ship to the Wesleyan Conference and ask them to go forth with the Church of Scotland and the other sister Christian Churches to take possession of the land, that together there may be laid broad and deep the foundations in this Dominion of a great because a Christian nationality, long to continue to exist under the august and beneficent sway of the British Crown. (Applause.) It would not be becoming to occupy more of the time of the Conference, but I join in the expression of the gratification with which the Rev. Dr. Cook regards the presence of so eminent a Minister of the British Conference as you, Mr President and in doing so, I would say, that looking at the matter from a national standpoint, which I naturally do, there is a significance in the presence in Canada of Mr Punshon, and in the recent visit to India of Dr. Norman Macleod. I think that now when aggression is threatened from a foreign soil, though it is satisfactory to know that the might and power of Britain would be exerted in our behalf and the blood of her people would be shed, if need be, in our defence, yet it is also most cheering to know, that no matter in what outlying portion of the British possession the colonist may cast his lot, there he will be followed by such men as Macleod and Punshon as a practical expression of the warm outgush of the sympatny of the christian heart of the British people. I have great pleasure, as a representative of the Laity of the Church of Scotland in Canada, to tender you our most hearty sympathy and earnest goodwill.

Dr. Ryerson was called upon by the President to move the following resolution "That this Conference has heard with great satisfaction and thankfulness the fraternal communications which have been made by the members of the Deputation from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. We assure the members of the deputation of our fellowship with the church which they represent as an elder branch of the glorious family of the reformation, as standing with us and other Evangelical Churches upon the foundation of the Apostles and Prophets, an open Bible our rule of faith, Jesus Christ our only Saviour, Mediator and Intercessor, and the Holy Spirit our Sanctifier. We devoutly wish God speed to our Presbyterian brethren in their works of faith and labours of love." I am sure, Mr President, I only express the feelings of the entire Conference, that I regard this expression of fraternal greeting by a deputation of the Presbyterian church with heartfelt pleasure. That pleasure has been very much awakened by the catholic, and eloquent, and fraternal and christian manner by which these salutations have been addressed to us. I regard the circumstances of this day as a new epoch in the history of our country. While the foundations of our new nationality are laid upon the principles of christianity, which are essential to our progress in the highest civilization, almost the only element required to lay the foundations broad and deep is the progress of that common christian sentiment which we feel to-day. And when it goes forth to other parts of christendom that these branches of the Christian church, which were seperated can now unite in the same Christian rivalry, and can at the same time feel that they are fellow labourers together, I feel that the foundations will be laid so deep and broad as to secure the unity of true British freedom. I rejoice that the initiatory step has been taken by a branch of the Christian church, which has always been distinguished for its faithful adherence to the truths of the Bible, and which has such a noble history; and, I trust, we shall not be wanting to respond to these sentiments to act in accordance with this persuasion, and ever to recognize our Presbyterian brethren in every part of the country as members of the same family, as well as soldiers in the same army. (Loud applause.) I have great pleasure in moving this resolution. It was seconded by the ex-President of the Conference, and approved of by the whole Conference rising up.

Mr Punshon then addressed the deputation: You have seen the heartiness with which this resolution has been adopted by the Conference. We have appointed some of the most venerable and eloquent of our body to reciprocate your kind feelings in the course of to-day, and I trust their visit to you may give you as great pleasure as yours has given to us. There devolves upon me a responsibility that is very great, and an honour that is very great also. I have long been in my own country a servant of the churches: I have preached in some of the churches of Scotland before now; I am on terms of friendship with some of the most distinguished representatives of that church. We should like to catch something of the inspiration that lingers in your ancient history. (Applause.) We are young ourselves and have to make history. (Loud applause.) In the mean time we are not insensible to the influence of old story which has fired our fathers' hearts, and which has fired ours. If ever there were days when the spirit of John Knox required to be invoked it is now: we feel as we think of the glorious history of the church which you represent, and of the noble martyrs from whom you are lineally descended; there is from them an inspiration to the entire church. I have sat on your martyrs, graves. We may not have to pass through the martyrs, agonies, but we want the martyr's heart; we want to be enkindled into the same heroism and faith as distinguished the confessors of old. (Applause.) We are prepared as the heart of one man to enter into a solemn league and covenant against all sin, and against the Man of sin. With the hearty solicitations of this Conference, I bid you a respeetful farewell. (Loud and long continued applause.)

DEPUTATION FROM THE WESLEYAN CONFERENCE TO THE SYNOD.

This deputation, consisting of Dr Green, Dr Taylor, Rev. Mr Borland, and the Rev. George Douglas, arrived at St. Andrews Church at 12 o'clock, and were led forward by the ex-Moderator, the Rev. Mr McLennan (Whitby), and introduced by him to the Moderator.

Dr Green then addressed the Synod thus: Mr Moderator and Christian Brethren—It affords me, sir, unmingled pleasure to be permitted to meet with you and this assembly on this occasion. It would afford me any amount of pleasure to meet with you and this venerable body of Christian ministers and distinguished laymen under and circumstances, to witness the wisdom of your deliberations, the extent of your work, and your zeal for the Lord. But, sir, that pleasure is very much heightened this morning from the fact that I have the pleasure and the honour, with the other members of the deputation, to meet you as representatives from the Conference of the Wesleyan Methodist Churches in Canada, to respond to the noble and Christian, the grand sentiments, that were presented to us by the excellent deputation—sentiments that must ever live in our recollection and excite our admiration, and for which we are devoutly thankful to Almighty God. We are sent here, sir, not upon any mission of disputation or of personal interest, but entertaining, as we do, a very high regard for this distinguished body, and a very high regard for the Church which you represent. We have been requested by our brethren to tender to you our kindest Christian regards, and our cordial Christain greetings as Christian ministers, and as members of a great evangelical church in this country. You are in our hearts to live and die with us. We rejoice in your success—we glory in your behalf. We are pleased to see that you are widening your fields, and that God is lengthening your cords and strengthening your stakes. We have no jealousy. There is no rivalry here, but that which consists in provoking one another to love and to good works (applause), and the more honour God bestows upon you, the more happiness He will communicate to us. The more success He permits you to experience and enjoy in the field of your toil, the greater are the blessings that will accrue to our vast Domiaion, and the more will the interests of morality and religion be advanced in our new and rising country. It is true, as very properly stated by your deputation, in the eloquent remarks of Dr Cook, that we do not all maintain the same ideas on all subjects. Why should we? Is it desirable? Would better consequences result from our toil, were we all ranged under one banner, and all connected with one body? This is a subject I do not choose to enter upon on this occasion, but I have my own opinion, that in the present state of human society, in the present position in which God has placed us, we are doing more good separated than united. We have one cause, we belong to one family. We have one Lord, one faith, one baptism, one God and Father; and to us, sir, this is quite sufficient. Let me but meet the Christian minister who proclaims from his pulpit the total depravity of the human heart, salvation by faith and by faith alone, the influence of God's Holy Spirit upon our nature, with the requirement of holy acts and holy lives, and I give my right hand to that minister. I am not careful to know to what particular section of the Christian church a minister belongs; it is enough for me to know that he is a minister of my Master, and although he may cast out devils not with us, we rejoice in the good he accomplishes. You occupy one division in our Father's household, and we another, but the partition is very thin. (Laughter and applause.) But while we have all one Father, while we are all children of our Divine Redeemer, we cannot but rejoice in each other's success. I have looked with a great deal of pleasure on your success in this country and in other countries. You have a history of which we cannot boast, and we can never call up that history without gratitude to Almighty God. From a child I have been accustomed to read of the martyrs of Scotland, and those noble ones who, e blood stained the heather of Scotia's hills, and I have thanked God that the blood of the martyrs has proved the seed of the church. I envy not the happiness of that man who can mention the name of your venerable founder, John Knox, without gratitude to the great Head of the church. Who can calculate the results to the church of God, and especially to the Protestant religion, which flowed from that earnest prayer he offered up to heaven as he wept under the shadow of the trees with his head upon his hands and his hands upon the ground—"Lord, give me Scotland." And He did give Scotland to John Knox. I am glad that you are his successors. I am here not because of any part cular qualifications which I possess, but because of the position I have occupied so many years in connection with the Con erence. I had the pleasure and the honour of being the President of the first Canadian Conference in 1824. We had then 30 ministers; I have lived to see them increased to between six and seven hundred. We had then 6,000 communicants, now we have 60,000. I am not anxious in reference to the distinctive features in your mode of carrying on Christ's work. We work under the same great Captain of our salvation. We, as the light infantry of the great army will join with you in the battle against the common foe, and we are sure God will lead us on to glorious victory. I recollect when I was a boy hearing an old and respected farmer in the west, who was being rallied on his church membership one day by an old German, saying, "We are both farmers; you load your wagg n with wheat and go to the market by one road, and I go by a different road: but we are not asked when we get there by whit way have you come, but have you brought good wheat?" And, sir, it will not be asked on the great day. What road did you take in coming to heaven? but did you come filled with the Holy Ghost? Are you the children of the Master, and did you honour God on earth? It is a glorious thought that Christian churches are coming nearer together in this stage of our country's history. Even a heathen poet has said—

"By mutual confidence and mutual aid,
Great deeds are done, and great discoverie made,
The wise new prudence from the wise acquire,
And one brave hero fans another's fire.

Let us be fanned by the fire that you kindle, and we wish you success in the name of the Lord, and pray the Lord to make you a thousand times as many more as you are. (Loud applause.)

Rev. Mr Elliott said: Mr Moderator and Christian Brethren—The scenes and circumstances of the present hour are of such a character that my too emotional nature utterly disqualifies me for making an address. A member of your Synod said to me this morning, "Is not this a wonderful day?" I thought it was a wonderful day, when we had the privilege of receiving the deputation appointed by this venerable Synod. I am sure every heart was glad, and I am sure the expressions made of hearty affection and good will were sincere. I am glad we are not met here to settle strife, to adjust difficulties, or to bring long estranged friends together, but that we feel as we never felt before, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity" (Applause.) I am glad to be permitted to use the word. You would think very little of me if I were ashamed to say that I am a Methodist Minister, but I appear before you as such, and I am glad you call me a brother minister. I shall not delay you this morning, your time must be precious, your work must be great, for you have done a great work in the past. We rejoice in your strength, in your maturity, in your wealth, your learning, your stability. From the fact that you are not given to change it is evident that you are making progress; the strongest-minded Scotchman can agree to this without any reflection upon his character. I feel cause of thanksgiving that you on your part as older than we are, have taken the initiative in the friendly greetings of to-day, and that we are placed under this beautiful obligation of waiting upon you. You are not sheep-stealers, sir, and I trust, we never will be. (Great laughter.) It has been a feature of the practical character of Scotchmen to mind their own business. In some of the new settlements of Canada our Missionaries have been in advance of yours, and have endeavoured to preach the Gospel faithfully to the Presbyterians, and when your ministers have come into these fields, they have occupied a faternal relation towards them, I trust we will ever be prepared to learn from your age and your experience; I rejoice in being permitted to mingle with you for a few moments; in the depths of my heart, I would say to the Church of Scotland, "Peace be within thy walls, and prosperity within thy palaces!"

Rev. Mr Borland was called upon to address the Synod but begged to be excused, because he feared that his too emotional nature would be overcome.

Dr. Taylor: Mr Moderator and Christian Brethren, I have regarded myself for a number of years in my meanderings and wanderings over nearly three-fourths of the globe as a member in the fullest sense of the word, of the great Evangelical alliance of the living God in the present age. It was my privilege to represent this colony at Berlin when the late King of Prussia invited the evangelical alliance to that city, and when we met for days in the Koeingskirche or Royal Church, and exchange sentiments of christian and brotherly love with the representatives of the Protestantism of the world. Voltaire, a hundred years before, the guest of Frederick, for the chair, the table and the bed which he used, are still shown there. He, sir, under royal auspices, wrote "it took twelve men to establish Christianity, and I will show that my one hand can put it down." Eleven hundred men, grasping one another's hands vowed never to rest until the last wave, and the last shadow, and the last stain of Voltaire, namely, German Rationalism should be blotted from the face of Europe and from the face of the globe. I have worshipped with Presbyterians on the slopes of Lebanon, in old Damascus, and at Constantinople, and I have gone into a field in Dr. Cumming's church, and communicated with them in the most solemn ordinance of the supper. I feel thoroughly at home here because it was in the old parish church in the south of Argyle, when we had a little smack of Moderatism, that the foundation was laid by the blessing of God, of all that I am, and all that I possess, of character, in the church of the living God, though my conversion to Christ was effected through the instrumentality of the church in which I am now a minister. I may well feel at home among you to-day. And when the disruption in the Church of Scotland took place in 1843, I read of the troubles of those days with as much attention as any Presbyterian Minister in this country. But although this took place in Scotland and in Canada, God has overruled it for good, and I do not despair of seeing the divided house one yet. We have come here to-day, and I can see a banner waving over the Kirk, two thirds high with the names of Calvin and Knox on one side; and on the banner of the Wesleyan Kirk, if I may so call it, I see the names of the Wesleys, and on the other—But I see another banner above them which spreads its beautiful folds in the breeze, and bears upon one side the inscription, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and on other side the words, "That they all may be one." Wonderful passage! Shall this be fulfilled? It shall. "That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us." Why? "That the world may believe." We should work together in the cause of Christ. As the Highlanders say "Clannaith na'n Gaidheal an guaillibh a cheile." which means, "Shoulder to shoulder," or more correctly, "Shoulder in shoulder," we must fight the common fight.

If I see the signs of the times, if I see sir, from Oxford, from the halls of that renowned University, such sentiments and principles disseminated as we have seen lately; if we see a mitred dignitary come from South Africa who has found out there the inconsistencies and want of proof in the Sacred Record, then, sir, we will feel each other's shoulders and each others hearts. (Applause.) And our differences will all merge into the one cry "For God and the Right"; and we shall prevail, "for the mouth of the Lord hath spoken it." As we move onward together grasping the Bible together, let us unfold its pages which are bright with the heraldry of heaven. Let us blow this trumpet which will sound the note of universal victory. The same mighty weapon with which the Monk of Wirtemberg established the Reformation, is still mighty for the pulling down of the strongholds of the rationalism of the present day. One word on the point on which your representative, Mr Morris, dwelt this morning, viz, laying the foundation of this Dominion. At a very interesting missionary meeting, the Rev. George Macdonald, our missionary in British Columbia, said to me—"I will take you, when you come to visit the missions of the Far West, over 1,000 miles, every square mile of which is as fit for cultivation as the best township in Upper Canada. That mighty humbug (great laughter) and that overshadowing monopoly, the Hudson's Bay Company, tells us that it is only fit for a hunting ground for the beaver, the musk, and the muskrat; but for 600 miles, he says, that you can perceive coal cropping out, affording facility for developing the resources of this vast country. We should all agitate, and continue to agitate, for a liberal and enlightened policy, to get this country into our hands, and then we shall go on with this mighty Dominion, laying its foundation deep and wide. The flag-staff of liberty never stands steady except upon the Rock of Ages, and when it spreads its folds to the breeze of Inspiration. Success to your efforts! May onward progress ever mark all our labours, and may we all meet in our Father's house where we shall worship together, for there is no temple there but "the Lord God and the Lamb are the Temple thereof.

Principal Snodgrass: When asked a few moments ago to propose a resolution, I felt a constitutional diffidence reviving in me; but I hope that that diffidence is a virtue. It is an occasion so very important that it would not be decent if there were no other reasons to abstain from simply giving utterance to it. The representatives of the Wesleyan denomination and the representatives of the Church of Scotland entered very early upon the work of evangelization in this land. Not a few years before the beginning of the century they commenced their operations as missionary churches. They have toiled together in faith during all these long years, and they have lived together in peace. They have been doing the same work; they have been united as subjects of the same king, and as interested in the advancement of the same everlasting kingdom, but such kindly greetings as these have never taken place until to-day. There is a law which governs modes of co-operation and the formation of friendships, and that law may have a Scotch and an English aspect. The Scotch view of it is this, that these modes of co-operation, and those friendships that are slowest in formation are most enduring in their existence. Let us hope that this law will determine the issue of our present meeting. It has been said that there are points of difference between us. It is human that these differences should exist, but I hold that it is not wise either to conceal them, or to dwell upon them, either in thought or controversy, because among other reasons the points of agreement are far more numerous and important, and we cannot afford to sink the one and take our stand upon the other. We are animated, I trust, by the same spirit. We have one faith, one Lord, one baptism. Is there not unity enough in all this to sustain us in our life-long course, and to animate us in our several spheres of labour in order that we may discharge our work with fidelity? These points of difference to which I have referred do not bulk out in larger proportions in the spiritual vision than many external points of difference in different objects bulk out before the bodily vision. The kilted Highlander is not the less brave for his kilt, and the royal Hussar not the less brave because he is a horseman, yet the horseman and the member of the infantry regiment unite together in accomplishing the same glorious feats, in carrying out the work of freedom, of progress and intelligence. And because it happens that we differ on a few points of secondary importance, shall we refuse to call ourselves brothers, and refuse time and again hereafter to have the same Christian enjoyment as we have on this occasion. I must not detain this meeting. The proceedings have already occupied a considerable time. I can only in a word—the words of this resolution—endeavour to realize along with you the sentiments which they express that the hour is coming when we think of the rapidity of time, may we not say—the hour now is when the Presbyterian must let go his garment of Presbyterianism, and the Wesleyan and the Episcopalian let go their denominational costumes, and when only the pure unspotted robe of the Redeemer's righteousness shall avail us. Let us, therefore, be faithful. As in the human body the remotest members unite together in carrying on one system of physical operation, and in obeying one system of physical and spiritual law yet the eye not being able to say to the ear I have no need of thee; so in the great spiritual body of which Christ is the Head, the Presbyterian cannot say to the Wesleyan, "Stand off, I have no need of thee." There is a work for each and for all: it is a pity that the labourers are so few, for the fields are waving which present even in our day a dividing line between the award that awaits the faithful and the unfaithful amongst us—faithful in going forward and gathering fruits, or unfaithful in allowing them to fall to the ground. (Loud applause.)

Principal Snodgrass moved the following resolution:—"That this Synod have received with great satisfaction the report of their deputation to the Wesleyan Methodist Conference at present in session in this city, intimating the kind and cordial reception given to them, and they have great pleasure in extending a hearty welcome to the deputation that is now present from the Conference to reciprocate our fraternal greetings." The Synod recognize in the ministers of the Wesleyan Church, a body of men among the earliest missionaries of the Cross in this land, and who in the face of many hardships and privations have carried the gospel to its remotest settlements; who have been eminently devoted to the work of winning souls to Christ; who have been marked by a spirit of peace and unity toward the members of other religious denominations; and whose labours in season and out of season have tended greatly to the spread of true religion, to the promotion of loyalty and order, and to the cultivation of that righteousness which alone exalteth a nation. It is the fervent desire of this Synod that in the prosecution of their Christian labours in this land, the ministers of that church may be abundantly encouraged and prospered with the Divine blessing in the future as they have been in the past.

Mr Bell seconded the resolution.

Mr Dobie: As Moderator of this Synod, it gives me infinite pleasure to present to you the resolution which you have heard read, to receive and welcome you as the deputation from the Wesleyan Conference at present in session in this city, whose individual names are well known in every part of the land. We recognise in you the children of one who did a noble work in his day in England; and we pray that you and your brethren may be animated by a spirit like his. We congratulate you on your large church membership, and the Christain liberality displayed by your people, on an efficient organization, on the zeal and devotedness of your ministers to the work by labours in Canada and in heathen lands, and also on the success which has attended their ministrations. As has been well said by the Principal of Queen's College, there is work enough for all of us to do, room enough in the land, and space enough in this our young Dominion for all of us. Our language to you would therefore be that of Abraham to Lot—"Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left." (Applause.) We are labouring in our own way, according to our ability towards supplying the means of grace to our people wherever they are scattered; and as a branch of the Christian church in the land, we are engaged in rendering to the legislators of these Provinces all the assistance in our power to the discharge of their duties as governors. In this work of ministering to our people, and in educating the youth of the land, we are assured that you, while we are thus engaged, are faithfully labouring to do the same work. And we give you the right hand of welcome, and in behalf of this Synod I bid you God-speed in this work.

Dr Cook then gave out the 133rd Psalm, which was heartily sung by the large assembly. The Moderator then pronounced the benediction.

SATURDAY.—EVENING SEDERUNT.

The adjourned debate on the College question was resumed, Mr Gordon (Ramsay) asking what loss was to be sustained annually owing to the failure of the Commercial Bank.

Principal Snodgrass said $1,064.

Mr M'Kay said, that as an old alumnus of Queen's College, and one who had all along taken an interest in its fortunes, he would like to say a word or two on the subject under discussion. He thought that even if the Government of Ontario did withdraw the annual grant of $5000, surely the church could sustain the College still. If not both the church and the college deserve to go down. When he was in Nova Scotia, although the church was weak there, as compared to the church in these Upper Provinces, they raised for endowing a chair in Dalhousie College the sum of £5,000, and many ministers, although not so well-off as the ministers of this church, gave as much as £15 or £20 for the purpose, and surely there was wealth enough and spirit enough in our church to get on without the aid of government. He did not like the idea of going to any government begging for assistance, but especially to one whose Premier was of the Romish faith, because he would be sure to see that for one favour given to the Protestants three would be given to his co-religionists, and he (Mr M'Kay) was not prepared to go the length of enduring what he conceived to be error, even to secure a grant in aid of the college.

Mr Paton (Montreal) suggested that a committee should be appointed to watch over the interests of the College, and to use such means as they should think requisite for spreading information upon the question, and bringing influence to bear upon the legislature.

Dr. Cook said, it seemed to him that the College interests were being attended to in a very judicious and satisfactory manner. Mr Paton's suggestion was a very good one. A committee of Synod might prepare a concise and clear statement of the claims of the College on the government, and send it in the form of a circular to each member of Parliament. This statement should state first, the general principles on which government aid might reasonably be expected, and secondly, the special claims for such aid, founded on the Act of 1853. In respect of the first part, it might be urged, that when any body in the Province, subscribers largely for the establishment of an institution for superior education, there was in public policy, a claim for aid and encouragement, to what was so manfestly fitted to advance the public interest. It might also be urged that if superior education is to be general, it should not be confined to one collegiate institution. As it is said in a late able work on academical education, instruction must be carried to the people, not the people to it. In respect of the latter point, it was to be remembered, that by the Act of 1853, such portion of the large grant for University education in Upper Canada as remained after the necessities of University College, were supplied, was expressly destined to the use of other collegiate institutions. It was true that an extravagant use has been made of the public funds, the object appearing to have been not so much to provide suitably for University College, as to spend the money and prevent any portion of it being applied to the benefit of other Colleges. Still some portion of that fund must yet be available and ought to be applied to the purpose specified expressly in the Statute. It should not be an obstacle to Queen's College receiving from this fund, if affiliation should be required to the University of Toronto. He had always approved of such affiliation. He saw no evil but good in the multiplication of Colleges, but great evil in the multiplication of Universities. The power of deciding who are to receive degrees in arts should belong exclusively to the University of Toronto, each college being fairly represented in that body, and aid being given to each college in some fair proportion to what its friends and supporters have done for it and to its public usefulness. Mr McKay's plan of supporting the college could not be carried out, we had so many claims to make on the liberality of the people that it would be quite impossible to raise the necessary sum by collections and subscriptions. Perhaps a few very wealthy individuals might do as had been done in the case of the Free Church College in Scotland. Twenty persons subscribed each £1000 no doubt there were members of our church who could do the same, if so disposed. He had not been satisfied of late with the management of affairs in Queen's College, and he was decidedly of opinion that the method of electing lay members of the Board of Trustees was most objectionable, and that it would be well to have it altered. But he did not cease to take a deep interest in the prosperity of Queen's College of which he was one of the founders, for whose interests he had twice visited Scotland and in which he had in a time of difficuly left his charge to officiate as Principal and Professor of Divinity. He would add only one thing. If it were possible to obtain a certain sum, from any public source, that would be greatly more satisfactory than an annual grant about which there would be incessant wrangling, and on the continuance of which it would not be safe to count. Some such sum, he thought, could be obtained now about as easily as a grant for a year. It was not desirable either for church or college to be often knocking at the doors of government and petitioning for public money.

The Synod adjourned to meet on Monday morning at 10:45.

INSOLVENTS GAZETTED.—R Hochonore, Tamworth; Thomas B Horton, Barrie; Joseph Hall, Goderich; John Miller & Son, Toronto; Kivas Tully, do; J. S. Horton; Port Stanley; David Gardner, St Thomas, Wm. Higginnon, London; Charles Robertson, Sharon; W. A. Thompson, Toronto; John Bradley, Longwood Station; J. N. Hall Ingersoll; Evans P. Robinson, Toronto; Jas. Bell Forsyth, Quebec; E C Fraser, Montreal; Donald McLean, do; J Hawley, Sterling; A. E. Ault, Goderich; John Wilson, Toronto; Samuel Hillen, Mitchell.

LECTURE ON SCOTTISH PRESBYTERIAN PSALMODY.

The lecture on this subject, to which we adverted in our columns on the 5th inst., was delivered in the City Hall by Mr Riddell, on Saturday evening, to an audience larger than might have been expected, in the untoward state of the weather. The audience included a number of the members of the Presbyterian Church now in session. Commencing by adverting to the importance of the subject, the lecturer proceeded to refer to the lack of interest unhappily manifested in it by Presbyterian congregations generally, and expressed the fervent hope that more attention might for the future be paid to this attractive portion of the worship of the sanctuary. He combatted the truth of the assertion often made that the want of set form and ritual by which the services of Scottish Presbyterians is characterized, and the non-employment of an instrumental accompaniment in the offering of praise must necessarily render their public worship bald and unimpressive. He showed that the Scottish Reformers in their burning zeal to purify the church and restore the belief and practice of New Testament times, had not discarded music as an accessory in their ordering of Divine service. On the contrary, they had encouraged the employment in the congregation of the best and most appropriate ecclesiastical melodies then known, suitable for the metrical versions of the Psalms appointed for congregational singing, and skilfully harmonized in four parts. In evidence of this, reference was made to the circumstance that "on the return, in 1552, of John Durie, one of the Ministers of Edinburgh, who had been banished from the city by the Duke of Lennox and the Earl of Arran, the people met him beyond the walls, and escorted him in triumph up the High street to St. Giles' church, the whole body, numbering two thousand persons, singing the 124th Psalm to a tune in four part harmony." Mr Riddell having then explained his object, in giving the lecture, to be to afford the audience an opportunity of hearing a few specimens of sacred melody, tastefully harmonized and adapted for congregational use, proceeded to quote Burns' beautiful stanza from the Cotter's Saturday Night:—

They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim.
Perhaps Dundee's wild-warbling measures rise,
Or plaintive Martyrs, worthy of the name;
Or noble Elgin beets the heav'n-ward flame,
The sweetest far of Scotia's holy lays:
Compar'd with these, Italian trills are tame;
The tickl'd ear no heartfelt raptures raise;
Nae unison hae they wi' our Creator's praise.

The choir of St. Andrew's Church, assisted by other amateurs, and accompanied by Professor Carlo Mora on the harmonium, then sang the tune "Martyrs," as harmonized by the Revd. Mr Havergal, Rector of Worcester. "St. Marys" and "Old Saxony," (tunes in the minor key) were also sung, in illustration of this fine and touching style of melody. To show how the effect of this kind of composition has been appreciated by men of taste and literary culture, Mr Riddell quoted from Wilson's (Christopher North) tale of "The Elder's Deathbed," the touching account of the singing of the 15th Psalm to the tune of "Martyrs," at the bedside of the aged man whose afflictions are so graphically depicted in the story. As samples of melodies in the major key, the tunes "Morven" and "Evan" in common time, and "Belgrave" and "Colchester" in triple time were then sung by the choir. The lecturer next adverted to the use of the repeating tune in Presbyterian worship, arguing for its employment only when the melody is free from lightness and insipidity. As a favourable specimen of this kind of tune, the choir sung the fine old German chorale called "St. George's," composed by N. Herman, 1550, and harmonized by the celebrated John Sebastian Bach. As a specimen of the light, operatic-like melodies, which find favour with a certain class of people, the choir then sung the tune "St. Marnock's," composed and harmonized in Glasgow, Mr Riddell reading a well-founded criticism on the tune by William Carnie, Esq., of Aberdeen, a gentleman of refined and cultivated musical taste, by whose active and persevering exertions, a movement was set on foot a good many years ago, which has happily resulted in a marked improvement on the style and performance of psalmody throughout all denominations in several of the northeastern counties of Scotland.

To show the sources from which certain so-called sacred melodies are derived, that find their way into collections of church music, Mr Riddell adverted to the tune "Artaxerxes," taken from the andante movement in the overture to the English opera of that name, composed by the well-known Dr. Arne, and after the choir had sung the tune, the overture was performed on the piano by Professor Mora with his usual facile and brilliant execution. Another secular air, "Robin Adair," was then performed by Mr Mora to show the derivation of a tune adapted to a hymn written in the same measure as the words of that song, the pianist improvising the variations with his wonted fertility of imagination. As an example of the derivation of a Psalm tune from a source of a less questionable kind than these two, the beautiful air, "I know that my Redeemer liveth," from Handel's Messiah, was then sung by Mr R. Tandy, who was in excellent voice, and did justice to the composition. This was adduced as the source from which the tune "Messiah" is derived.

The lecturer concluded by a quotation from Mr Latrobe's exhaustive work on the music of the church, descriptive of the qualities, gravity, majesty, melody, and harmony, which ought to characterize musical compositions employed in the service of song in the sanctuary. It was listened to throughout by an appreciative audience, and it is to be hoped that the views on this important subject, advocated by Mr Riddell may find general acceptance, and be carried into practice among the Presbyterian body. The proceedings were brought to a close by a vote of thanks to the lecturer, Professor Mora, and the amateur singers who had assisted in the illustrations. The vote was moved by the Rev. Mr Campbell, of St. Gabriel's Church, Montreal, and seconded by the Rev. Mr Pollock, corresponding member of Synod from the Synod of Nova Scotia, each of whom made some appropriate remarks in approval of the views stated by Mr Riddell.

The Rev. Dr Butler will deliver his lecture on "Personal reminiscences of the Sepoy Rebellion," this (Tuesday) evening, at the Sydenham Street W. M. Church.

CARLO MORA'S CONCERT.—The public will remember that the Concert of Prof. Carlo Mora will take place in the City Hall to-morrow evening.

COUNTY COURT AND COUNTY COUNCIL.—The County Court commenced its session to-day at noon. The report will be given to-morrow, also that of the County Council which met this afternoon at 2 o'clock.

The band of the Royal Canadian Rifles will play in the Park on Wednesday, the 9th, commencing at 4 p.m. The following is the programme:—

Overture..	Le Postillon de Lonjumeau.	Adam
Quadrille..	Le Palais de l'industrie.	Croisez.
Selection..	Orphee aux Enfers.	Offenbach.
Valse	Hebe.	Crowe.
Potpourri.	Charivari.	Hamm.
Galop....	Adeline.	Carey.
	God Save the Queen.	

The Wesleyan Methodists of South Australia are going to build a college to cost $30,000.

CITY COUNCIL.

The regular meeting of the City Council was held last (Monday) evening in the Council Chamber. The Mayor occupied the chair, and the following members were present:—Aldermen Brophy, G. Brown, Chown, H. Cunningham, J. Cunningham, Gibson, Henderson, Kingborn, Livingston, McMillan, Nelligan, T. Robinson, W. Robinson.

The clerk read the minutes of the last regular, and of the special meeting, which were approved.

COMMUNICATIONS.

Archibald Smith tendered his resignation as Inspector of Weights and Measures, which was, on motion, accepted.

Alderman T. Robinson moved, seconded by Alderman McMillan, that Mr T. Mostyn be appointed.

Alderman Livingston objected to the appointment.

Alderman Chown thought it would be best to advertise the office.

Alderman Kingborn considered Mr Mostyn a fit person for the office. The motion was then put and carried.

A communication from Mr Agnew, City Solicitor, was read as follows:

Queen's Bench.

Ireland vs Shaw, et al.—An award has been made in this case in favour of the plaintiff for the full amount claimed, with interest and all costs.

County Court.

Ireland vs Shaw, et al.—An award has been made in this case in favour of the plaintiff for the full amount claimed, with interest and costs. Also to get authority from Council to publish in Ontario *Gazette* for a bill to authorize the sale of the City Property on the side of the Market square, and between Bay and Ordnance streets.

No action was taken on the communication, but at a later period of the evening it was moved by Alderman Henderson, seconded by Alderman G. Brown, and carried, "That the city clerk be instructed to issue the necessary authority to advertise in the Ontario *Gazette* to sell the city property alluded to.

A communication from the Secretary of the Board of Common Schools containing the budget of School expenses for 1868 was read by the clerk. (The budget was published in full in the report of the proceedings of the School Board in *Daily News*.)

Alderman W. Robinson thought the amount required by the Board was enormous, and was in favour of the Board levying their own rates.

Aldermen Livingston and G. Brown were of the same opinion.

Alderman T. Robinson as member of the School Board explained that he had been informed that the amount was no greater this year than that of previous years, and that the Council could not help itself for the present year.

Alderman Henderson advocated the payment of some little fee by parties sending to school. He explained how school matters were managed in Scotland, and considered some such measure could be advantageously adopted here.

Alderman W. Robinson said the plan at Peterborough was that each scholar should pay 25 cents per month, which worked well there, and a good fund was raised thereby. He considered something of the kind would do well here, especially now that taxes were so heavy.

Alderman Livingston did not approve of the conduct of the School Board in building the new school house in Cataraqui ward during the present pressure of the times.

On motion the communication was referred to the committee on schools to report.

PETITIONS.

Alderman Nelligan brought in the petition of F. C. Cline to erect a sign, which was granted under the supervision of the city engineer.

Alderman W. Robinson brought in the petition of the Phœnix Engine Company for a grant of $50 advance of their wages for the purpose of procuring new uniforms; also of the Phœnix Hose Company, for advance of a half year's pay for the same purpose, both of which after some conversation were granted on motion of Alderman W. Robinson, seconded by Alderman Gibson.

Alderman Brophy brought in the petition of J. Linton to open a drain and erect an awning, as he was about to erect a stone and brick building in place of the present frame one; also to lay down building materials. Granted on the usual conditions.

Alderman J. Cunningham presented the petition of R. Tandy to erect a sign, which was granted under the supervision of the city engineer.

Alderman W. Robinson presented the petition of G. S. Hobart on behalf of the members of Chalmers Church, for remission of rent for use of City Hall. Granted, gas excepted.

Alderman G. Brown brought in the petition of James Gowdy, to erect posts in front of his shop, Princess street, for fastening horses. Granted on the usual conditions, and under the supervision of the city engineer.

REPORTS.

Alderman Henderson brought in the report of the committee on city property, which recommended the granting of the petition of Jacob Bajus, brought in at the last regular meeting. The report was adopted.

Alderman J. Cunningham explained, in answer to Alderman Nelligan, that the petition of Mrs Card had been referred to the city architect to investigate.

Alderman Nelligan brought in the report of the committee on fire, water and gas, which was adopted.

It was moved by Alderman G. Brown, seconded by Alderman H. Cunningham, and carried, "That the clerk of the market be instructed to purchase 40 cords of hard wood for the use of the city buildings."

In allusion to a remark made during the evening by Alderman Livingston to the effect that Alderman J. Cunningham, he had been informed, had bribed the poundkeeper to allow his cow to run at large, that gentleman emphatically denied the charge, upon which Alderman Livingston said that he had been informed that the poundkeeper was in the habit of leving black mail to allow cows to run at large. He had been told so by Mr Alexander, and he would therefore move, seconded by Alderman Robinson if he would allow him, that the poundkeeper be suspended until the charge could be investigated.

The Mayor said he thought the matter had better be referred to the committee on the market to investigate, upon which the mover added that suggestion to his resolution.

Alderman W. Robinson said he believed from certain things which had come to his knowledge that there was some truth in the matter, and was in favour of an investigation.

Alderman Henderson considered that before the poundkeeper was suspended it would be well to investigate. It was a curious way of procedure to convict a man first and then try him.

Alderman McMillan was about to move an amendment when Alderman Livingston stated that he had struck out of the resolution that portion relating to the suspension.

Alderman Chown said he, perhaps, was one of the guilty ones alluded to, as he had told the poundkeeper on one occasion in case of his cow being found at large to drive her home to him, when he would pay the poundage fees. This was to save him (the Alderman) the trouble of sending to the pound. This confession of the Alderman gave rise to some merriment, which was increased by the Mayor's confession some years since to having followed the same course. Alderman Livingston said under such circumstances he could not consistently press the matter, which then dropped, and the Council adjourned, the chamber clock indicating the time as fifteen minutes to ten.

A special meeting was appointed for Monday evening next for the purpose of the auditing and paying of sundry accounts.

The subject of athletic exercise is receiving much attention in France. The Minister of Public Instruction has recommended its adoption in all the lyceums and government schools, and apparatus for the purpose has recently been provided at the public expense for many educational establishments in the provinces.

The Daily News.
TUESDAY EVENING, JUNE 9.

SEE LAST PAGE.

BY TELEGRAPH.

CABLE NEWS.

London, June 8.—Chief Justice Cockburn states that the charge delivered by Judge Blackburn to the grand jury which recently refused to bring a bill of indictment against ex-governor Eyre of Jamaica was contrary to the opinion of the majority of the Court of Queen's Bench.

Paris, June 8.—The, *Etendard* in an article on the action of the Austrian House of Deputies, concerning the national debt, advises the Reichsrath not to adopt the proposed heavy tax on coupons.

FINANCIAL AND COMMERCIAL.

London, June 9, 1:20 p.m.—Consols for money and account 95¼ to 95¼; Bonds 73; Erie 46¼; U. S. Central 100¼.

Liverpool, June 9, 1:20 p.m.—Cotton dull; Uplands 9½; Orleans 11