

Technical and Bibliographic Note: / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|     |  |     |  |     |  |     |   |     |  |     |     |
|-----|--|-----|--|-----|--|-----|---|-----|--|-----|-----|
| 10X |  | 14X |  | 18X |  | 22X |   | 26X |  | 30X |     |
|     |  |     |  |     |  |     | J |     |  |     |     |
|     |  | 12X |  | 16X |  | 20X |   | 24X |  | 28X | 32X |

# THE PRESBYTERIAN

JULY.

The late meeting of the Synod at Ottawa must be regarded as one of the most important and interesting ever held in connection with the Church of Scotland in Canada. The place of meeting, as it now appears, had been happily chosen. Not since 1865 had the Supreme Court met in Ottawa, and then in very different circumstances. That was one of the smallest meetings that had taken place for years previously; this, both in respect of representative members present, and the attendance of the public, was the largest. Ottawa, at that time an inconsiderable provincial town, has since doubled its population and become a beautiful city, with public buildings unsurpassed and with evidences of progress and prosperity worthy the capital of the Dominion. Not to speak of other fine new churches, St. Andrew's, in which the Synod convened, is certainly remarkable for architectural symmetry. In almost every particular it is a model church. The arrangements for the reception and entertainment of the Synod were so complete as that nothing more could be desired. The hospitality of the citizens, too, was unbounded. That might have been expected, but the daily dejeuner, provided and dispensed by the ladies of the church, was something quite exceptional. The simultaneous meeting of the General Assembly of the C. P. Church was also a remarkable coincidence, and gave rise to a succession of reunions which will not soon be forgotten. Notably, we think of the invitation extended to the Synod *en masse* by the ladies of Knox church, to spend an hour of social intercourse in the spacious hall of their new church, when nearly four hundred guests sat down together to partake of a sumptuous entertainment, and after which, Dr. Wardrope, having assumed the chair, drew from one and another unpremeditated expressions of reciprocal good-will and fraternal regards. No one could go away from such a meeting without feeling that, after all, "we be brethren." Thanks to the ladies for this.

And then those union prayer meetings, held alternately in the Kirk and in the C. P. church, in the early morning, before the day's work began — times of refreshing they were felt to be. But the Saturday Conference and the Sabbath Communion were of all the most memorable. Those who have been in the habit of saying that the Free Church ought to come back to us and not we go to them, should have seen the procession of 150 ministers and elders of the Free Church, headed by their Moderator in his robes, marching through the town by the space of half a mile, entering our church, and, during two hours, in the spirit of Christian courtesy, conferring with us regarding the things which make for peace: and, again, on the Sabbath day, should have witnessed the solemn celebration of the Sacrament, when over 350 ministers and elders of both Churches, passed from one to another the sacred symbols of the Great Master's love for them all. It did seem that by that act so many as were then present pledged themselves in a perpetual covenant to be henceforth one in heart. Surely, this was the Lord's doing.

Tuesday's Conference, in its main

feature, was a counterpart of Saturday's, when the ministers and elders of the Kirk, following their moderator and clerk, repaired in a body to Knox church to tell the Assembly of their desire to accept, almost to the letter, suggestions that had been submitted for their consideration. It made a lump rise in some of our throats as their moderator met us on the doorstep of the church, and the members of Assembly rose to their feet as we entered, and when it was found that each alternate pew in the church was reserved for our occupation. The reception was more than cordial: it was deeply touching.

This meeting of Synod was the longest on record in the annals of our Church, having occupied, Sabbath included, ten days, and the average daily attendance of the members, up to its close, was beyond that of any previous occasion. The tone of the debates was in keeping with the dignity of the Court. The speaking, in many instances, was of a high order. The main subject of discussion was the proposed union of the four Presbyterian Churches of the Dominion under one organization. And although, from the very outset, the issue was not doubtful, so far from any feeling being manifested to override the minority, their statements received the utmost consideration, and the final vote was not taken until every fair and legitimate means of arriving at unanimity had been evoked; and while it is to be regretted that this was not completely attained, it must be admitted that the Synod could not have arrived at other conclusion than it did when it resolved, by a vote of eighty-eight to ten, to take immediate steps for consummating the Union. It does not follow as a necessity that the members who entered their dissent against this decision—in vindication of their consistency—should further continue to oppose the union. We venture to hope that, in the interval which must elapse ere the union can be consummated, such arrange-

ments may yet be made as shall tend to remove some at least of the objections advanced by the minority—few of whom, we are firmly persuaded, feel bound to maintain a position of uncompromising opposition to union upon any terms. In the meantime, the amended basis agreed upon by these two Courts has already been sent down to Presbyteries, Kirk Sessions and Congregations, and also transmitted to the Supreme Courts of the other negotiating churches.

**PRESENTATIONS.**—It gives us much pleasure to notice the presentation of an address, accompanied by the royal gift of one thousand dollars, to our estimable Synod clerk, the Rev. JOHN H. MACKERRAS. The presentation was made in the manse of St. Andrew's church, Ottawa, in the name and in the presence of a few of the brethren with whom the proposal originated. The address reads as follows.

In recognition of eminently successful services rendered to the Presbyterian Church of Canada in connection with the Church of Scotland; in testimony of admiration for your abilities and great courtesy as the clerk of Synod; in acknowledgment of your attainments as Professor of Classical Literature in Queen's College; that we may evidence our gratitude for the noble manner in which you upheld the cause of our Church and College at a time when the interests of both were imperilled, and also as an assurance of our personal regard and esteem for you:

We, the undersigned, on behalf of a few of your friends, ask your acceptance of the accompanying gift along with our best wishes for the health and happiness of yourself, Mrs. Mackerras and your dear daughter. Signed,

W. Snodgrass, D.D.; John Jenkins, D.D.; Gavin Lang, D. J. Macdonnell, Kenneth McLennan, D. M. Gordon, T. G. Smith, Robert Campbell, Wm. Bain, D.D., James Croil.

We further observe, although the intelligence has been long in reaching us, that the kind and generous people of ELDON during last winter took occasion to mark their esteem and respect for their minister, the Rev. Alex. McKay, by the presentation of a very gratifying address along with valuable substantial tokens of their appreciation of his faithful ministra-

tions and abundant labours among them. And we also congratulate the Rev. John Fairlie of L'ORIGINAL and HAWKESBURY upon having fallen among those who rightly appreciate his services, as was evidenced the other day by the gift of a round sum of money to his good lady, towards the replenishing of the manse of which they have just taken possession. In like manner, we can enter into the pleasurable feelings experienced by the Rev. D. W. Morison, lately inducted to ORMSTOWN, on finding himself unexpectedly in possession of the price of a fine charger, for which we wish immunity for all the ills that horse-flesh is heir to, hoping that the minister and his assistant may never fall out by the way. From the "Fergus News" we learn, that a successful bazaar and concert have lately been held in connection with the Sabbath-school of St. Andrew's church there, and that Mr. A. D. Fordyce, who has so long been identified with the church, and with educational interests in that part of the country, has left for a visit to the old land. We trust that he may return to us greatly benefited in health and strength.

**INDUCTION AT LITCHFIELD.**—The Rev. James Fraser, formerly of Chelsea, the obliging clerk of the Presbytery of Ottawa, was inducted to the pastorate of this wide-spread and important charge on the 27th May last. Rev. Alex. Campbell of Westmeath addressed the people, and the Rev. Joseph Gandier, the minister. There were present on the occasion a large assemblage, and there is every reason to anticipate the happiest results from this settlement.

**PERSONAL.**—Among the passengers by the "Manitoba," which sailed for Glasgow, on the 26th ultimo, were Professor McKerras and wife, Rev. James Wilson of Lanark, Messrs. W. and J. Caldwell of the same place, and Mr. and Mrs. Kinghorn, formerly of Kingston, now of Montreal.

**BUTE HOUSE, MONTREAL.**—The an-

nual distribution of prizes took place on the 4th of June, in presence of a large number of the friends of the pupils. Dr. Jenkins presided. We congratulate Mrs. Watson on the marked success which has attended her management of so large an educational establishment. We understand that when the school reopens in September, a class for juveniles will be organized under a well trained teacher in the new mode that has become so prevalent on the continent and also in the United States, known as "*the Kindergarten*," to which we may refer more particularly hereafter.

#### IN MEMORIAM.

It is with unfeigned regret that we announce the death of a young minister whose name is well known throughout the Church, and who was greatly beloved—the Rev. William Bell, formerly minister of Pittsburgh, Ontario. Mr. Bell left this country early in 1868, since which time he has been engaged in the work of the ministry in Scotland, first, as assistant to the minister of Logie, near the Bridge of Allan, subsequently, under Dr. Robertson of New Grayfriars, as minister of the Grassmarket Church, Edinburgh, and, latterly, as assistant minister in the Parish of Canquhar. Our friend had been in delicate health for some time. About the beginning of April last he became much worse, and repaired to the scene of his first labours in Scotland, the Bridge of Allan, hoping that the change would benefit his lungs; but alas! the disease was too deep-seated; his strength gradually declined, and on the third of June he died. He was buried in the Churchyard of Logie, close by, and his remains were followed to their last resting place by a company of most sincere mourners, several of whom had come from considerable distances to pay their tribute of respect to his memory. It will be comforting to his friends in Canada to know that loving hearts ministered to him with tender-

est care during his last illness. One kind lady was especially attentive. Miss Robertson, a cousin of Dr. Robertson of Greyfriars, who on hearing of his illness not only went to enquire for him but sent to Edinburgh for a nurse, and herself remained by his bedside till his end had arrived. Such truly Christian sympathy calls forth not only our admiration but our sincere gratitude.

**ARTHUR MEIGHEN.**—The church has lost a warm friend and supporter, and society a man of rare worth and intelligence, by the death of Mr. Meighen of Perth, which occurred on the 30th of May last. He was a native of Londonderry, Ireland, and emigrated to Canada in 1839. In 1848 he commenced business in Perth, and his commercial career was eminently successful. His character for probity stood high, and, as may be supposed, he was called to fill various public offices in his lifetime. His illness, long and painful, was borne with Christian resignation. His remains were followed to the grave by a vast concourse of friends, and the funeral services were conducted by Rev. Dr. Bain, assisted by Rev. Mr. Wilson of Lanark, and Rev. Mr. Burns.

**BRYCE ALLAN.**—To very many friends in Canada, the announcement of the death of Mr. Bryce Allan has caused most sincere and deep regret. By some he will be remembered as the popular captain of the good ship "Favourite," a regular trader to Montreal in days by-gone. To many more his name is familiar as one of the leading partners of a firm so intimately and extensively connected with the commerce of Canada as that he may be looked upon as one of ourselves. "It was, however," says one who knew him long and well,

"In his private relations and character that Mr. Allan will be most sincerely mourned. An earnest, humble and devoted Christian, his life illustrated and adorned by acts of benevolence and charity, a friend of Christ's cause and the liberal though unostentatious supporter of every plan for the alleviation of misery and the eleva-

tion of society, his hand was ever ready to aid and assist every benevolent object. Although so largely engaged in business he did not allow either the pursuits of time or its pleasures to engross his attention or withdraw his mind from "those things which are unseen and eternal," and death, although coming with unexpected summons, found him actively, honourably and usefully engaged in his Master's work."

Mr. Allan was an Elder of long standing in the English Presbyterian Church. Not of that kind sometimes spoken about as "figure heads," but one always at the post of duty, always to be relied on, full of zeal and self-denying work, one who esteemed it a privilege to give largely and constantly of his ample means, and his time also, for the cause of Christ. No less a privilege did he regard it to attend the sanctuary services, his place being seldom vacant not only on the Lord's Day but also at the Wednesday evening prayer-meeting.

Life's labour done, as sinks the clay,  
Light from its load, the spirit flies,  
While heaven and earth combine to say  
"How blest the righteous when he dies."

#### PROCEEDINGS OF THE SYNOD. BEGUN AT OTTAWA,

TUESDAY, 2nd JUNE, 1874.

The forty-seventh Session of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland commenced on Tuesday evening, the 2nd of June. The opening services were conducted by the retiring Moderator, the Rev. James Patterson of Hemmingford. At the close of the sermon, which will be given in extenso hereafter, the Synod was constituted and the Roll called, when it was found that there were present 57 Ministers and 20 Elders the whole number of ministers, having charges, or in the College, being 113. The total number who answered to their names during the subsequent sittings, was 84 Ministers and 39 Elders.

The College of Moderators announced through the retiring Moderator that they

had agreed to nominate the Rev. John Rannie of Chatham as a fit and proper person to occupy the Chair, when a motion to that effect, moved by Mr. Campbell of Montreal, seconded by Mr. Mann, was after some discussion carried unanimously, and Mr. Rannie accordingly took his seat amid applause, and thanked the House for the high honour conferred upon him. Thereafter, the retiring Moderator received a vote of thanks for the able manner in which he had fulfilled the duties of his office and for the eloquent sermon with which he had opened this session.

The report and financial statements of the Temporalities Board were then tabled, after which replies were made to the addresses sent to Her Majesty, and to His Excellency the Governor General by the Synod of last year, both couched in the most gratifying terms. Committees were next appointed to prepare similar addresses from this Synod, to examine the returns to the Remit on Union and for other purposes, and this diet was closed with praise and prayer.

#### WEDNESDAY, 3rd JUNE.

The venerable Dr. Brooke, of Fredricton, N.B., having presented his commission as a corresponding member from the Synod of the Maritime Provinces, was invited to take a seat on the platform and to take part in the deliberations of the Court.

A Committee was appointed to consider applications for leave to retire from the active duties of the ministry. In terms of their report the Synod at a future stage granted leave to the Rev. Thomas Scott of Plantagenet and the Rev. James Bain, of Scarborough to retire on their full allowance, and extended a like privilege to the Rev. William Johnson for a term of three years, in the hope that by that time his health may be re-established.

#### APPLICATIONS FOR LICENCE

Were submitted as follows and subsequently granted: by Principal Snodgrass, on behalf of Alexander H. Cameron of New Glasgow, N.S.; John J. Cameron, M.A., of Prince Edward Island, and Robert J. Craig, B.A. of Kingston.

#### APPLICATIONS FOR ADMISSION,

Applications for admission to the ministry were submitted from Rev. Alex. Smith, of the Presbyterian Church of the United States; Rev. James Pullar, of the Congregational Church; and Rev. P. D. Steele, of the Canada Presbyterian Church at Ramsay, which were referred to the Examining Committee, and

at a subsequent diet they were received as Ministers of this church without undergoing the probationary trial of one year usually required in such cases.

#### WIDOWS' AND ORPHANS' FUND.

Dr. Cook, Mr. Archibald Ferguson and Mr. James S. Hunter were elected managers of the Minister's Widows, and Orphans' Fund. Rev. Robert Campbell, Chairman, read the report of the managers from which we glean the following particulars.—The Annuities paid amount to \$5,428.49, being \$702.25 more than in 1872-73. The amount to be carried to the Endowment Fund is \$3,514.92, while last year it was \$3,375.68. The Endowment Fund has now reached the sum of \$73,153.92—\$58,353.92 being mortgages, and \$14,800 bonds and stock.

The number of Widows receiving allowances from the Fund is 38; the number of Orphans, 53.

Nothing has been done towards an arrangement with the Synod of the Maritime Provinces with reference to the proposed amalgamation of their Widows' Fund with ours, further than by correspondence on the subject.

Several congregations have again to be reported as defaulting, and among them some that might naturally be expected to take a leading part in this, as in other schemes of the Church.

The Congregational Collections for the year amounted to \$2454.92; the Ministerial Contributions to \$1566, while \$4998.75 was derived from the investments, making the total revenue \$9019.67

The documents were submitted to a Committee who subsequently reported, and in terms of their deliverance the managers received the thanks of the Synod for their successful administration of the Fund—especially the Chairman, and Mr. Archibald Ferguson, the Treasurer.

#### TEMPORALITIES BOARD.

The report of this Board was read. It stated that with a trifling exception the investments of the Board had undergone no change. The revenue had, however, been increased by the payment of three and a half per cent. dividend by the City Bank. A further advance to 4 per cent. declared for the current half year, increased the revenue by \$710. It referred to the withdrawal from the fund of \$1,233.24, the amount of Miss Fisher's legacy. The original legacy was \$800 with accrued interest, amounting to the above sum. The Board has made a temporary investment of the sum thus separated in bank stock, yielding 8 per cent. per annum, and has reason to believe that ere long it will be relieved of further responsibility in connection with the matter.

The retiring members of the Board are the Rev. Dr. Cook and the Rev. Dr. Jenkins, Messrs. William Darling and Sir Hugh Allan, all of whom were re-elected.

#### MINIMUM STIPENDS.

Several returns from Presbyteries anent the overture for the increase of the minimum

stipend from \$400 to \$600 per annum, were submitted, approving of it almost unanimously, Hamilton being the only exception. Six of the Presbyteries approved of the overture *simpliciter* and it passed into a permanent Act of the Synod accordingly.

#### GENERAL SUSTENTATION FUND.

The following report from the Board of Managers of the Synod's General Sustentation Fund was submitted by Rev. Dr. Jenkins:—

Including the balance of \$23.54 carried forward from last year, the contributions for the half year ending the 30th of June 1873, amounted to \$3,130.44, and for the succeeding half year, \$3,978.33, making for the twelve months, \$8,108.77. Out of this there were paid equal dividends at the rate of \$100 each to 39 ministers on the 1st of July, and to 37 on the 1st of January, 1874 leaving a balance in the Treasurer's hands of \$125.31 on the 31st December. The number of ministers to be provided for on the 1st of July next is 40.

#### DEPUTY TO GENERAL ASSEMBLY OF CHURCH OF SCOTLAND.

PRINCIPAL SNODGRASS, as delegate to the General Assembly of the Church of Scotland, was called upon for his report. He said he would give his report verbally, and in doing so, he wished at once to express the deep sense of gratitude which he felt for the appointment which the Synod had given him. He said his reception had been most cordial, and he had endeavoured to see everything that was to be seen and hear every thing that was to be heard. He had no specific commission given to him, but at the annual meeting of this Court, the year previous, there was a duty specially assigned to the deputation of which he was a member, and he fell back on that. That duty consisted in conveying to the General Assembly the greetings of this Court, and representing to the Assembly the condition of the Church in this country; to express the obligation which they all experienced towards the Parent Church for the many benefits which they had enjoyed from year to year at its hands; to state what they were doing in the way of training young men for the ministry, and to speak of the general condition of the Church in Canada. He and his colleague, the Rev. Allan Pollok, then of New-Glasgow, Nova Scotia, had intended to set forth before the Assembly many matters connected with the Church, but the time allotted to them was very much curtailed. The matter of Union had never been spoken of in the General Assembly of the Church of Scotland so far as he was aware; but he intimated that it was his intention to refer to it. He gave an outline of the basis of union that had passed this Court and set forth in a general way what their aim was, viz., to unite under the jurisdiction of one General Assembly the several Presbyterian Churches of British North America. The members of the Assembly would converse privately on the subject, but the feeling of the Church as a Church was to leave the matter in our own

hands, and allow us to take our own course. They thought the Church was capable of deciding what was best for itself, and accordingly the determination of the Colonial Committee was to refrain from interference and even advice in the matter. The Church of Scotland had refused to exercise any jurisdiction over this Court; but had always been willing and ready to do what it could to assist us in fulfilling our obligations in this country. Having addressed the Assembly the Moderator, Dr. Gillan, gave a reply. He welcomed the delegation most cordially, spoke like a man who knew what the Church of Canada was doing, and expressed great sympathy with our aims. Referring more particularly to the basis of union, he made use of a remarkable expression which, "brought down the house." The General Assembly of the Free Church of Scotland was engaged in the discussion of the Mutual eligibility question on the opposite side of the street, and with one of his inimitable gesticulations the Moderator said to them in very impressive tones, "Yours, gentlemen, is no mean compromise." He was also pleased to say to us words to the following effect: "We have perfect confidence in you, and those you represent. I feel satisfied that you are able with judgment and prudence to settle all questions connected with union and that you will do nothing to the dishonour of this church. Though I am not in a position to commit the Church of Scotland to any policy with regard to Union, if it be that you see your way to a happy and honourable union, rest assured that the maternal feeling of this Church will follow you in the future as it has followed you in the past."

On the motion of Dr. Jenkins, a vote of thanks from the Synod was tendered to Dr. Snodgrass for the admirable manner in which he had discharged his duty as delegate.

#### DEPUTATION TO THE CHURCH OF THE LOWER PROVINCES.

Rev. Mr. LANG reported verbally that he had attended the meeting of the Synod of the Maritime Provinces at Pictou last year. The Church there, he said, was not a large, but a very unanimous and compact body. He had addressed the Synod on the subject of union, giving as fair a description as lay in his power of the stage at which the proceedings here had arrived. He took a subsequent opportunity of giving his own individual ideas on the subject, much against his own will, but in deference to the desire of the members of the Court. He spoke in high terms of the kindly reception which awaited him, and of the great pleasure his visit afforded him personally.

Rev. Mr. MACDONALD, E. Nottawasaga, another of the delegates, gave a somewhat similar account of his visit, expressing the great satisfaction he derived therefrom and the kindly reception accorded him. He spoke in high terms of the order with which the Synod conducted its deliberations, and made some comparison, not very complimentary, between them and those of the Synod now in session, which caused some

laughter. He had spoken on the position of the union question, upon which there was apparently the greatest unanimity there, and had at a later stage of the proceedings expressed the deep zeal with which he supported the movement himself, asserting that so far as he was concerned there would be no backing out at the eleventh hour, and if there was to be any backing out it would rest upon other heads.

Rev. Mr. ROSS BECKWITH, gave similar testimony as to the character of the reception given him, the pleasure he derived from his visit, the decorum with which the Synod conducted their proceedings, their unanimity on the Union question, and the work in which they were engaged at home and abroad.

Rev. Mr. McLENNAN, Peterboro, moved a vote of thanks to the delegates and to the Church of the Lower Provinces for the manner in which they were received. The motion was cordially agreed to.

### EVENING SESSION.

The evening Sederunt was opened at 7.30 by praise and prayer, the devotional exercises being conducted with the more especial purpose of evoking the Divine blessing, aid, and guidance in the deliberations of the Court during the approaching discussion on the important question of Union.

### THE UNION QUESTION.

A statement of returns to the Synod's remit on Union from Presbyteries, Kirk-sessions, and congregations was then submitted, which showed that nine Presbyteries, 83 Kirk-sessions and 117 congregations approved of the basis *simpliciter*. One Presbytery, four Kirk-sessions and six congregations approved of it with modifications or reservations. Three Kirk-sessions and three congregations approved of the first and second articles of the basis, but disapproved of the third. One Presbytery, fourteen Kirk-sessions, and twelve congregations disapproved of the basis *simpliciter* and one Kirk-session disapproved of it with modifications. Eleven Presbyteries, 110 Kirk-sessions, and 127 congregations reported. Formal protests against the basis of union were then read from Rev. Hugh Niven, of Herdman's Corners, a retired minister, Messrs W. A. Ross, and Douglas Brymner, of Ottawa, five members of the Presbytery of Toronto, and two members of the Presbytery of Hamilton.

Principal SNODGRASS suggested that if a statement were prepared showing the number of ministers and elders on the rolls of Synod voting for or against the basis it would greatly facilitate the proceedings.

Rev. Mr. BURNER held that it was impossible to obtain that information from the returns before the Synod, as the question of union or no union had not in reality been submitted to the Church. It was only a few articles of faith that were submitted, upon which very few people differed.

Rev. Dr. BAIN said surely if the basis of union

was agreed to, no Christian could refuse to accede to the union.

Mr. LANG complained that the question had been too much a clerical one hitherto, and he hoped that the will of the people would in some way be consulted.

Rev. D. J. MACDONNELL regarded the complaint as scarcely fair, and held that the mind and will of the people had been fully and freely expressed. It was, in his opinion, absurd to say that approval of the articles of the basis was not approval of the basis itself, and a direct expression of approval of the union itself.

Rev. Mr. MACPHERSON said that until the protest of the Canada Presbyterian Church was withdrawn, he thought the people would never agree to the union.

Mr. CRAIG, M.P.P. for Glengarry, Rev. Mr. CAMPBELL, of Montreal and Rev. Dr. COOK, of Quebec, held that it was absurd to argue that the people were so ignorant as not to know that in agreeing to the articles of union, they were signifying their approval of the Union itself.

Mr. T. A. McLEAN, of Toronto, differed from the former speakers entirely, and would take the opportunity to-morrow to give his reasons for so doing.

Mr. MORRIS, Montreal, said that the people fully understood the question upon which they were asked to pronounce.

Rev. Mr. FRASER, Whitby, gave his testimony to the statement so far as his knowledge went.

After some further discussion, the report was referred back to the Committee for the purpose of again considering and amending it.

### ADDRESS TO THE QUEEN.

A congratulatory address to the Queen, expressing pleasure and gratification at the marriage of the Duke of Edinburgh with the princess Alexandrowna of Russia, and also at the success of the British arms on the Gold Coast, was adopted amid loud applause.

### ADDRESS TO EARL DUFFERIN.

A congratulatory address to His Excellency the Governor General was also adopted by acclamation.

### THURSDAY, 4th JUNE.

#### NEXT SYNOD.

The next annual meeting of the Synod was fixed to take place in St Paul's Church, Montreal.

#### QUEEN'S COLLEGE.

Principal SNODGRASS presented the report of the Trustees of Queen's College and the College Calendar for 1874-75.

In the session just closed there were no fewer than 22 entrants, and the total number enrolled in the faculties of Art and Theology is 60, 51 in the former and 9 in the latter. Just once in the history of the College has this number been exceeded, namely, in the session of 1858-9, when the number of entrants was 27, and the

total number of students 64. Of those enrolled 22, including 2 who belong to the Canada Presbyterian Church, have declared their intention of studying for the ministry. According to present prospects there will be a still larger attendance next session. The Colonial Committee of the Church of Scotland, ever solicitous for the prosperity of the College, and ever persevering in their efforts to promote the welfare of the church, finding themselves unable to obtain a sufficient number of suitable missionaries being licentiates or ordained men to supply the demands made upon them, have adopted a new measure with an earnest hope and a fair prospect of being successful in the better attainment of their object. To promising youths desirous of entering the ministry, possessed of a good general education, unable it may be of themselves to prosecute their studies in Scotland, willing at the same time, perhaps preferring, to make the colonial field the sphere of their future labours, the Committee offer inducements to come to this country, and receive a collegiate education here with a view of becoming qualified in due course to take full rank as ministers. Last summer five applicants, selected with great care and after much inquiry, were sent to Kingston. Two of them entered the College and three went to the Collegiate Institute to prepare for entering next session. Two extra courses of lectures were given to the students in attendance at the Divinity Hall: one on Science and Revelation, by the Rev. Geo. Bell, LL.D.; the other on Pastoral Theology, by the Rev. John Jenkins, D.D. They were highly appreciated by the students, and the necessary expense was defrayed by private subscription without charge to the College funds. The Treasurer's financial statement was highly satisfactory. The whole sum realized for the Endowment Fund was \$94,924.87.

After considerable discussion as to the propriety of holding out inducements to young men to come from Scotland as students for the ministry instead of offering similar inducements to native talent, the following resolution moved by Mr. R. Bell of Carlton Place, seconded by Mr. Carmichael of Markham, was adopted unanimously: "That the Synod receive and adopt the report, is pleased to hear of the continued improvement of the financial condition of the College, and express the hope that the income will soon be still more enlarged both by the payment of outstanding subscriptions to the Endowment Fund and the receipt of new contributions; record its satisfaction with the careful administration of the affairs of the Institution, and especially with the marked increase in the attendance of students during the past session; express anew the importance it attaches to the introduction of the lectureships, and regards with special interest the action recently taken by the Colonial Committee of the Church of Scotland for the encouragement of young men willing to leave Scotland in order to prosecute their studies in this country with a view to the ministry therein, and believe it to be well fitted to promote the important object which the Committee has in view."

## THE UNION QUESTION.

The Rev. ROBERT BURNET gave in a revised report on the returns to the remit on Union. After a very careful and searching examination the votes of the several Presbyteries, Kirk-Sessions and Congregations were found to be as follows:—

|                                   | Pres'b'y | Sessions | Cong |
|-----------------------------------|----------|----------|------|
| Yea <i>Simpliciter</i> .....      | 9        | 95       | 106  |
| Yea with modifications .....      | 1        | 5        | 5    |
| Yea to I and II. Nay to III ..... |          | 3        | 3    |
| Nay <i>simpliciter</i> .....      | 1        | 16       | 11   |
| Total reporting .....             | 11       | 119      | 125  |
| No returns .....                  |          | 26       | 20   |

Principal SNODGRASS commented upon the extensive and correct character of the returns, indicating, as they did, that the mind of the Church was very largely in favour of union. It was too late in the day to discuss the propriety of the union of the Presbyterian churches in Canada. That question had been already discussed sufficiently, and decided fairly; but he could not shut his eyes to the fact that there was a small portion, but nevertheless a respectable minority of the Church, who had voted against Union *simpliciter*, and the opinions of this minority it would be neither fair nor possible to ignore. It would therefore be an obligation which was incumbent upon the minority to make such concessions as might enable them to be unanimous. There were two courses open to the Synod under the circumstances—they could take for granted that such a large majority of the Church being in favour of Union, it was therefore right that the majority should carry it in the usual way; or they could endeavour to find some golden medium to which all would be willing to agree. He thought this latter was the proper and the christian mode of proceeding, and he therefore moved that the Synod receive the report and, inasmuch as the said returns prove the existence of a minority opposed to Union on grounds which justify the hope of conciliation, be it therefore resolved that an opportunity be given to the representatives of the minority now present to confer with a Committee of members representing the majority, with a view to secure greater, and if possible complete, unanimity on a question on the settlement of which depends so much of the future prosperity of the Presbyterian Churches in the Dominion of Canada.

Mr. CROIL (Montreal), seconded the motion.

Mr. McLEAN (Toronto), while looking upon the purpose of the motion as very desirable, thought the preamble should be changed, as it contained statements which he did not subscribe to, and could not subscribe to.

Rev. Mr. BURNET held that the Presbytery of Hamilton was not in favour of Union, and they had remitted a reply in the affirmative because there was not a proper representation at the

meeting of the Presbytery at which it was submitted. He also objected to the preamble to the motion.

Mr. LANG said if the motion were carried he would not bind himself to appear before the Committee, and he thought it was not yet established which party was the majority and which the minority.

Mr. PATTENSON suggested that the Synod should go into Committee of the Whole and discuss the question.

Dr. COOK thought this amendment was altogether absurd, and would be a mere waste of time. He suggested that the proper way to proceed was to found a motion on the returns to the remits, and should the minority still refuse to agree, the expedient of a Conference could still be resorted to.

Mr. MORRIS, Elder, thought the motion of the Principal was conceived in a kindly and Christian spirit, and none would regret voting for it; but in order to meet the views of the gentlemen who opposed the motion in its present form he suggested that it should be amended by striking out the statement of fact.

Principal SNODGRASS said he would be quite willing so to amend his motion.

Rev. Dr. COOK held that the very decided majority in favour of Union in the Synod, the Presbyteries, Kirk-Sessions and congregations was sufficient reason, why, as Presbyterians, they should at once decide, and formally moved that the matter be entered into in the evening by the whole House, which was agreed to.

#### ADDRESS TO HIS EXCELLENCY.

The following deputation was appointed to present the address of the Synod to His Excellency the Governor-General at Rideau Hall: the Moderator, the Clerk, Dr. Snodgrass, Dr. Jenkins, Dr. Williamson, Revs. D. M. Gordon, Gavin Lang, Messrs. James Croil, John L. Morris, and Andrew Drummond. Mr. Gordon introduced the members of the deputation to His Excellency, after which the Moderator read the Synod's address.

His Excellency received the deputation very graciously, and in reply expressed the great gratification with which he received the assurances of loyalty and regard entertained towards him in his representative and personal capacity by the Synod, the anxiety which he ever cherished to secure the favourable opinion of so influential a portion of the Community, and his fervent prayer that Providence may bless and prosper all the interests of the Dominion.

After some conversation with His Excellency the very pleasing interview terminated, and the deputation withdrew.

#### THE UNION QUESTION RESUMED.

At the evening sederunt the Synod resumed consideration of the Union question, a conference having in the meantime been held with members representing the minority, but which had not produced any change in the aspect of affairs.

At this stage the Rev. Dr. Topp appeared as a deputy from the General Assembly of the

C. P. Church, stating the desire of the Assembly to confer with the Synod in a body as to the whole question of Union and certain points in particular, and the Synod named Saturday at eleven o'clock for such conference:

Mr. McLEAN, Toronto, then proceeded to say that he regretted the position taken up by some prominent members of the Synod in regard to this question, who seemed not to fully apprehend the result of Union, and to forget that they were about to consummate an amalgamation with the men who in 1843 drove them out from amongst themselves, and upon whose minutes there stood, without erasure, resolutions calling members of this Church not much short of heretics. He admitted that it was argued that they had to deal with a different class of men, but he had heard of no good reasons beyond the mere sentiment they entertained of the glory and grandeur of a united Church, which he considered was not a sufficient reason. He complained of the manner in which the basis of Union was submitted to the people, and held that the question of union or non-union had never been fairly before them. But more than this, he held that the remit was *ultra vires*, that legislation of this character was beyond the power of the Synod, and he predicted the most disastrous consequences therefrom. He complained of the preamble attached to the remit with regard to the Headship of Christ over the Church, and he repelled with indignation the slur which was attempted to be thrown at the Church by those whom they ought to designate brethren, by casting any doubt upon the fact that they acknowledged any other Head than the Lord Jesus Christ. He contended that the proposition for union was half-hearted and incomplete, while the funds now at the disposal of the Church were to be diverted to other purposes than those for which they were originally intended. If they were going to have Union let them go into it with their vested rights, and let the funds be used for the good of the Church in the future as they were in the past. He predicted that the Union would not in reality be any Union, as he contended the amalgamation of the Free and United Presbyterian Churches was not true Union. He denied that the Canada Presbyterian Church had flourished or increased in numbers in greater proportion than the Kirk, and he protested against the voluntary system, which would be the result of taking away their present sources of Church sustenance. He protested against a separation from the Church of Scotland for the purpose of joining a body of men who had separated themselves from them, heaping upon their heads contumely and disgrace. He drew a strong and terrible picture of the treatment offered to the Church by the sister body in 1843--treatment which he called the grossest and deepest insult, and called attention to the fact that the insulting resolutions had not yet been removed from their records. He concluded by moving that inasmuch as the question of Union has not been submitted to the Presbyterian Church of Canada in connection with the Church of Scotland, in accordance with the laws of the Church, and inasmuch as the position of the Church, in re-

ference to the doctrine, laws and government of the Church of Scotland is clearly defined by acts and resolutions of this Synod since 1844; and inasmuch as this Church has not yet resolved to cancel said Acts, and as there are reclaiming minorities in the two churches before whom the question of Union has been brought who do not agree on the basis of Union, and who will not accept such basis; be it therefore resolved that this Synod now humbly renew their declaration of adherence to the doctrine and government of the Presbyterian Church of Canada in connection with the Church of Scotland, and their determination to stand by the doctrine and discipline now established in that Church, and, tendering to the late Union Committee their best thanks, beg leave now to withdraw from further consideration of the question. (Applause.)

Mr. BURNET, Hamilton, seconded the motion, and, adopting the same line of argument, supported it in a lengthy speech. He recited in strong terms the incidents connected with the disruption of 1843-44, and contended that the remit on the question of Union was never legally overtured to the lower Courts of the Church, and he protested especially against its being submitted to the congregations, which was a course entirely opposed to the Constitution of the Church of Scotland. He held that the opposition of the Free Church to the Church of Scotland was as strong to-day as it ever was. With regard to the funds belonging to the Church, he contended it was impossible to divert them from the purpose for which they were at first set aside, and remarked by the way that ministers were as greedy as they were godly. (Laughter.) He quoted from the records of the Synod to show that the language was so strict that there was no loop-hole of escape, and if any person could find such loop-hole he would be very glad to hear it. (Great laughter.) He concluded by seconding the motion most heartily.

Rev. Mr. GORDON, Ottawa, rose to move an amendment. He commented upon the strangeness of the fact that the objectors had not found out that the remit was illegal before now. He asserted that the remit was legally overtured, and detailed the circumstances which formed the proof. It was contended that it was illegal to do anything towards finding out the mind of congregations on a question of this nature; and they had also been told that the congregations had not been properly or fully consulted. (Hear, hear.) He contended that it was within the power of this Court to do anything they thought necessary to find out the mind of the Church. (Applause.) With regard to the funds at the disposal of the Church, he held that the Synod was the legal heir to those funds, and when the commuting ministers had passed away they would be able to use them as they pleased. He commented upon the great advantages which would accrue to the Church in the united form. He held that whether they were willing to own it publicly or not, they were already one. He contended that the points upon which there was any difference were obsolete dead issues, which belonged to a time and a

place with which the Church in this country had no connection. He was as loyal as any to the Church of Scotland, but his was loyalty to the principles and characteristics of the Church, and not to the mere name; and he compared the loyalty of those who favoured the Union of the Churches to that of those who in 1867 supported Confederation of the Provinces. It seemed to him as if many of those who opposed immediate Union had waked up from a sleep of thirty years and fancied themselves in the midst of the disruption—so suddenly were the dead issues of that time brought upon the stage of this day. The time for Union had now in his opinion fully arrived, and he therefore moved in amendment to the motion before the chair, "That in view of the returns sent up by the Presbyteries, Kirk-sessions, and congregations to the Synod's remit on Union, be it resolved that the Synod proceed at once to the consummation of Union on the said basis, taking all necessary steps in legislation or otherwise thereto, but reserving to itself in the meantime the power to alter the terms of the proposed disposal of the Temporalities Fund.

Rev. Mr. CAMPBELL, (Montreal), seconded the amendment, and in doing so declared that he did not withdraw in one particular from the action of the fathers of the Church in 1844, but he reminded the Synod that in that very same year steps were taken to bring about the measure. They were not successful, and the negotiations were not renewed till 1860, but since that time these negotiations were continued with unflinching regularity. He pointed out the great advantages that would arise from amalgamation, and referred to the excellent results of a similar movement in the United States. He disclaimed the idea that there would be any severance of the tie that bound the Church of Scotland to the Church in Canada if the Union were consummated, and he showed that no such result had arisen from a similar Union in Victoria, South Australia. He held similar views on the disposal of the Temporalities Fund with those entertained by Mr. Gordon, and held that the Synod was the natural heir of the fund. He knew there were ministers of the Church who sacrificed their own feelings and advocated this Union for the advantages that would accrue to the Church in the future, and proved from the records of the Church that the Synod had been overtured on the question of union several times.

FRIDAY, 5TH JUNE.

UNION DEBATE CONTINUED.

The Moderator requested that members confine themselves as much as possible to the questions before the chair, and take up as little time as possible.

Rev. Mr. LANG having moved the adjournment of the debate last night, was the first to speak. Having referred in terms of approbation to the Union prayer-meeting held in the morning, he took occasion to deny the assertion made yesterday that it was too late to withdraw from the consideration of this great question, and he protested that there was nothing before the Synod which would show that the people were in favour

of Union. On the contrary, he held that the question had not been fairly laid before the congregations. The people did not understand that concurrence on the basis of Union meant consent to the Union itself, and at any rate he was quite prepared to say that his own congregation, one of the most intelligent in Canada, did not so understand it. In regard to the argument that the majority of the Synod should submit to the majority, he admitted that in all well regulated courts his doctrine held good; but in this case he held that no majority could ever swerve him from his sworn allegiance to the Church of Scotland, or relieve him from the responsibility to the doctrine and government of that Church which he had solemnly and seriously undertaken. He might be called stupid and headstrong for taking up this position; but, God helping him, he would never be unfaithful to the Church in which he was trained and reared—the Church which he would never desert. He contended that the trustees of churches as well as the elders and kirk-sessions should have been consulted as to the adoption of the basis. He quite admitted that he was in a minority. He knew from the beginning that it would be so, but he was often before in the minority, and he would much rather be in that minority for ever than do a thing which his conscience did not approve. (Hear, hear.) He had often been told that for political reasons the Union was desirable. He did not know much about politics in Canada, but as far as his knowledge went he did not think there was much sympathy between them and the Church with which they proposed to unite. The Church of Scotland, as a church, allowed the greatest liberality and latitude to those within its fold, while the other Church was one bound by cast-iron social rules, necessitating a continual war between them and social customs which he considered at least inoffensive and moreover perfectly in accordance with Christianity. He desired for his own part to be in sympathy with the people, to be able to join with them in whatever was innocent in the way of amusement or entertainment, so that whether they ate or drank, or danced for that matter, they might do all to the glory of God. He contended that there would be no real union among country congregations, even if the amalgamation were brought about. There was a spirit existing at present between them which would not admit of union. Therefore the greatest benefit that was claimed for union would be found wanting. With regard to the Temporalities Fund, he contended that it would be the property of the minority which declared their continued connection with the Church of Scotland, or, at any rate, would return to the hands of the State. He was told that an Act of Parliament could put that matter right, that an Act of Parliament could do anything even to taking away a man's head, but he could not conceive of a Parliament that could enact such an Act of pillage and injustice as this would be. He predicted that in the United Church there would be the great difficulty about organs and forms of worship, and matters the discussion of which was equally sickening. He dared any

ecclesiastical court to interfere with his congregation in their mode of worshipping God, and he did not want to subject himself to this continual persecution about what they called this innovation and that innovation, but which he called improvement. In the free, and broad and loving Church of Scotland they were free as God's air and ready to adapt themselves to any improvement, and he desired not to be in a confined atmosphere, where he did not know when he was to be stabbed from behind, or when he was to be stabbed from before. In his own congregation there was a continual falling off in the attendance of the young people, but instead of going to the Canada Presbyterian Church, they went to the Church of England. He did not speak of this in order to raise an argument for or against prescribed forms of worship, to which he was himself very much opposed, but mentioned it simply to show that the tendency of the rising generation was not in favour of the circumscribed atmosphere of the Canada Presbyterian Church, but turned he regretted deeply to say, in an entirely different direction. He had very great difficulty in knowing what he was going to do. He held that the people had not been properly consulted upon this matter, but even had it been otherwise, and he had been still in the minority, he refused to subscribe to the doctrine that majorities were always right, and that he must assent. He had been taught by the good old Mother Church that majorities, and especially the majority of the people were a vulgar, yea, the most vulgar of tests. The majority called for the death of the Lord himself, and for the release of Barabbas the robber, in the most supreme crisis of the life of Jesus Christ upon this earth of ours. There was another point to which he would call attention, and especially the attention of the Very Rev. the Principals of the two Colleges in connection with these two Churches. These Colleges might be good enough in their present connection. They were excellent, indispensable, and both would and must be fully supported, but with the Churches united, with a good College in Toronto and another equally as good in Montreal, the necessity for their existence could no longer continue, and when that necessity ceased so unquestionably would the institutions themselves. Again he repeated that he did not yet know what he was going to do. He refused to believe that an ecclesiastical Union would bring the good to either of the churches seeking the amalgamation which its advocates claimed. The time when a real spiritual and more general union could and would take place was not so far distant as some would suppose, and he closed by advising them to wait for the visitation of the Spirit of God, when they should be prepared to unite in a great wave of praise that would rise up and reach to God's throne whose were all the Kingdoms of the earth. (Applause.)

REV. MR. MACDONNELL, (Toronto), regretted that the hope which he once entertained that some understanding might be arrived at appeared to be blasted, and he spoke in strong

terms of depreciation of the action of some brothers who distributed through the pews printed copies of the protest lodged by the Free Church in 1844. The sister Church had never thrust that protest in the face of this Church, as had now been done, and it was scarcely Christian and surely not brotherly in members of their own body to do so. He commented upon the absurdity of asking the Canada Presbyterian Church to withdraw a protest which scarcely any of those now forming that Church had anything to do with, which very many of them had never read and knew nothing of, and with which many of them had not a spark of sympathy. To withdraw that protest was impossible, because those who lodged it had passed away, and the only way in which it could by any possibility be cancelled, was the very way proposed now; that is by again uniting the bodies. There was no difference between the two Churches. They fought over dead issues alone. People outside failed to see why they should be separate, and what they differed about. To any other than a Scotchman's eye there was not a single point of difference between the Churches. They subscribed to the same fundamental doctrines, they observed the same homely mode of worship, which was the characteristic of Presbyterianism, and they differed only as to the propriety of what other people had done and said in the past. There was nothing in union that prevented them from still holding the same views with regard to the past. He had as a young minister carefully studied the records of 1844, and he was bound to say that he held the same opinion, that the fathers of the Church in which he himself was reared were perfectly right in the action they took. He did not mean to say that with the light of the present day assisting them, a medium course between the extremes adopted by each of the parties could not have been appropriately adopted. He did not mean to say that had such a course been proposed it would have been accepted, for it was impossible for men at the present day who were not then on the stage to enter fully into and sympathise with the feeling which incited the fathers of the Church to the action they took. There was much said on both sides which was to be regretted, and which he had no doubt those who had said it did regret: but he repeated that people could not understand why that should stand in the way of this Union. Even the people within the Church were at a loss as to what constituted the points of difference. He would not deal with the question raised and insisted on by the previous speaker, as to whether or not the people had been properly consulted. He had only to say that if they did not understand the issue distinctly to be Union or Non Union, he did not understand them. Referring to the controversy with regard to the headship of Christ over the Church, he held that there was nothing in the basis of union which implied that the Church had ever denied or held erroneous views concerning it. What reference was made to it was made in opposition to the will of the large majority of the sister Church and in deference to a minority who insisted

that the basis would not be complete without a formal recognition of that doctrine. There was nothing in that paragraph to which any true member of the Church would take exception or refuse to subscribe to implicitly. It was the mere statement of a doctrine held by the Churches in common with that set forth by the Westminster Confession of Faith and the Shorter and Larger Catechisms, and in future years, when the circumstances which gave point to the objections which were now taken to its being made an article of the basis were forgotten, it would be cherished as a valuable declaration of faith on the part of those whose duty it would be to minister to the spiritual wants of the Church. A great deal was said about the Temporalities Fund, the effect which Union would have upon the temporal remuneration of pastors. Just the other year he had been at the pains to find out how the two Churches compared as to the amount of remuneration each afforded to its ministers, and he had found that the average stipends of Canada Presbyterian ministers were almost, if not altogether equal to those paid on the average to ministers of the Church. (Hear, hear.) He did not know what was the exact position of the matter at the present time, but he had no doubt that were a comparison instituted it would be much more in favour of the Canada Presbyterian Church than it was at that time to which he referred. In this respect then, there could be said to be no disparity between the two bodies, and little room for controversy.

#### AFTER RECESS.

The debate on the question of union was resumed by the Rev. Mr. Macdonnell. He reverted to the objection of Mr. Lang that the matter had not been remitted to trustees, which he thought was rather a curious one. He had no doubt, had this been done, the same gentleman who objected to its remission to the people as unconstitutional would also have objected to that as unconstitutional, and he thought it a sufficient answer to the objection that the trustees were members of the congregation, and as such he hoped they gave the matter their serious attention. He repudiated the idea that altogether they would drop their connection with the Church of Scotland. They would not abate one jot or tittle in their sympathy with the Church from which they had sprung. He was sorry to hear the previous speaker refer to the Temporalities Fund as the only bond which united them to the Church of Scotland, and he thought it scarcely represented the mind of the Church on the matter. He reminded Mr. Lang that the Church in Canada was not always endowed by the Crown, and even when it was endowed the same privilege was offered to the Free Church and was refused by them on principle. He was quite willing to agree to any distribution of the fund upon which all would be united, as soon as any one proposed some mode of doing so. With regard to the objection of Mr. Lang about organs and modes of worship, he pointed out that the law of the Canada Presbyterian Church was exactly the same as their own

namely, that an organ might be used when it would not cause dispeace and disagreement in the congregation. (Hear, hear.) But he gravely objected to Mr. Lang's statement that he would allow no ecclesiastical Court to interfere with the mode in which his congregation worshipped God, which, he asserted, was in direct contradiction to the principle of Presbyterianism and especially of the old Church at home. He further asserted that all matters like the use of organs were specially provided in the basis to be left as they were at present and to be dealt with by the United Church, and contended that the only thing the Church was giving up was merely its name but not one single principle which belonged to the Church of Scotland. To the objection that although united they would not be homogeneous but heterogeneous, and that the union between the Free and United Presbyterians had proved the assertion, he replied distinctly in the negative, upon the authority of those best acquainted with the affairs of that united body. On account of the North West Territory especially he appealed to the Synod to bring about this union, which in that magnificent country would enable what were at present two small and insufficient bodies to become one great Presbyterian Church. (Applause.) He denied that the young people were leaving his Church, and assured them that so far as his own congregation was concerned, Mr. Lang's assertion to the contrary, it had not the very slightest application. He denied point blank that the union advocates looked upon the success of the agitation as presenting favourable political aspects. He never knew a union man who said anything of the kind. His own congregation was so much divided upon politics that he really could not say which had the majority, and he was glad that it was so, for he would be sorry indeed to see the day when the Presbyterian Church became a political engine. (Applause.) He had more fear in respect of the liberty and breadth of view which would be accorded to him and all others in the United Church than of anything else. Some bounds were necessary, however. He and others might want more liberty and more breadth of view than it would be for the good of the Church to let them have. If that day should come, as he hoped it would never come, he would simply have to pull his stakes and go somewhere else, but he had not after all much doubt that the liberality of sentiment which had recently been manifested in the sister Church would be greatly developed in the future, and he had not the slightest doubt that those who were persuaded by that spirit of liberality would gladly welcome to their side the strength which they would derive from the Union with this Church. (Hear, hear.) In conclusion he said he was assured that in the Canada Presbyterian Church there was every probability of such a compromise being arrived at as would enable them unanimously to agree to the amalgamation. He thanked God for the fact, and he would simply remind his brethren of the opposition that upon them, as a portion of this Church, would rest the responsibility of refusing to con-

summate a union upon which both bodies had, by the grace of God, set their hearts. The rev. gentleman took his seat amid loud and prolonged applause.

Mr. JOHN McMECHRY Elder took very strong grounds against the union, and asserted that he would rather leave the Church than go into a union which he characterized as a confusion. He had been born in the Church of Scotland, brought up in it, and he intended to die in it.

Mr. MONSIEUR, Elder, Montreal, congratulated the Synod on the spirit in which the debate had hitherto been conducted. In reply to the assertion that this was a clergymen's question, and the people had not spoken, he said they had spoken decisively both through their representatives in the Synod and the returns to the remits. He had no doubt that, whatever might be the result of these negotiations, good would result to both Churches. He claimed that the question of whether the men of 1843 were right or wrong was a dead issue—a question of the past, which was not before the Synod, and ought not to be raised. The principle at stake was the union of two Churches holding one faith for the purpose of promoting the cause of Christ and the glory of God. Mr. McLean had spoken of the faith and Church of their forefathers. He would refer for a moment to the faith and Church of Mr. McLean's own father, and especially his views upon the question of Union as set forth in a report which he drew upon that subject at the request of the Synod, which entirely approved of the project, and spoke of its consummation as not far off. The object for which Judge McLean, whose name was honoured and revered in the Church, and many other eminent fathers of the Church sighed and prayed, was just the object with which this basis of Union had been submitted. He contended that the people had expressed themselves as fully upon this question as it was possible for them. With regard to the Temporalities Fund, he contended that power was given by Act of Parliament to alter the disposition of the same, and the claim of those who held that if they retained the name of the present Church they could also retain the temporalities, was therefore unfounded. He also quoted the terms upon which the Commutation Fund had been given to the Church, and held that the consummation of the Union would not deprive them of that fund.

Principal SNODGRASS had some hesitation in speaking upon this question again, but he had another motion to make in amendment to the amendment. He questioned the relevancy of these motions. The motion did not propose to dispose of the returns to the remit and the report before the Court. What it proposed was the tendering of the thanks of the Synod to the Union Committee, and the withdrawal from the further consideration of the question of union. It was thus open to very grave objections on the grounds of order. With regard to the amendment before the chair, as moved by Mr. Gordon, it did bear upon the disposition of the report, but he objected to it on the ground that it was too indefinite. What he desired was, if possible, great unanimity in whatever way it

was possible to get at that. He further thought that it was necessary for the Synod to know what was the proper legislation necessary to the legal disposition of the various funds at the credit of the Church, and with that purpose he thought it necessary that some delay should take place. He therefore moved, in amendment to the amendment, "That the Synod receive the report, record its gratification at the evidence afforded by the returns of the favour accorded to its policy on the question of Union, but finding that there are returns showing that one Presbytery, five sessions and five congregations approved of Union with modifications and reservations, three sessions and three congregations opposed the 3rd article of the basis, and sixteen sessions and eleven congregations disapproved of the remit *simpliciter*, Be it resolved, that a committee be appointed to consider and report what steps may be taken in order to ascertain the nature and extent of the disapproval or opposition indicated by the above mentioned returns, and the practicability of removing or conciliating it; and, further, to consider and report on all the legal questions which are likely to arise in connection with such legislation as may be required to consummate the union, with power to employ professional counsel with reference thereto.

Rev. Mr. LANG seconded the motion.

Mr. CHAIL, Elder of Montreal, said that so far as the congregation with which he was connected was concerned, there was no voice raised against Union, and no doubt whatever that the approving of the basis was felt by all who voted to be approval of the Union. If they waited for any more distinct expression of the will of the people upon this great question, they would have to wait a very long time, for, after such an overwhelming majority in its favour, he did not see what was to be waited for. He was second to none in his love for the Church of Scotland, for no one owned more cheerfully the good influence of that Church than he did. If his personal predilections were to be his guide in this matter he had no desire for union, but he saw it to be his duty to this great country and to his successors, and therefore he went for it with all his heart. He had been asked to give one good reason for Union. He would answer that question in Scotch fashion, and ask to be given one good reason why they should not be united. (Loud applause.) It was the will of the people that the churches should unite, but it was also, he believed, the will of God. What would the people of Manitoba think if the Union were postponed for two years? There were representatives from that Province here, and they would speak for themselves. He reminded his friends in the opposition that they were taking upon themselves the grave responsibility of defeating the Union while the door to it was open. He did not think it would be a consoling thing for a man to think on his dying bed that he had been instrumental in keeping divided the Presbyterian Churches of Canada. He said the Canada Presbyterian Church were perfectly willing to let this Church do with their Temporalities Fund as they

pleased, and indeed would have preferred that no mention should be made of that matter in the Basis of Union at all. He knew the Rev. Principal had no intention of indefinitely putting off the day of union, but he was sorry to say he could foresee no other result were his motion carried. In conclusion he assured the Synod that he was in favour of union on the present basis and that he wanted that union now. There was nothing to be gained by delay. (Loud applause.)

Rev. M. CARMICHAEL, Markham, supported the amendment of Principal Snodgrass as conciliatory to the minority in the Court. He also thought a legal opinion on the matter pointed out in the motion was necessary, as he believed a legal opinion had been given to the effect that the minority could retain the temporalities in case of their refusal to join the united Church. He held that the question involved in the state of the mission in Manitoba was a small matter as compared with the settlement in a satisfactory way of this great question.

Rev. Dr. COOK disapproved entirely of the amendment of Principal Snodgrass on the ground that it was calculated to put a stop to the Union at once. (Hear, hear.) If they were ever to be ready for Union, they were ready now. If they were ever going to have Union they must have it now. (Loud applause.) He contended that too much had been said about the headship of Christ—that was a subject that should not be lightly dealt with. The will of Christ, the will of God, should be supreme in this matter, and that will surely could never be that two bodies of Christians so much alike as the two which were now seeking Union should refuse to consider it because of every word of wrangling and hardness that had been spoken in a bitter struggle of thirty years ago. On the contrary, it must be the will of Christ that when the right hand of fellowship was held out, now that words of mutual love and kindness had been spoken, that they should be kindly reciprocated. He repudiated the idea that the Church would lose its identity or its power in the united Church so long as there were men like Mr. Gordon and Mr. Campbell and Mr. MacDonnell in the ranks of this body. (Applause.) As to the temporalities, they had no fear of their disposition, and he was perfectly ashamed when he read in the report of the Colonial Committee of the Church of Scotland that some of the congregations in the north of Scotland gave twenty and thirty shillings to the Fund for the purpose of helping Canada, when no help was needed. It would be far better to say so at once, and cast off that feeling of dependence which such assistance could not help fostering. He thought if the proper style of men were trained to the ministry of the Church, that would be the cure for the young people who left the Church for the Church of England. He called upon all who valued the progress of Christianity and its stability among the people not to stand apart at the present crisis. He had no doubt in the struggle which was now going on, Christianity would come out triumphant, as it had stood against all

enemies in past centuries, and the gates of hell would not prevail against it. But Christians should, nevertheless, be found standing shoulder to shoulder, fighting for what was right and true. He closed by reminding the Synod that there was One who walked amid the Churches, and whose eye was upon the Synod and the other Assembly; whose last request to His disciples was, "Love ye one another." (Loud applause.)

Rev. Mr. LINDSAY, Sherbrooke, supported Union on the ground that it would be of as much benefit in country districts, and he held that the opinion of the people had been clearly and decidedly expressed in favour of it.

Mr. CRAIG, M.P.P., expressed the opinion that the effect of the motion of Principal Snodgrass would be to kill the Union. He reminded the Synod that when four years ago a motion was made that negotiations be entered into for Union there was not a single voice raised against it. There was a fair compromise made by both Churches in the basis of Union—the fairest that could be arrived at; and if Union was to take place at all it must take place upon this basis, and now he advocated the cause of amalgamation in a speech of some length and great ability, and concluded by hoping that it would be brought about satisfactorily, and at once.

Rev. Mr. ROSS, Dundee, also supported the basis of the Union, holding that it would even bring the Church into closer connection with the Church of Scotland than before. He had heard some objections that the question was not fairly set before the people, but he was bound to clear himself from such a charge. The question was fairly set before his people, and they approved of the basis without a single dissentient voice. He suggested that speeches should be confined to new difficulties in the way of Union and that the Manitoban delegates should be heard.

Rev. Mr. MCGILLIVRAY, Brockville, supported the motion of Principal Snodgrass, but would rather it were not put as an amendment to Mr. Gordon's motion.

## SATURDAY, 6TH JUNE.

### THE UNION QUESTION.

The debate on the Union question was resumed by

Rev. Dr. JENKINS, who commended Mr. Ross, of Dundee, for his address advising short speeches, and the Moderator for having approved of the suggestion, combatted the assertion that the people had not been consulted, and that this was "a ministers' and elders' question. He asserted both that the people had not only been well consulted, but that they had been the first to suggest the anomaly of two Presbyterian Churches in the Dominion of Canada. The people of his own church, at any rate, had been nearly unanimous in favour of Union, and that too without a single word from him to indicate how he felt on the subject. He thought the question must now be settled; to delay was to give time for an agitation which would rend

the Church from end to end and raise up a dissension which no power in the Synod would be able to allay. If the Synod were not prepared to go on with Union now, he should propose at the end of this discussion to postpone the matter indefinitely. If the opposition were banded together against Union, if they were hand-in-hand with the men who distributed inflammatory tracts through the pews of this Church, he was not willing to entrust them with the peace, progress, and good of this Church. (Loud applause.) But he did not, he could not, believe that his brethren of the Synod were the resurrectionists who had raised from the grave a skeleton that for thirty years had been buried. He would not run the risk of such an agitation as would follow the proposed delay. With his brethren who dissented from the proposed disposal of the Temporalities Fund he had always had much sympathy. He saw no reason why the negotiating Churches should desire to have anything to do with it. He was willing that there should be a new arrangement of the Temporalities, Fund if necessary, and he was prepared to go almost any length if he could carry with him into the United Church his brethren of the minority, and thus lay the foundations of a glorious and successful Church in the Dominion of Canada. If ever Union was to be consummated, he repeated it must be now, and he held that were this Church to recede now, after four years of negotiation to which the whole Synod had assented without a dissenting voice, they would be held up to the reprobation of every religious body in Canada and he might say in the world.

### THE CONFERENCE.

At 10.15 the debate was adjourned in order to receive the General Assembly of the Canada Presbyterian Church at 11 o'clock, and a few of the members of the Synod of both shades of opinion were appointed to represent the Synod in the Conference which would ensue. At a quarter past eleven the members of the General Assembly of the sister Church entered the Church, headed by the Moderator, Ex-Moderator, and Clerk. The Moderator was conducted to the platform by the Rev. D. M. Gordon, who introduced him to the Synod and the Synod's Moderator, and he took a seat on the right of the Moderator of the Synod, amid loud applause.

On the motion of the Rev. Principal Cavan, Elder Groil was invited to preside over the Conference as Chairman, and he having taken the chair, expressed the pleasure he felt at seeing the members of the General Assembly in such numerous attendance to confer with the Synod on the important subject of Union. He thanked the meeting for the unexpected and unprecedented honour conferred upon him, and said he felt quite sure that the Great Master of Assemblies had inspired the thought that suggested this meeting.

The Conference then joined heartily in singing part of the 133rd Psalm:

"Behold how good a thing it is,  
And how becoming well,  
Together such as brethren are  
In unity to dwell."

After the Psalm was sung, the Rev. Dr. Taylor offered prayer, supplicating that as they, Christian brethren, had been brought together, professing faith in the same Saviour, they might be all found rejoicing in the hope of that salvation, and be permitted to taste of the blessedness of those who dwell together in unity, and have a personal experience of the blessedness that never ends.

Prayer was also offered by the Rev. Dr. Bell.

The Chairman said that it might be expected that he would have been able to indicate from the chair what would be the nature of the proceedings, but they all knew that the meeting was of such an exceptional character that the proper course would be to allow it to develop itself as circumstances came up.

Rev. Dr. Topp, in opening, might say that the conference was sought by the Assembly to which he belonged, and that request had been granted by the Synod with an earnest desire to promote the interests of the church by union, the advantage of which he need not say anything about. He believed all or almost all acknowledged that already, and with an earnest desire at the same time to ascertain whether, having reached a large amount of harmony amongst themselves in reference to a settlement of this question, the two churches might not be able to come to an entirely harmonious solution of this question. (Applause.) He might say to the Synod that the Assembly had agreed to a preamble to be affixed to the basis of union, and he entertained a confident hope that it would also be agreed to by the Synod. [He then read the preamble, which it was proposed to adopt.] It would be observed, he said, that the proposed union would produce a church independent in its jurisdiction, under Christ as the Head of the church and Head over all things to the church. Then with regard to the other matters, the General Assembly had agreed to the first article of the basis, and that article asserted a matter which all acknowledged, namely that the scriptures of the Old and New Testaments were the only infallible rule of faith and practice. The second article had reference to the subordinate standards of the church, more especially the Westminster Confession of Faith and the larger and shorter Catechisms, with a clause to allow liberty in regard to the power and duty of civil magistrates. The third article had reference especially to Presbyterianism, as to its Government and worship. These three articles had been supposed by some brethren to comprehend all that was necessary in the basis of union; and with regard to the fourth article it merely stated something that they had all been acting upon, that they hold fraternal intercourse with all belonging to the church; and the church was composed of all in communion throughout the world, so that they were bound to hold intercourse with them. With regard to receiving other ministers from all Presbyterian churches there was no necessity for putting that in the basis of union according to the opinion of a good many in the Assembly, and he had been instructed to bring

the matter before the Synod to ascertain whether there was any objection to deleting the article. In reference to the eighth resolution which relates to the Temporalities Fund, it had always been maintained by the Assembly that they had nothing to do with it, but that it was at the disposal of those to whom it belonged, and they wished to have nothing to say with regard to the settlement of the matter. These were the subjects regarding which a conference with the Synod had been asked.

Rev. Dr. Cook then suggested that the object of the Conference having been gained, and the propositions and explanations of the General Assembly having been fully laid before the Synod, the communication be respectfully received, and the deliberations of the Synod thereupon should take place afterwards. He thanked God that he had lived long enough to see such a prospect of union. He felt that nothing but love and affection, and a strong desire and earnest hope that there would be a union, could have brought about this conference. Thirty years ago he had expressed a hope that this should be so, and he rejoiced to think that ere long they would be one united church. (Hear, hear.)

Rev. Principal Cavan would take the liberty of saying that the feeling in the Assembly, more especially towards the close of it, had been almost delightful, so much so that a brother who had always been looked upon as a decided opponent of the union had said to him, and he thought he would betray no confidence in repeating his words, that his opposition was at an end. If the conference did not think it was premature, he would venture to move a resolution.

Rev. Dr. MacVicar said that according to the arrangement agreed upon, there were to be no motions made, and if the motion to be proposed was in keeping with the remarks that led to it, he thought it would be in opposition to the understanding come to.

Rev. Principal CAVAN said he simply wanted to propose that the Conference should appoint a committee consisting of the old union committees of the respective churches, with instructions to consider carefully what had been before the Conference for discussion, and to report to the General Assembly and the Synod a deliverance which, if possible, might be accepted with unanimity by these respective bodies.

Rev. GAVIN LANG hoped that no committee would be appointed by this conference. He did not look upon committees in matters of this kind with any degree of favour. He hoped the utmost freedom of discussion would be allowed both with regard to the fourth article in the basis and the resolution in reference to the Temporalities fund.

Rev. Dr. Cook said that the members of the Presbyterian Church of Canada had said in reference to the Temporalities fund that it was a matter they had nothing to do with, and as they were willing to leave it entirely to the Synod, it would be injudicious to invite discussion upon it.

Rev. Mr. McTAVISH claimed a word of per-

sonal explanation, as he had been, he supposed, referred to by Principal Cavan, as the one whose opposition was at an end. He now took the opportunity of saying that he had not got all he desired, but he was so far satisfied that he would offer no further opposition to what he saw was an inevitable result of the negotiations for Union. (Loud applause.)

Mr. McLEAN, Toronto, Elder, said they had been told there were difficulties, and told what these difficulties were not. He thought it was due to this Conference, however, that they should be informed what the difficulties were.

The Rev. Principal CAVAN explained that the main change in the basis of union was the adoption of the preamble. When the basis came to be drawn up for a new union, brethren who had long investigated the matter, thought it would be wrong to enter into a new union without having an article in the basis on the headship of Christ. Well, the view of the great majority of the Canada Presbyterian Church was that as Christ is head over all things in Heaven and on earth to the Church—there was no evangelical in the world did not admit that, and that was expressed in the Confession of Faith—but in order to meet the differences amongst some of the brethren it was thought well that inasmuch as there was no article in the basis defining the headship of Christ, a preamble might be adopted leaving out all technical words, that would be sufficiently explicit and satisfactory to all parties, and there was not one word here about the supremacy of Christ. There could be no Church of Christ that would not accept this. (Hear, hear.) They did not wish in any covert way to obtain a victory by this preamble. With regard to the fourth article, it seemed to many that it was so worded as to make them responsible for bodies in Scotland and elsewhere, and therefore it was thought by many that the whole article should be left out. The Assembly thought that if the preamble should prove acceptable to the members of the Synod the whole matter would be settled.

Rev. Mr. LANG said, in view of these new points which had been raised, it was clear that the Union question would emerge from the two ecclesiastical Courts negotiating regarding it a very different document from that which it appeared to be when they entered upon the question. The question he wished to ask, although he did not press it, was whether the General Assembly intended to submit the amended basis again to the congregations.

At this stage of the proceedings, inasmuch as the purpose for which the Conference had been asked seemed to have been gained, namely, information given as to points necessary for a perfect agreement between the two Churches, it was, as by common consent, agreed to bring the proceedings to a close.

A vote of thanks as from the Synod to the General Assembly for their courtesy in seeking this meeting was ruled out of order, inasmuch as the Synod was not then in Session. After a cordial vote of thanks to the Chairman, the Conference joined in singing the 6th, 7th and 8th verses of the 122nd Psalm, beginning, "Pray that Jerusalem," etc.

Rev. Mr. McTavish then engaged in prayer, and the Rev. Mr. Macpherson, Moderator of the General Assembly, having pronounced the benediction, the Conference closed.

After some time spent in friendly intercourse, the members of the General Assembly retired, and the Moderator of the Synod having taken the chair, business was recommenced.

On the motion of Rev. Dr. JENKINS, seconded by Rev. Mr. LANG, the suggestion of Mr. Gordon was formally put from the chair and carried by acclamation, namely:—

"That the respectful thanks of the Synod be presented to the Moderator and members of the General Assembly of the Canada Presbyterian Church for the kindness and courtesy they have shown in coming to the Conference."

The Synod then adjourned till 10 o'clock on Monday.

#### MONDAY, 8TH JUNE.

Mr. CROIL moved, seconded by Rev. M. W. Livingstone, that the Synod do now adopt the preamble to the Basis of Union suggested by the General Assembly in conference, and which reads as follows:—

"The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrine and Government and discipline, believing that it would be for the glory of God, and the advancement of the cause of Christ, that they should unite and thus form one Presbyterian Church in the Dominion, independent of all other churches in its jurisdiction, and under authority to Christ alone, the Head of his Church and Head over all things to the Church, agree to unite on the following basis, to be subscribed by the Moderators of the respective Churches in their name and on their behalf."

The Synod then went into committee of the whole House, and after discussing the aforesaid preamble at considerable length agreed by a large majority to accept and adopt the same.

It was then moved by Rev. K. MacLennan, seconded by Dr. Bain, that the fourth article of the basis be omitted, namely, that determining the relations of the United Church to other churches, but that the substance of it, at least, be placed among the resolutions. The motion was put to the meeting and carried, Messrs. McLean and McMurchy, Elders, alone voting against it.

On the proposal of the General Assembly for the deleting of the 7th resolution relating to the headship, and the declaration of independence,

Mr. McLEAN, Toronto, said he rose with great pleasure to express his thankfulness that this proposal would be deleted, and he looked upon it as the greatest sign which could have been given of the desire of the General Assembly to unite. (Loud applause). He moved the adoption of the proposal, seconded by Rev. J. C. Smith of Hamilton, which was carried.

On the motion of Rev. Mr. CAMPBELL, the Committee rose and reported.

Rev. Mr. McLENNAN then moved, seconded by Dr. Cook that the report of the Committee be received and adopted as the deliverance of the Synod on the matters referred to by the Canada Presbyterian Assembly, and this deliverance be communicated to the General Assembly by the Synod in a body, and that the communication of the said deliverance be made on behalf of this Synod by Principal Snodgrass, who was sent as a deputy to inform the Canada Presbyterian Assembly of the action proposed to be taken.

The accompanying resolutions were then read and adopted by an overwhelming majority, Messrs. McPherson, David Watson, and Peter Watson dissenting from the first paragraph.—

“That the Synod entirely approves, and willingly accepts the said Preamble to the proposed Basis of Union, both as being suitable and becoming in itself, and as being entirely in accordance with the style and language of the Church of Scotland on all great and solemn occasions in its history.”

Rev. Mr. LANG at this point consented to allow Principal Snodgrass to withdraw his motion, referring the consideration of the whole subject of Union to a Committee.

Mr. T. A. McLEAN thereupon took the floor, and summed up the debate in a long and able speech, in which he reviewed the arguments in favour of the proposed Union from his own opposite standpoint with much candour and courtesy, as well as logical acumen.

Mr. McLEAN's motion, already given at the close of his opening speech, was now declared to be the motion before the House, and that by Dr. Cook, in favour of at once proceeding to the necessary steps for consummating the Union, the only amendment, whereupon the roll was called, and it was announced that *ten* members voted for the motion and *eighty-eight* for the amendment. The Moderator declared accordingly amid loud and enthusiastic applause.

This terminated the debate on the Union question.

From this finding the Rev. Robert Burnet, of Hamilton, entered his formal dissent, gave in reasons, and craved extracts. Messrs. Thomas McPherson, David Watson, Peter Watson, James S. Mullan, *ministers*, and Messrs. T. A. McLean, John McMurchy, and Roderick McLeod, *elders*, adhered to this dissent.

The Synod next deputed the Rev. Dr. Snodgrass and Mr. Croil to visit the General Assembly of the Canada Presbyterian Church, and request them to make arrangements for a second Conference in Knox church, in order that answers might be given to the proposals which had been made by the Assembly at an early stage in the proceedings in reference to the Basis of Union which it was proposed should be sent down to the several judicatories of the Church, as finally amended, for their acceptance, and in the meantime the Synod took up the

#### RESOLUTIONS OF THE GENERAL ASSEMBLY.

The Synod then took up the resolutions as submitted by Dr. Cook at the morning sederunt, and already approved by the General Assembly of the Canada Presbyterian Church. In response, the following resolutions for submission to the Conference, were approved as an amendment to the original basis of union:—

1. That the Synod entirely approves, and willingly accepts the said Preamble to the proposed Basis of Union, both as being suitable and becoming in itself, and as being entirely in accordance with the style and language of the Church of Scotland on all great and solemn occasions in its history.

2. That the Synod consents to the omission of the Fourth Article from the Basis, as containing only a matter of detail, in regard to which there is no reason to apprehend that there will be difference of opinion in the United Church. But as the said Article is expressive of Christian affection towards the whole Church of God, and a desire to hold fraternal intercourse with it, in its several branches as opportunity offers, they would be glad that it were placed as originally intended among the supplementary resolutions.

3. That the Synod, though having been willing to accept the Seventh Resolution, if necessary to a harmonious Union, has always deemed it unnecessary, and cordially agrees that it be withdrawn.

4. That these resolutions be communicated to the General Assembly of the Canada Presbyterian Church by the Synod, and resolve to record their great satisfaction with the spirit of the Conference on Saturday, and the clear and candid explanations then given of the views of the Assembly.

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

“That in consequence of the changes thus adopted, the basis as now amended, be sent down to Presbyteries, Kirk Sessions and Congregations, in terms of the Barrier Act, with instructions to report to an adjourned meeting of the Synod to be held at Toronto on Tuesday 3rd November, 1874; further, that the aforesaid Committee on legislation be instructed to lay before said meeting a draft of any measure or measures which they deem necessary to the proper consummation of the Union; and instruct all Boards in the service of the Church to co-operate with said Committee.— Carried.

The Synod then adjourned.

TUESDAY, 9th JUNE.

It was moved by Dr. Snodgrass, seconded by Mr. Croil and passed unanimously, that the General Assembly of the C. P. Church be requested to appoint a committee to meet with a committee of this Synod to revise the resolutions respecting fraternal relations with other Churches, and to prepare a form of Remit suitable for both Churches, and that the members of the former Union Committee be appointed to meet with the committee which the General Assembly may appoint.

## THE SECOND CONFERENCE

The Synod then adjourned, and, headed by the Moderator and Clerk in their robes, proceeded in a body to Knox Church, where they were greeted with a most cordial reception, the Moderator meeting them at the church door, and the members of Assembly rising to their feet as they entered the building. The members of the Synod having been introduced, on motion of Rev. Dr. Snodgrass, the Hon. John McMurrich was called on to preside over the Conference, and took the Moderator's Chair accordingly. A portion of the 69th Psalm was then sung, after which fervent prayers for a blessing on the meeting and for a speedy consummation of the Union were offered up by the Rev. James Sieveright of Goderich, and by the Rev. Dr. Burns of Montreal.

Mr. MacKERRAS, Clerk of Synod, then read the minutes of Synod in reference to the determination arrived at and embodied in the resolutions above mentioned, intimating the Synod's acquiescence in the propositions submitted by the General Assembly with certain modifications. Dr. Snodgrass explained to the Assembly at considerable length, and very lucidly, the reasons that weighed with the Synod in accepting the Preamble; they thought there would be a want of completeness in the Union if they did not adopt *some* terms as to the Supreme Head of the Church; and they also thought that the terms of relationship between the United Church and other churches in communion with them should find a place among the resolutions. While endeavouring to do all honour to the Head, it was felt to be right to attend to the spirit which animated the body. He felt it to be his duty to say that it was not intended to make any distinction between ministers and probationers coming from other churches, who were all to be placed on the same footing, and their admission to be determined by the same mode of procedure.

Dr. Cook said he had very little to add except to inform the Conference that this Synod had passed a resolution to proceed at once to take steps for securing the necessary legislation for the purpose of Union, (Applause.) He held, therefore, that the two bodies stood from that moment as friends and brethren. (Applause.) There must be the necessary proclamation of the bands, but in every other essential the Union was complete. If any one had reason to rejoice at the result of the negotiations he had; and he did rejoice and give thanks that he had been spared to see the division of 1844 healed.

Dr. Torr could not help saying that the Synod had met the proposals of the Assembly in the kindest manner, and thought the course suggested by the Synod in reference to proposed changes in the Basis, should be complied with, as he had no doubt they would be, cheerfully.

Rev. J. M. King found nothing in the document from the Synod that he could wish to be other than it was. It seemed to be characterized not only by great kindness of spirit, but also by great wisdom. Great interest was felt throughout the country in these deliberations, and he had no doubt that thousands of families

were thanking God for the indications of a Union from which were expected the highest results.

Rev. Mr. McTAVISH very warmly expressed his great satisfaction with the spirit in which the questions under consideration had been dealt with. In regard to the matter in hand, he thought it most desirable to make regulations touching the friendly relations with other churches. All he wanted was to be free to deal with all parties who came to be accepted, and to deal with them as the Church might see cause. He wanted the United Church to be free to examine every man if it were deemed desirable to do so; not that he would consider it obligatory on the Church to insist upon it in all cases. He thought the reference to this subject was in its proper place as one of the resolutions rather than in the Basis proper. (Applause.)

The Rev. JOHN ROSS, (C. P.), agreed in the main with what had fallen from Mr. King and Mr. McTavish.

Dr. JENKINS thought there was every reason to be satisfied with the decisions arrived at. He had felt for years that until in the Providence of God these two Courts would be found sitting in the same city, so that they might come together and see each other face to face, and pray with each other, and sit at the same Communion table, there would be little hope of accomplishing this Union. He thanked God that they were here to-day. (Applause.) He rejoiced in the spirit of unanimity that had been manifested, and he hoped that there would be peace and harmony in the Church of Canada henceforward.

THE CHAIRMAN, who had been a member of the Union Committee from the commencement of these negotiations, congratulated the respective Supreme Courts upon the happy issue, and this meeting for the evident spirit of harmony that prevailed.

A vote of thanks was then passed to Mr. McMurrich for his able conduct in the chair, and after praise and prayer this memorable conference was dissolved.

In accordance with previous arrangements, the committee appointed by the respective Courts met in the vestry of Knox Church on Tuesday evening to prepare an amended Basis of Union. Twenty-four members were present, twelve from each Church, and it was agreed with perfect unanimity to recommend what now follows, and which we need only add was cordially adopted at a subsequent stage of the proceedings, as the deliverance of the Synod upon this question.

Moved by Mr. Croil, seconded by Rev. S. Mylne, and resolved, that the following Remit be sent down to Pre-byterics in terms of the Barrier Act, and also to Sessions and Congregations, with instructions to report thereon to an adjourned meeting of the Synod to be held in St. Andrew's Church, Toronto, on the first Tuesday of November, 1874, at 7.30 p.m.

PREAMBLE.

The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite and thus form one Presbyterian Church in the Dominion, independent of all other Churches in its jurisdiction, and under authority to Christ alone, the Head of his Church and Head over all things to the Church, agree to unite on the following Basis, to be subscribed by the Moderators of the respective Churches in their name and on their behalf.

BASIS.

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

2. The Westminster Confession of Faith shall form the subordinate standard of the Church; 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. 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."

The aforesaid Churches further agree to the

FOLLOWING RESOLUTIONS:—

I. RELATIONS TO OTHER CHURCHES.

1. This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several Branches, as opportunity offers.

2. This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government, and discipline with itself.

II. MODES OF WORSHIP.

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

III. FUND FOR WIDOWS AND ORPHANS OF MINISTERS.

Steps shall 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.

IV. COLLEGIATE INSTITUTIONS.

The aforesaid Churches shall enter into union with the Theological and Literary Institutions which they now have; and application shall be made to Parliament for such legislation as shall 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.

V. LEGISLATION WITH REGARD TO RIGHTS OF PROPERTY.

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.

VI. HOME AND FOREIGN MISSIONARY OPERATIONS.

The United Church shall heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several Churches, according to their respective claims; and 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 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 different 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.

VII GOVERNMENT GRANTS TO DENOMINATIONAL COLLEGES.

In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character.

RESOLUTION REGARDING THE DISPOSAL OF THE TEMPORALITIES' FUND.

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 remanent 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 the vested rights of all Ministers and Probationers shall have lapsed; and these

rights shall be held to be the following:—(1) The annual receipts by Ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime and good standing in the Church. (2.) The annual receipt of two thousand dollars (2,000), in perpetuity by the Treasurer of Queen's College, and (3) the annual receipt of two hundred dollars (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 engaged in active service, during their lifetime and good standing in the Church:—All salaries of two hundred dollars (\$200) to be increased to four hundred (\$400) each, when the recipients of them shall have retired, with the consent of the Church, from the active duties of the ministry. The Temporalities' Board shall, if necessary, draw upon the capital of the Fund, in order to meet the aforesaid requirements. As soon as the Fund, or any part of it shall no longer be required for these purposes, it shall, with the exception of the aforesaid annual payment to Queen's College of two thousand dollars (\$2,000), or the same capitalized, be appropriated to a Home Mission Fund for aiding weak charges in the United Church.

#### NAME OF THE UNITED CHURCH.

It was further agreed by the Synod to suggest that the United Church be styled "THE PRESBYTERIAN CHURCH IN CANADA." and the Clerk was instructed to intimate this to the Churches in the Lower Provinces and to respectfully ask their concurrence.

TUESDAY, 9TH JUNE.

*Continued.*

Having disposed of the union question the Synod now entered upon the regular business of the Court. Several overtures came up for discussion: One from the Presbytery of Perth was read asking for the establishment of a Central

#### HOME MISSION BOARD.

Rev. Mr. CAMPBELL (Renfrew) supported the overture. He objected to the manner in which the missionaries were sent out by Queen's College Missionary Association, and the mode in which the missionaries were located. This body was entirely irresponsible to the Synod, and there was much need that the richer Presbyteries should assist those who were very poor and incapable of coping with their necessary work. He moved that the Synod discern in terms of the overture.

Rev. Dr. BAIN also supported the overture at some length. Although the Synod had no control over the Missionary Association of Queen's College, and although he admitted some improvements were possible in regard to the manner in which the work was done, he still thought it but fair to say that the Society was deserving of the best and most hearty thanks of the Church. He advocated some mode of

examining students before employing them as missionaries and catechists.

Rev. Mr. CAMPBELL, Montreal, defended the appointments of the Queen's University Association. He was not opposed to the motion, but thought in view of the near approach of Union they should not commit themselves to any particular policy on this question.

After some discussion the motion was withdrawn.

#### TEMPERANCE SOCIETY.

The Rev. GAVIN LANG moved the adoption of the following overture on intemperance:—

"Whereas the evils of intemperance are alarmingly prevalent, and are from year to year deplored by this and other Churches, it is humbly overtured to the very rev. the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland to take into its immediate consideration the expediency of forming a temperance society under its own auspices, and having its ramifications through the different parishes of the Church, which shall embrace in its membership and unite in its active operations all the friends of temperance within the pale of this Church, whether total abstainers or unpledged upholders of temperance principles." He supported the overture at some length, and he concluded by submitting a scheme for a temperance union, the main features of which, he said, were found to work well in the Church of England.

Rev. Mr. CAMERON, Kippen, supported the overture briefly, and concluded by seconding its adoption.

Rev. Mr. LINDSAY said the proposal contained perfect impossibilities, and he had no confidence in it. It was proposed to cure and prevent drunkenness by the very system of moderate drinking which was the source of the very evil complained of.

Rev. Mr. GORDON, Dorchester, supported the overture.

Rev. Mr. FRASER, Pricerville, objected to the overture as indefinite and committing the Synod to nothing. He objected to having teetotallers and moderate drinking people working in one yoke. This was against the law of Moses, which said, "Thou shalt not plough with an ox and ass" [Laughter, and a voice, "Which is the ass?"] He also objected to it as committing total abstainers to moderate drinking. He concluding by moving that the overture be dismissed.

Mr. SAMUEL AULT, Elder, though not a pledged total abstainer agreed with the last speaker that a measure of this kind however good in itself was not calculated to meet the exigencies of the case. No half way measures could cope with the giant sin of drunkenness.

Rev. Mr. McCAYL said he could not vote for the overture, but if it were carried he would give it his support. He was a total abstainer himself, and he hoped to see the day when the whole Synod would be of the same mind. He preferred, however, half a loaf to no bread.

Rev. Mr. McLENNAN supported the overture. Rev. Mr. ROSS, Dundee, being a total abstain-

er himself, would much rather see the Synod committed to total abstinence, and this made an additional test, too, for admission to Communion; but like Mr. McCaul, he preferred half a loaf to no bread.

Rev. Mr. FENCROSE, Oprey, thought nothing less than total abstinence would do, at any rate in country places. While a total but not pledged abstainer himself, he would rather see the Synod go further, but would accept this compromise in the meantime.

Rev. Mr. Doudiet supported the overture, and adduced arguments to show that moderate drinkers had done much in the cause of temperance, and that total abstainers should not arrogate to themselves the honor of having done everything in that direction.

Rev. Mr. MCGILLIVRAY, Brockville, a total abstainer himself, supported the overture.

Rev. Mr. McDONNELL supported the overture, calling upon the Church to put forth efforts in the direction of temperance. He was heartily glad to be able to agree with his friend, Mr. Lang, upon this subject at any rate, but he did not agree with those who would make total abstinence a condition of admission to communion. This would be a departure from the broad principles of Christianity.

Dr. JENKINS looked upon the overture as a step in the right direction, and hoped that total abstainers would accept it as such.

Mr. PATTERSON and Mr. MASSON supported the motion which was carried unanimously.

#### COMPLAINTS AND APPEALS.

The Committee reported in the case of Burnet v. the Presbytery of Hamilton, against the ruling of the Moderator in allowing the reconsideration of minutes in an irregular way, sustaining Mr. Burnet's appeal, and the Synod decided accordingly.

#### FOREIGN MISSIONS.

Rev. W. T. WILKINS, Stratford, seconded by Rev. James Gordon, submitted an overture in favor of Foreign Missions. Messrs. D. J. Macdonell, Toronto; Campbell, Montreal; Mullan, Fergus; Clark, Manitoba; Dr. Snodgrass and Mr. Smith, of Kingston; Patterson, Hemmingford; Ross, Dundee; and others supported the overture, and it was unanimously agreed that the Synod constitute the Foreign Mission as one of the schemes of the Church; and appoint the following committee:—Rev. T. G. Smith, Convener; Drs. Snodgrass and Jenkins; Messrs Mowat, Ross (Dundee), Carmichael (King), J. C. Smith, Wilkins, James Gordon, MacNish, Croil, Craig, Neilson, J. L. Morris, Clegg and Duff, to take the whole matter into consideration, to report to next meeting of Synod, and in the meantime to suggest a suitable field, and, if possible, nominate one or more missionaries able and willing to represent the Church in this work. And also that the Synod do now earnestly commend to the sympathy and liberality of its congregations the Mission to the New Hebrides, which forms one of the most important schemes of the churches in the Maritime Provinces with which there is so good a prospect of our being soon united in all departments of the Master's work.

#### FRENCH MISSION SCHEME.

Dr. JENKINS, in the absence of Rev. W. M. Black, Convener, presented the report of this mission and moved its adoption, seconded by Rev. T. G. Smith. Dr. Jenkins, while acknowledging that it was still the day of small things with the Synod's French Mission, felt that the report presented some grounds for encouragement. It was evident, at all events, from the treasurer's statement that it was the desire of a large number of the congregations to uphold the mission. With the continued countenance and support of the Synod, which he knew they would have, the Committee were prepared to enter upon the work more efficiently than they were able to do last year, and he had no doubt their efforts would be also more successful.

Rev. C. A. TANNER supported the motion.

Mr. CROIL said that, taking all things into account, and especially the doubts that had been thrown out as to the existence even of the mission, and that no circular had been issued by the Committee during the past year, the fund had been supported beyond the expectations of the Committee. The absence of large results was no reason for abandoning the work. It was well known that many of our French converts had found it absolutely necessary for their domestic peace and comfort to remove from the city and this would always be the case.

Rev. GAVIN LANG dissented distinctly and emphatically from the proposal to perpetuate this French Mission, and would prefer merging the working into that of the French Canadian Missionary Society which was fully equipped with a large staff of missionaries and evangelists and teachers.

Mr. JOHN L. MORRIS said that he too had lost all faith in the Synod's French Mission, and felt constrained to express his dissent from the motion. Dr. Snodgrass and Messrs. Masson and Mylne supported the motion.

Dr. JENKINS closed the debate in a vigorous speech, and the motion was carried *nem. con.*, "That the Synod anew commend the French Mission to the liberality and Christian sympathy of congregations, reappoint the Committee, with Dr. Jenkins as convener; Rev. R. Campbell, vice-convener; J. Croil, secretary-treasurer, and with the addition of the following names:—Dr. Bain, Rev. T. G. Smith, Ross (Chatham and Grenville), D. M. Gordon, Wilkins, C. A. Tanner, Prof. Murray, J. E. Tanner, J. Lillie, T. A. Gibson, R. Kerr, R. Laing, James Johnston, and Robert Brodie."

#### ORDER OF DEACONS.

An overture from the Presbytery of Montreal, supported by the Rev. Mr. Ross (Dundee), against the revival of the Order of Deacons was taken up. Mr. Ross moved that the overture be received and adopted.

After some discussion it was agreed to submit the report to a committee.

#### APPOINTMENT OF THE MODERATOR.

Rev. Mr. MCGILLIVRAY (Brockville), brought up the overture of the Presbytery of Perth against

a change in the mode of appointing the Moderator, and moved that each Presbytery, at its first meeting after the rising of the Synod, shall nominate a fit and proper person for the office, and that the clerks of the various Presbyteries shall at once make known such nomination to the Synod clerk, who shall declare to the Synod which of the persons nominated had the majority of votes.

Rev. Mr. CAMPBELL (Renfrew), seconded the motion, and supported the overture.

Rev. Mr. ROSS (Dundee) moved the reference of the matter to a committee, to report to the next Synod.

Rev. Mr. CAMPBELL (Montreal) seconded the amendment which was carried after a division.

#### REPORT ON CHRISTIAN LIFE AND WORK.

Rev. Mr. MORRISON, of Owen Sound, presented an elaborate and very interesting report from the Committee on Christian Life and Work. He explained at some length the laxities of church worship in many congregations, and advanced some very good suggestions for improvement in this direction.

Rev. Mr. CAMPBELL, of Montreal, expressed his sympathy with the whole tenor of the report, and moved a resolution to the effect that the report be received and its suggestions adopted, and that the thanks of the Synod be accorded the Committee for their very able report.

Rev. Mr. WILKINS seconded the report, suggesting an amendment in the direction of a re-appointment of the Committee and to enjoin the Kirk Sessions to act upon the suggestions of the report.

The MOVER incorporated the suggestions in the motion, which was then put to the Synod and carried unanimously.

(This admirable report will be given in extenso in a future issue.)

#### LUMBERMEN'S MISSION.

Rev. Mr. GORDON presented the report of the committee on the mission to the lumbermen. It set forth the progress of Christian work among the lumber shanties by the Rev. Mr. Gandier, the missionary appointed for that work. Some 30 or 40 shanties were visited during the past winter, and, in addition to services held, copies of the Scriptures, tracts, and a variety of religious periodicals were distributed. Mention is also made of the liberality of the lumber merchants in aid of the mission.

Rev. GAVIN LANG moved that the Synod receive the report of the Lumber Mission Committee, record their satisfaction at the progress and extension of the work, order that the report be printed for circulation, and re-appoint the committee, with Rev. D. M. Gordon, as Convener.

Rev. Mr. ROSS, Dundee, seconded the resolution, which was unanimously agreed to by the Synod.

#### DELEGATE FROM THE C. P. CHURCH.

Principal CAVAN addressed the Synod at some length relative to the action taken by his Church

in the matter of Union, and congratulated the Court on the highly satisfactory progress which had been made, and the unanimity of sentiment which prevailed in both branches of the Presbyterian Church. He looked upon this Union as that which was happily and effectually to heal all the differences that had existed between Presbyterians for over one hundred years. The learned Principal, who had himself been a chief instrument in bringing about the result of which he spoke, resumed his seat amid prolonged applause.

#### JUVENILE MISSION SCHEME.

Rev. D. J. MACDONNELL, on behalf of Miss Machar, presented the report on the Juvenile Mission and Sabbath School Scheme. It showed that a vast deal of good had been accomplished by the scheme, and that still further progress might be achieved.

On motion of Mr. Macdonnell, seconded by Mr. Doudiet, the report was received and the cordial thanks of the Synod given to Miss Machar for her disinterested and efficient services as secretary-treasurer.

#### MANITOBA MISSION.

Rev. Mr. MACDONNELL also presented the report of the Committee charged with the oversight of the Manitoba Mission.

On motion of the Rev. Mr. MACLENNAN the report was received and adopted, and the satisfaction of the Synod recorded in regard to the work done in Manitoba.

The Rev. Mr. HART followed, giving a statement of the mission work under his supervision in Manitoba, and explaining the difficulties that had arisen in that country between the two branches of the Presbyterian Church. He dwelt upon the extent of the Presbytery of Manitoba, saying that its boundary on the east was the Province of Ontario, on the south the 49th parallel, on the west the Rocky Mountains, and extended in a northerly direction almost to the north pole! In it was ample room for the surplus Presbyterian population of the eastern Provinces and the Old World. He described it as a beautiful country, and well adapted as a home for such as felt constrained to emigrate to a new country. He said the news of a Presbyterian Union would be gladly welcomed in Manitoba.

The Rev. Mr. CLARKE followed on the same subject, corroborating all that the preceding speaker had said regarding the new and fertile North West Belt.

At a subsequent diet Mr. Macdonnell gave in a supplementary report, to the effect that the Committee had appointed a Corresponding Committee of persons resident in Manitoba, with power to make arrangements for carrying on mission work under the control of this Committee, and recommending that the Synod appoint Dr. Bain and the Convener a deputation to proceed to Manitoba and confer with the said Corresponding Committee regarding the formation of a congregation at Winnipeg and the general interests of the mission. After a good deal of discussion, the report was adopted, the

Convener received a well-merited tribute of thanks for his unwearied and efficient services, and the mission was anew commended to the Christian liberality of the Church at large.

REPORT OF SUSTENTATION FUND.

On motion of Mr. MYLNE, the report was received, and the thanks of the Synod were accorded the Board of Managers for the successful manner in which they have been enabled to carry out the original intention of the Synod in regard to this important department of its work; and that in view of such an increase in the ranks of the ministry, as may reasonably be expected, the Synod instructs the Presbyteries to use all diligence in co-operating with the Board in their efforts to insure the greatest possible regularity in the payments to ministers.

The following are the amended apportionments to Presbyteries:—

|                                |       |
|--------------------------------|-------|
| Quebec Presbytery .....        | \$550 |
| Montreal " .....               | 2,400 |
| Glengarry " .....              | 700   |
| Perth " .....                  | 800   |
| Ottawa " .....                 | 750   |
| Kingston " .....               | 500   |
| Toronto " .....                | 1,500 |
| Victoria " .....               | 500   |
| Hamilton " .....               | 650   |
| London " .....                 | 650   |
| Saugeen " .....                | 350   |
| New Richmond Congregation..... | 50    |

Total.....\$9,400

It was agreed that Mr. Hart's name should be placed on the list of recipients from this fund.

COMPLAINTS AND APPEALS.

In the case of Campbell v. the Presbytery of Montreal, the committee of dissents and complaints brought up a report and the papers were produced and read.

After some discussion, it was resolved to leave the matter over for adjudication at the adjourned meeting of the Synod in November.

BRYMNER v. PRESBYTERY OF OTTAWA.

The same committee brought up a report on the memorial of Mr. Brymner v. the Presbytery of Ottawa, and a motion was carried to the effect that the report be not received, but that Mr. Brymner himself be heard.

Mr. Brymner accordingly addressed the Synod at length regarding the manner in which minorities should proceed to secure a return of their views on the subject of union.

After some conversation the matter was allowed to drop.

STYLES AND DIRECTORY.

The report of the Committee on Styles and Directory for worship was brought up, but its disposal was left to the adjourned meeting of the Synod.

THE PRESBYTERIAN.

Mr. LANG, Convener, read the report of the Committee on THE PRESBYTERIAN, and the office of the Schemes, the financial condition was

shown to be satisfactory, and the circulation of the paper such as gave an average of sixty-five copies to each congregation in the Church.

On motion of Mr. Bell, Carlton Place, seconded by Rev. A. Spenser, the report was adopted, and the thanks of the Synod accorded to the Committee.

DELEGATES APPOINTED

To the General Assembly of the Presbyterian Church in the United States, the Rev. T. G. Smith, of Kingston.

Rev. Mr. LANG having intimated his intention of visiting Scotland about the period of the meeting of the General Assembly, was appointed a delegate to attend that venerable Court.

Rev. D. M. Gordon, and Rev. Don. Ross, Dunce, received appointments to attend the meeting of the Synod in the Maritime Provinces.

COMMITTEE OF CORRESPONDENCE.

Mr. MACKERRAS, Convener, read the report of the committee, and it was agreed to receive the same, to thank the committee, and to express the gratification of the Synod at the prospect of success which is likely to attend the scheme for educating young men for the ministry in this country, who may be induced to come from Scotland, and record their gratitude for the readiness and generosity with which the Colonial Committee has responded to the appeals made to them for aid in carrying on the work of the Church.

COMPLIMENTARY.

Principal SNODGRASS moved, seconded by Dr. Bell, and it was unanimously resolved, that the Synod having learned that their clerk is about to cross the Atlantic for the benefit of his health, take this opportunity to record their great admiration of the manner in which he has always discharged his duties in the various spheres and capacities in which he has served this Church, and their earnest prayer that his visit to the Old World may, with the blessing of God, be the means of restoring him to perfect health: further the Synod commission Mr. Mackerras to represent this Church and its interests in any Court or Committee of the Church of Scotland which may present itself.

Cordial votes of thanks were next passed to the Trustees of St. Andrew's Church, for the use of their beautiful Edifice and to the ladies of the congregation for their great kindness in having daily, throughout the whole session, provided refreshments for the members of the Court; to the citizens generally, for their abundant hospitality, to the railway and steamboat companies for reduced rates of fare, to the Dominion Telegraph, Co., for special favours, and, lastly, though not least merited, to the press, for their close attendance and full reports of the proceedings.

The minutes of the day's proceedings were then read, after which followed.

THE MODERATOR'S ADDRESS.

Fathers and Brethren,—I suppose that almost every Moderator has wound up by pleading the lateness of the hour, and I am sure that I may plead that as my excuse for not prolonging my

address at this time. This session has continued longer, I believe, than any other in the annals of this Church. I do not know of any Synod that has been continued until this late period of the second week, and even if I were disposed I suppose you would readily think that I am not very well fitted to give a *resume* of the business which has been done, or to pass any decided opinion upon that business. With regard to the appointment of the Moderator, I may say that when I got notice a few weeks ago that I was likely to be nominated, my first feeling was that it would be altogether an unfitting appointment, and that with union negotiations pressing upon the Church, and a probability of their coming to an issue, it was exceedingly desirable that a member of this court experienced in its laws and usages, and with some practical acquaintance with the negotiations for union in all their stages, should occupy this chair. On further consideration, however, it appeared to me that, owing to the course which events had taken in the past year, the union was not likely to come to a decisive issue at this time. I did not expect that they would, at all events, and I anticipated a quiet and uneventful session. It also occurred to me that if I did not embrace this opportunity which was presented to me, perhaps a second might not come very soon again (hear, hear). After consulting with two or three friends in my own neighbourhood, I answered that I would be willing to accept such an honour if conferred upon me, and a great honour I have esteemed it to be. It will not be necessary for me to refer to the business that has engaged your attention at this time. A great deal has been transacted, but if I may express an opinion upon the way in which that business has been conducted, I may say that it might have been done far sooner, and far more to the comfort of the court, if we had some kind of rules of order by which speakers on any particular subject should have been limited to a certain period of time, instead of continuing the discussions perhaps for an hour and in some cases reiterating the same statement over and over again, or even the arguments already advanced by other speakers. (Hear, hear.) I have no doubt the business of the General Assembly of the Canadian Presbyterian Church has been far more extensive than our own, and yet they have got through it in less time. With regard to the subject which has caused so much attention on this occasion, I mean the negotiations for union, I am now at least heartily in sympathy with the results at which we have arrived. Before leaving home and during my journey to this place, I not only felt doubtful of the issue, but it seemed as if by no possibility it could result in the continuance of the negotiations. I think we may say, however, that in the state of matters as they are now, there is every reasonable hope that the Union is not distant. I have seen the Divine Providence of God guiding us to this good result, moving obstacles out of the way, and clearing away prejudices and darkness from our own minds and the minds of others. I am aware that there is still a minority opposed to union, but I think there is room to hope that their opposition will be at an end

when they see that the mind of the Church and the voice of the country are in its favour. I need not trespass upon your time by going over every matter that has come before us for consideration, but I may be allowed to say that I think it a matter for congratulation that we have been enabled to come to such a deliverance with regard to the Manitoba Mission as will be satisfactory to our people. I sincerely hope that we will all be favoured with a happy return to our homes and flocks, and that the good Providence of God may guide us in all our works.

The Synod then sang the 122nd Psalm. Dr. Bell engaged in prayer, and the Moderator said:—"In the name of the LORD JESUS CHRIST THE KING AND ONLY HEAD OF THIS CHURCH, and in the name of this Synod I declare this meeting to stand adjourned until the 3rd day of November next, when the Synod will meet by adjournment at Toronto, and within St Andrew's Church there at 7.30 p. m.

The Synod then adjourned.

NOTE.—The foregoing account of the proceedings of the Synod is compiled chiefly from the reports which appeared in the DAILY GLOBE of Toronto, a journal to which we have on many similar occasions been largely indebted. In justice to the Ottawa Press we must add that daily reports in the TRIVES, CITIZEN, and FREE PRESS were also full and accurate.

#### LITERATURE.

MODERN DOUBT AND CHRISTIAN BELIEF, BY THEODORE CHRISTLIEB, D.D., PROFESSOR OF THEOLOGY AT BONN.—As from Germany there has sprung those seeds of infidelity and rationalism which under the specious garb of "science, falsely so called," have done so much to undermine the fabric of Christianity, it is meet that from Germany should come its most triumphant vindication. That this work will be thus acknowledged by earnest seekers after the truth we cannot doubt. The analysis here given of various forms of modern doubt and speculative belief is searching and logical, and the conclusions arrived at are convincing. These lectures are not intended, the author says, to be popular in the ordinary sense of the term: they are primarily addressed to enquirers after truth among the really cultivated, who are accustomed to think logically, and whose mental powers are in some passages pretty severely tasked. The aim of Schenkel and Straus, and Renan, and other free-thinkers has been to mythicise Christ and His Miracles—to demolish Christianity—that of Christlieb, on the other hand, is to build up, to reconstruct the fragments upon the foundation of the apostles, Jesus Christ Himself being the Chief Corner stone. In the prosecution of this work he does not affect to make light of his opponents; on the contrary, he is careful to acknowledge whatever of truth he discovers in their arguments; at the same time he declines to stoop, as too many have done, to unreal compromise, and indicates unequivocally what he considers to be the sharp line of distinction that must be

drawn between believers and unbelievers. The modern school of "culture" may not be undervalued by a book of this kind, which may but serve to whet their swords for fresh onslaughts against the system which appeals to the heart and conscience rather than to the subtleties of mere logic. But those who are seeking for armour against the attacks of infidelity will by it have their courage strengthened and their faith confirmed. Much as we would like to cull extracts from this work, we regret our inability to do so, both on account of the limited space to which we are necessarily restricted in this department, and the difficulty of separating particular passages from their context without impairing their full force and meaning.

The three main sources of modern doubt and infidelity are to be found in the metaphysical philosophy, historical criticism, and natural science; and it is to them that Dr. Christlieb here addresses himself. He begins by admitting the existence of a wide breach between modern culture and christianity. He states the causes and extent of that breach, and shows how history, ancient and modern, proclaims a reconciliation to be possible, that—

"The light will once again appear,  
To all our brethren, pure and clear,  
Turning, in penitence and love,  
To the one source which springs above!"

"Reason and Revelation" are the burden of the second lecture. The third deals with such non-biblical conceptions of God as Pantheism, Deism, Materialism and Rationalism. The theology of the scriptures and of the church properly follows in the fourth lecture, in which we find a remarkable disquisition on the doctrine of the Trinity. The fifth, on the modern negation of miracles, is perhaps the best defence of this bulwark of the Christian faith that has yet been attempted. The man who can resist such arguments as are here adduced must be himself a miracle. We need not follow the author through succeeding chapters on the modern sceptical accounts of the life of Christ, and the modern denials of His resurrection: we have said enough, we trust, to commend this valuable standard work to the attention of every minister in the church, and to such of the laity also as are willing to study such important themes. For the copy before us we are indebted to Messrs. Willingard Williamson, Toronto, through whom the book may be obtained, price \$2 25 *postpaid*.

THOUGHTS ON HIGH THEMES, BY REV. JAMES GEORGE, D. D., LATE MINISTER OF ST. ANDREW'S CHURCH, STRATFORD, FORMERLY PROFESSOR OF MENTAL AND MORAL PHILOSOPHY IN QUEEN'S UNIVERSITY, KINGSTON. — There will be many who will be glad to obtain a copy of this book as a fitting souvenir of one of our foremost Canadian divines. For originality of thought, vigorous expression, and brilliant delivery, the Author of these discourses had few equals in any Church. Our only regret is that they should not have had the advantage of receiving the finishing touches previous to being printed from the Author's own hand. They appear, however, to have been carefully edited, and they are well printed by Jas. Campbell & Son, Toronto.

## THE CHURCH SERVICE SOCIETY.

The annual meeting of the Canadian Branch of this Society was held in St. Andrew's Church, Ottawa, shortly after the closing of the Synod. There were present, Dr. Snodgrass, chairman; Dr. Bell, secretary *pro tem*, Revs. D. M. Gordon, J. H. MacKerras, Gavin Lang, J. Patterson, J. T. Paul, D. J. Macdonnell, K. Macleannan, and Messrs. Andrew Drummond, and James Croil.

The Chairman gave an interesting statement of the annual meeting of the Parent Society, held in Edinburgh, last year, from which it appeared that notwithstanding some opposition and a large amount of sheer indifference regarding its aims, the Society has already exerted a very marked and beneficial influence in the old land where usages were so apt to be stereotyped. The best ministers in the Church had thrown their sympathies into the movement, and in many quarters a great change for the better had taken place in conducting the services of the Sanctuary.

Rev. D. J. Macdonnell, in the absence of Mr. Dobic, read the secretary's annual report, a very elaborate and able document, whereupon a hearty vote of thanks was passed to the committee and especially to the secretary for the evident pains he had bestowed on the subject of public worship and the many excellent suggestions offered by him.

It was agreed to consider the order of service recommended by the secretary *seriatim*, and the same was discussed at considerable length. The late hour of the meeting prevented definite action being taken in the matter, but the feeling of the meeting seemed to be largely in favour of recommending the order with scarcely any alterations. We hope at another time to be able to give a few extracts from the Report.

Several new members gave in their names, and something was said about publishing a manual of suitable services for special occasions, such as, marriage, baptism, visitation of the sick, burials, &c., &c., which would doubtless be found to be very useful. It is not needful, we

hope, to inform the public that the Society has no intention, and never had, of seeking to introduce liturgical services into the Church.

### THE GRACE OF GIVING.

The grace of contributing of our substance to the various enterprises of the Church is a standard by which the piety of any individual Church may be as accurately graduated as by any other one of the infallible proofs which Christ has given us of a true Church. The observing the sacrament of the supper is not more binding on us as a part of the outward means by which we worship God, and show our faith in Christ, than is giving. And the Church which will give nothing has just as signally failed in producing the proper evidence of being Christian as the Church which will refuse to celebrate the Supper. They bear a like relation in the public worship of the Church. This prepares us for answering two questions which we so often hear presented. The first is: "When will this thing stop? Are we to be always giving?" We answer, surely, yes! As God shall prosper you, you are to give, and give cheerfully, and you shall no more think of ceasing to give than to think of ceasing to worship God in any other one of the constituent elements of that worship. The second question is: "Are not a large number of our Churches feeble—should *they* give?" We answer, yes. What Church, so feeble or so few in numbers, that it would consider itself excused thereby from celebrating the Lord's Supper? As long as it is our blessed privilege to enjoy the one, it is our solemn duty to do the other.

### PASTORAL VISITING.

Pastoral visiting is a very efficient means of building up a church, properly regulated. But of this we have long felt sure: members of the church are too exacting on this subject. A sedulous minister does not find time to visit a great deal. The minister who keeps up with the times must read, must keep up with the advanced ideas of the age. To do this he must spend much time in his study, and he cannot find time for extensive visiting. A new sermon must be prepared for every Sabbath. And if the

pastor goes gossiping all through the week he will be found lacking on Sunday, and his congregation will go away from the service unprofitably.

Reader, do not complain of your pastor, if you know him to be an earnest, industrious working man. Complain of him only if you know him to be lazy. A lazy preacher is not fit for anything, and you had better let him pass on, or wait until he changes his habits.

Accept the visits of your pastor when he comes. Believe he is at work for the Master, in some way, if he does not drop in to see you. Pray for him, bear with him, pity him—S. W. *Presbyterian*.

### PREACHING ADVERTISEMENTS.

Can you tell how it is that some ministers are continually advertising the sermons preached in their churches, both by themselves and those whom they bring to their help? The habit is spreading, and the ministers of some congregations whose former pastors did not find it necessary to resort to such questionable expedients, are now adopting it. Is it because they cannot induce their own people who sit under them in the morning to come back at night? Or is it because they have such a low opinion of the spiritual nutriment supplied in the neighbouring congregations that they must attract their members to come and get something better from them? Are they satisfied in their consciences that it is good for the people, and especially for the young, to desert their own churches, and keep continually on the trot after novelties and sensations? Would a larger collection be an adequate compensation if "itching ears" are produced? Is it an unmingled satisfaction to a man fond of popularity to see his pews crowded, if thereby those of his brethren are emptied of their proper occupants? If families are broken up on Sabbath evenings by their members running hither and thither, are they not likely to follow a similar practice on the week evenings? Is it an unmixed good to take children away from under their parents' eye and care on the Sabbath evenings, as is done when the old people keep, as they generally do, by their own church, and the young ones wander? —*Delfast Witness*.

### BURIAL OF MOSES.

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave:  
But no man dug that sepulchre,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trumping  
Or saw the train go forth;

Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun.

Oh lonely tomb in Moab's land!  
O dark Beth-peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace,—  
Ways that we cannot tell;  
He hides them deep, like the secret sleep  
Of him he loved so well.

C. F. Alexander.

## Acknowledgments.

### Queen's University and College.

THE thirty-third session will begin on the first Wednesday (7th) of October next. Matriculation examinations will commence on the day after Copies of the Calendar, for session 1874-5, giving full information as to course and subjects of study, Scholarships, &c., may be obtained on application to the Registrar, Professor Mowat, Kingston. Principal Snodgrass will attend to applications for Endowment Nominations to the privilege of free attendance.  
Queen's College, Kingston, 14 May, 1874.

### ENDOWMENT FUND, QUEEN'S COLLEGE.

|  |              |
|--|--------------|
| Subscriptions acknowledged to 15th April, 1874.....  | \$101,132 50 |
| ORRELLA.—Rev. John Gray, B.A., additional .....  | 10 00        |
| WILLIAMS.—And. Elliott, bal. on \$100 \$50; John Elliott, bal. on \$25, \$12.50; Thomas Elliott, bal. on \$20, \$10; Richmond Sands, bal. on \$20, \$10; Duncan Harvie, bal. on \$4, \$2; And. Duncan, bal. on \$4, \$2; Alex. McNeill, bal. on \$2, \$1; Donald Ross, bal. on \$10, \$5. .... | 92 50        |

|  |                     |
|--|---------------------|
| WEST GWILLIMBURY.—Donald Ferguson, bal. on \$40, \$12.50; Mrs. A. McBeth, bal. on \$25, \$5; Matthew Faris, bal. on \$25, \$10; Geo. McKay, bal. on \$20, \$7.50; Dan. Campbell, bal. on \$10, \$5; Wm. Faris, bal. on \$10, \$5; Archd. McLellan, bal. on \$10, \$5; Hector Grant, bal. on \$10, \$5; Mrs. McArthur, bal. on \$10, \$5..... | 60 00               |
|  | <u>\$101,295 00</u> |

W. IRELAND, Treasurer.

Queen's College,  
Kingston, 15th June, 1874.

## Royal College of Physicians & Surgeons IN AFFILIATION WITH QUEEN'S UNIVERSITY, KINGSTON.

The next Winter Session begins on the first Wednesday of October, 1874.

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 Colleges. The new College building is commodious and convenient. Unequalled facilities are presented for the study of Practical Anatomy, and great advantages are afforded for Clinical instruction 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.

### MINISTERS' WIDOWS AND ORPHANS' FUND.

|  |                 |
|--|-----------------|
| Hamilton, St. Paul's Church, per Rev. J. C. Smith..... | \$76 00         |
| Elgin and Athelstane, per Rev. J. Lochhead .....       | 10 00           |
| Spencerville, per Rev. E. Mullan .....                 | 7 00            |
| Bayfield, per Rev. H. Gibson.....                      | 12 00           |
| Eldon, per Rev. Alex. McKay .....                      | 33 00           |
| Mulmur, per Rev. S. Hutchison.....                     | 8 00            |
| Simcoe, per Rev. M. W. Livingstone ..                  | 12 00           |
|  | <u>\$158 00</u> |

## TREASURERS OF CHURCH FUNDS.

- TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.
- MINISTERS' WIDOWS' AND ORPHANS' FUND: Archibald Ferguson Montreal.
- FRENCH MISSION: James Croil, Montreal.
- JUVENILE MISSION: Miss Machar, Kingston, Ont.
- MANITOBA MISSION: George H. Wilson, Toronto.
- SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.
- SYNOD FUND: Rev. Kenneth MacLennan, Peterboro.
- QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.