

For a statement of the funds which have been placed at the disposal of this Committee, we beg leave to refer to the Treasurer's account, a statement of which will be submitted to the Synod. The whole amounted reported, is £34. Only seventeen congregations have sent contributions to the Synod's Home Mission Fund. The two Presbyteries that have contributed nearly the whole amount, are those of Toronto and Hamilton. Four congregations in the Presbytery of Toronto, have contributed £23 0s. 9½d. Seven congregations in the Presbytery of Hamilton, together with a donation of £1, have contributed £22 8s. 7d. One congregation in the London Presbytery, two in Cobourg; one in Brockville, and one in Montreal, have sent contributions; while no congregation in either the Presbyteries of Kingston or Perth, has implemented the injunctions of the Synod, in reference to this matter.

The Record.

PROCEEDINGS OF SYNOD

Various communications on the subject of the notices of the meeting of Synod, contained in the last *Record*, have been made to us: to some of these we would now advert.

It may be well, however, to premise, that while the Editor uses the term *we*, in his editorial remarks, this pronoun is used only in conformity with editorial usage—as the *pluralis majestatis* of certain grammarians—and, that he is in no way directly or formally expressing the sentiments of others. The *Record* is the authoritative organ of the Church, only in documents put forth in it by any of its courts or other representatives. When it was commenced in 1811, it was with the view of being “a vehicle of Ecclesiastical, Missionary, and general Religious Intelligence, to the members and adherents of our Church, and to the Presbyterian community at large.” In 1817, when it passed into the hands of the present editor and publisher—who kindly acts as assistant editor, it was considerably enlarged, and partly for this reason the range of its contents was extended. Now, just as they do not hold themselves as adopting all the sentiments of correspondents and contributors, so, neither are the Committee to whose superintendence the *Record* is committed, to be held as adopting every sentiment that is uttered editorially.

CASE OF J. Y. CAMERON.

One of the communications to which we now have reference complained of the treatment which Mr. J. Y. Cameron received from the Synod.* The writer complains that the Synod, with an unfairness unknown in civil courts, condemned Mr. C. unheard.

Now, we must tell our correspondent, that the Synod neither tried nor judged, Mr. C. for any of the matters for which he was called

* The correspondent who signed himself a subscriber, must be told that our general rule is to take no notice of anonymous communications,—and indeed, thanks to the good sense of our readers, we are troubled with very few of these—however, as from the locality from which he writes, and other circumstances, he is not unknown to us, and as we think that he is labouring under a mistake concerning the case of Mr. Cameron, in which others may be involved, we depart from our ordinary rule in noticing his communication.

to account by the Presbytery of Perth. He stands alike unacquitted and uncondemned in regard to these. He persisted in standing on his supposed privilege as a Missionary and Probationer of the Church which sent him hither and kindly supported him for three years amongst us, and declined our jurisdiction, unless that Church would formally declare that he was to submit to it; and for this *quasi* contumacy the Synod declared that “Mr. Cameron shall no longer be employed as a Missionary, nor entitled to any of the privileges of a Probationer of this Church.”

In reviewing this deliverance of the Synod, we would say, that if there be in it any want of tenderness to the claims of others, it is rather to those of the Colonial Committee of the Free Church, as they may feel that they have yet to deal with Mr. Cameron, and that they can only properly do so through the Presbytery under whom he was last labouring, while, in the meantime, he is, in so far as the sentence of the Synod goes, dismissed from our bounds altogether.

DR. FERRIER'S CASE.

We here revert with reluctance to the short notice of the proceedings of the Synod, given in the editorial remarks of the last number of the *Record*. A very respected correspondent whose communication appears in a subsequent column, pronounces “our review of the labours of last Synod, very unsatisfactory” to himself, and that, from our taking no notice of the decision of the Synod on the case of Dr. Ferrier. Our remarks to which a reference is here made, can scarcely be dignified with the name of a review, as they were brief and cursory, written immediately after the fatigues of official service in the Synod; but, as they closed with the expression of something like an intention on our part to resume the consideration of other parts of the Synod's proceedings more important than any of those noticed, our correspondent might have treated us with the indulgence of supposing that the very case which he complains of as omitted, was one of those that had been deferred for future notice.

We will now, however, briefly advert to this case, and, we sincerely regret that we do not view the whole proceedings of the Synod regarding it, with entire complacency, in the first place, we think that it should have been taken up in connexion with the question of union with the United Presbyterian Church. This question has been for years before the Synod. Dr. Ferrier manifestly holds whatever is distinctive in the standards of that church; and the decision of our Synod on that question would involve, besides other momentous results, the retention of this respected minister among us or his separation from us.

In the second place, while the motion carried by a considerable majority, and even the motion that was negatived, may be taken as an indication of a substantial unity among us, regarding the great doctrine of Messiah's supreme Lordship over all earthly states and powers, we do not forget that the discussion on those motions indicated a diversity of sentiment amongst some of the members of the Synod respecting certain bearings of this doctrine, or rather the language of our Confession of Faith, regarding the duties and powers of the

civil magistrate, which cannot be contemplated without uneasiness.

Considerations of this kind, on which we do not wish to enlarge, diminish our own satisfaction in taking a review of this part of the Synod's procedure. But we confess that our feelings have been not a little relieved by the communication of our honored correspondent, notwithstanding the censure of our review which it contains; for we are well satisfied with the statement of doctrine respecting “civil and political duties” quoted by him from the writings of the late Dr. Stevenson: and we rejoice that our respected friend is willing to abide by that statement, as expressing substantially the mind of our Church on the subject. We can only say: Would that all the rulers of our Church were satisfied with the same or some similar formula of doctrine respecting the duties of civil rulers! for we do so judge concerning intelligent christian men who may be called volunteers, that they would readily assent to such a formula; and that the only way to maintain our own unity, and to promote union with others with whom it is desirable for us as a Church to unite, is to seek out for such a formula: and we would sincerely rejoice to see our respected correspondent and other brethren in similar positions of influence in the Church, coming forward with overtures for union on such terms. There doubtless are views of different parties so extreme that they cannot be harmonised; such are the views of those on the one hand, who would strain or interpret the language of the Confession of Faith to warrant the inflictment of civil pains and penalties on errorists in religion, and the exaction of tithes or taxes for the support of the kingdom of the Saviour; and the views of those on the other hand, who say, that the Magistrate should not know that God has revealed himself to man, or that he has set up the kingdom of his Son in the world, and destines it to fill the earth to his own glory and praise. But surely there is a large class of men, we are hopeful of Presbyterians too, who, shrinking alike from both these extremes as unscriptural, for so we regard them, would consent to some such statements as these; that God's law binds all men in every condition and relation of life,—and that he demands for Christ, as Lord of all, a homage and obedience from all, but that only in the way that his own word indicates, and according to the gifts and powers which he may have communicated to men.

It may be, that it is because we have so little sounded the metaphysical depths of the question, regarding the powers and responsibilities of the civil magistrate, in regard to religion, that we have entertained a hope that a way of peace might be found out in falling back on statements of a more general kind than those which are contained in our Confession of Faith, we would just, however, say, that the letter of our correspondent not a little encourages this hope.

REVIVAL OF RELIGION.

We very reluctantly recur to another portion of the editorial remarks of last month, and that only in consequence of another complaint from a quarter not less entitled to our respect. It has been said that we did not, in our account of the meet-