taken were live men whom we had subsequently returned to them as such. He was at the Academy on the 26th May, which in some parts had been observed for the Queen's Birthday and at his request a band of upwards of forty pieces had played the National Anthem. He expressed his high appreciation of the debating power of the Assembly, the discussions being taken part in by several very able coloured men. The question of education was discussed, and the feelings was to raise it to a higher standard. He spoke of the interest with which the subject of missions was taken up, and learned then that their army of Foreign missionaries was larger than the whole of the membership of this Synod. The scene to which the delegate from that assembly had referred, viz: the one where the missionary debt was almost wiped out, had much delighted him, especially since it would not interfere with the church's temporalities. He glanced at the eminent men whom he had encountered at this assembly, and intimated that in all probability two delegates from the Assembly of the Church of Scotland, Dr. Eadie and Professor Calderwood, would visit the Synod before it rose. He expressed his satisfaction with the manner in which the American Assembly had obliterated everything which was obnoxious to the church in the south. Before he had left the Moderator had expressed his hope that at the next occasion of their meeting, the Canadian delegates would be from an united church, and that the long contemplated Union would be achieved. He suggested that a delegation be appointed to visit, this year, the meeting of the Assembly to which he had referred.

Rev. Dr. COOK moved a vote of thanks to Rev. Mr. McLennan for the able manner in which he had discharged the duties devolving upon him as delegate to the United States Assembly. Carried.

The Synod then proceeded to receive the delegates from the Lower Provinces. Rev. Mr. McMillan, of Salt Springs, and Rev. Mr. McCunn, of River John, who conveyed the fraternal greeting of the churches which they represented. Both gentlemen said that as Canadians there was little need of formal introductions between the churches of the Provinces. Rev. Mr. McMillan described the work of the church in his district, which had a foreign mission scheme of its own. He regretted that it was not the case here, as it was only when his church undertook that work that it had commenced to exist. He concluded by expressing a hope for a speedy union of the Church in Canada with the Church in his district.

THIRD DAY.

The Rev. Mr. McCunn of Nova Scotia conducted the opening devotional service. After the reading of the minutes, the Rev. Geo. M. Grant of Halifax was cordially welcomed and asked to sit and deliberate. On motion of the Rev. Gavin Lang, the Rev. Jacob Ellegood, M.A., incumbent of St. James the Apostle Church, (church of England) in this city, was also invited to sit and deliberate. The motion was carried un-

animously, and Mr. Ellegood briefly returned thanks.

Application to be received as ministers of the Church were next made on behalf of the Rev. James Cleland of the Irish Presbyterian Church; the Rev. Mr. Waits of the Primitive Methodist Church, and Mr. G. B. Taylor, a licentiate of the Canada Presbyterian Church.

NEXT PLACE OF MEETING.

It was agreed that the next annual meeting of the Synod be held in St. Andrew's Church, Ottawa, commencing on the evening of the first Tuesday of June, at half-past seven o'clock. The Rev. D. M. Gordon expressed the great satisfaction it would give the people of Ottawa to have the meeting of the Synod in that city.

Thereafter a protracted discussion arose out of the Report of the commission appointed by the Synod to visit Whitby to enquire into a matter of dispute pending between the Rev. Kenneth McLennan and the Presbytery of Toronto. The commission recommended a compromise between the parties, by which the Presbytery should pay Mr. McLennan \$350, out of any available funds under their control. After long reasoning it was agreed "that the Synod receive the Report and thanks the Committee for its diligence."

The evening Session of this day was wholly occupied with consideration: ament the past, present, and future of the Synod's French Mission, which elicited an animated debate conducted we may say with marked ability on both sides. Our space, however, will not allow us to do more than to give the Report read by the Rev. W. M. Black, the interim convener, and a very brief summary of the arguments *pro* and *con*.

SYNOD'S FRENCH MISSION SCHEME.

The committee's report which was read by the rev. W. M. Black stated that owing to the uncertainty regarding the future operations of this Scheme, and to the fact of their Missionaries having removed to other spheres of labour, the work done by the Committee during the past year had been very limited. From the circular addressed to the Ministers of the congregations connected with the Church, in the month of November last, in which reference was made to the action taken by the majority of the Members of the Committee in declining to carry out the amalgamation of this Scheme with the French a-

Canadian Missionary Society, the members of the Court would be aware that the Union, contemplated at last Synod, did not take place. The Committee regret exceedingly the difference of opinion that existed on this subject, which resulted in the retirement of Mr. Lang from the Convener'ship. After conference with the Committee of the French Canadian Missionary Society, and mature deliberation, they considered it advisable not to carry out the amalgamation, owing, mainly, to the position of that Society and to the relation that St. John's Congregation holds to the Presbytery of Montreal and to this Synod. As Mr. Doudiet continued to reside in the City of Montreal he had been able to devote a portion of his time to French Mission work, and had since his induction to St. Matthew's Church held an afternoon Service on Sunday, with the members of his former Congregation. The Rev. C. A. Tanner, the Synod's other Missionary, resigned his charge at Sherbrooke, and is now Principal of the French Canadian Institute at Pointe-aux-Tremble. The work had not been continued in any form at Sherbrooke. Notwithstanding the uncertainty regarding the future of the Mission, thirty-eight Congregations had sent in contributions, which with donations and rent of Mause, amounted to \$832. 52. The disbursements had been \$796. 14, leaving a balance on hand of \$36. 38. With means placed at their disposal the Committee had endeavoured to carry on the Mission to the best of their ability and to further what they considered to be in the interests of the Church with which they were connected. They suggested that, for the present at least, the French Mission Scheme be retained as one of the Schemes of the Church.

The Rev. C. Doudiet's report was also read, showing the work that had been accomplished by him during the past year, which he stated had been one of great trial, with a varying attendance at the St. John's Church. He spoke hopefully however, in handing back to the Synod the charge which it had there given him.

Rev. GAVIN LANG thought that some explanation might be expected and was due to the circumstance that notwithstanding the Synod reposed such confidence in him as to confer on him the Convener'ship of this Committee last Synod, he felt it his duty during the year to resign that office. He held that by a judicious combination their efforts would be the better calculated to meet with a due degree of success; and he had suggested that the matter be referred to a special committee which had been appointed with that view, and against whose impartiality nothing could be said. Mr. Lang then gave an account of the proceedings that had been taken by this committee, and stated the cause which had led to the failure of the scheme, and to his resignation. He had thought, and he thought still, that their French Mission was no credit to their Church; and he held that the maintenance of St. John's French Protestant Church was unnecessary, and, indeed, could not succeed because they had not, along with it, the needful appliances. It was nothing more than a case of preaching

from day to day; and without educating the children of those who were converted from Romanism, it was a hopeless task to carry out this kind of work, having no schools for the young, nor colporteurs to instruct the people at their homes. Neither was the case of our French Mission by any means improved when the Rev. C. Doudiet was deputed to leave his work at Point St. Charles on Sabbath afternoons in order to preach in St. John's Church. Of course the French Mission was a good work, but he thought the time had come to consider whether it was advisable to carry it on whilst an open door was in other ways provided for converts.

He therefore conscientiously urged its discontinuance, and thought if a union was really desired they should show it by entering into a practical union, of which this proposed amalgamation with the French-Canadian Missionary Society would be an instance. It would, in fine, be better to give up this mission which had proved a failure; and, in so doing this Church would be strengthening the hands of those who were really carrying on the work. The French-Canadian Missionary Society was a thoroughly catholic one, and had not only the support of the Canada Presbyterian Church, but of the Congregationalist, and many of our people were found in the lists of contributors to it. He had, then, no hesitation in moving that the report be received, and the thanks of the Synod passed to the Committee for their labours. But in respect of the matter of amalgamation with the French-Canadian Missionary Society, agreed upon at a conference with a sub-committee, the terms offered being considered fair and equitable, he it resolved that the amalgamation be completed, and the same Committee be re-appointed to carry out the instructions of the Synod.

Rev. Mr. McGillivray seconded the motion.

Rev. W. Black thought there might have been too much haste in this business, but he had no objection to the terms of union. It had been rumored that the Canada Presbyterian Church was wishful to withdraw from this mission. The Rev. Gavin Lang had retired from his post of Convener of the Committee, consequently the remainder of the Committee could proceed no farther. He and Dr. Jenkins had been appointed as a sub-committee to enquire into this matter but had been unable to come to any conclusion, owing to such differences of opinion amongst the representatives of the French Canadian Missionary Society as made it appear not so desirable to amalgamate.

Rev. Dr. Jenkins confirmed this last statement.

Rev. John E. Tanner strongly deprecated the idea of giving up the Mission and scouted the abandonment of it on the ground of mere difficulties, and because of the smallness of the congregation attending the services of the church. If the union took place the Synod's mission would simply be handed over to that of the French Canadian Missionary Society, which object had been sought ever since 1841.

Rev. Dr. Jenkins moved in amendment that

the report be received, thanking the Committee for their diligence, and adopting the suggestion of the committee, that for the present the French Mission scheme be retained as one of the schemes of the Church; also that a Committee be appointed to maintain French religious ordinances in St. John's Church during the coming year.

Dr. Jenkins spoke strongly and at considerable length in favour of his amendment, contending that the Synod had not the power to decongregationalize any congregation, nor to strike any minister from the roll. It was for the Presbytery to do these things. He glanced, too, at the work done in the past, and anticipated a future large French Presbyterian Mission, of which St. John's Church must become the nucleus.

The debate was continued by Rev. J. Carmichael, Rev. J. Macdonald, Rev. R. Campbell, Rev. Gavin Lang, who eloquently vindicated the course he had taken in the premises, Rev. Dr. Cook, Rev. Mr. Grant (Halifax), Rev. C. Doudiet and Mr. J. L. Morris, and at a few minutes before midnight the vote was taken, when the amendment by Dr. Jenkins was carried by 41 votes to 26.

FOURTH DAY.

Rev. Mr. Muir (Galt) reported that he had attended the General Assembly of the Canada Presbyterian Church and was received most courteously and kindly. That Church he found to be flourishing both at home and abroad. He did not make any particular allusion at the Assembly to the question of union. It was introduced, and he in a pleasant way stated to the General Assembly that so far as he could see there were no obstacles in the way of union that could not be overcome. Judging from his reception he thought that if union were not consummated, the negotiations, at all events, would be carried on with the greatest kindness of feeling. The majority of that now large and increasing Presbyterian body would be willing to co-operate with the Church of Scotland in bringing about the proposed union.

BEQUESTS.

Dr. BAIN (Perth) informed the Court that Mrs. McIntyre, widow of the manager of the Bank of Montreal at Perth, had bequeathed by her will \$400 to Queen's College and \$400 to be divided among the schemes of the Church.

On motion it was resolved to allocate the latter \$400 as follows: \$150 Sustainment Fund, \$100 Widows' and Orphan's Fund, \$50 French mission Fund, and \$100 Manitoba Mission.

THE TEMPORALITIES FUND.

Rev. GAVIN LANG submitted an overture as to the legality of the proposal regarding the temporalities fund, asking that the relations of the Church to the Temporalities Fund be referred to a special legal commission, to be named before the rising of Synod, to consider

and report at the next Synod. In supporting the overture he said he was not fond of dealing with money questions in Church courts. He was of opinion that they had too many money questions in the Church courts, and therefore he regretted to have to bring forward a question in regard to "filthy lucre." At the same time, this was a very important question. He pointed out that under the terms of commutation all the rights of clergymen were especially reserved and they could not be diverted without the consent of all parties who might be hereafter concerned. He showed that the Synod's scheme was hastily prepared, and that grave doubts existed respecting its legality. He further argued that in the event of union taking place, and this arrangement not being confirmed by the Dominion Government, then the Synod might be in the position of losing their property.

Rev. Dr. COOK contended that there could be no question as to the power of the Dominion Parliament to legalize the scheme—the condition being that the parties interested should agree thereon.

Rev. Mr. GORDON (Ottawa) proceeded to show that the Clergy reserves were granted for the maintenance of religion and for the promotion of religious knowledge, and that the grant to Queen's College was made under the latter head. The scheme in connection with the Temporalities Fund was divided into three branches, namely, appropriation for aged ministers, for education, and for ministers' widows' and orphans' fund. The speaker then proceeded to defend the disposition of the property on its merits.

Mr. J. L. MORRIS said he wished to speak on the legal aspect of the question. The rights to the fund are derived from the donors. They commuted by giving their rights over to the Synod, on condition, first, that they should receive each £112 10s out of the interest; and, second, that the claimants after them be ministers on the Synod roll in 1855, and who had been put on since the 9th of May, 1853, and that all such claimants be ministers of the Presbyterian Church in Canada in connection with the Church of Scotland. It has not been asked that the parties entitled to these benefits should be deprived of them. It has always been intended to maintain these ministers in their rights. They disposed of it to the Synod with merely two conditions, and the former would respect them, and no restriction being in the act which prevents the Synod from disposing of that property, he did not see where doubts could arise.

Rev. Mr. DOBIE said there was a desire on the part of the commutants, as a body, to preserve this fund to the Church in its then connection. He could testify that there was the gravest anxiety upon the part of the commutants as a body that this fund should be preserved to the Church in its then connection. This fund was for the ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and for none other.

The debate was continued by Mr. Barker, Rev.

Dr. Bell, Rev. Professor McKerras, Rev. R. Campbell, Mr. J. Craig, Rev. J. Davidson Rev. D. J. McDonnell.

Mr. J. L. MORRIS reviewed the case in all its legal bearings, saying that though he did not support the overture, he believed that those who supported it were quite justified in doing so, if they had doubts as to the legality of the provision.

After some remarks from Rev. Mr. Dobie, Rev. K. McLennan moved that the object desired, if obtainable, be referred to the Union Committee, and that they be specially charged with attending to it.

Rev. Mr. Carmichael and Rev. Mr. Bain, Rev. Mr. Cochrane and Rev. Mr. Watson, having addressed the Synod, Rev. Mr. McLennan withdrew his amendment.

Rev. R. BURNET commended the wisdom of the fathers of the Church, who had so tied up the moneys of the Church exclusively to the Church of Scotland. He, as a commutant, should stand by his right and vote for the wise motion of Rev. Mr. Lang.

Rev. GAVIN LANG having summed up the debate, the roll was then called, when there voted, for the amendment to dismiss the overture 63; for the motion 26.

THE UNION QUESTION.

The discussion above referred to naturally prepared the way for the introduction of what was felt by all to be the most important business of the Synod, and which occupied the undivided attention of the House during the remainder of this evening's Session and for two whole days afterwards. The discussion was carried on throughout in an excellent spirit, and called forth debating powers that would be creditable to any ecclesiastical assemblage. There was a large attendance of members and a goodly number of apparently interested spectators. Although we cannot find room for a verbatim report of all that was said we shall endeavour to convey a fair and impartial synopsis of the proceedings, culled from the excellent reports furnished to the Daily newspapers, the GAZETTE, HERALD and WITNESS, whose representatives were in constant attendance and well earned the thanks of the Synod.

In the absence of Principal Snodgrass, convener, the Rev. Kenneth McLennan presented a copy of the minutes of a joint meeting of the Committees of the negotiating churches begun at St. John, N.B., on the 11th of April last, embodying the basis of Union and accompanying resolutions,

which they had unanimously agreed to and which they further recommended the Synod to send down without change to the congregations, kirk sessions and Presbyteries for their final adoption.

The Synod's Committee reported the progress and results of their negotiations in substance as follows:—

BASIS OF UNION.

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

"2. That the Westminster Confession of Faith shall form the subordinate standard of this Church; that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

"3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the 'Form of Presbyterian Church Government,' and in 'The Directory for the Public Worship of God.'

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

RESOLUTIONS APPENDED TO BASIS.

STATE GRANTS TO DENOMINATIONAL COLLEGES

The Committee claims for the respective Churches represented by it the fullest forbearance as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies anything which need prove a barrier to Union, or disturb the peace of the United Church.

PUBLIC WORSHIP.

That with regard to modes of worship, the practice presently followed by congregations, in the matter of worship, shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

COLLEGIATE EDUCATION.

That the negotiating Churches shall enter into union with the Theological and Literary Institu-

tions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts' Department in any of the Colleges above named.

MINISTERS WIDOWS AND ORPHANS FUND.

That steps be taken at the first meeting of the General Assembly of the United Church for the equitable establishment and administration of an efficient Fund for the benefit of the widows and orphans of ministers.

PROPERTY.

That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially their separate existence.

TEMPORALITIES FUND.

That the Temporalities Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued, after the consummation of the Union, by the remaining members having power to fill vacancies caused by death, resignation, or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present, until all vested rights shall have lapsed; and these rights shall be held to be the following:—(1.) The annual receipt by ministers now receiving \$450, \$400 and \$200, of the same amount during their lifetime, and good standing in the Church. (2.) The annual receipt of \$200 by the Treasurer of Queen's College. and (3.) The annual receipt of \$200 by all the ministers who shall be on the Synod Roll at the time of the Union, and by all recognized Probationers and Licentiates during their lifetime, and good standing in the Church; That as soon as the fund, or any part of it, shall no longer be required for these purposes, it shall be appropriated (1) to the formation of a fund for the benefit of Aged and Infirm Ministers of the United Church, retired from the active duties of the ministry with the sanction of the said Church, in the proportion of six-ninths; (2) for the maintenance and extension of the Theological Faculty of Queen's College, in the proportion of two-ninths; (3) to the Ministers Widows and Orphans' Fund of the said United Church, in the proportion of one-ninth—these calculations to be based on a capital fund of \$450,000, and the residue, over and above this amount, up to \$40,000, to be

devoted to the maintenance of the Theological Faculty of Morrin College; And whereas, the Committee on Union desire instructions as to the mode of making provision for the payment of \$200 per annum to all Ministers on the Roll at the time of the union until such time as they become beneficiaries of the Temporalities Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they may deem best, drawing, if necessary but only as an extreme measure, when no other method of meeting the difficulty can be devised, upon the capital of the fund—the same to be repaid to capital before any distribution of the principal Fund takes place.

MISSION WORK.

That the Committee express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign missionary and benevolent operations of the several Churches, according to their respective claims: and that with regard to the practical work of the church, and the promotion of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the church: yet, the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.

NAME OF THE CHURCH.

The Committee further agreed that the name of the United Church should be "The Presbyterian Church of British North America."

If there were any other matters of detail set forth in the Committee's Report they were of an unimportant character. The only reference made to the "Headship of Christ" in the course of the negotiations by the joint Committee is in these words: "The Committee having heard the minutes of Conference regarding this subject does now express its satisfaction with the unanimity of sentiment which is expressed in the documents therein referred to." The truth is, that on comparing the documents of the respective churches bearing on this topic it was found and freely conceded by all, that the authoritative documents of our own Church, which were produced in a friendly conference on the subject, bore more emphatic and explicit testimony as to our "soundness" on the "Headship" than any thing that could be adduced on the part of the Can-

ada Presbyterian Church. With this remark we dismiss the subject, in the confident belief that it will never again be mooted as an obstacle to union. After that Mr. McLennan had made such explanatory remarks regarding the report of which we have given the substance as seemed to be called for, the main question was laid before the House in an admirable speech by Dr. Cook—a speech that will long be remembered by those who listened to it as one of his happiest efforts, and which is thus reported in the *Gazette*.

Rev. Dr. Cook said—Mr. Moderator. In 1844 the duty was laid on me to present to this Synod a series of resolutions carefully prepared and honestly intended to prevent a division of the church at that time, and the separation into two hostile camps of the brethren who had been working together and who regarded each other with mutual respect. Those resolutions failed of their purpose, unhappily, as we judged them, though now it may be thought greater good has been accomplished than would have followed their adoption. And now, after the lapse of the long period of 29 years, when most of those on either side who took part in the ecclesiastical strife of that period have passed away, as I trust into the Master's presence, to see light in His light—the duty is laid on me to propose a deliverance to this Synod which, if accepted, will have a part, a most important part, in not only restoring that union, which was thus interrupted, but in affixing a vast and more extensive union of Churches in this Dominion, holding the same views of scriptural doctrine and ecclesiastical order with ourselves, and rendering homage to the same common King and Lord. It was with doubts and distrust that the resolution was put to the Synod in 1844, but now it is in the light of a hope which scarcely a passing cloud darkens, that I present this resolution pledging the Synod to the conditions of union, and in the confident expectation that similar resolutions will be passed elsewhere and received with equal cordiality. (Applause). The negotiations for union have, from the very first, been conducted in a kindly, courteous and Christian spirit. The conclusions arrived at will, I apprehend, appear to all reasonable men as fair to all parties. In asking the consent of the Synod to this resolution, I am well aware that sacrifices have to be made. I feel that myself and shall not be surprised that others feel even more deeply. We have to part with our organization, the special organization over which we have watched so long and with the working of every part of which we are familiar. We have to part with our old historic name, connecting us even in this distant land, with the heroes and saints, the doings and darings and sufferings of three centuries of Scottish churchmen. And we have to part not only with all our connections, but with that close

connection with the parent church which we have hitherto maintained. This we recognize as partly a work of necessity and partly of duty. Time rolls on in its endless course, and brings with it innumerable changes. The infant hangs to its mother's bosom, the child runs on its course to youth; from thence to manhood, and man assumes an independent position, and prepares to do the world's work. And as it is with individuals, so it is with Communities and Churches. As we, a family of Provinces in this Canada of ours which so long hung on the apron string of the Mother Country, recently sprang into a Dominion, having natural duties and national sympathies, so it is with the various Churches. Union gives them strength and a feeling of self-dependence and fits them for separate independent exertion. In yielding, as of course we must do, to this natural and necessary change assuredly there is no reason why there should be any diminution of respect towards the Church of Scotland or want of gratitude to her. The man who feels with advancing age that the old ties of family connection are loosened, and who is beginning to form other connections and other ties, does not in retiring from his parents' home, lose any of his love for them. And we in the new connection in which we shall stand, will certainly never cease to remember with gratitude the innumerable favours which, both before and after our dissensions, and during the whole course of our history, we have received from the Church of Scotland. We will never cease to watch with interest her fortunes; we will never cease to rejoice in all the good she does, and we will never cease to desire and to pray for her prosperity. Of course it is natural for us, older members of the body who came from Scotland, whose early associations are with the hills and valleys, the histories and traditions of the ancient land—dear old Scotland—to wish that those who come after us should inherit our feelings and regard the old land with the same veneration and love. But so it cannot be. Our children are growing up and will grow up Canadians, regarding with intense love the soil on which they first drew breath, and rejoicing in the freer air and wider sphere for youthful exertion and energy. And so they must have a Canadian Church to which their devotion may be continued with national and patriotic sentiment. I think in following and yielding to this natural and necessary change, we are doing our duty to the land we live in, the land of our adoption and choice. But we are also discharging a duty which we owe to the Great Master whose name we bear, whom we all profess to serve, whose cause we profess to have at heart. Let there be no fear on the part of any that the contentions of the past will continue after incorporation takes place. I have no fear of any thing of the kind. It is not often in these later days that the parabolic mode of teaching has been adopted by the ministers of the Church, but I remember at a meeting of the Evangelical Alliance that there was a parable spoken by one of those who attended. A gentleman described how when visiting the Welsh mountains he had seen a

form of very great and dreadful proportions, but which, on approaching nearer, changed its aspect and appeared to be only a man, and when he came a little nearer, he found it was his brother. It will so happen with us. We, looking at our friends elsewhere, from a distance, have been disposed to think hard things of them, and they to think hard things of us, and hard things have been said; but when we come nearer, we will be found to be brothers, and I doubt not we will be able to work harmoniously together, and to manifest all that cordiality of feeling which is necessary for the right working of an ecclesiastical body. May God grant it may so prove. I beg to move, seconded by Mr. John Morris,—That we receive and adopt the report of this Committee on Union and accompanying resolutions; approve the basis laid down by the Joint Committee and its resolutions relative to the proposed union; agree to send down said basis and resolutions to Presbyteries, Kirk Sessions and congregations, with instructions to Kirk Sessions and congregations to report to Presbyteries, and Presbyteries to report to next meeting of Synod in reference thereto; and heartily rejoice that the prospects of a large and harmonious union are so favourable. Dr. Cook resumed his seat amid loud applause.

Mr J. L. MORRIS in seconding the motion said that it must be a great satisfaction in entering into union to know that the vested rights of ministers who now draw sums from the Temporalities fund were to be respected. It was to be expected after the vote taken that night that something should be done in the way of hastening on union, the majority of the Synod having declared they had no doubts in respect to the financial difficulty which was mooted by some members. It was perfectly evident that the Synod was prepared to take a further step in regard to advancing the union to which, he believed, they were pledged as a church by their action in last and previous year, and, so far as in him lay, he was prepared to do every thing in his power to bring about that great and glorious consummation.

Mr MITCHELL regretted that he was compelled to move an amendment, his action being dictated by love for their own Church. They could not accept the terms of union without sacrificing the interests of their Church, and to do so would be to declare that the action their Church took in 1844 was wrong, which he would never consent to do. Again, the terms arranged regarding the temporalities fund were unfair, and their Church would be surrendering everything and virtually declaring that they could not proceed with their own work themselves. He moved in amendment "Thank the Committee for the manner in which the instructions of the Synod had been carried out; rejoice to find that the standards, discipline and government of the two Churches are identical; inasmuch, however, as the desire for union had not been reciprocated by the General Assembly of the Canada Presbyterian Church, and inasmuch as the desire for union has thereby been much lessened on the part of our people and ministers. Be it resolved that unless the union be

now consummated by both parties laying aside their discussions on and interpretations of the standards, this Synod now withdraw from future negotiations with the Canada Presbyterian Church."

Rev. Mr. BURNET (Hamilton) seconded the amendment, owing to his attachment to the Church of Scotland and this church. He desired that unless the discussion on the question of the headship of Christ should cease, they should withdraw from further negotiations. In the discussion of the question in the Canada Presbyterian Assembly now sitting, Mr. Ross had moved an amendment on the question of union, making certain matters a condition of union.

Rev. K. McLennan read a telegram which he had received, to the following effect:—"Toronto, June 6th.—Basis passed this forenoon by 133 to 34 votes; the other papers and the sending down will be carried also I think. Signed, ALEXANDER TOPP." (Applause.)

Mr. CRAIG said the Canada Presbyterian Assembly contained unreasonable members as did this Synod. This church must now carry on its negotiations honourably. Members present had talked about their money, but what use had it been to the Church. It started in 1844 with all the money, and yet the members of the Canada Presbyterian Church were to them as three to one. He was as much attached to the Church of Scotland as any one and just as careless about union, but when they had entered into the negotiation let them treat the negotiating Churches fairly for those Churches had dealt fairly with them.

After a few words from the Rev. Mr. McPherson [Lancaster],

Rev. G. M. GRANT [Halifax] was called upon to address the Synod. He said he could not help feeling very strongly on the subject because they in the Lower Provinces must always march in line with the people in the Upper Provinces, and felt that therefore they were at the supreme crisis of their Church matters. Such a crisis had not risen in the Church since 1844. He felt it was worth while coming up from the Lower Provinces to be present at the consideration of this question. He expressed his astonishment and gratification that the number of those who were opposing union was so small, and referring to the connection of the Church with the parent Church of Scotland he wished to know what their connection now was either as a body or as individuals. In his opinion their connection as a body consisted merely in the name which they wrote at the head of their minutes and nothing else, and to show this he pointed to the fact that a minister deposed by the Synod could go to Scotland and take charge of a parish there. He maintained that neither as a Church nor as individuals could they be placed in a different position towards the Church of Scotland by the proposed union. They would if anything be drawn closer to the parent Church, because they would be carrying out the ideas that were at its basis, and this had taken place in other colonies of the Empire when similar changes had taken place. In other colonies experience had proved the Church of Scotland to have

been more favourable to union than any other Church. So it was in the history of the Church in Canada, and every delay that had taken place he laid at the door of the Canada Presbyterian Church, for if when the first basis was submitted, two years ago, it had been accepted the churches would have now been united. The Canada Presbyterian Assembly wanted, however, to change the doctrinal matter and bring in more old books, (laughter) and wished to appoint a larger committee, who of course would not be more likely to agree than a small committee. Every delay had been caused by them, and he thought this Church, through the action of its Synod's committee, occupied a proud position before the Church generally and the Dominion. (Applause.) And they would maintain that record, so that when they went into union it could never be said that it was by them delayed. Special reasons were animating them in their efforts to bring about union. They belonged to the Church of Scotland, which meant that they belonged to a national, historical and venerable church imbued at all events by two principles: first, that the church should be a wide and comprehensive church, coextensive with the nation; and second, that the State should be penetrated with religious truth. Would they be carrying out the first idea if they rested content with being one-thirteenth of the population, when at a single bound, by uniting the four churches, they could become one-seventh of the people. Surely that was a step worth taking, and in accordance with the traditions of the Church. He hoped it was a step to a brighter day when Protestant churches would see it possible to combine on some Scriptural basis against the mighty forces that were against the Christian world. He could not but conceive any man imbued with the idea of a national Church leaping with joy at the thought of all the scattered children of John Knox in this Dominion going to take up the old standard and declare that they would start from the same point at which their fathers started three centuries ago. (Applause.)

At about eleven o'clock the debate was adjourned until the following day.

FIFTH DAY.

SATURDAY.

The debate was resumed at 11.30 a. m.

Mr. FORDYCE expressed his gratification at the action taken by the committee and finding that the union would be effected without any sacrifice of principle of this Church. He felt thankful that they were approaching the end of the dark days, which they had all more or less experienced since the disruption took place.

Rev. D. MCGILLIVRAY addressed the Court at some length. He said he was in favour of union, but not on the terms proposed, and suggested that the minority opposed to union might insist on their rights being maintained and secure the Church property, thus leaving the majority to go into union without the Temporalities fund. He was prepared to send down

to the Presbyteries, Kirk-Sessions and congregations the report, and resolutions excepting that dealing with the Temporalities fund which should be kept back until they were fully satisfied of its legality. He deprecated the desire manifested to force on the union, and urged that the settlement of the question should be delayed until they were all agreed on the points raised during the discussion.

Rev. R. CAMPBELL said that the Presbyteries and congregations would obtain the best legal opinions in the Church as to legality of all the points involved in the union.

Rev. Dr. COOK desired so to modify his motion as that the resolution in reference to the distribution of the Temporalities Fund be excluded from it and form the subject of a separate resolution. (Applause.)

Rev. Dr. JENKINS doubted the expediency of distinctly introducing an exception as to the Temporalities Fund into the resolution.

After some remarks from Rev. Dr. Muir,

Rev. Dr. COOK modified his motion as follows: "That the Synod receive and adopt the report of their Committee on Union, and the accompanying Resolutions, with the exception of the Resolution disposing of the Temporalities Fund, approve of the basis laid down by the Joint Committee, and of the Resolutions relative to the proposed Union, agree to send down said basis and resolutions to Presbyteries, Kirk sessions and congregations, with instructions to Kirk sessions and congregations to report to Presbyteries and to report to the next meeting of Synod, with reference thereto; and heartily rejoice that the prospect of a large and harmonious union is so favourable."

Mr. WILSON thought in sending down this matter to Presbyteries and Kirk Sessions, it should be with an accompanying declaration that they did not recede from the ground occupied previously, but adhered to the principles held since 1844.

The CLERK said the introduction of such a declaration would just be throwing it in the faces of the other body.

Rev. Mr. BURNET thought there should be an expression of regret from the Synod at the severance of the connection with the Church of Scotland. That severance was now, he believed, inevitable, but it was a serious step.

A lengthy discussion followed, relating chiefly to two points. The first was as to the ground of separation in 1844. Rev. Dr. COOK remarked on this point that those who left them in 1844 did not say that the Church of Scotland denied the Headship of Christ. That was not the ground of separation, nor was the question mooted at all. They thought that the supposed Erastianism of the Church of Scotland was objectionable, and that they could not continue to hold communion with her. It was not the name of the Church that was objected to, but the holding communion with her. The second point which occasioned considerable discussion was as to the propriety of appending a declaration to the resolution that the Synod adhered to the principles held before and since 1844. Rev.

Dr. Jenkins remarked that there were two ways of doing this—a blunt, offensive way, and a Christian, courteous way.

A long discussion ensued, during which several changes were suggested in motions and amendments.

RESOLUTIONS ADOPTED.

The following resolutions were at length adopted, on motion of Rev. Dr. Cook:—

"That this Synod approves and accepts the resolutions agreed upon by the said Joint Committee, viz:—

- (1.) On the subject of Public Worship.
- (2.) On the establishment of a fund for the widows and orphans of ministers.
- (3.) On the subject of Collegiate Education.
- (4.) On the legislation to be sought for in respect to property and rights thereof.
- (5.) On Home and Foreign Mission operations.
- (6.) On Government grants for Denominational Colleges.

(7.) On the Unity of sentiment in regard to the Headship of Christ, in regard to which doctrine the Synod regrets that this question should have been mooted, the orthodoxy of the Synod or the subject being beyond question.

"That the aforesaid basis and resolutions be transmitted to Presbyteries, Kirk sessions and congregations, and that they be informed that it is the conviction of the Synod that there is nothing in the aforesaid basis and resolutions inconsistent with the principles which the Church holds and has always held."

SIXTH DAY.

THE TEMPORALITIES FUND.

The consideration of the resolution in regard to the disposal of temporalities fund was taken up.

Rev. Dr. COOK read the following resolution:—That the Synod approves and accepts the disposal of the temporalities fund as recommended by the joint-Committee, and that steps be taken to legalize it. Dr. Cook then explained the present position of the fund. If there should be no union, there would be no change in its disposal, and such continued disposal could not be questioned in Law; but in contemplating a union, it was needful to settle the future disposition of this fund. They had protected its present recipients. The vested interests of ministers had been secured, and even licentiates were protected; but they must look forward to the time when there would no longer be living any of these ministers, and there must, perforce, at length be a new disposition of the fund, and who is so likely to move in the matter as the present Synod? It was true it could only propose it to the Legislature. The Church had, too, originally an interest in the fund. He thought too that by extending the benefit to the churches of the Lower Provinces, it might make the union more cordially received. The idea of endowment had been given up, but the scheme proposed answered some of the objects of endowment. It made provision for aged and

infirm ministers, the education of ministers, and if they should be unanimous Parliament would legalize the distribution. However, the time would come when there would be no representatives here of the Church of Scotland; hence, the question must be at length dealt with. Still he had no wish to press it down the throat of any one.

On motion of Rev. Mr. CAMPBELL, the Synod resolved itself into a committee of the whole, Rev. Mr. Morrison in the chair.

Mr. MITCHELL then moved, seconded by Mr. WATSON—"That inasmuch as the proposed arrangement for the disposal of the Temporalities Fund in the event of union is known to be unsatisfactory to a considerable number of ministers, elders, and people of the Church, be it resolved, that the following Committee be appointed, in common with similar committees of negotiating Churches, to consider the practicability of applying the fund, after all present rights have lapsed, to the establishment of a general fund or home mission fund of the United Church, and if found that the Canada Presbyterian Church is opposed to the formation of such fund, to consider some plan whereby that fund can be applied to an endowment of all congregations to their own Synod in the consummation of union, or any other scheme which will secure to the present and future ministers in existing congregations in our Church, all the benefits to be derived from that fund in accordance with the original intention of its founders.

Mr. MITCHELL added that he had no practical liking for union; but he would not oppose it if they could carry it into some of their distinctive features. One of his motives in offering the resolution was his wish to raise the standard of the stipends of the ministers.

Mr. WATSON seconded the motion in favour of a sustentation fund.

Mr. COCHRANE moved in amendment, "That in the event of a union with other Presbyterian bodies, it be passed into a by-law of this Synod, that all ministers on the Synod roll at the time of union, in receipt of \$200 from the temporalities and the sustentation fund, shall receive \$400 a year, payable from the capital of the Temporalities Fund, when through ill-health or old age the Synod may allow them to retire from the active duties of the ministry; provided first, that all vested rights be duly respected and safely guarded.

Rev. J. PATTERSON would move, in amendment to the amendment, That, while agreeing with the principal of the proposed distribution, it be so modified that the rights in the fund of all ministers on the roll be re-affirmed and brought up to \$400, in the terms of the law of the Synod as passed in 1866.

Rev. Mr. WILSON submitted the additional amendment, that ministers' rights be made inalienable except for immorality, and so long as they shall maintain their connection with the Church.

Rev. GAVIN LANG said—Feeling strongly as he did from a Church of Scotland point of view, they had not yet heard the last of this fund. From conversation with a prominent member of the Canada Presbyterian Church he was confirmed

in opinion that the temporalities was the most difficult question to settle in the whole movement. Whatever rights ministers had at present might be continued; but the question would be viewed by those beyond the Synod, in connection with the way in which the endowments were originally obtained. They would feel strongly upon it. They would express their mind and take action. He did not desire to speak more plainly in this matter. Whatever conclusion was arrived at, he affirmed that the question was not done with. He was willing to take his chance, and let the Synod do the same, from their own point of view. He heartily supported the proposition of Mr. Mitchell, as it provided two ways of disposal. They should go before the Canada Presbyterian Church and ascertain their feeling with regard to this question. The distribution made at Toronto, although excellent in itself, did not in reality fulfil the purpose for which the money was obtained. The latter part of Mr. Mitchell's motion was, in the event of the proposition being unfavourably received by the Canada Presbyterian Church, to see whether we could not appropriate the money to our churches in perpetuity. He spoke in favour of the endowment fund, showing that thereby would be maintained the bond of sympathy with the old mother church. He spoke of the regret he should feel in cutting the connection. He was for union although he found that his position thereon has been misinterpreted. He did not desire mere ecclesiastical union, nor did he care for the proposed union simply because it was a Presbyterian one. He was for a much broader union of all Evangelical Churches, and he must say that to him Presbyterianism lost much of its charm when divorced from the Church of Scotland. Their connection with that Church was real and close, and this Church of theirs in Canada existed by the initiation and fostering care of the Church of Scotland, which had always given it a helping hand. It was through that Church that this temporalities fund was now theirs. It was painful to think of leaving that Church. From it he had himself been translated from a Scotch parish to his present charge in this country.

Rev. Dr. COOK said Mr. Lang did not feel any more attached to the Church of Scotland than did many others present.

Mr. LANG resumed, and spoke of the strong fraternal feeling that existed amongst a large section of the ministers of this city, stating that those who were most often found together on the one platform were not the most strenuous for such a union as was now under discussion. When the day came that all Protestant Churches should ask the question, what were the essential points that divided them? it would be a day of rejoicing, and he did not despair of seeing the time when Episcopalians, Methodists, Presbyterians, and others, should be asking it with a view to a more Comprehensive Union.

Rev. Dr. COOK said they were all ready to enunciate the same sentiments as Mr. Lang had just uttered. This proposed union was a beginning of the broad general union sketched out by the last speaker.

Rev. Mr. LANG was afraid that the tendency of mere Ecclesiastical Unions was in the very opposite direction. It would, he was convinced, lead to the growth of Ecclesiasticism—a thing much to be deplored.

Rev. Mr. McDONNELL then spoke with great eloquence and at considerable length. Meeting the Rev. Mr. Lang's objection to some extent, he discussed the advantages of a sustentation fund, approving of it in the main, and concluded by declaring that the proposed disposition of the temporalities fund was much in the spirit and in accordance with the instructions of its founders. He spoke at some length on the question of endowments, contending that public feeling in Canada was strongly against the endowment of any particular church, and the establishing of such church as the State church. Referring to the Temporalities Fund, he argued that on the question of money value, it would be found that the Canada Presbyterian Church, with 400 congregations, would bring into the union more property than this church, notwithstanding its Temporalities Fund, and that beyond that it would bring in 307 ministers as against 130 connected with this Church.

Rev. Mr. WILSON moved that the right of every minister to participation in the temporalities fund be, after the union, unalienable so long as he remains in connection with the Church, and in good standing.

Mr. CROIL strongly objected to the proposition submitted by Mr. Wilson, on the ground that it would hold out a premium for ministers to be idle. He hoped the Synod would not hold up the spectacle to the Christian world of allowing able ministers to eat the bread of the church and not do its work.

Dr. COOK then added the following rider to his motion: "With this exception, however, that the salary of \$200 shall, in the case of ministers who hereafter with the consent of the Assembly retire from the active duties of the ministry, from old age or infirmity, be increased to \$400."

Mr. COCHRANE thereupon withdrew his resolution.

Rev. Dr. COOK would amend his motion to read: That the Synod approves and accepts the resolution in regard of the distribution of the Temporalities Fund, as being on the whole, in the altered circumstances of this body after a union, the most advantageous for the promotion of the great interests which that fund were designed to subservise: and that legislation be sought to legalize such distribution. That as soon as the fund, or any part of it, shall no longer be required for their purposes, it shall be appropriated to the formation of a fund for the benefit of aged and infirm ministers of the united

Church, retired from the active duties of the ministry, with the sanction of the said Church, in the proportion of six-ninths, with this exception, that the salary of \$200 shall in the case of ministers who hereafter, with the consent of the Church, retire from the active duties of the ministry, from old age or infirmity, be increased to \$400. At the suggestion of Rev. D. J. McDonnell

Mr. MITCHELL consented to amend his motion so as to provide that instead of the reference of

the matter to a Committee, a telegraphic despatch be immediately forwarded to the Canada Presbyterian Assembly, asking them for a deliverance on the following questions:—Is a sustentation fund desirable; would the temporalities fund be acceptable as a nucleus for that fund?

After discussion, this motion was withdrawn, and the several other resolutions and amendments were put, that of Rev. Dr. Cook, as amended, being adopted as against Mr. Patterson's amendment, by 39 to 18.

It was then put against Mr. Mitchell's resolution, which was divided into two, the first ending with a proposition to establish a sustentation fund, the second commencing at that point and continuing with the alternative.

In opposition to the first of these two motions Dr. Cook's was carried by 51 to 13, and as to the second by 45 to 13.

Rev. John Wilson's motion as to the unalienability of ministers' rights was rejected by 39 to 9, it being held that there were sufficient safeguards for them.

The Moderator then declared the sense of the House to be in favour of adopting the Report of Committee on union, and of transmitting the same unchanged to the congregations, kirk sessions and Presbyteries; whereupon eight members, i.e., five ministers and three elders, entered their dissent for reasons to be given in, and this diet was closed with praise and prayer.

Thus terminated one of the most memorable debates ever argued on the floor of the the Synod. The result being the adoption of the basis of Union with the accompanying resolutions as transmitted by the Synod's committee by a very large majority, with this simple *addendum*, that the retiring allowance to aged and infirm ministers from and after the union should not be less than \$400 per annum. It is worthy of note that even in the heat of debate it was conceded by every speaker that a union of these churches is in itself a desirable thing, and the chief if not indeed the only detail upon which the house divided was as to the future disposition of the Temporalities Fund, when all vested right shall have lapsed. While the minority stoutly maintained their opinions to the last, it is due to them to state that the temperate and courteous manner in which these were expressed redounds to their credit, and earned for them the respect of every member of the court. At the same time where absolute unanimity could not be attained it must be held to be satisfactory that the Synod, by accepting the propositions as it did, has

sustained its Committee, preserved its own consistency, and kept faith with the other negotiating churches. It only now remains to ascertain whether the great body of the people are prepared to homologate the findings of their representatives. To this end, we believe a judicious committee has been appointed to draft an explanatory statement, which will accompany the document to be sent down to congregations and inferior judicatories.

SEVENTH DAY,

MISSION TO LUMBERMEN.

Rev. D.M. Gordon submitted the report of the Lumbermen Mission. It stated that the wheels of the mission machinery were running smoother than formerly, and the work in general was prospering, being assisted pecuniarily by the lumbermen themselves, amongst a portion of whom there was a marked attention to the religious ordinances thus offered them. The treasurer's statement showed a balance in hand of \$144, which it was expected would be increased by \$50 from the lumbermen.

After some remarks by Rev. Mr. Smith, Rev. Dr. Jenkins, Rev. K. McLennan, Rev. Joshua Fraser, Rev. R. Campbell, and Rev. Mr. McGillivray,

Rev. Mr. Gordon said the Committee had long been looking out for a man peculiarly qualified to attend to this mission, but as yet they had not found such a one. He thought that the Presbytery of Ottawa should not have the entire burden of this mission, and they should receive from the Synod something more than thanks.

Rev. Hugh CAMERON expressed the desirability of having a permanent missionary or rather missionaries, in the vast Ottawa lumbering district. It would take ten men to overtake the work. He thought if the Synod could get the men there would be no difficulty in getting the money.

CHRISTIAN WORK.

The report on Christian Life and Work was presented by the Rev. Duncan Morrison of Owen Sound. It complained of a low spiritual state in the Church, arising from a variety of outward circumstances, and of the existence of a certain amount of latent and unexpressed scepticism in some form or other. There was a tendency to deem the sacrament of baptism as of less importance than that of the Lord's Supper. The number given of non-attendants on public worship was spoken of as being alarmingly great; nearly 28,000 of the people neglecting the means of grace. A greater number of adults were out of communion with the Church than were within it, and there seemed to be a growing idleness that to be connected with the Church was not of great moment. Much of the reason for all this was the unremitting bodily labour and the en-

grossing nature of temporal engagements in the present day. Some ascribed it in part to the plainness, or, perhaps, heaviness of the Presbyterian service, and the dryness of some of the preaching. But worldliness was the great sin against which the church had to contend. Much too of the evils were occasioned by intemperance, against which a large proportion of their ministers especially lifted their voices, and which was, in consequence, happily, on the decrease. Irreverence was another prevalent evil. On the other hand, a considerable number of the Church membership felt the importance of entering into some Christian work. Nevertheless, there was great complaint amongst many ministers of the slowness of the people to take part in such labour whilst the work of an evangelist was positively unknown.

The Sabbath-schools in some respects, presented a more cheering aspect. Yet these schools did not, so much as might have been expected, prove to be the nurseries of the Church, in the raising up of an intelligent church membership. In fact, much of the teaching in the schools went for very little; many of the teachers being themselves but youths. Family religion seemed on the decline in the country, and much of what, in connection with it, should exist at home was left for the Sabbath-school. The old Sabbath evening catechising appeared to be passing away. Pastoral visiting was still faithfully performed by the ministers, but the elders did not sufficiently assist in the supervision of the flock.

Mr. MORRISON reviewed the statement contained in the report of the Committee on Christian work. He considered the report to be unsatisfactory, as only eleven out of the sixty which had reported spoke favorably of the spiritual life of the congregation, while some were spiritually dead. He considered better edifices, better music, better scholarship and more consideration on the part of ministers, elements of power which should be obtained, and suggested something analogous to camp meetings as a means of dispelling the sluggishness of the people. He supported the suggestion that a pastoral letter be published respecting the prevailing sins of the people.

Rev. Dr. JENKINS said there was a reference in the report of which he fully approved, viz.: the necessity of securing older persons as teachers in the Sabbath-schools, as he feared very much devolved on the S.S. teacher which really belonged to Christian parents, yet he would not have the Synod discouraged as to the instruction young persons could convey to children. He could look around in his S.S. to young persons who made as earnest and as zealous teachers as many who were older, yet he believed that every school should have an infusion of the mature elements of Christian work. He thought the ministers were much to blame for the grievances respecting elders, as the choice to a great extent rested with them, and perhaps they were not sufficiently careful in suggesting the choice. He was convinced that the more systematic and thorough pastoral visitation could be made, the greater would

be the results to the congregations. He divided his congregation into districts, keeping a list of each family, and in visiting took the elder of each district with him. He desired to see the system of free pews introduced into each church within the boundaries of the Synod, so that all could obtain sittings without fee or reward, and he believed the great source of attraction to the public work was a living, earnest, powerful ministration of God's Word.

Rev. K. MACLENNAN proposed that the laity be called upon to take part in public worship at Synod meetings. The value of a church was in proportion to the earnestness with which it presented the truths of God, supplemented by a zealous prosecution of good works.

Rev. GAVIN LANG protested against the system of normal training for Sabbath-school teachers, on the plan of secular schools. It would kill the life and spirit of the Sunday Schools. And he hoped that the Synod's Committee would not give approval to the idea. In speaking of pastoral visitations he disliked the severely systematic manner of carrying them out. Since coming to Montreal he had conducted them as he did in Scotland, and with gratifying success. He also drew a favourable comparison between the Canadian and Scottish churches with regard to matters of discipline. The Committee had only reported 14 cases of that kind in 60 congregations, which was far below the average at home. In speaking of the pew rents question he surmised the managers and trustees of the church would object to the Synod making a deliverance on the subject. The managers of St. Andrew's Church did not approve of the free sittings system; and in some wealthier churches no doubt more money was received from pew rents than would be obtained from voluntary contributions. He also advocated the establishment of orders of deacons and deaconesses, and alluded to the Young Women's Association which he had founded in connection with his church.

Mr. CROIL spoke upon the duties of elders in the Church. He did not think it was always best for the elder to accompany the pastor in visiting families. It was better done alone.

Rev. Mr. CAMPBELL also gave a portion of his experience.

Rev. Mr. GRANT, of Halifax, N.S., gave an able address on the subject of religious work in the course of which he made some interesting references to the pastoral work of his own congregation, and the system under which his people were trained to cooperate with him. We regret that our report of this part of the proceeding Synod's is necessarily so meagre, and that so small a number of members remained to take part in a very profitable discussion.

On motion of Dr. JENKINS the Committee were re-appointed with the addition of Rev. Gavin Lang as Vice-Convenor.

MISSION IN MANITOBA AND BRITISH COLUMBIA.

Rev. D. J. MACDONNELL (Toronto) submitted the report of the Manitoba Mission. It appeared that Rev. Mr. Hart was sent out by the

Church to co-operate with Dr. Bryce, first, in assisting the educational work at the Manitoba Mission, secondly to do the general work of the Church. The College now occupied a new building which had been built at a cost of between \$4,000 and \$5,000. Twenty-five students were in attendance, several of whom were being trained for the ministry. Mr. Hart asked for another missionary to be sent out by the Synod. The Committee expressed gratification at the good work which was being done and the bright prospect before them, and as an evidence of the increased interest which is being manifested in the work, pointed to the fact that forty-nine congregations had this year contributed \$1,203 as against twenty-four sending in \$712 last year. This was \$3 in excess of the amount of Mr. Hart's salary. It was also explained that a letter had been received from Rev. Mr. McGregor, of British Columbia, asking the Synod to send a missionary into the fields of usefulness there open, and at the same time pointing out that the mission would involve considerable expense.

Rev. G. LANG moved, and it was carried, that the report be adopted, that the Synod express gratification at the harmonious relations existing between Mr. Hart and the representatives of the Canada Presbyterian Church, and re-appoint committee, with instructions to secure as soon as possible the services of at least one additional missionary for Manitoba; and with respect to the application of Rev. Mr. McGregor for an additional missionary for British Columbia, heartily commend it to the favourable consideration of the committee.

Rev. Messrs. Lang, Ross (Chatham) and Grant (Halifax) took part in the discussion, the last-named gentleman speaking from personal knowledge of the Province.

QUEEN'S COLLEGE.

Rev. Mr. MACLELLAN read the report of the Trustees of Queen's College, from which we extract the following:—

It appears from the Treasurer's financial statements, that the revenue has been, by \$531.44, more than equal to the demands made upon it, although the Board raised the salary of Professor Dupuis from \$1,000 to \$1,400. The general expenses, exclusive of salaries, amounted to only \$711.82.

Last year the number of registered students was 39, of whom 23 had the Ministry in view. This year the corresponding numbers are 50 and 29, of whom there were 10 in the Theological Hall. It deserves to be noticed, as being a most unusual occurrence, that of the under-graduates of 1871-2 none failed to return this season. In the affiliated Institutions, namely, the Royal College of Physicians and Surgeons and the Kingston Collegiate Institute, the numbers in attendance are respectively 50 and 82.

The total sum of receipts at this date for the Endowment Fund is \$100,632.46. This includes contributions to the ordinary revenue of the College, \$6,669.84, and expenses incurred by the prosecution of the Scheme, \$327.05. Deducting these two amounts from the aggregate of re-

ceipts, the whole sum realized for capital is \$93,135.57. This, however, is subject to a debt of \$7,807.90, caused by short-comings in revenue for the years 1869-71.

Rev. D. MCGILLIVRAY, of Brockville, in moving the deliverance of the Synod upon the report remarked 'that while there was much cause for thankfulness for the evident improvement which had taken place in the attendance upon all the classes, more particularly the Divinity classes, it must be apparent that there might, and should be, a larger number of candidates for the holy ministry. He thought that the congregations were not contributing as they ought to the ranks of their clergy. There must be many young men of suitable gifts who if they realized their duty in the matter would come forward and study for the Church. Queen's College was equipped for a hundred theological students, and could as easily train that number as the comparatively small number actually under training. The paucity of this class of students was to be deplored, and a remedy ought to be sought. As an alumnus of Queen's College he had great pleasure in acknowledging the excellence of the instruction imparted, and, in presence of Professor Williamson, he confessed his especial indebtedness to that well-known and highly esteemed gentleman. He (Mr. McGillivray) had opposed the proposed taking of a portion of the temporalities fund and giving it to Queen's College, but he felt strongly that this important institution, the only Presbyterian University they had in the Dominion, should be fully supported and more largely fed with students.

Rev. Mr. MANN seconded the adoption of the report, and the motion was carried unanimously.

Professor WILLIAMSON read the report of the committee on the scholarship and bursary scheme, which was also adopted.

EIGHTH DAY.

At the conclusion of the debate on the life and work of the church, it was agreed that special prayer be offered to God for an outpouring of His spirit upon all the churches, and in accordance with the resolution the Rev. Geo. M. Grant of Halifax, at the request of the Moderator, conducted the opening service on this the last day of the Synod's meeting.

At the morning session
Mr. CROIL brought forward the report on

STATISTICS.

133 congregations were on the roll. There were 22 vacant congregations; the average stipend was \$781; average contribution per communicant amounted to \$9.23 for all purposes.

JUVENILE MISSION WORK.

Rev. D. J. McDONNELL read the report of the juvenile mission, which set forth that the

mission maintained 41 orphans in India. The receipts for the year were \$920, an increase of \$50 compared with last year. This was the only foreign mission of the Church. Particulars were also given with respect to Zanana mission work, and a request was made to appoint a missionary for this work.

The report was received, and the amount necessary to support the missionary suggested was recommended to be guaranteed.

The thanks of the Synod were also accorded to the indefatigable Convener of the committee, Miss Machar of Kingston.

MINISTERS' STIPENDS.

Rev. Dr. BELL submitted certain overtures respecting the salary of ministers, the purport of which was that the minimum salary should be raised from \$400 to \$600 per annum.

Rev. Dr. JENKINS moved to insert \$600 instead of \$400 in the law of the Church for one year.

Mr. CROIL said he should never rest satisfied until country ministers received \$1,000 a year with manse and glebe. He thought that ministers would be better supported under the purely voluntary system than under the present system. It was a grievous thing that poor people could not receive the ministrations of the best ministers in a locality simply because they could not pay the pew rent. It would be a bright day for Christianity amongst us when they would be able to sweep away pew rents altogether.

Rev. R. CAMPBELL pointed out that St. Gabriel's Church had reverted to pew rents after trying the voluntary system for six years; and Erskine Church had taken the same step after trying the voluntary system for several years. The return to the pew rents at St. Gabriel's had been hailed with satisfaction by the poorer members of the Church, for it secured them their rights.

Rev. Dr. JENKINS remarked that the fear entertained by the trustees of some churches respecting the voluntary system was that rich members would take the opportunity to avoid making such contributions to the Church as they were obliged to give under the pew rent system.

Rev. G. LANG explained that the idea entertained by the Montreal Presbytery in adopting its overture respecting minimum stipends was that all congregations should be visited by Presbyteries to see that the congregations were doing their duty.

The discussion was continued until 10 o'clock when the House took recess.

At afternoon session.

The discussion on ministers' stipends was continued, and the proposition to increase the minimum sum to \$600 was adopted.

The usual addresses to Her Majesty the Queen and the Governor-General were adopted.

A memorial was considered from Rev. C. A. Tanner asking that his position should be defined.

It was arranged that Mr. Tanner should be placed on the roll as an ordained missionary.

Rev. K. MACLENNAN read the report of the

Finance Committee, which showed that \$500 had been received as against \$600, and that there was a considerable debt outstanding.

After discussion, during which it was stated that \$1400 would be required to balance the account at the end of next year, it was arranged to levy an assessment on Presbyteries amounting to \$1500.

Rev. Mr. Morrison, Rev. G. Lang, Rev. D. McDonald, and Rev. Walter Ross, Beckwith, were appointed delegates to attend the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland.

The CLERK read the report of the Committee on correspondence with the Colonial Committee. The Committee had agreed to pay R v. Mr. Nicol £100 per annum up to Feb., '73, on condition of his receiving \$200 from the Sustentation Fund of the church. £40 had been granted to each of the congregations of Portage du Fort and Cote St George for the purpose of liquidating the debts on their new places of worship. The Presbyteries of Ottawa and Perth had received grants of £50 each towards payment of salaries of missionaries. Rev. M. W. McNeil, ordained missionary, had commenced his labours within the bounds of Montreal Presbytery. The Colonial Committee finding it difficult to secure well qualified missionaries for the colonial fields had resolved to seek out youths, especially among those acquainted with the Gaelic language, and send them out to Queen's College to be educated for the ministry. They could be qualified educationally more cheaply at Kingston than in Scotland, as there were virtually no class fees exacted from students for the ministry, and by labouring as catechists during the summer were able to make pecuniary provision in the winter months while attending College. The Committee had obtained the service of one such.

DEPUTATIONS.

The Rev. GAVIN LANG and the Rev. W. M. BLACK were appointed to represent the Synod at the next meeting of the General Assembly of the Church of Scotland. The Rev. D. J. MacDonnell, the Rev. James B. Muir of Galt, and Mr. Croil were named as delegates to the General Assembly of the United States which meets next year in the city of St Louis, Missouri, on the third Thursday of May.

APPLICATION FOR LEAVE TO RETIRE.

The Committee presented their report recommending that leave be granted the following ministers to retire from active duties retaining their usual allowances from the Temporalities Board; namely, the Rev. James Sinclair, Huntly; Rev. Mr. Bell, N. Easthope; Rev. John Tawse, King, and the Rev. Wm. Johnson, the three first named permanently, and the last named for one year.

THE PRESBYTERIAN.

Mr. LANG, convener, reported verbally as to the extraordinary success of the magazine, and stated that the *Presbyterian* was flourishing, and that the circulation had been maintained, and

that the finances were in a satisfactory condition.

Dr. JENKINS said they were all convinced that the placing of the *Presbyterian* as the organ of the Church, was a step in the right direction. The *Presbyterian* was becoming an influential paper; he had seen it quoted in the United States and in the London papers, and knew that it was appreciated also in Scotland.

Mr. CROIL stated his belief that, financially as well as in respect of its circulation, the *Presbyterian* was the greatest success of any purely denominational magazine in the world.

The Committee was reappointed.

Thursday the sixteenth day of October next was appointed to be observed as a day of general thanksgiving to God, for harvest and other national blessings.

THANKS.

The thanks of the Synod were accorded to the Minister, Kirk Session, and Trustees of St Andrew's Church for the use of the Church during this meeting and for the thoughtful provision that had been made for the comfort and convenience of members.

On motion of the Rev. Geo. M. Grant, the citizens of Montreal were thanked for their hospitality which he could assure the house had been highly appreciated. Special mention was made of the princely entertainment of the whole Synod by Mr. and Mrs. Andrew Allan on the evening of Monday the 19th inst., at their residence "Ionontch." Certainly this was not the least pleasing feature of the Synod, and gave rise to some capital speaking, in the course of which the Rev. Mr. Edgewood, of St James the Apostle Church, took occasion to express very frankly, and very happily as we thought, the pleasure with which he had attended several meetings of the Synod, and with which he now met in social intercourse so many Presbyterian brethren.

CLOSING REMARKS OF THE MODERATOR.

Fathers and Brethren:—In bringing this Synod to a close, I do not intend to make any formal or lengthened address. I think something is due to your feelings at this late hour of the last day of a protracted sitting. Had your convenience permitted, I might have dwelt upon many of the important matters which have formed the subjects of your deliberations. Indeed the smallest matters are important in their own place and in their own degree, but some things are specially so. The future supply of ministers to fill our pulpits in this land must, *Fathers and*

Brethren, be a matter of grave concern to us all. The state of our Colleges, and especially our Divinity Halls, should continue to engage our earnest and prayerful attention. I would notice *one*, and what I am inclined to regard is the chief cause of the scarcity of students in Divinity. This is the state of our *common school education* throughout the land. I speak more of the Province of Quebec, with which I am best acquainted, and such districts as the County of Huntingdon and the whole populous valley of the Chateauguay. Unlike the state of things in the Mother country, it would be impossible for a parent to give a son the simplest rudiments of a classical education, without incurring an expense and risk equal to that attending a University course. It is not so much a question of increased endowments, although these are important; it is not so much a strengthening of the professorial staff, although I am happy to find that this also has received deserved attention on the part of the Trustees—the largest endowments and most complete staff of Professors cannot, of themselves, remedy, and should not be expected to remedy, the defects of our common schools at this stage of their history in the land.

It might be asked in this connection, “why have some other Churches a larger number of candidates for the Holy Ministry?” The simple explanation seems to be, that the Church of Scotland has always, whether wisely or not, insisted upon the highest standard of ministerial qualification, and has been most reluctant to relax that standard.

The state of Christian life and work also is a subject of the greatest interest and importance. It is, however, to be brought before the Church by means of the circular which you have ordered to be prepared.

After speaking of several other subjects under discussion, the Moderator referred to the great question of Union, and remarked that, whatever might be the result of their action, they must all be profoundly impressed with the great importance of the matter itself. He concluded by asking the blessing and protection of God upon them all in their duties, their families, and their congregations.

The Synod now united in singing the last three verses of the fourth hymn:

To thy great name Almighty Lord
We sacred honours pay,
And loud Hosannahs shall proclaim
The triumphs of the day. &c.

The Moderator then dissolved the Synod according to the usual formula, “In the name of THE LORD JESUS CHRIST, THE KING AND ONLY HEAD of this Church,” to meet in the City of OTTAWA, on the first Tuesday of June, 1874, at seven o'clock p.m.

The Schemes.

THE PRESBYTERIAN.—Rather than divide our report of the Synod, we have this month made a large addition to our columns, in the hope that what we have given will be accounted both interesting and useful for future reference. In regard of what is reported to have been said about *The Presbyterian* itself, we would not have any of our readers carried away *over-much* by the accounts of its success. Whatever be the amount of that success it is not claimed to be an inherent attribute of the magazine: it is derived from without. We must ever look to the membership of the Church for all that we need, whether it be materials or money. So long as there remains a single family in the Church that does not regularly receive a copy of *The Presbyterian* there remains something to be wished for, and worth working for. That desideratum has not yet been reached, but, from what has been done in a few congregations, we feel sure that it is attainable. We commend the thought to the consideration of Kirk-sessions, particularly to the Moderators of Kirk-sessions, believing that they will find it advantageous to promote the circulation of their Church paper even though they should have to do it at a considerable outlay—as we now do by adding to our reading matter for the month.

STATISTICS.—Additional forms have been sent to the ministers of non-reporting congregations, who, it is hoped, will at once comply with the reasonable desire of the Synod and furnish what information they can to the Convener. There are special reasons why this year we should be more than usually particular and accurate in our “taking of stock.”

FRENCH MISSION.—The Synod having formally resolved to continue the French Mission, it devolves upon all the congre-

gations to sustain the hands of the Committee by granting the needful "supplies." The time appointed by the Synod for taking up the annual collection for this purpose is the first Sabbath of July. When that cannot conveniently be done, the earliest subsequent day available should be substituted, that is to say, if a collection is taken at all; but, by far the better way for this, and indeed for all the schemes, is visitation from house to house and personal solicitation.

CHURCH SERVICE SOCIETY.

The Canadian Branch of the Church Service Society of the Church of Scotland held during Synod in Montreal several meetings, which were numerous attended and of a highly interesting nature.

The Rev. Geo. Bell, LL.D., occupied the chair. After prayer by the chairman, the Rev. Mr. Dobie, secretary-treasurer read the report, which, on motion of the Rev. K. MacLennan, seconded by the Rev. R. Campbell, was adopted.

Eleven new names were added to the roll of membership. The society has now on its roll the names of forty clergymen and six laymen, and the desire was expressed that immediate steps be taken with a view of interesting more than heretofore in the work of the society the laity of the church.

The secretary stated that since coming to the city he had been informed that there was a branch society in Nova Scotia, and the Rev. G. Grant, being present, explained that having at the secretary's request brought this society under the notice of some of the brethren in the Lower Provinces, it was agreed by them to form a society of *their own*, and that said society held monthly meetings, and though not in connection with either this or the parent society, is working in the same direction. The desire was expressed by several parties that the Nova Scotia members should connect themselves with this branch of the parent society, which has been fostered by and is in close connection with that of Scotland.

The question of order of service was

discussed at considerable length. A committee, consisting of the Rev. Messrs. Bell, Dobie, Jenkins, Lang and McDonnell, was appointed to take the same into deliberate consideration and report.

The ninth annual meeting of the Scottish Church Service Society was held in the Old Church, St. Giles', on the 29th May. The Editorial Committee reported that the "Euchologion" would be presented to the Society before the end of the year. Principal Snodgrass, of Queen's College, Kingston, Ont., spoke of the estimation in which the society's work was held in Canada, and that it was strengthening a taste for the right forms of public worship. Principal Campbell, of Aberdeen, was afterwards elected President of the Society in the room of the late Principal Barclay, and Principal Snodgrass, Kingston, Canada, one of the Vice-Presidents.

Miscellaneous.

DR. JOHN DUNCAN.—(Continued.)

Thirty years of his life indeed had been spent in spiritual darkness, and seven years in preaching a Saviour whom as yet he did not know; but, like the sunrises of his native land, burst the sunrise of mercy on his soul. His heavenly father (as he expressed it) awoke him with a kiss. After his conversion, Malan was a living man among the dead. Being persecuted, he took refuge in England. He learned our language, and so began to teach and preach. Duncan's friends had looked forward anxiously to this meeting, and said to Malan, "If you could be of use to that one man alone, it would be worth your journey to this place." Malan had a pet text which he pressed on everybody. It was 1st John 5th and 1st, "Whosoever believeth that Jesus is the Christ, is born of God." "Do you believe that?" said he to Duncan, "I believe nothing." said Duncan, "I am a sceptic." They talked and reasoned long. Malan could not meet such an antagonist in argument, but love is stronger than reasoning, and when we show a sincere faith in the words

we speak, we compel men to give an attentive hearing. In the course of conversation, Duncan quoted some text of Scripture. Malan saw his chance, and instantly took advantage of it. "See," he cried, "you have got the word of God in your mouth." It was a simple saying, but it started and thrilled the sceptic, and almost unconsciously he exclaimed in reply, "And may He not take it utterly out of my mouth." He felt like Joseph's brethren long ago, when the cup they had denied all knowledge of was found in one of their sacks before their eyes. "To think," he says, "that God meant man to know His mind: God, His word; in my very mouth." He quibbled no more. Patiently he listened to all the Frenchman had to say, and then went home. Invisible chains are often the strongest, and silent sermons not unfrequently have the greatest power. Such a sermon was preached next day to Duncan, as he sat at home and thought. "I sat there," he says, "unmoving for hours, and all the truths which I had heard and been taught in my childhood came and preached themselves to me." He saw rest for the weary in Christ, and he accepted it; and straight and fast almost as the rocket leaps up into the sky, he leapt up from the depths of sin and wretchedness, to the heights, uncertain heights, as they proved to him of full and bright assurance.

The reality of that change Duncan himself never doubted. In many things, indeed, he was still the same as ever. He was as absent and forgetful, almost as careless about his person, and as procrastinating in his work. More than once, when going on business, perhaps to Glasgow, he would step on board the boat for Rothsay, and only discover his mistake when it was too late. Even to his latest day his procrastination still continued. In November, 1850, he had to deliver a lecture at the opening of the Free Church College. One who knew his ways went to see him the night before, to ask him if he had his lecture ready. The thing had passed out of his mind. He had never even thought about that he was to write. His friend knew that were he to leave him he would forget again, so taking up pen and

paper, he sat down at the table to be himself his amanuensis. Marching up and down the room, Duncan dictated hour by hour, and no one who heard him deliver the lecture next day would have fancied how it had been prepared. In this natural disposition and in these old habits lay a great source of his danger in the new path he had begun. In many respects the change was great. All his old sceptical notions he had, as he says, for ever "vomited up." The castle of pride within his heart was cast down to the ground, and he became humble as a child; while for a season, the voice of temptation to sin was almost entirely silent. And yet ere long we see him again in agony and darkness. From assurance, he fell back, not indeed into the mire of sin, but into the valley of doubt and distress. He called himself a hypocrite, and his only comfort would be in such texts as "The Lord is very pitiful and of tender mercy"; or in such a story as that of Mr. Fearing, in "The Pilgrim's Progress."

It was needful that Duncan should walk through that dark valley, for he had much yet to learn, and it was here only he could learn it. He had to learn the ugliness of sin. He had to learn his own weakness. He had to learn his need of the saving power and presence of the Holy Ghost. "There are some," says he, "who have three persons in their God-head; but the three are—the Father, the Son, and Faith." Those heights of assurance proved slippery to him, because his own faith was the great staff he leant on. As he himself expresses it,—“On that awful *uncertainty* I built the *certainty* of my own salvation, and taught others to do the same.” The views he now got of sin may be called terrific. He saw that nothing but a new birth, and a new creation, can save a soul. He came to think less of faith, and more of regeneration. He saw that God's offers of mercy were suited to his case, but did not mention his person. And the conclusion which he now came to about himself was this—"I cannot say that I am regenerated. I cannot say I am not; but I leave my case in His hands." The mid-day light is bright and joyous,

but it is not in that cloudless sunshine that the sweetest hues of light and shade are seen upon the mountain side. As Duncan came up out of the dark valley, the brightness of a full and boastful assurance shone on his soul no longer, and yet a new and softer beauty was seen upon his spirit. There was now a holy fear of God before his face, and a thorough dependance in his heart, not on his own faith, but on the power of God's Holy Spirit—lessons how beautiful and precious!

Many a time, indeed, he had to go down into the dark valley again, and it was touching to meet him in such seasons. He would tell his misery to his students, and even into a stranger's ear would he pour his sorrows; "You don't know how I have sinned. There is no good in polluting my lips by confessing it to man." On one of these occasions some one read to him one of his own lectures. He did not recognize it, and began to mourn that he had not that good man's experience, and that he was so far behind him in the Christian life. It is not hard to explain these reasons of periodic gloom. One reason, no doubt, was that he allowed his thoughts to dwell too much upon his own spiritual state. He was naturally sceptical, and when he ceased to doubt about God, doubts and questionings about himself began to occupy his breast. With great keenness of perception, he had a weak will. He was apt to be carried away by the impulse of the hour, and to forget necessary duty. At the same time, he had learned great tenderness of conscience with regard to sin, and was often too severe in judging himself. He was continually singing, and continually condemning himself for sin. Thus wind and waves were in perpetual conflict in his breast. One great principle he learned in the midst of these fears and struggles, a principle on which he insisted much. It is this—"It is dangerous for a man to take for granted he is saved in the absence of love in his heart, and of growing holiness in his life and conduct."

As he grew older, the tides of his spiritual life ceased to some extent from these constant ebbs and flows. His heart

grew somewhat calmer; yet to the last, sin brought fears, and to the last his humility grew more and more. Years before he died, he had said, "If there is anything in which I would be inclined to contradict Him, it would be if I heard Him say 'Well done, good and faithful servant!' And now upon his death-bed, the last words which he said to one of his most intimate friends were, "Pray for me, pray for pardon, and pray for purity, for I am still in the body." Another friend visited him when he was very weak, and was asked to pray with him. In the opening of his prayer he used these words, "We seek the *lowest* place, as that which best befits us." Duncan pressed his hand in both of his, and eagerly exclaimed, "Amen to that; amen, amen." And when the prayer was over, he lifted up his dying eyes, and slowly said, "Oh the magnitude of that great salvation of God! My feeble faculties can never cope with it."

Duncan had a great affection for Malan all through his life. He admired his holy, happy spirit, and his great zeal for winning souls, though he did not like his theology. He would have said to him, what he once *did* say to a landlady of his own, who was a good woman, but a great Arminian. After arguing long with her in vain, he burst out at last with an impatient exclamation, which closed the controversy, "Madam, you are like your own clock, it strikes the wrong hour, but the hands are always right." We are foolish when we judge one another harshly. It is well, perhaps for those Christians who, like Malan, live in constant sunshine:

"Happy such calm who knows!
For that which shows us best
That on firm ground we rest
Is deep repose."

Yet not many of God's servants have led a life like this. Better to be often sad and trembling through deep views of the evil of sin, than to live in peace and bright assurance, because we are satisfied with low attainments in the Christian life. Better far to be tossed about like Duncan, with great and overwhelming waves, in pursuit of perfect holiness, than to live in

a perpetual calm, that comes from wrong-views of truth, and from the silence of an unfaithful conscience. From *The Evangelical Witness*.

AN AMERICAN TRAVELLER ON THE
VALUE OF MISSIONS.

The Rev. E. D. G. Prime, of New York, a brother of the author of the *Power of Prayer*, has recently addressed to the Secretaries of the American Presbyterian Board a long letter, in which he gives some of the impressions made upon his mind in the course of his late Tour "Around the World." One or two extracts from that letter will, we are sure, be welcomed by our readers:—

NEW YORK, Oct. 2, 1872.

"Your letter in regard to the misrepresentations of the work of Foreign Missions by travellers was duly received, and I cheerfully comply with your request for a statement of the impressions made upon my mind by what I have seen of that work. A primary object of the journey that I made in Eastern, Central and Western Asia, and into other mission fields, was to study the religious condition of the people, and to learn for myself, by observation and inquiry, the prospects of the Christian work that is going on among them. I went as an independent traveller, without any commission from any society or board,—prepared to form an independent judgment in regard to all that I might see and learn. I may say, in brief, that after having embraced every opportunity for becoming acquainted with the Christian labourers from every land, and with their work, I returned with a higher estimate than I ever had before of the ability, learning and devotion of the missionaries, as a class and as a whole; with an enlarged view of what has already been accomplished; and with a profounder conviction that through this instrumentality, or that which shall immediately grow out of it, the kingdom of our Lord and Saviour is to be established in the whole earth more speedily than the weak faith of the Church has dared even to hope.

Within about a year it was my privilege to take by the hand nearly every Protestant missionary in Japan, a large number of those in China, India, Egypt, Syria, Turkey, and some of the Islands of the sea. I enjoyed the greatest freedom of intercourse with them in their distant homes, and saw them in all the departments of their labour, and I can truly say that I have never mingled with any class of men who have more entirely won my respect and esteem, for their own and their work's sake. The Church of Christ has not anywhere a class of labourers who are more zealously, faithfully, or successfully carrying on its work. They are living frugally, often very scantily, on salaries that bear no proportion to the pay of foreigners engaged in the most ordinary occupations of worldly business around them. Many I know could at any moment quadruple their salaries by accepting standing offers of employment in other service; but they are toiling on, not only patiently, but joyfully, feeling that they are engaged in a great work from which they cannot come down, and looking for their reward in the fruit of their labour. Among all the Christian missionaries whom it was my lot to meet, I cannot recall a single instance in which one of them, man or woman, expressed the least dissatisfaction with their work, or discouragement in regard to its final success, or the slightest desire to give it up and enter on any other service in any other part of the world.

The success of Christian Missions nothing but ignorance or prejudice could call in question. What has actually been accomplished can be fully appreciated only by those who have been upon the ground, and who have witnessed the condition of pagan nations. The vast preliminary work—the acquisition of the languages of the world, many of them found unwritten; their reduction to systematic form; the preparation of grammars and dictionaries and educational books; the translation of the Holy Scriptures into the various tongues; the preparation of a scientific and Christian literature—all this and much more has been accomplished for nearly the en-

ture world. There is now scarcely any considerable portion of the earth in which the foundation has not been laid for the complete success of the gospel. China with its 400,000,000 of people, is indebted solely to Protestant missionaries for access to the sources of true science as well as true religion. Few other foreigners have ever attempted the acquisition of the language,—the first work of every missionary. All the Anglo-Chinese dictionaries have been prepared with immense study and labour by missionaries. The only men who have prepared books for the instruction and education of the people have been missionaries. I have with me a catalogue of nearly a hundred works in Chinese—on geography, history, medicine, law and other sciences, as well as on religion, all prepared by Protestant missionaries. The hospitals and other charitable institutions which they have founded in different parts of the empire, have been fountains of temporal blessings, and are preparing the way for the spread of the gospel. The hospital established in 1835 in connection with the American mission at Canton, has had hundreds of thousands of patients. During ten months of the year that I was in China, there had been 26,457 treated at this one hospital by missionary physicians.

It has been common even for some calling themselves Christians, to depreciate the success of Foreign Missions in respect to the number of converts as compared with the Churches at home; but even under all the disadvantages with which Christian labourers have to contend in pagan lands, the gospel has had its most signal success within the last fifty years in the foreign field, and literally among the heathen. Not even in the early centuries of the Church were the triumphs of Christianity more wonderful than they have been in connection with modern missions. Less than forty years ago the Fiji Islands were the home of a race of brutalized cannibals, and when first visited by missionaries, 'there was not a book, a chapel, nor a Christian in all the islands.' At the commencement of the present year, there were in the same islands 590

churches or chapels, with 22,799 church members in full communion: 47,240 children in Sunday schools, and all the institutions of a civilized and Christian community. Still more marvellous is the change that has taken place in the Island of Madagascar, inhabited by a powerful and ferocious race, numbering about five millions. The proclamation of the gospel among them, resulting in numerous conversions, was followed by persecutions rivalling in bloody cruelty those of the early Roman Emperors. For nearly twenty years all foreign missionaries were banished from the island, while the sword and the flames were doing their work in the attempt to extirpate Christianity. The annals of the church do not contain any more illustrious examples of heroic Christian martyrdom than the records of these fifteen years. Since the return of the missionaries, the Cross has had a complete triumph, and now rulers and people 'with one mind are striving together for the faith of the gospel.' Any one who will read the details of the success of the mission work in Madagascar within the last ten years, will have enough to satisfy him that it is the work of God, and that it is an easy thing for God to give the heathen nations of the world to His Son as a possession. The work accomplished, and the actual success of the gospel among the nations of the East, are far greater than is generally apprehended by those not warmly interested in the cause of missions.

"The whole Oriental world, from Turkey to Japan, gives signs of the coming of the Sun of Righteousness, assuring us that the night is far spent, that the day is at hand—the day for labour as well as for success. There is no part of the great missionary field which it has been my privilege to visit, that is not full of promise, or that does not present the most inviting openings for more labourers. And just here I desire to give an expression to a conviction that has forced itself constantly upon my mind as I have passed from one land to another—that in the matter of the conversion of the world to Christ, the providence of God in opening the way and beckoning his people on to the

work, is far, very far, in advance of the faith, and zeal, and activity of the church. Everywhere that I have been, in nominally Christian, in Mohammedan, and in Pagan countries, God is throwing doors wide open that were long shut, taking obstacles out of the way, disposing the people to listen to the Word, and ordering events to favour the spread and success of the gospel. As I look back over the world I have traversed, and upon the great and rapid changes that are taking place among the nations, the thought returns to me almost with the force of a revelation, that God is preparing the earth for the speedy triumph of the kingdom of His Son. Wherever I have travelled in heathen lands (and I have recently visited those containing more than half the population of the globe), I received from those best informed the same testimony in regard to idolatry in its various forms—that it is rapidly waning, losing its power over the hearts and minds of the people; and my own observations fully confirmed what I heard from others. Marvellous movements, which no Christian can fail to attribute directly to God. The moral revolution that is going on in the Empire of Japan, in some respects the most wonderful recorded in history, is so anomalous, and tends so manifestly to the furtherance of the gospel, that we can refer it only to Him Who has the hearts of kings and all men in His hands. This is only one of the many grand revolutions in human affairs, religious, political, social, commercial, international, that are taking place, which are manifestly of Divine origin, and which, to the eye of Christian faith, all point to the same great consummation. But the Church is very slow to read the lesson, and slower still to act in view of it.

I cannot conclude this letter, already much longer than I intended, without expressing one thought more. In visiting so many fields that are already white to the harvest, in looking upon the great work of preparation that has been accomplished, the thought has constantly forced itself upon my mind, that the great need of the world to-day—of the whole world—is the outpouring of the Holy Spirit; and that the great duty of the Church is to pray for the

needed blessing. In heathen lands, as here at home, I have found wide fields carefully cultivated, the seed sown, everything done that can be done by human agency, much fruit already gathered, and yet the labourers were stretching their eyes heavenward, looking and waiting for the showers of divine grace that must bring the abundant harvest. Deeply do they feel the need of the sympathy and of the fervent prayers of all God's people for the success of their work, nor is there any duty more immediate or more imperative upon the Church at home than this, to pray for the outpouring of the Spirit upon the nations of the earth.

In the hope of the speedy coming and triumph of the kingdom of our Lord, I am, &c. *From the Free Church Record.*

Family Reading for the Lord's Day.

SERMON PREACHED BEFORE THE SYNOD
BY THE VERY REV. THE MODERATOR,
DR. JOHN HOGG, ON THE 3RD JUNE,
1873.

John xvii, 21. "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in me, that the world may believe that Thou hast sent me."

This prayer, so simple in its language and so sublime in its conception, is divided into three parts. In the first part, our Lord prays for Himself, when he speaks as if His work on earth had been already finished and His glory was just about to commence. In the second part, He prays for His apostles as His Ambassadors who spake in His name and by His authority; and finally, He prays for all His followers down to the end of time. "Neither pray I for these alone," the apostles of whom He had been speaking, "but for them also who shall believe on me through their words." And the object contemplated is, "that they all may be one"—one in sentiment, feeling and co-operation—"that the world may believe that Thou hast sent me"

1. The union of believers among themselves. "That they all may be one." The love which believers feel toward one another is entirely different from the general benevolence, or goodwill, which they are bound to cherish towards all mankind. It can only be felt by a Christian toward a Christian brother, and were it manifested by a believer towards a man of the world,

it could no more be reciprocated than the hand of a corpse could return the warm pressure of affection. It flows from our common connexion with Christ, as the head of His body, the Church. In consequence of this spiritual union, spiritual life flows from the heart of God through Christ, as the divinely appointed medium with our souls. As the result of which we can say, "Our communion is with the Father and with his son Jesus Christ." This union is, therefore, founded on the possession of a spiritual life common to all believers, which we receive from Christ, as the one mediator between God and man. For we are not to suppose that the great purpose for which the Son of God became incarnate was merely to reveal a system of doctrines, but rather to open up the fountain of eternal life, that had been closed by the sin of Adam, and to impart the holiness and happiness of his own Sonship to those who believe in Him. His incarnation, suffering, and death, have rendered it possible for fallen man to return into the relation which he stood to God when he came fresh from his Creator's hand, as his son and image. And hence the Scriptures affirm that Christ dwells in the believer, as a soul within his soul, as the source and spring of his spiritual life, while in order to vary the metaphor, the believer is in Christ, in living union and communion with him, as the branch is in the vine, or as the members of the body are connected with the life-giving head.

But while considerable diversity of opinion may prevail among believers on minor matters, they all hold the same essential truths of the Gospel, as the outflow of their spiritual life. 'They have one faith, one Lord, one baptism, one hope of their calling.' They have all been delivered from the same gulf of corruption, washed in the same blood, renewed by the same spirit, cheered by the same hopes, sustained by the same promises; they expect to dwell together in the same heaven, and to sing the same song of praise for ever to the Lord of redemption. This unity of sentiment and of destiny produces a unity of feeling, in consequence of which all the children of God live and act as members of the same family—a family, the component parts of which are glorified human spirits and angels in heaven and all who love the Lord Jesus on earth. It is not said, ye shall come, but "ye are come," as if heaven and earth had been blended in mysterious union. 'ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven.'

This reasoning is in perfect accordance with the teaching of our Blessed Lord. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd," or, as it is in the original, where there is a play upon the words which no translation can imitate, "there shall be one flock, one shepherd." This is a prediction of the call of the Gentiles, and of their being invested with all the privileges of the old theocracy: and without a meta-

phor, the Evangelist John says, when commenting on the unconscious prophecy of Caiaphas, the high priest, it is expedient that Jesus "should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

The apostle Paul treads in the footsteps of his divine Master and demonstrates the unity of the church by a variety of metaphors. Thus, under the figure of a temple, he says of the Ephesians, that they are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord." The true Church of God is compared to a building composed of living stones, taken out of the dark quarry of nature, polished by divine grace, animated by the spirit, and formed into a living temple in which Christ as truly dwells, as Jehovah did in the temple of Jerusalem, and in which he sheds abroad the light and the love of his presence. As generation succeeds generation, and century follows century, this spiritual edifice rises in true and grander proportions, and when our Lord shall return in his own mediatorial glory and in the essential glory of his Father, then it shall be completed, and the cope stone shall be placed upon it, amid the shouts of angels and the hallelujahs of the saved. The apostles and New Testament prophets constituted the lowest tier of stones in this spiritual building, since they first believed in Christ, and in this subordinate sense alone can they be called the foundation of the church; but Christ is the chief corner stone on which the whole superstructure rests, and on which it depends for its security. Paul also affirms that Christ is the head of His body, the church; as the head imparts life and sensation to the body, so Christ imparts life to His people. As the head guides and directs the motions of the body so Christ governs His church by His laws, and by the communication of His spirit, for God the Father has given Him to be the head over all things to His Church, which is His body, the fulness of Him that filleth all in all.

Our text derives significance from the fact that it was uttered not long after the institution of the Lord's Supper. It is generally admitted that at the close of the tenth chapter, our Redeemer instituted the sacred supper, the New Testament feast of love, and as this ordinance clearly proclaimed His death, He consoled the stricken hearts of His disciples, and prepared them for the terrible ordeal through which they were about to pass. The elements of bread and wine showeth the body and blood of Christ; the bread is broken and the wine is poured out in order to show that our Redeemer was to die a violent death; and as bread and wine when received into the system, sustain the body, so do the blessings of Christ's grace, when appropriated by faith, nourish and sustain the soul. But in addition to this, as communicants sit around the same communion table and partake of the same elements—the one loaf—this is significant of the union of faith and of feeling that should prevail in every heart. "The cup of

blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? For we being many have one head and one body; for we are all partakers of that one head." The twofold idea of the Lord's Supper then is, that we hold communion with Christ by faith, and with all believers by love, and when the subject is placed in this light, is it not monstrous for Christian churches to set barriers around the Lord's table which the Lord has not set, to impose terms of communion which the Master repudiates; to speak of *our table* as if it was something different from the table of the Lord? What a daring profanation is it to make the Lord's Supper, which should be the symbol of union among believers, a wall of separation, and to exclude from participation in the sacred rite all who cannot pronounce the Presbyterian, or Episcopalian, or Congregationalist Shibboleth! The only consistent course of conduct which we can pursue is, to hold communion with all visible saints; to receive none whom Christ has rejected, and to reject none whom He has received.

The nature of the union which binds believers into one body is similar to that which oft arises between the father and the son. "That they all may be one, as thou, Father, art in me and I in thee." Our Lord here speaks of himself as God-man, mediator, and not as the supreme God, and the meaning is, that there may be the same union of feeling and sentiment among believers that there is between the Father and the Son. In devising and carrying out the work of our redemption, the Son can do nothing of Himself apart from the Father, and by His atoning death, He finished the work which His Father had given Him to do. The scheme of man's recovery is the joint undertaking of all the three persons of the Godhead, and, in like manner, whatever diversity of opinion and sentiment may prevail among believers on minor points, yet on all subjects affecting the salvation of the soul, they "say the same things and are perfectly joined together in the same judgment."

It is evident from this discussion that the one Church of God, the body of Christ, cannot be identified with any existing outward organization, for all Christian societies contain within their pale the living and the dead. The Church has never yet appeared with unsullied garments, and even in our Saviour's little band of twelve disciples, one of them was a dev. l. By the Church then we are to understand all true believers, who are united, to be truly a living faith, and who draw from him all their supplies of spiritual life. The greater number of converted persons any church contains within its pale, the better are its claims to be regarded as a component part of that one church in which Christ dwells by the influence of his spirit, and which he has purchased by his own blood.

II. The effect upon the world of this visible union among believers:—"That the world may believe that thou hast sent me." By the world, in John's gospel, we are to understand unconverted men—men in their present un-

changed condition, destitute of the influence of the Holy Spirit. That for which our Saviour prays is the visible union of believers, since it is intended by it to render a deep impression on the unconverted world. It will not do to say, that Christ's followers are one, since they are members of that one body of which he is the head. This is *known* only to the church in heaven, and *understood* only by the church on earth; whereas the world also must see it, and whenever believers have manifested any thing like a unity of sentiment and feeling, the world has taken knowledge of them that they have been with Jesus. In the second century the heathens admired the brotherly love which prevailed among the followers of Jesus, especially as such conduct presented a complete contrast to their own practice. Tertullian thus exhibits the contrast: "See, they say, how these Christians love one another; for they hate one another; see how they are ready to die for one another, for they are more prepared to kill one another." What a cutting satire this would be at the present day! Christians have now just about as much religion as enables them to hate one another; and hence the biographer of Robertson, of Brighton, drew a far too correct picture when he says: "He was pursued with a venom which only religious men and religious papers know how to use." What a sad perversion of Scripture is it, when one denomination says to the antecedents of another: "Come out from among them and be ye separate," as if all were safe within our own little fold, and all were lost beyond it. If the world is ever to be converted, if infidels and gainsayers are to be silenced, believers must refuse to turn their weapons against one another, as if they had been hostile regiments, and the picture exhibited on the day of Pentecost must be again realised. "The multitudes of them that believed were of one heart and of one soul."

It was evidently the intention of its founder that the Church should be one. Believers resemble a large family united among themselves and exposed to the hatred of the world. If it be unnatural for the children of the same family to disagree, if it be shameful for those who have been rocked in the same cradle, and nursed at the same mother's breast to quarrel, how much worse is it for the children of God to cherish a spirit of hateful alienation, and live as if they were enemies and not brethren. We surely cannot expect that God will honor those who prefer their own opinions to his commands, and who frequently "teach for doctrine the commandments of man."

The disunion that prevails among believers grieves the Holy Spirit. Were any particular section of the Church to deny the influence of the spirit, it would not be recognized by living Christians as a part of the church of God at all, and yet must not the spirit of discord that prevails grieve him as the spirit of love and peace? At our Lord's baptism, he descended not as the lordly eagle—the symbol of war and devastation—but as a dove, without guile and without gall. Would He have descended on the

apostles at the day of Pentecost had they been split up into parties? It is only by suppressing or concealing our differences that missionaries have succeeded among the heathen. But what would be the effect if these differences were paraded before heathen nations? Would they not turn away in disgust from a religion which turned away from the question, "How can man be just with God?" To discuss questions of law and ritual, such as whether presbytery or prelacy were of divine origin, whether standing or kneeling be the spiritual mode of public worship? And if the discussion of such trifles be injurious among the heathen, must it not be equally hurtful to the growth of our own spiritual life?

Three methods of affecting that union for which the Redeemer prayed have been tried by professing Christians. Diversity of opinion has been strictly prohibited, and it has been attempted by coercion, to reunite all mankind into one common belief. This has been and still is the favorite method pursued by the Church of Rome; but wherever it has been tried it has proved a complete failure. Others have employed arguments to bring their neighbours over to their own opinions, and the discussion has often been conducted with a bitterness and an asperity which presents a sad contrast to the meek and mild genius of the gospel. It is only of late years that the third method of union has been tried, of uniting on the great basis of those evangelical doctrines on which we are agreed, while we exercise a mutual forbearance on matters not essential to salvation. It is common indeed to allege that every doctrine which is contained in the Bible is given by inspiration of God and rests upon the same authority, and, therefore, it is presumptuous in man to determine what is inserted and what is not. But while the premises in this argument are correct the conclusion by no means follows. Though all the parts of the human body are necessary to its complete organization, yet the head and the heart are vital parts, or essential to life, and though all the doctrines of the gospel are necessary to the symmetry of divine truth, yet some only are indispensable to the life of God in the soul. No man possessed of common sense will venture to affirm that whether he shall stand or kneel in prayer is of equal importance with the divinity of Christ, or the doctrine of the atonement, as the only ground of the sinner's hopes for eternity. Surely we should not contend for "the titling of mint and anise and cummin" with as much tenacity as for righteousness, mercy and the love of God.

Were the Church of God thoroughly imbued with this principle a somewhat comprehensive union of Christians could be effected. For the essential doctrines of the gospel are recognised and loved by all evangelical denominations. The essential doctrines of the gospel on which such a union could be based I would set down as follows:—The native capacity of man; the divinity and atonement of Christ; the divinity of the Holy Spirit and the necessity of his influence to overcome our inborn aversion to holiness and to implant spiritual life in the

heart; the doctrines of election and of the perseverance of the Saints in holiness; the doctrines of justification by faith alone in the merits of Christ, the resurrection of the dead, the everlasting happiness of the righteous and the eternal persecution of the wicked. These doctrines, with the ordinances of baptism and the Lord's Supper—two impressive rites which proclaim the gospel by signs and by symbols—are sufficient to sustain the life of the believer and to impart harmony to the church. Then would severed sections of the church, now at variance with each other, merge into one, as they said to God, "Our Father who art in heaven," and to one another, "Come let us go up to the house of the Lord."

My brethren, would you not look with horror on a bleeding, lacerated human body? Behold the body of Christ, through our unhappy divisions, wounded and life oozing out at every wound. Shall we staunch these wounds or inflict new ones? Before you answer, listen to the cry of the conscience-stricken idolater on the brink of eternity, offering the fruit of his body for the sin of his soul, and seeking rest and peace in vain, and then listen to a voice coming from the throne of God, the voice of the Intercessor within the veil, still praying, still pleading, "That they may be one." Whether you contemplate the advantage which the church and the world are alike to derive from such a union of hearts and such a concentration of efforts, or whether you contemplate the moral beauty of the spectacle, the language of the psalmist is exceedingly appropriate, "Behold how good and how pleasant it is for brethren to dwell together in unity."

LAYMEN IN THE PRAYER MEETING.

There should be none who "make" prayers in a prayer meeting. It is often painfully evident that there is a great difference between praying and making prayers, and our meetings are the arena on which those display themselves who pray by rule, or, what is about the same, by habit. They have a certain round of subjects, a certain series of expressions, and when these are completed they have made their prayer. Two evils result from this. Those who pray thus are almost sure to lose the spirit of prayer, and others who feel that they cannot go through such a succession of sentences, or, as they express it, cannot pray to the edification of others, are unwilling to pray at all in public. Now, instead of four or five made prayers in a meeting, there may be ten or fifteen, some of them containing no more than one petition, but expressing the burden of a heart at the

time; some of them almost ejaculatory, yet inspiring and earnest; and all of them making requests known unto God that are real and urgent. This will be the natural variety of address when the family come together around their father, all interested in each other, and all loving their head. When our children gather in our homes, we do not call on a few of the oldest to make addresses and prayers on behalf of the rest, but we all talk and ask, and tell each other of our trials and joys and love, and the smallest has as sweet and profitable words as any in the circle. When God's household are so assembled, there should be the same freedom and enjoyment and gain in communion.

Laymen should invite others to the prayer meeting. Having taken pains to make it pleasant and profitable, they should make it a direct means of grace to those who will be likely to neglect it, unless they are personally invited. Some of these are members of the Church who do not feel any obligation to contribute to the interest of the prayer meeting, even by their presence, but who will often attend if they are urged to do so by their brethren. Others are persons in the congregation who think that this meeting is only for the Church, yet may be greatly blessed by attending one that is conducted with interest. Others still give the matter no thought, but would be affected by

personal attention that should invite them to be present. The attendance of these different classes will add greatly to the interest, and those who are not Christians may be led to Christ by the prayers of their friends who have shown such solicitude on their behalf. Personal invitation would double the number of those who ordinarily attend our church prayer meetings.

These thoughts are confirmed by a pastor's experience. May they be useful to many who may be inquiring how their meetings may be rendered more profitable.

AMERICAN BIBLE UNION.—The American Bible Union at its twenty-second anniversary in New York, last showed the receipt of \$53,684.45, and the expenditure of \$56,018.92, leaving a deficit of \$2,334.47. The Secretary stated that the demand for the Italian and Spanish New Testament greatly exceeds the ability of the Board to supply. The Secretary's Annual Report showed that during the twenty-one years of its existence the Union had circulated nearly a million copies of revised Scriptures. The revised Book of Proverbs is completed, and passing through the press. The translation of the New Testament into Talinga, the language of Telooogoos, has been undertaken. Much encouragement is found in circulating the revised New Testament among the freedmen of the South.

Our Sanctum.

The case of Dr. WALLACE, as was to have been expected, created a great deal of interest on the floor of the General Assembly, as well as in the galleries, and the decision arrived at confirms us in the opinion which we have already expressed regarding it. Professor Trail having moved the adoption of the report of the Committee appointed to revise the records of the late Commission of Assembly, in which is stated that these records had been correctly kept, it was moved in amendment by Sir Robert Anstruther, "that the General Assembly disapprove of the course taken by the Commission of 15th January last in regard to the appointment to the chair of Church History in the University of Edinburgh as being in itself an illegal exer-

cise of authority, and as calculated to weaken the position of the Church of Scotland, and injuriously to affect the rights of her clergy." This was seconded by the Rev. Donald MacLeod, of the Park Church, Glasgow, and after a long debate was carried by 208 votes to 101. The Assembly then took up the dissent and complaint by Drs. Stephenson and Phin against the recent decision of the Presbytery professing to hold further conference with Dr. Wallace instead of at once proceeding to libel him. The Presbytery was instructed to put in definite shape those statements of Dr. Wallace which they considered censurable, and which appeared to them to rest on evidence that might be substantiated. If Dr. Wallace deny or retract those

statements good and well, otherwise, let the Presbytery do its duty in accordance with the laws of the Church. A very moderate degree of prudence on the part of Dr. Wallace is evidently all that is needed to keep the vantage-ground that he already has.

The Free Church Assembly was opened by its Moderator, Dr. Duff, in a speech which, as nearly as overwhelmed reporters can calculate, would fill about twenty columns of an ordinary newspaper! One journal is wicked enough to say that he spoke "precisely four hours too long,"—meaning, we suppose, that he should not have spoken at all. But we should always make generous allowance for the garrulity of old age. The big portentous cloud that hung over the Assembly during the first stage of its proceedings, happily lifted itself. The "mutual eligibility" question, which has occupied so much discussion over the length and breadth of Scotland during the past year, has been quietly settled. But if all that is said be true, the chances of a disruption in the Free Church were imminent; indeed the minority are reported to have had a hall ready in which to meet after they had seceded from their brethren. In terms of Dr. Candlish's resolution, which was carried without a division, after a protracted and keenly argued debate, the General Assembly "resolved to suspend negotiations for union until God in His providence may be pleased to grant clearer light as to the path of duty in this whole matter." In regard to the eligibility of ministers of the other negotiating churches, it is ordained that the Presbytery clerk in such cases shall transmit to the person to be inducted copies of certain acts setting forth the distinctive principles of the Free Church of Scotland. If, with those in his possession, he feels disposed to sign the formula appointed to be used at the induction of Free Church ministers, then may he be eligible to accept a call. That is to say, by declaring that he is a full blown Free Church man. The concession on the part of the Free Church seems to us, at this distance, and with an imperfect knowledge of all the circumstances, to be a small one indeed. And although the claimed victory seems very like a defeat, better ten such defeats than another disruption.

June, by common consent, has been selected as the most fitting month for holding the annual convocations of the various Protestant Canadian churches, and our exchanges are so full of the sayings and doings of ecclesiastical assemblages as to render anything approaching to an intelligible *vidimus* of their proceedings impossible. We may remark, however, that the General Assembly of the CANADA PRESBYTERIAN CHURCH finally accepted the basis of Union as it is found in the report of our own Synod by a vote of 350 to 125, and also approved of the appended resolutions by a large majority, and resolved, in terms of the Barrier Act, to send them down to Presbyteries, Kirk-sessions and congregations for their consideration, to report at the next meeting of the Assembly to be held in Ottawa on the first Tuesday of June, 1874. After a long and anxious discussion we are happy to learn that the union of the Wesleyan and New Con-

nexion Methodist churches has been almost unanimously agreed upon. The admission of the laity to take part in the proceedings of Conference marks a very important step in advance on the part of our Methodist brethren, bringing them, in fact, by so much, nearer to our own standard of church government; and, as coming events cast their shadows before, we almost discover the presage of another important change in the polity of the Methodist Church in the closing sentences of the President's pastoral address where he speaks of *Itineracy* as "a system from which our nature revolts. It demands sacrifices, but they are noble sacrifices—sacrifices made for the glory of Christ's Kingdom." At the meeting of the Diocesan Synod of the Anglican Church held in Montreal, it was announced that several liberal subscriptions had been received towards the establishment of an additional theological college to be located in Montreal. It was also resolved to raise the *minimum* salary of the clergy to \$800. The Christian people of Canada are to be congratulated that all these meetings of their several church courts have been characterized by an unusual degree of harmonious and conciliatory action. "Blessed are the peacemakers."

Literary Notices.

OCEAN TO OCEAN, by the REV. GEO. M. GRANT, of Halifax, James Campbell & Son, Toronto.—It is to be regretted that so little taste has been displayed in the mechanical getting up of this book, which is really one of great merit and value. It professes to be a truthful, unvarnished description of what the writersaw with his own eyes in his journey of 5314 miles from Halifax to Vancouver's Island. In regard to things described which he didn't see, well, he tells us that he didn't see them, but gives his authorities. He goes in strongly for the little Province of Manitoba as a desirable place for settlement. It is only 135 miles long and 105 miles broad to be sure, but almost every acre of its soil is fertile prairie—before many years it may equal some of the larger provinces in population. And when that is filled up, there remains to be occupied the vast "fertile belt" along the Saskatchewan Valley, "a thousand miles long, and from one to four hundred miles broad! A fair land to look upon; rich in furs and fish, in treasures of the forest, the field and the mine; well watered, well wooded, healthy, capable of containing a population of millions." We are glad to hear that the book is having a large sale.

GUIDE TO EDINBURGH.—Messrs. James Middlemiss & Co., of Edinburgh, have done good service to the travelling community, and to lovers of antiquarian lore in particular, in publishing this beautifully illustrated *vade mecum*, without which no one should visit *Auld Reekie*. It is to be had at 18 South Bridge, Edinburgh. The publisher would consult his own interest and very much benefit the public by furnishing the leading hotels on this side of the Atlantic with

a liberal supply of this excellent guide. The various lines of steamships should also have them.

LIFE OF DR. MACHAR.—Many of our readers will be glad to hear that we are to have a memoir of this good man and exemplary minister. We invite attention to the advertisement of Messrs. James Campbell & Son, of Toronto, in this regard.

THE CANADA CHRISTIAN MONTHLY.—We have received a specimen copy of this new monthly, which promises to be a review and record of Christian thought, life, and work. It contains 48 pages, price one dollar per annum. This first number is somewhat lugubrious.

NOTES FOR SABBATH MEDITATION, SELECTED.

1. They who wish to serve God with what costs them nothing, have not the spirit of the Psalmist.

2. If servants be kept from church to provide for our bodies, when they should be feeding their own souls, the guilt of Sabbath-breaking will be against the heads of that family. And not only by a convocation, but in their dwellings, the Sabbath must be kept; public duties are but part of the service; on that day every house must be a temple, and resound with praise and prayer. To prostitute the hours of the evening in vanity, or visiting, or idleness is to profane the day as much as when we forsake the assembly of God's people.

3. When the manners of the world in dress are extravagant or indecent, it becomes the people of God to be singular.

4. Our clothes, instead of ministering to pride, should ever awaken our thankfulness and lead us to God.

5. When God is our God we shall not only count all his commandments right and good, but obedience to them will be as much our delight as our duty.

6. The ministry is an awful charge. If one immortal soul perish through our ignorance or carelessness, his blood will God require at our hands.

How many undertake the care of souls who have never weighed the solemn account they must one day make to God!

THE CHANGED CROSS.

It was a time of sadness; and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me,
My trial tests of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to His might
Who says 'we talk by faith and not by sight,'
Doubting and almost yielding to despair,
The thought arose—*My cross I cannot bear!*

Far heavier its weight must surely be,
Than those of others which I daily see;
Oh if I might another burden choose;
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,
E'en nature's voices uttered not a sound;
The evening shadows seem'd of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beam'd full upon my wondering raptur'd sight:
Angels on silvery wings seem'd everywhere,
And angel's music thrill'd the balmy air.

Then One more fair than all the rest to see,
One, to whom all the others bow'd the knee,
Came gently to me as I trembling lay,
And—'Follow me,' He said, 'I am the Way.'

Then, speaking thus, He led me far above;
And there beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than mine own had been.

And one there was most beauteous to behold,
A little one with jewels set in gold:
Ah, this methought I can with comfort wear,
For it will be an easy one to bear,

And so the little cross I quickly took,
But all at once my frame beneath it shook:
The sparkling jewels, fair were they to see;
But far too heavy was their *weight* for me.

'This may not be,' I cried, and looked again,
To see if any there could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seem'd in it combined.
Wondering I gazed, and still I wonder'd more,
To think so many should have passed it o'er.

But oh, that form so beautiful to see,
Soon made its hidden sorrows known to me:
Thorns lay beneath those flowers and colours fair;
Sorrowing I said—This cross I may not bear.

And so it was with each and all around,
No one to suit my *need* could there be found.
Weeping, I laid each heavy burden down,
As my Guide gently said, 'No cross—no crown.'

At length to Him I raised my sadden'd heart;
He knew its sorrows, bid its doubts depart.
'Be not afraid,' He said, 'but trust in me;
My perfect love shall now be shown to thee.'

And then with lighten'd eyes and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way,
Listening to hear and ready to obey,
A cross of plainest form I quickly found.
With only words of love inscribed around.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best;
The *only* one of all the many there,
That I could feel was *good* for me to bear.

And while I thus my chosen one confess'd,
I saw a heavenly brightness on it rest;
And as I bent my burden to sustain,
I recognized my own old cross again!

But oh, how different did it seem to be,
Now I had learn'd its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah no! henceforth my one desire shall be,
That he who knows me best should choose for
me;

And so, whate'er His love sees good to send,
I'll trust it's best, because he knows the end.

QUEEN'S COLLEGE.—ENDOWMENT FUND.

Subscriptions acknowledged to 15th May, 1873.....	\$99170 60
KINGSTON.—Allan Macpherson, addi- tional.....	374 50
EAST WILLIAMS.—Duncan McEwen, bal. on \$20, \$10; Robert Hopper, \$10.....	20 00
	\$99565 10

BURSARY AND SCHOLARSHIP FUND.

St. Paul's Montreal, (additional).....	\$30 00
St. Andrew's, Kingston.....	40 00
Ross and Westmeath.....	5 00
Portsmouth.....	40 00
Whitby Sunday School.....	7 00
Eldon.....	3 00
	\$125 00

MANITOBA MISSION.

Stratford.....	\$12 00
Kingston.....	45 00
Middleville and Dalhousie.....	4 00
East Nattawasaga and Purple Hill.....	6 35
Williamstown.....	10 00
Spencer-ville.....	6 50

Ross and Westmeath.....	10 00
Belleville.....	20 00
Beckwith.....	10 00
Pickering.....	3 00
Chatham and Grenville.....	6 00
Osnabruck.....	10 55
Eldon.....	4 00
East Williams.....	10 00
L'Orignal and Hawkesbury.....	16 00
	\$173 40

MINISTERS' WIDOWS' AND ORPHAN'S FUND.

St. Gabriel Church, Montreal, per Rev. Robert Campbell.....	\$33 65
Laprairie, vacant.....	5 00
North Easthope, per Rev. Wm. Bell.....	5 00
Bayfield and Varna, per Rev. H. Gibson.....	12 00
London, per Rev. D. Camelon.....	20 00
Beckwith, per Rev. W. Ross.....	16 00
Lochiel, vacant.....	9 00
St. Mather's Church, Montreal, C. A. Doudiet.....	15 00
Sherbrooke, per Rev. P. Lindsay.....	14 00
Thorah, per Rev. D. Watson.....	25 00
	\$154 65

FRENCH MISSION.

Russeltown.....	\$13 75
Markham.....	10 00
Beckwith (Franktown).....	8 00
Eldon.....	3 00
	\$34 75

Acknowledgments for Sustentation Fund next
month.

Royal College of Physicians & Surgeons. IN AFFILIATION WITH QUEEN'S UNIVER- SITY, KINGSTON.

The next Winter Session begins on the first Wednes-
day of October, 1878.

STUDENTS attending this College may obtain
either the degree of M.D., or the License of
the College. Certificates of attendance are
recognized by the London and Edinburgh Col-
leges. The new College building is commodious
and convenient. Unequalled facilities are pre-
sented for the study of Practical Anatomy, and
great advantages are afforded for Clinical in-
struction at the General Hospital and Hotel
Dieu.

Information may be had on application to the
Registrar.

FIFE FOWLER, M.D., L.R.C.S., Edin.

June 1st, 1878.

ADDRESSES OF

TREASURERS OF CHURCH FUNDS.

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MANITOBA MISSION: George H. Wilson, Toronto.

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QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.