

year 1859 the ascending numbers of aggregate income have been the following:—1849, £150,000; 1850, £156,000; 1851, £157,000; 1852, £161,000; 1853, no report; 1854, no report; 1855, no report; 1856, £161,134; 1857, £162,200; 1858, £195,053; 1859, £192,461; 1860, £197,780. In 1853, by the stimulus of the Indian Mission and the Liquidation movement, the increase rose by a bound £27,000 beyond that of any previous year; and by the Debt Extinction movement mainly, the £27,000 of increase is raised to upwards of £32,000. The fact, however, which carries in its bosom more than any other, a hopeful and happy future is that which exhibits an attendance at prayer meetings of 43,970, the previously unprecedented number of the preceding years having been about 1500 less. 'He will fulfil the desire of those who fear Him; he will also hear their cry and revive them.'

Dr. J. B. Johnstone, Glasgow, read the report on the Theological Hall, which stated that the number of students attending the hall was 181—116 senior, and 65 junior.

Dr. Johnston, Edinburgh, said at last meeting of Synod he had intimated that he was making endeavours to obtain funds to purchase the library of the late Dr. John Brown, in order to present it the Church. Since that time his exertions were unceasing to raise subscriptions for this object, and he was now happy to state that he had been successful in his labours, and he had now the pleasure of handing over the library, in the name of the subscribers, to the United Presbyterian Church, to be possessed by it in perpetuity for the use of the ministers, and especially for the benefit of the students of the Church. There was only one condition attached to the gift of the parties who had subscribed to purchase it; and that was, that the library be located in Glasgow, and that a committee be appointed to make arrangements for its being transferred to its destination, and its future arrangement.

The Synod then took up the consideration of overtures from the Rev. Andrew Robertson, Stow, and Rev. George Matthews, Stranraer, on the spiritual independence of the Church.

Mr. Robertson's overture was as follows:—

"(1.) Whereas the non-Established denominations of this country are permitted to frame and alter, as they choose, their own ecclesiastical laws and constitution, and to regulate their procedure accordingly; and whereas they can avail themselves of the aid of the civil authorities, whenever found requisite, to give effect to their Church sentences where civil consequences are involved—this Synod considers that no greater freedom than this can be enjoyed by any Christian Church.

"(2.) Whereas cases may occur in which ecclesiastical sentences involving civil consequences may be challenged or resisted, as being *ultra vires* of their own Church laws and constitution, as these have been defined and determined by themselves; and whereas in such cases the civil courts may be called to interfere, either by being required by the churches themselves to give civil effect to these sentences, or by the parties aggrieved claiming civil protection or redress; and whereas doubts are being created in the minds of some, whether the members of the United Presbyterian Church are at liberty, in consistency with their submission to its spiritual jurisdiction, to appeal to the Civil Courts in these cases for civil protection or redress; and whereas it is a matter of vital moment that no dubiety should exist as to the rights possessed or surrendered by those who are or may yet come under its jurisdiction—this Synod declares—

"(1.) That there is nothing in the laws and constitution of the United Presbyterian Church which requires, on the part of its members or office-bearers, the surrender of any of the common law rights which belong to them, more particularly of the right of appeal to a civil court in the cases referred to in this overture.

"(2.) That in making this declaration, the Synod is not to be understood as recognising the competency of the Civil Courts to review or set aside ecclesiastical sentences on their spiritual merits, or to touch them compulsorily in any way, except as it respects their civil aspects and results."