

and members of this church to omit no opportunity of respectfully dealing with the consciences of slaveholders,—especially professing Christian slaveholders,—and resolve that while communion in religious ordinances is not to be refused to such as profess and evince by credible evidence that they are sincere in the purpose of taking means to purify their church and land from the sin, at the same time communion should be avoided with ministers and congregations avowing or known to be supporters and defenders of this national iniquity.

4. That the Synod heartily rejoices to recognize those Christian societies and individuals in the American Union, who have perseveringly contended against slavery; and desires to cultivate closer union with such churches in the States as decidedly oppose themselves to this oppression, and to strengthen their hands in every competent or possible way.

5. That a copy of these resolutions be published in at least one Canada and one United States newspaper, and also transmitted to such friends of the Anti-Slavery cause in the neighbouring Republic, as the Comm. Synod having charge of this interest may deem most likely to make these resolutions subservient to the advancement of civil and religious liberty.

SPECIAL MEETING OF SYNOD.

At Kingston, the 14th day of July, one thousand eight hundred and fifty-three, the which day the Synod of the Presbyterian Church of Canada met, in consequence of a circular letter from the Moderator, addressed to the members of Synod, the tenor of which follows:—

In accordance with a Resolution of the Synod of the Presbyterian Church of Canada, at its recent meeting in Hamilton, I hereby call a special meeting of Synod, to take place at Kingston, and within Chalmers' Church there, on Thursday the 14th day of July next, at 11 o'clock, A. M., for the purpose of making a final decision in the matter of the appointment of a second Professor of Theology in Knox's College, the Committee appointed by the Synod having agreed to recommend the Rev. George P. Young as a suitable person to fill the situation of Second Professor.

(Signed) ALEXANDER GALE,
Moderator of Synod.

Hamilton, 29th June, 1853.

The meeting was duly constituted with prayer. Sederunt—Rev. A. Gale, Moderator of Synod; Rev. W. Reid, Clerk of Synod; Dr. Willis; Messrs. D. McLeod, W. Gregg, R. F. Burns, J. W. Chesnut, J. McMurray, Thomas Wardrope, D. Fraser, Thomas McPherson, J. Alexander and D. McRuar, Minister; and Messrs. McLachlan, Matthews, Stewart, McMillan, and Shaw, Elders.

On motion made and seconded, it was unanimously agreed to approve of the conduct of the Moderator in calling the meeting.

The Report of the Committee appointed to look out for a suitable person to fill the situation of Second Professor of Divinity in Knox's College, was given in and read. The Report embodied the following recommendations, with reference to the designation, status and duties of the Professor to be appointed—viz:—

1. That the proposed Professor shall be designated as "Second Professor of Divinity in Knox's College."

2. That in regard to the duties of his Professorship, the management of his classes, and the treatment of the various departments of study assigned to him in the curriculum, his authority shall be, in all respects, co-ordinate with that of the Primarius Professor.

3. That there shall be assigned to the superin-

tendence of the Second Professor of Divinity, the departments of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion.

The Report further specified the various steps that had been adopted by the Committee in the matter, and concluded with unanimously recommending the Rev. George P. Young, of Hamilton, as a suitable person to fill the situation in question.

On motion made and seconded, it was unanimously agreed to receive the Report, and approve the diligence of the Committee in the matter entrusted to them.

A memorial was read from Mr. John Redpath and James Court, suggesting the postponement, in the meantime, of any appointment of a second Professor.

It was moved by Mr. Wardrope, seconded by Mr. McLeod, and unanimously resolved,

1. That the Synod, in accordance with the recommendation of the Committee, do appoint, as they hereby do, the Rev. George P. Young, Second Professor of Divinity in Knox's College, adopting and sanctioning the recommendations of the Committee in regard to Mr. Young's designation, status and duties in the College; and that, in the meantime, his salary be not less than £300 per annum.

2. That the Synod release Mr. Young, as they hereby do, from his present charge, in order that he may be enabled to give his attention to such arrangements as he may find it necessary to make for the discharge of the important duties now to devolve upon him.

Mr. Webster, who appeared as Commissioner from the Session and Congregation of Knox's Church, Hamilton, addressed the Synod with reference to the feelings and desires of the Congregation in view of the removal of their Pastor.

Whereupon it was moved, seconded and unanimously

Resolved—That the Synod have heard with pleasure of the disinterested conduct of the Congregation of Knox's Church, Hamilton, and agree to grant them such supply as they may have it in their power to give, and in every competent way to further the views of the Congregation as represented by their Commissioner, and further recommend to the various Presbyteries and Sessions to co-operate, as far as possible, with the Presbytery of Hamilton, and the Session of Knox's Church there, in affording such supply as the vacant Congregation may desire.

Thereafter the meeting was closed with prayer.

THE COVENANTERS OF MADAGASCAR.

We take from the *Free Church Magazine* the following interesting sketch of the recent religious history of Madagascar, being part of a speech by the Rev. Thomas Binney, at the late meeting of the London Missionary Society:

"Let me now just recall to you a little about Madagascar. It has been referred to as a noble island. I confess that, lying as it does, to the east of Africa, it appears to me the Great Britain of the African continent—a fine island, having in it a great abundance of raw material, natural and social—raw material that may be wrought up into beautiful forms of commercial prosperity, and virtue and advancement; the principal tribe, the Ovas, being reputed to be rather above the European standard in height—robust, athletic, of noble bearing, having about them a great deal of the raw material of man, which may be wrought up, by God's blessing on the instrumentality of the gospel, into fine forms of humanity. The religion of these people, you know, was a gross

and debasing superstition. They were under the influence of their necromancers, the voodoo men, who appear to have understood priestcraft quite as well as many of a similar type in other lands. It appears that polygamy was allowed on a very extensive scale. There was slavery, and a slave-trade. Well, among these people, some forty years ago, or it may be a little more, there appeared a noble, great minded man—a man of great talents, and I think, of large ambition. He conquered and subdued the best part of the land. He used to collect into large meetings his conquered or submitting subjects. He used to take from them their oath of fidelity. He used to explain to them his laws, and he greatly reformed the laws that had previously existed, and showed great sagacity and political discernment; and thus he united under him a great mass of the population, the finest in the land; and he was the first that took the title of King of Madagascar. He abolished the slave trade, both internal and external. He punished with death either the bringing a slave into the kingdom, or the sending a slave out of it. He did not, however, abolish slavery itself, but I must say, from all that I can learn about the matter, that I think in Madagascar slavery seems to have existed in about the mildest form of that ancient institution. Now, Radama did a great deal previous to any of our missionaries going there. He was, I tell you, a large-minded man, and had in view the improvement and elevation of his people; and he sent some of the native youth both to Paris and to England, that they might be instructed, and go back to be useful as reformers and elevators of society. It was quite to be expected that such a man, who looks to me like what we may call the Alfred of Madagascar, should have sagacity enough to discover the value of missionaries, when he came to understand their purpose and aim. And he did so, and I have no doubt that, previous to his own mind being enlightened, and his heart coming under the influence of the gospel, he had sagacity enough to discover that the missionaries were bringing the means of elevating and improving the people, and assisting him in the great political object which he had in view. Well, I must go into all the particulars of the Madagascar mission, and yet do I think it is right that we should have the minds of men stirred up by way of remembrance, that we may pass with intelligence such a resolution as this. Besides, it does appear to me, that what was done in Madagascar by our missionaries during the few years that they were there is perfectly marvellous. From 1818 and up to 1828, six missionary artisans, and two missionary printers, were sent; and during that time they continued their labours under the auspices and with the encouragement of Radama. In 1828 he died, or was poisoned, but if he was poisoned he died, and the Queen succeeding to his power, but under a bad influence, became opposed to Christianity; but still it was not till 1835 that the missionaries were expelled, so that they still went on working during these latter years, but not with the facilities and success of the former. Now, during that time, only think, they took a language which previously had only been heard, and they made it visible; they threw it upon paper; they reduced it to a written form; they composed elementary books for grammatical teaching; they compiled a dictionary of the language in two volumes; and they translated the whole of the Scriptures, printed and published them; they established schools, they had four thousand children regularly under instruction in those schools. There was a great number of the people who learned to read without coming to school, by voluntary effort at home. There was a large number of them who learned the English language, as well as learned to read their own. In addition to all this, which Radama, simply as king of Madagascar, would have sagacity to appreciate and understand, God's blessing on their labours, as the missionaries of the cross, in