

of that object being accomplished so long as that testimony is withheld.

4. That the Synod, though aware in some measure, of the difficulties connected with the abolition of Slavery in the United States, and anxious to make due allowances on that account, agree to record their approbation of, and sympathy with, those churches, which have excluded slave-dealers and slave-holders from their fellowship; and will feel it an honor and a privilege to co-operate on Scriptural principles with such churches in their efforts against Slavery, and in other works of faith and labours of love.

On the second question—namely, that of Sectarian Schools, the Report of the Committee embodies the following Resolutions:

*Resolved*—1. That this Synod approve of a National system of Education, placing all the members of the community upon a level, and encouraging, as that now in force in this Province does, the use of the Scriptures under certain reasonable regulations, as are also prescribed therein.

2. Holding these views, we deeply regret to perceive the principle of Sectarian Schools so distinctly recognized in the latest amendments of the Provincial School Act, and do strongly testify against such a principle as impolitic and mischievous, recognizing as it does the right of the Government to take the moneys of the people and appropriate them for the purpose of sustaining and extending religious distinctions, and thereby continuing to stimulate the elements of discord throughout the community, and greatly marring social interests.

3. That this Synod recommend to those under their care, the use of every proper and constitutional means to secure the repeal of all such statutes as recognize the principle of Sectarian Schools.

On the third question submitted to the Committee—namely, the Right of Public Discussion, the Report recommended for the adoption of Synod the following resolutions:

1. That this Synod maintain the right of full and free public discussion of all questions of national interest, whether political, philosophical, moral, or religious; and they regard it as the privilege of every member of society to state, explain, and vindicate his sentiments, on proper occasions, on all such questions.

2. That whilst they thus maintain the right of public discussion as the privilege of all persons and classes, the Synod are by no means to be considered as giving their approbation to any expression, either by word or action, by individual or combined demonstration, which would tend to irritate, or provoke to any breach of the public peace, rather than to enlighten and convince the understanding. But this is to be understood as in no way limiting the right of free and calm enquiry and discussion on points on which parties may widely differ from each other.

3. That this Synod express their regret that on some late occasions, in the Eastern sections of this Province, this freedom of speech and discussion was obstructed by threats and violent proceedings, leading to disastrous consequences; and they maintain that all such interference with the privilege of public discussion should be condemned, and effective measures taken to prevent the recurrence of such disorderly and dissual occurrences.

The Report on the whole of the questions as above was received, and was, on motion, unanimously and cordially adopted; and the Synod did and do resolve in terms thereof.

The Committee to whom was remitted the question of the public desecration of the Sabbath, reported a series of resolutions for the adoption of the Synod. They are of the tenor following, viz:—

1. That the Sabbatical Institution is altogether of Divine authority, and that the obligation to observe it extends over all time and all men.

2. That God, "The Lord of the Sabbath," in bestowing on man as a gift, six days out of seven, reserved the Seventh day as his own special property.

3. That "The Lord of the Sabbath" has commanded that His own day be wholly devoted to spiritual exercises; and has imposed upon man the solemn obligation, "Remember the Sabbath day to keep it holy."

4. That of the Sabbath day, the "Lord's day," and by him appointed to be kept "holy," man cannot, without being chargeable with the sin of robbing God, take any part, and devote it either to the performance of secular duties or to mere amusements.

5. That the Synod see with sorrow that the "Lord's day" is profaned by travelling on railways and steamboats, in consequence of Governmental requirements, whereby servants of the public in postal and other departments of the State are obliged, under the penalty of the loss of place, to violate the sanctity of the Sabbath.

6. That the Synod recommend, that all the Presbyteries, Sessions, and Congregations of the United Presbyterian Church, and the individual members thereof, employ every legitimate means in their power to procure the enactment of such laws as may relieve public servants from the necessity of Sabbath desecration.

7. That to render effectual the means employed to remove the causes of Sabbath profanation the Synod further enjoin, as those who must give account of souls, that all over whom they have the spiritual oversight, see that in their personal department, their domestic arrangements, and public life, they "Remember the Sabbath day to keep it holy."

The Report was received, and its recommendations adopted, and the Synod did and do resolve in terms thereof.

*All communications connected with the Record and the General Agency of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.*

*Remittances in behalf of the Widows' Fund, and Communications connected with that Scheme and the Home Mission, to be addressed to "REV. ALEX. GALE," Mount Allison P.O., C.W.*

#### TO CORRESPONDENTS.

We have received the communication of "Amicus," also the communication of "R. B. Ahersloek." We shall endeavor to find space for these in our next.

"Y's" letter will receive attention as soon as possible; but we would remind him, and all correspondents, that the real name and address of the writer must accompany every communication.

The article on the "Qualifications for the Eldership," and the address on "Ministerial Devotedness," are not lost sight of.

## The Record.

TORONTO, AUGUST, 1853.

#### THE RECORD.

Although the *Record* has been steadily increasing in its circulation since its first commencement, and has now reached a highly respectable position, there is no reason why its circulation should not be still further increased. There are, on the contrary, many reasons for earnestly seeking to promote its circulation. In some quarters it is comparatively unknown,

while in not a few congregations its circulation is very limited indeed. And we believe it will in general be found, that where there is a want of interest in the *Record*, there will be ignorance of, and consequently a want of interest in, the various schemes of the Church; while in other places where its circulation is general, there will be found a far higher measure of intelligence, of zeal, and of liberality. We feel convinced that ministers and office-bearers of the Church, in seeking to extend the circulation of our *Record*, will be in reality giving an impetus to all the evangelistic objects of the Church; while they will, we trust, at the same time be promoting the growth of pure and undefiled religion among our people. We therefore earnestly call upon the tried friends of the Church to put forth a renewed effort for the increased circulation of the *Record* amongst our people in every corner of the land. Nor do we think it out of place, in present circumstances, to entreat the prayers of christian brethren and friends, that we may be directed and helped in rightly sustaining this important instrumentality. The press is becoming every day more and more powerful in its influence. And if Christians are called upon to pray that the divine blessing may rest on ministers of the gospel, and render their labors fruitful, they are surely called upon also to pray, that the efforts of the religious press may be made more and more efficient for counteracting ignorance, infidelity and vice, and advancing the interests of the Redeemer's kingdom. Whatever be the department of spiritual labor in which we engage, we must look to God as the great source of our strength and success. Paul may plant and Apollos may water, but God giveth the increase.

#### OUR CHURCH.

In looking at the progress and position of our Church, we cannot but feel that we are under the strongest obligations to acknowledge the goodness of the great Head of the Church, and to thank and praise him for the tokens of His favor which we have received. Nine years ago we had only about 23 or 24 ministers. Now we have nearly ninety, while there are ten young men educated at our own institution, who in all probability will be licensed in the course of a few months. And then we speak within bounds when we say, that had we the men, we could at once nearly double the number of our congregations, while every year is adding to the field of our missionary operations. Undoubtedly God has placed us in a large place, and is presenting a wide field for us to occupy. And besides the mere enlargement of our borders, there is undoubted reason for believing that God has been blessing us in other ways, and prospering our evangelistic efforts. So that we must be held chargeable with the vilest insensibility and ingratitude if we are not led with our souls and all within us to thank and praise Him, who hath led us hitherto, and vouchsafed such tokens of his favor and blessing. But still, while we must not be insensible and unthankful amidst the favors we have received, we must not, on the other hand, be forgetful of our own short-comings, and