

existing Committee will be looked for with interest.

A view of our whole position as a Church will, it is hoped, be obtained from the Second Annual Statistical Report, if congregations and ministers only do their duty in forwarding Reports to the Convener.

Besides the subjects named, the growth and progress of the Widows' and Orphans' Fund and the condition of our Sabbath Schools will engage attention.

And, turning from Home work to other Missionary efforts, the Synod will hear for the first time, of the preaching of the Word by its instrumentality in that Salonica where the apostle of the Gentiles once preached and laboured, and will be asked to consider whether they will not adopt that great city as the permanent seat of the Jewish Mission.

The Committee on the French Mission will have some work to report, and the Juvenile Mission will be again found to be dear to the hearts of the children of the Church.

Besides these matters connected with the ordinary work of the Church there will doubtless be many topics of interest brought up by way of overture and otherwise from Presbyteries and individuals. Among them will, we believe, be the vexed Organ Question, or the question as to the use of Instrumental Music in our Churches, a question that will doubtless receive full an enlightened deliberation.

On review then thus briefly of the probable work of the approaching Session, is there not reason why our people should be instant in prayer that the deliberations of this Court of the Church may be overruled for the good of our Zion?

While then members of the Synod are attending to the duties which our Presbyterian system imposes upon them, let them be cheered by the belief that the members of the Church are supplicating the Head of the Church for His blessing on our Church.

MEETING OF SYNOD. ATTENDANCE OF MEMBERS.

The Annual Meeting of the Supreme Ecclesiastical Court of our Church is drawing near. We look forward with real interest to its proceedings. We pray and trust that all our readers having the welfare of our branch of the Christian Church at heart will cordially join us in the prayer, that the favour of the Lord may rest upon the Assembly, that His wisdom may guide its deliberations and dictate its judgments, and that His blessing may prosper all our schemes and undertakings for His own glory. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." "If I forget thee, O Jerusalem, let my right hand forget her running."

What member or adherent of our Church,

who has a tinge of the sympathy and love towards Zion which the inspired writer of the burning words just quoted expresses, but will sincerely wish and fervently pray, always indeed, but more especially at this time, for the outpouring of God's Holy Spirit upon the Church and upon all who bear rule and authority therein? And what office-bearer, charged with the duty of attending the meeting of our Synod and specially elected and set apart for the performance thereof, be he a minister or a representative elder, if he has a particle of the spirit, and interest, and fidelity which his tenure of office implies and indicates, but will avoid the sin of inexcusable absence and be present to countenance by his votes, if not by the expression of his sentiments, every measure which is likely to promote the wellbeing of the body of Christ? We fear there are obligations and responsibilities in regard to this matter which are not respected as they ought to be; and, the more we think of it, the more does our conviction gain strength that, for those at whose door they lie, to stand causelessly aloof from our Church Courts and to withhold the assistance and encouragement which even their presence alone would furnish, is a heinous sin. Every member of a Synodical Session is accountable for his presence and the use he makes of it, and surely no absentee who can possibly attend even at some inconvenience can divest himself of his accountability for his non-attendance.

Is it nothing to him that important questions are to be settled and that he should weaken the decision, one way or the other, by not being there to say how it should be settled? Is it nothing that justice is to be administered and that the mind of the Church is prevented from being exercised and known as fully and decisively as possible in its administration? Is it nothing that important Christian schemes and enterprises are to be considered, advocated, supported, and that they should suffer in the least from any lack of interest, which would not be so likely to exist if ministers and elders from all parts of the country would give them their influence, first at the Synod in session, and next in their congregations when they return to them? In giving a decision there is surely a very great difference between a vote of 50 and a vote of 100; between the ascertained opinion of 100 and that of 200. In these days, when there is so much Christian work to be done, and there are so few to do it, we can ill afford to dispense with the calm consideration, the conscientious judgment and the earnest spirit of a single office-bearer who has it in his power to lend his influence to the furtherance of that cause which is specially and peculiarly the Lord's. If there be anything in our measures and efforts which is wrong or in present circumstances ill-advised, or if there be anything left undone which

ought to be done, let every member, who thinks so and who respects the dictates of his own conscience and the prosperity of the Church, come forward and fearlessly assert his opinion. Then will the members of boards and committees have a better idea of what is expected of them, and certainly much greater encouragement in discharging the duties intrusted to them. It is as contemptible as it is annoying to bear members, who take upon themselves to remain at home, find fault with the proceedings of the Synod.

The attendance at last session was a very great improvement on that of former sessions, both in regard to the number present and the close attention which most of them paid to the business throughout. Not since 1844, the most unfortunate year in the history of our Synod, because of the secession which then took place, has there been so good an attendance, and we believe it was not so large any year before that. In 1844 there was a total attendance of 93,—61 ministers and 32 elders. Last year the attendance was 90,—63 ministers and 27 elders. We look upon this increase with comparative satisfaction, and are willing to accept it as a promise of a still better attendance in time to come, for assuredly there is yet much room for improvement. Will it be believed that the attendance last year was only one half, exactly one half, of the whole membership, and that the highest number of recorded votes in any one decision was 70? Is this creditable to us as a Church? Is this the way to do justice and give strength to the sacred cause we profess to have espoused?

We sincerely hope to see a much larger attendance this year at Kingston. We especially solicit more, many more, of the elders to come forward, for their co-operation and counsel has often proved itself to be valuable, and they ought to be as much interested in the affairs of the Church as their ministers, whom they too often leave to find their way to the Synod alone.

The congregation of St. Andrew's Church, Kingston, have by a committee expressed the hope that every minister and elder will attend; and the Grand Trunk Railway Company have admitted elders to the half-fare privilege. Sessions and congregations, for whose benefit the Synod meets, should see to it that in no case the travelling expenses are an obstacle, by providing them for both minister and elder.

CANADIAN PRESBYTERIAN JEWISH MISSION.

SALONICA, Feb. 18, 1860.

To the Convener and Committee of the Jewish and Foreign Mission of the Presbyterian Church of Canada, in connection with the Church of Scotland:

BRETHREN IN CHRIST,—I trust that you will not think it an act of wilful negli-