

deposited, the produce of the taxes collected from a wide surrounding district, and it contained a few wealthy European residents. For a month after the mutiny broke out I remained at Bancorah, although at the jeopardy of our lives, till at length the lolo of the catechist having been threatened by the sepoys at the station, he was compelled to withdraw, and forthwith left, along with his family, for Calcutta. The ladies at the same time were obliged to remove for safety to Calcutta. The catechist having thus been removed, it was impossible for me, not being acquainted with the language, to do any missionary work, and on all hands I was advised to remove to Calcutta, and pursue my study of the tongue. After remaining in that city upwards of two months, and matters becoming worse in the north-west provinces, and in the interior of Bengal, I was filled with deep anxiety what course I should pursue. The desire of my heart was to return to Bancorah, and labour there, but the state of the country around Bancorah, overrun by mutineers and plunderers (of whom no fewer than thirty thousand have been let loose from the prisons in Bengal by the rebellious sepoys) committing robbery and death, shut me out from taking this step. I was assured by persons most competent to give me advice that two or more years might elapse before evangelistic labours among the natives in the interior of Bengal could become practicable. At the same time, while waiting on the Lord for direction, I received a letter from the Convener of the Canadian Foreign Mission, acquainting me that their Synod had just held its annual meeting, and that in regard to reinforcements he could now say nothing, and that, until their Theological College was placed in better circumstances, he feared the Foreign Mission treasury would not be as amply filled as it ought—in short, I was left to draw the conclusion that instead of having one or two young men from Canada to labour along with me, as had been originally held out to me, I must for a length of time be left alone in my arduous mission. This intelligence, along with the disturbed state of Bengal, made me very unwilling to remain in Calcutta, and consume the scanty funds of the Canadian Church, while I was doing nothing but acquiring the vernacular language, while, by my return to Scotland, the Canadian Church might be husbanding its funds till they were in a condition to send out in quieter times, two or three young men, and thus plant a more vigorous mission. Distrusting my own wisdom, I submitted my views and feelings to Dr. Duff, and took his advice whether I should remain in India or return to Scotland. Mr. Stevenson then stated that Dr. Duff's views of duty coincided very much with his own, and that Dr. Duff has embodied his opinion in writing and sent to the Convener of the Canadian Foreign Mission, by whom it had been published in the December number of the *Canadian Record*.

Mr. Stevenson read Dr. Duff's letter, which appeared in the December number of the *Record*.

Mr. Stevenson then proceeded.—Acting on these views, and on the advice tendered to me by such competent advisers,—men whose praise is in all the Churches,—I sent letters to Canada in the end of August and beginning of September, resigned my connection with the Canadian Church as their missionary, and stating my resolution to return to the bosom of the Free Church of Scotland, from which I had received my ordination, and with which I had been so long connected. I find from their *Ecclesiastical Record* that these letters have been received by them; and I also find that, while deeply grieved, as I myself also am, at their Indian Mission being so abruptly closed, they feel that I was shut up in Providence to the step I have taken. Mr. Stevenson concluded by requesting that he might be received as an ordained minister of the Free Church of Scotland within the bounds.

Dr. Beith thought there could be but one opinion in the Presbytery about the propriety of acceding to Mr. Stevenson's request. They had listened with the deepest interest to the affecting statement he had just made, and could not but feel the utmost sympathy towards him. They knew the great difficulty Mr. Stevenson had at first in seeing the path of duty in going to India, and how he must have had much greater difficulty in making up his mind to return home. They knew, however, he was faithful in listening to what he believed to be the voice of God whether in calling him to go or to return. They all had the greatest esteem for his personal character,—they knew his value as a minister of the gospel, and how diligently and successfully he had formerly laboured, when minister of a church within their bounds. He rejoiced in the opportunity of again giving Mr. Stevenson the right hand of fellowship, and welcoming him as an ordained minister within the bounds of the Presbytery, and he felt quite assured he would be called to occupy some important sphere of ministerial duty. Dr. Beith therefore proposed that Mr. Stevenson, having resigned his connection with the Canadian Church, be now received as a minister of the Free Church within the bounds of this Presbytery.

Mr. Leitch entirely concurred in the proposal Dr. Beith had made. He, in common with the rest of the brethren, was overjoyed to see Mr. Stevenson back again among them. He certainly had taken a different view from Mr. Stevenson in regard to his duty to go to India; and since he left, he (Mr. L.) had frequently remarked how much Mr. Stevenson's presence was missed in the Presbytery. There was a tone of elevated piety about his whole bearing, his speech and actions, which he greatly appreciated, and thought very beneficial. As a Presbytery they had no authority to put Mr. Stevenson's name on the roll of members—this could only be done by the Assembly; but they had full power to do all that was now asked, viz., to receive him as a minister within their bounds.

Mr. Johnstone and Mr. Sawers concurred in all the statements of Dr. Beith and Mr. Leitch.

The Presbytery then passed a resolution, stating "that they had heard with much interest Mr. Stevenson's statement, expressing their delight in seeing him again among them,—most cordially agreed to comply with his request,—and in accordance therewith, declare him to be a minister of the Free Church,—admit him as an ordained minister within their bounds,—and tendered him the right hand of fellowship."

The Moderator, in his own name and that of all the brethren, expressed the deepest sympathy with Mr. and Mrs. Stevenson in the very severe ordeal through which they had been led.

PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

The Synod of Eastern Australia held their half yearly meeting in Sydney on the 4th November. The proceedings were spread over seven or eight days. The Synod was opened by a sermon preached by the Rev. Dr. Mackay of Sydney.

The Rev. William McIntyre introduced the following motion:—"That the Synod, considering that co-operation on the part of the Presbyterian Church of Eastern Australia with the Synod of Australia in connection with the Established Church of Scotland, in erecting a College within the University of Sydney, and providing for the accomplishment of the purposes of such College, particularly as regards the communication of religious instruction, is inconsistent with the maintenance of the distinctive testimony of this Church—resolve that such co-operation be abandoned and accordingly rescind the resolution relative to it adopt-

ed at a *pro re nata* meeting of this Court on the 17th of August last."

This motion was seconded by the Rev. William Grant.

The Rev. James Cameron then moved, "That the decision of the *pro re nata* meeting be confirmed." This was seconded by the Rev. Colla Stewart.

After protracted debate, occupying the greater part of two days, the Synod came to a vote, when the motion of Mr. McIntyre was carried by a majority of 13 to 8. The following members voted in the majority.—Rev. Messrs Salmon, Grant, W. McIntyre, Allan McIntyre, Alexander McIntyre, Sherriff, and McCulloch, ministers, and Messrs Thorburn, Black, Hamilton, Martin, McKinnon, and MacKay, elders. The following voted in the minority:—Rev. Dr. Mackay, Rev. Messrs James Cameron, MacKenzie, and Stewart, ministers; and Messrs Moon, Colville, Bowman, and Waugh, elders. From this decision dissents were lodged.

Dr. Mackay, convener, gave in the Report of the Committee on Education and the Colleges Act. The Synod approved of the same, and being convinced that it is the duty of the Church to take immediate action in the matter of education, resolved to appoint a collection to be made in all the congregations within the bounds. The Synod also re-appointed the Committee, with instructions to watch over the legislation of the Colony on the subject of education, with the view of obtaining for the people be'ging to the Synod their due share of the public money, so far as this can be done, with compromising our principles, for the education of their children.

Dr. Mackay gave in the Report of the Committee on Union with the Synod of Australia in connection with the Established Church of Scotland. The Report was sustained, and the Committee re-appointed, with instructions to take special care that it do not agree to any basis of union that does not contain a full and explicit enunciation of our distinctive principles, and provide for the maintenance of them not only in the administration of the internal affairs of the United Church, but also in its intercourse with other Churches. The Rev. Mr. Salmon was appointed convener of this Committee, in room of Dr. Mackay, resigned.

The Synod adopted the following deliverance regarding the relations between this Church and the Colonial Committee of the Free Church of Scotland.—"The Synod having come to know that the Colonial Committee of the Free Church of Scotland is under the impression that this Court has applied for ministers to certain ministers of the Free Church, and not to that Committee, deems it its duty to declare, as it hereby declares, that it has in no instance adopted, and has no intention to adopt, such a mode of application; and that any applications for ministers that may have been made to others than the Colonial Committee, have been made without the knowledge or sanction of the Synod."

The Rev. William McIntyre then moved a formula of questions to be put at the licensing of probationers, and the ordination and admission of deacons, elders, and ministers respectively. The formula is precisely similar to that used in the Free Church of Scotland.

The Rev. James Cameron moved the following amendment—"That whereas the Synod has never yet passed any law with respect to the questions to be put to office-bearers at their ordination and induction, and as this is a matter of vital importance, requiring the fullest consideration, the Synod deems it expedient to appoint a Committee to bring up a list of questions for the adoption of the Synod at its next ordinary meeting."

After considerable discussion, the Synod divided, when Mr. McIntyre's motion was car-