

able to carry in a thin house, must yet proceed with a certain faltering and hesitation in the execution of them, when they know not how far they can count on the co-operation of many of the absent brethren.

Besides, meeting as the Synod does, at different times, in places so remote as Toronto and Montreal, there is no small danger, that the business of the church shall be conducted in each place, not only by different men but but also, in some respects, in different ways and on different principles.

In ecclesiastical as well as civil matters, sentiments and opinions, important enough to constitute a partizanship amongst those who entertain them, are often local; and hence, a reason for the members of a court, like our Synod, to attend it from all quarters of the territory. But, in order to the attendance of those who are at an extreme distance from the place of meeting, they should be assisted with pecuniary aid from congregational funds. We dare not put on record how great a proportion of the whole stipend of some ministers in the Upper Province would be consumed in taking them to and from Montreal—to say nothing of the expense of living there.

Our brethren who are preparing to attend, must bear with a word of counsel from us.

And 1st, we would say, let those who are intending to originate any new measures or to discuss measures already proposed, endeavour to come to the discussion of them with views well studied and matured. This is due not less to the Synod than to every measure that may be proposed in it.

2d. Let those who have any measures to propose, ponder well the practicableness of them. The past records of the Synod afford sad memorials of resolutions that have never been carried into effect, and of the appointment of committees that have never met, or at least, never reported their proceedings, and we fear we may add, of the reference of business to Presbyteries that has never been taken up.

3d. Let ministers and Presbytery clerks be faithful in producing their several statistical returns. Much may be made of these, both by those who are aiming at promoting the internal improvement of the church, and those who are contending for her temporal rights.

4th. Let us all keep in mind that the great objects of our meeting—subordinate to the glory of God, are—the purity, peace and enlargement of the church; and that these are attainable through the

Divine blessing only by wise counsels, enlarged charity, firm decisions, and self-denying labours.—Let us come together, then, in a dependance on the grace of our common Lord and Master. And as we leave our flocks for a season, let us earnestly crave their prayers in our behalf, that the word of the Lord may run and have free course and be glorified.

## CRITICAL NOTICE.

THE DUTIES OF SUBJECTS TO THEIR RULERS, WITH A SPECIAL VIEW TO THE PRESENT TIMES; A SERMON PREACHED IN THE PRESBYTERIAN CHURCH OF SCARBOROUGH, ON A DAY OF THANKSGIVING.—BY THE REV. JAMES GEORGE, MINISTER OF SCARBOROUGH.

*Pro Rege, Lege et Grege.*

Christianity pours no small contempt on military glory. It ranks the occupation of the soldier in the same class with that of the officer of a municipal police and the common executioner. And yet, in proportion as the art of war is thus debased, the christian may exhibit the greater moral heroism when he begins himself with arms. Oh, how opposite to many of his strongest feelings, to spill the blood of a fellow-creature—to his sense of the immense importance of time as a period of probation for eternity, to be employed in cutting short that time to those whom he cannot but regard as ill prepared for their final account! And yet, when the maintenance of law and order, of liberty and all other earthly possessions, yea, and eventually, of the spiritual privileges of the community, requires the christian to take up arms; his feelings of pity to wretched traitors and public enemies must be suppressed—he goes forth as “the minister of God to execute wrath on those who do evil.”

Amongst the thousands of our population who were recently in arms, were many members of our church, not a few elders, and even one or two ministers. And we know from the testimony of several, what we could otherwise well have believed—that many of them felt a peculiar struggle, when they received the musket and fixed the bayonet—not with the emotions of fear for personal interests, but with the fear of doing violence to all those principles of the Gospel which stands out in opposition to war.

The members of our church in the township of Scarborough, were eminently distinguished for the part