

handed down to us by our reforming forefathers, that it was the duty of the State, not only to watch over the general interests of religion, but also to support its ministrations. The history of our Church, since its formation in this Province, now stands on the records of the country, affording a lesson to all who choose to read it.

We claimed our share of that provision which had been made for the support of the Established Churches in this Province. We obtained a share, though not the full share of what we were entitled to. Against this, a Legislative enactment has been made, whereby the State cuts off all connection with the Church, but guarantees to incumbents their present allowances for their lives. I congratulate you on the near prospect of a scheme being wrought out, whereby these allowances will be put beyond the reach of any more legislative enactments, and whereby a permanent fund shall be secured, through the liberality and self-denial of the ministers.

Brotherly love and communion is, on all occasions, most desirable and becoming our character and profession. I trust the appointment of the deputations to meet with our brethren in the Lower Provinces, at their synods, will be productive of much good, and promote a permanent union of the Presbyterian body. So that, by this union, we may be able to form a General Assembly of the Presbyterian Church, in communion with the Church of Scotland in this Province. A scheme well worthy the attention of all, as being fraught with great advantages.

It must be a matter of sincere pleasure to the Ministers of this Church, to find the subject of lay representation taken up so warmly, as it has been and I trust that the terms of the overture on that subject will not be lost sight of, and that means will be found to secure a larger attendance of elders. When I mention that there are the names of seventy two elders on the list of members, and that only nine of these attended, it must be evident to every one, that it is time that something was done to remedy this evil.

In addressing my fathers and seniors, I feel it would be presumptuous in me to offer any advice, but I would merely say, that, from the experience you have had in the vineyard of our Lord, and having already borne the heat and burden of the day, I trust that now, in the evening of life, you may still be enabled vigorously to work out the work given you to do, and that in the gleaning time the clusters you gather, may be not only ripe, but large and abundant, even as the clusters of Eschol.

To my brothers and equals, I would say; the work in the field of the world, may, in many instances, have proved laborious, but what does our gracious Master say to encourage us to persevere: "My grace is sufficient for you, and my strength will be perfected in the midst of your weakness." Let not your hands be weary in well doing, but may you see the work of the Lord prospering in your hands. Let not your hearts fail within you—be not dismayed—for the work, though arduous, is glorious. Do not despair, because you cannot discern that success you would wish. Remember you are not called on to judge, but to labour. Though the portion of the field you labour in may appear rugged and unfruitful, and the seed you have scattered over it, may not appear in that healthy and vigorous state you could wish, remember the suitable exhortation which was addressed to us by my predecessor at the opening of the Synod—"A Paul may plant and an Apollon may water; but it is God alone that can give the increase." You know not what refreshing influences the dews of the Spirit may yet have upon your labours;—it is only when the harvest shall have been completed, and the crop gathered into the garner, that the result will be known. Remember the Owner of the field, requires none to work for nought—he will pay us our wages; and whilst receiving that, may we also have the welcome, "Well done, good and faithful servant, enter into the joy of thy Lord."

To the younger members, of whom so goodly a number have been present, I would say—bear with me while I offer you a word of exhortation. While it rejoices our hearts to see so many young and ardent labours conjoined with us, and while we have cause to feel proud at the talent and the amount of literary acquirements exhibited by many of you, let me exhort you to much watchfulness, study and prayer. You are yet young; I would recommend to your earnest attention, the bearing and example of the stripling David, when going forth alone in the sight of the warriors and mighty men of valour of both armies, to do battle against him who had defied the enmity of the living God. The warfare you are engaged in is a soul stirring one. The armour of the soldiers and the splendour of the array is such as to attract your attention. You are now on the battle field: look well to your armour—see that it is firmly buckled on; for this armour is not only admirably suited to ornament the person, but also to protect and enable you to fight successfully—fight the Good fight. Look steadily to the Great Captain of our Salvation. The enemy opposed to you is not only strong and powerful, but also subtle and vindictive. If you are victorious, you may, as David, hear the sounds of praise and laudation. We beseech you not to linger to listen to such—the melody may be pleasant, the sounds may be agreeable, still it is but the praise of men. But remember that, like David, you will have to suffer the persecution of the world and of the powers that be, and this even in the face of promised support and assistance. This may be so severe that, like David, you may have to leave for a time that shelter to which you were introduced by that very power which now harasses and annoys you. But though like him you may have to wander solitarily—even as an outcast—be not dismayed; there is a throne in prospect, there is honour in reserve.

And now that we are about to separate, may the protecting arm of an All-gracious Providence be around us,—may we arrive at our several abodes in safety, refreshed with the brotherly communion we have enjoyed,—and may our hearts, from our hands again drink renewed draughts, drawn from that precious fountain which is free to all.

After prayer and singing the last half of the 122nd Psalm, the Synod was closed with the apostolic benediction.

MISCELLANEOUS.

RELIGIOUS ANNIVERSARIES IN LONDON.

"The anniversary meetings of our religious philanthropic societies have been proceeding almost incessantly during the week, three on an average being held every day. The high prices of food and the additional taxation imposed by the war appear to have very sensibly affected the finances of most of the societies, some of them being several thousand pounds sterling deficient of their ordinary income. The British and Foreign Bible Society, on the contrary, reports a larger income than during any previous year, except that of Jubilee, the total receipts being £136,032. The issues for the year were 1,450,876 copies, being an increase of 83,348. This certainly does not look like going back to Popery and the darkness of the middle ages. The annual meeting of the Society was as large as usual. Exeter-Hall was full. Lord Shaftesbury presided."

THE WAR-OFFICE AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The following correspondence has passed on the subject of the appointment of additional assistant chaplains at the seat of War:—

War-Office, March 28, 1855.

"Sir,—Referring to your letter of the 13th instant to the chaplain-general, offering, on the part of the Society for the Propagation of the Gospel, to nominate additional chaplains to the army in the East, upon the same terms as were adopted with regard to those who have already been appointed under its recommendation, I am directed to convey to you Lord Panmure's high sense of the liberality of the offer which you have made on behalf of the Society for the Propagation of the Gospel, and in acquainting you that his Lordship accepts your proposal I am instructed to state that the names of twelve clergymen to act in the capacity of assistant chaplains to the camp and hospitals in the East may accordingly be submitted for appointment, who will be provided each with a free passage, and receive 100*l.* a year from this department, with rations for self and servant, forage for a horse, and field allowances.

"I am to add that these gentlemen will be subject to the same discipline and authority as the chaplains exclusively paid by the Government.—I have the honor to be, Sir, your obedient servant

B. Hawes.

"The Secretary, Society for the Propagation of the Gospel."

"Society for the Propagation of the Gospel, 79, Pall-mall, March 30, 1855.

"Sir,—The Society has learned with extreme satisfaction that its proposal of nominating twelve additional assistant chaplains for the duty of the camp and hospitals in the East has been approved by Lord Panmure.

"I have now to request you to inform his Lordship that the Society will proceed to make the necessary recommendations, as promptly as a due regard to the caution required in ascertaining the qualifications of candidates will permit. I have the honor to be, Sir, your obedient servant,

B. Hawes, Esq. ERNEST HAWKINS."

THE PARIS EXHIBITION.—RELIGIOUS SERVICES.—The Record gives the following information, which, we trust, will be acceptable to the large number of Protestants, who are about to visit Paris.

We would only remind our readers that the existing English churches and chapels in Paris, supported as they are by voluntary payments, must, so far as they afford accommodation, have the first claim on visitors to that capital. In connexion with our own church we need do no more than name the Rev. R. Lovett's Chapel in the Rue Marboeuf:—

We are also informed that the use of the beautiful Protestant Church of the Oratoire has been conceded to the Bishop of London for English Protestant services during the Paris Exhibition. This arrangement we believe to be in a great measure due to the good offices of Mr. Canon Burgess. The preachers have been appointed by the Bishop, and, although they are, as might be expected of different shades of opinion in the Church, yet they may be said very fairly to represent the actual state of the Church of England. Archdeacon Sinclair is to preach the two first sermons, and may be supposed to represent the Bishop himself. The Hon. Dr. Wellesley, the Dean of Windsor, as brother of Lord Cowley, the British Ambassador, occupies another Sunday. Then comes the Hon. and Rev. Mr. Canon Villiers, brother of the Principal Secretary for Foreign Affairs, and afterwards Mr. Canon Burgess, who has been so long and honourably a connecting link between the Evangelical Protestantism of France and Switzerland, and the Evangelicalism of England.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Rev. Prof. Williamson, Kingston, 1855	0	5	0
Mrs. H. McDonald, " 1855	0	2	6
Rev. Per Lindsay, Richmond, 1855	0	2	6
Donald Munro, Bells' Courtiers, 1855	0	2	6
Rev. D. Watson, Thqrub., 1855	0	2	6
John Cameron, " 1855	0	2	6