

" 2. REV. MR. DUNCAN, of Newcastle, proposed this amendment :—

" The Synod having heard the statement of the reference and of the relative dissents, agree to maintain the declaratory deliverance regarding the use of instrumental music in public worship, as having respect to all the congregations within its bounds, dismiss the dissents and complaints ; and enjoin the Presbytery to take order that instruments shall forthwith cease in St George's, Liverpool, and St John's, Warrington."

" 3. DR. HAMILTON, of London, proposed the following resolution :

" The Synod receives the reference, and, whilst generally approving of the procedure of the Presbytery of Lancashire, and regretting that the Session of St. George's, Liverpool, has not acted on what is acknowledged to be the spirit of the last Synod's declaratory deliverance. Considering that an organ was used in St. John's, Warrington, at the time when it was received into the Presbyterian Church in England, and that an organ was introduced into St. George's, Liverpool, in 1855, with the consent and sanction of the Presbytery of Lancashire, the Synod *in hoc statu* forbears from issuing any prohibition of the continued use of the organ in these churches, but refers the matter to the Sessions of these respective congregations, in the hope that they will take order to bring the mode of conducting the psalmody into harmony with the declared practice of this Church."

" 4. THE CLERK (REV. GEORGE J. C. DUNCAN), proposed the following motion :

" Sustain the reference, find that the Session of St. George's ought to have received the Presbytery's committee appointed to confer with them, and to have deferred to the Presbytery's brotherly desire to reason and remonstrate with them on the use of an organ in public worship, and that they are answerable for having failed so to do ;—find that an organ was used in St. John's, Warrington, at the time when it was received into this Church, and that an organ was introduced into St. George's, Liverpool, in 1853, with the consent and sanction of the Presbytery of Lancashire, and the Synod declare that such use is not approved by this Church. But in consideration of the peculiarities and specialities of these cases, which render them exceptional and incapable of being hereafter precedents, authorize the Presbytery of Lancashire to forbear further proceedings *in hoc statu* for silencing the instruments now in use in their congregations ; desire the Presbytery and all other Presbyteries of this Church carefully to obtemper the finding of last Synod on the introduction of instruments into the public worship of God, and further to take notice that on no pretence such instruments be elsewhere sanctioned in the public worship of God."

Dr. Hamilton withdrew his motion in favour of this last, which, on the vote being taken, was carried against the prohibitory motion by a majority of 67 to 38, but was lost against the first motion of Mr. Chalmers by a majority of 53 to 49 ; putting these two numbers together, it will be seen that the Synod in England have by the act of 102 of its members given its sanction to the use of organs—for both motions went this length—in the two churches referred to. Against this decision, as might be expected, several members have taken an energetic dissent, to which an energetic answer has been given. The leading speeches of the minority have been separately published, and various rumours are abroad of ulterior proceedings. The Synod after disposing of several judicial cases, and some routine business closed its Session on the 25th April, having appointed the next meeting to be held at Manchester.

The next important item of religious intelligence we would note is the " Report of the Committee of the American Tract Society appointed to consider the subject of Slavery." The substantial part of the report, which was adopted, is as follows :—

" In relation to publishing upon the subject of slavery, as marking out the line of discrimination between what the American Tract Society, according to its constitution, may and may not publish ;

*Resolved*, 1. That the American Tract Society was established for a definite purpose, namely, " to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians."

2. That this Society cannot therefore with propriety allow itself to be made a special organ of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, &c. ; while within its proper sphere, its influence should sustain the cause of truth and righteousness in all their departments.

3. That in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all forms of fundamental doctrinal error and practical immorality, prevailing in any and every part of our country.