

INSPECTION OF NUNNERIES.—Mr Chamber's bill, providing for the inspection of nunneries, has been defeated on the second reading; the ministry voting in the majority.

RUSSIA AND TURKEY.—The recent movements of the Emperor of Russia, would indicate a determination on his part, notwithstanding his declaration to the contrary, to force a war on Turkey. May He who has the hearts of all men in his hand, and who is Governor among the nations, avert the calamity of war.

POPERY AND EDUCATION.—In Britain and throughout the Continent, as well as in Canada and the United States, popery is striving to obtain separate schools and colleges, so as to have the exclusive control of the education of the young.

PRESBYTERIAN PUBLICATIONS.—The Old School Board of Education has published, according to its report, six new books during the past year, of which 60,500 volumes have been printed. The whole number of new issues has been 140,750 copies; and if the tracts and reprints be added, 745,550 copies. The aggregate number of volumes published by the Board since its organization in 1840, has amounted to upwards of two millions.—*N. Y. Evangelist.*

THE LATE CATASTROPHE, MONTREAL.—The Coroner's Inquest was closed on Monday the 11th inst., and after a deliberation of four hours and a half the Jury came into court. They had been unable to agree as to a verdict, but handed in special returns, one signed by nine, another by seven, and a third by three of the jurors. The first return is very unfavourable to the Mayor, severe towards the police and soldiers, and implies that five witnesses at least perjured themselves. The other returns are more lenient towards these parties; but all exonerate the officers from having ordered the fire, and throw the fault upon the want of discipline on the part of the men.—*Montreal Witness.*

DR. ACHILLI.—Dr. Achilli, whose name is well known to the public, in connexion with the subject of the Inquisition, and more recently in connexion with the legal controversy, between him and Dr. Newman, the distinguished pervert to Romanism, has lately arrived in New York.

CONGREGATIONAL UNION OF EASTERN CANADA.—The Fourteenth Annual Assembly of this Union was held in this city last week. The plan which has been under consideration for a year, having in view the bringing together of the two Unions of Eastern and Western Canada, and the uniting of their respective Missionary Societies, was cordially adopted. It had been previously adopted by the Union in the West, at its annual assembly in Toronto last month, subject to a contingency which will terminate on the first October next. It is probably, therefore, that "The Congregational Union of Canada," the name of the amalgamated body, will meet in this city for the first time next June.—*Montreal Witness.*

The following is the minute of Synod with reference to the lamented deaths of Professor Esson, Mr. John Burns of Toronto, and Mr. John Fraser of London:—

The Synod, while deeply sensible of the many tokens of the Divine favor, which, as a Church, they have enjoyed, feel especially called upon to acknowledge the hand of God in recent trials; and more particularly in the sudden removal, by death, and within a short period of each other, of three distinguished fellow-laborers, whose gifts and graces eminently fitted them for usefulness; and the loss of whose presence, and labors, and prayers, is felt to be a heavy blow by the Church at large. It seems meet to them, also, that a testimony should be put on record, of the esteem in which those for whose removal from amongst them they mourn, were held while they lived, and

of the reverence and affection with which their memories are cherished.

By the death of Professor Esson, our College has suffered the loss of a gifted, accomplished, and devoted teacher, whose singleness of purpose and unwearied labours, in the discharge of the duties of his office, had commanded the admiration of all who took an interest in the institution.

Endowed with fine natural genius, a most accomplished scholar, a metaphysician and moral philosopher by the natural bent of his mind, and as the fruit of careful study in a favorite field, distinguished by a warmth of affection, and a kindness of manner, which drew to him, instinctively, the hearts of the young, and withal, an enthusiast in the cause of education, Professor Esson possessed many rare qualifications for his important office. With these qualifications, the services which he was enabled to render in the preliminary training of our students, were of high value.

In the classical department, he had few superiors. And, in the philosophical, if in the mere art of laying the stores of his knowledge before the minds of his pupils—an art in which inferior men often excel the more gifted and accomplished—Professor Esson might be thought to be equalled or surpassed by others, few more eminently possessed the power of inspiring his students with enthusiasm in the pursuit of knowledge, of imbuing their minds with the love of truth for its own sake, and of cultivating among them that philosophic spirit which, better than mere knowledge at second hand, makes the student not the repository of the thoughts of his teacher, but his own teacher—stirring him up to think, to examine, and to decide for himself.

Always remarkable for the loftiness of his aims and the unworldly generosity of his disposition, in the latter period of his life—and more especially since the memorable era of the disruption, at which he made a noble stand for the headship of the Redeemer—Professor Esson had come to feel with growing solemnity the paramount importance of the truth which "makes a wise unto salvation;" and had learned to look upon philosophy as only in its right place when employed as the handmaid of religion. And in view both of the spirit and the abundance of his labors, his loss may well be lamented, as that of one whose whole energies were consecrated to the work of training up a race of ministers in our church, who should not only be wise with the wisdom of this world, but wise in winning souls to Christ.

In Mr John Burns, Agent of the Schemes of the Church, our Church has lost a servant providentially raised up to her at a critical period of her history, singularly qualified for his office, devoted, heart and soul, to his important work, and whose loss it will be indeed difficult to supply.

Possessed of excellent talents and a well cultivated mind, combining rare equanimity and mildness of disposition with tact and firmness, skilful and prudent as a man of business, and, above all, devoted to the duties of his office as a man of God, animated by the lofty motives which the Gospel inspires, and seeking the prosperity of the schemes over which he watched, because he deemed their prosperity identified with the cause of the Redeemer, those who knew him best, feel that the blow which so suddenly struck him down, took from them a friend who was, in not a few respects, a model of what an agent of the Church ought to be.

It is believed that, to some extent at least, his lamented death may have been hastened by the extent and difficulty of his labors; and this consideration is an additional reason why his name should be held by the Church in grateful remembrance.

John Fraser, Esq., of London, an Elder of the congregation in that place, as he occupied a more private sphere than either Professor Esson or Mr. Burns, was less known to the Church at large; but his eminent graces, his distinguished usefulness in the locality in which he resided, and the admiration and esteem in which he was held by his coun-

trymen and the friends of Christ generally within the bounds of the Presbytery of London, no less truly invest his sudden death with the character of a public calamity.

With talents, accomplishments and manners, which fitted him for taking a leading place in society as a gentleman, and a man of business, Mr. Fraser united the humility, the warm affections, the spirituality of mind, and the devoted zeal for the glory of God, by which the character of the true disciple of Christ is at once distinguished and adorned. In every undertaking which seemed likely to promote the cause of Christ, Mr. Fraser, with true Catholic spirit, was ready to co-operate; but of our own Church, in particular, he was a discriminating and zealous friend, and to her he was enabled to render services which are deserving of special commemoration.

During several years, in which the Congregation were looking out and waiting in hope for a pastor, Mr. Fraser did the duties of an Evangelist among them with a prudence and singleness of purpose which gained him universal acceptance, and united the congregation around him until the desire of their hearts was obtained.

As might be supposed, from the qualifications ascribed to him, Mr. Fraser excelled in the exposition of Scripture and in prayer; but the secret of his influence was his deep piety—a piety which, nourished in close secrete communion with his God, made itself manifest to others in the works of faith and labours of love in which he habitually abounded. And his case may well be held forth to the Elders of our Church as an example of the services which, in this land of spiritual destitution, many of them might be able to render to the cause of Christ.

The loss of these honored individuals is indeed a loud call to humiliation and searching of heart and prayer. May He who has applied the rod, sanctify the blow. May we be enabled to enquire, in a becoming spirit, why the hand of the Lord is thus stretched out against us, and to learn aright the lessons which he is seeking to convey.

And may the fruits of fatherly chastisement, in the holier lives and more devoted labors of Ministers and Elders, and people, make it manifest that the Lord has not cast us off in his anger, but chastened us for our profit, and that we might be made partakers of his holiness.

RESOLUTIONS ON SLAVERY.

The following Resolutions on the subject of Slavery, were adopted at the late meeting of Synod:

1. That re-declaring, in terms of the Synod's resolutions at Kingston, in June, 1851, their belief in the sinful and unscriptural character of the Slaveholding system, this Synod judge it to be their duty to God and to man, to co-operate by all moral methods, in promoting its abolition.

2. That it is deeply to be lamented that professing Christian churches in the neighbouring States, do so generally refrain from bearing a clear and decided testimony against laws, which not only involve an erastian usurpation of absolute power over the conscience of the slave, but deprive him of every characteristic privilege of rational nature, and do what God originally stamped with his own image, and in many cases, those on whom that image has been re-impressed by the Holy Spirit, and for whom Christ died, to the rank of vendible chattels.

3. That, having regard to the inadequate effect which seems to have been produced on the larger ecclesiastical bodies of the United States, by the respectful remonstrances sent from churches in Britain, and on one occasion from this church in Canada, the Synod resolves, in the spirit of affectionate but faithful testimony, to manifest in every way competent, its determination, not to be a partaker in other men's sins: and therefore enjoins upon all ministers