

ster, "the houses of worship in Belfast were filled to an extent such as never before had a parallel, and at a season when the attendance at public worship is usually less than at some other times of the year.

The awakening, is in fact, at this moment, on every tongue, the topic of conversation, criticism, and marvel in every circle."

We are in no disposition to doubt that here are the doings of our King and God. With prayerful interest we wait the further developments of Divine purposes. The Church everywhere is interested in the spiritual prosperity of every portion of the one body, the one vineyard. Ireland or Scotland cannot spiritually prosper without affecting us; "we are members one of another." Many will lift the prayer, "May times of refreshing come to us also; Lord how long?" Let us sow in faith.

In this connection, we may remark, that we value in no small degree, certain parts of our Synodical business, which bulked little in the actual proceedings, because time was wanting;—we refer to the Reports on the state of Religion, and the suggestions connected with the Statistical Returns. We would fondly hope that in their various localities, Presbyteries, Pastors, and Congregations, may avail themselves of the aids which these supply; and find pleasure, on a more tranquil arena than that of the Synod floor, in carrying out the great object intended. That object, in one word, is REVIVAL.

SYNODS AND UNION CONFERENCES.

Toronto has been, for two weeks or three, as busy with ecclesiastical conventions as it was for months before with its assemblies. The same daily prints that have recorded the proceedings of the Supreme Court of our Presbyterian Church of Canada, have reported, almost simultaneously, the consultations not only of the United Presbyterian Synod, but of the Diocesan Synods of Toronto and Huron, and, a few days earlier, those of the Congregational Union of Canada. One is reminded of the three constituent parties of the Westminster Assembly three centuries ago, and of the "famous propositions" and "the sharp debates" which, Principal Baillie tells us, in his letters and journals, divided the Colemans of that day from the Gillespies and Rutherfordes, and both of these from the Goodwins, and Bridges, and Nyes; sometimes the Erastian doing battle against the Presbyter and Independent alike, or the question whether any Church government has been instituted by Christ, distinct from the civil; and again, Prelatist and Congregationalist in conflict with Presbyter on the "ruling elder," aye or no, "a point," says Baillie, "wherein we stick." Anon, the question whether pastors and teachers are distinct offices or identical, cost "many a brave dispute."

Presbyterianism bore the sway in numbers, and not in the Assembly only, but it would seem in the approving sentiment of a large proportion of the nation, though the opposition of both the other parties hindered the

general and permanent adoption of that polity in South Britain. Presbyterians as we are, however, much more rejoice in every manifestation of the unity of Christians, and in their services in common to the one Christian cause, than in any comparative advantage of numbers or influence appearing to accrue to our own way. But we hope it is in this very catholic spirit that we mark the converging of extremes to the centre, or the partial adoption of our Presbyterian platform by Diocesans on the one hand, and Independents on the other. Of course, both lay in their caveat against this conclusion. The Bishop is not a Moderator only, and the "Union" is but for mutual advice and friendly co-operation. Still there is our Moderator with larger power,—here our Synodical action with less jurisdiction. We think we see in both quarters one homage rendered to our principle. The rest is detail. We value the operation of a power of government by Presbytery, even if it does not claim to be co-ordinate with that of the Prelate. We love to see the recognition of the brotherhood, and the concert in ecclesiastical action, although accompanied with the disclaimer of dominion over faith, which we also repudiate as no part of our plan. We hold the mean. And if our scheme of polity does not approve itself to all, we fear the fault is in our administration. Presbyterianism, we venture to tell the Episcopalian, has on its side the suffrages of his own most revered names, at all events to its not unscriptural character. Clement, in that golden relic of antiquity, his first epistle, knows no other than Presbyter-Bishops. Ignatius enjoins subjection to the Presbyter as to the Apostles of Christ; that is, so far as apostolic succession belongs to any, it is to them—"the council of God"—he ascribes it. Irenaeus and Jerome say not, "the Church is where prelates are;" but "where faith is," says the one; "where the spirit is," says the other. And well may we oppose to the high pretensions of a Bancroft and a Laud, the concessions of a Hooker, a Stillingfleet, and an Usher, in favor of the identity of Presbyter and Prelate. So also we venture to say to the Congregationalist,— "Brother, we hail your association,—we love your resolutions, though you don't call them decrees,—we hope good success to your advice, though you beseech, when you might enjoin;—we believe you would not accept every proffer of fellowship, though you may decline, by formal judgment, to cut off. A judgment, it seems to us, there is in such recognitions of fraternity; and your co-operative action, how can it be carried out but by rules?"

The proceedings of our various religious bodies are before the world. As becomes Protestants, they are all open, above board. Each may learn something of the others. We love to recognize in all a purpose to serve the one Lord; and they, whoever they are, who shall most in the spirit of their master, "seek the lost" and shall do most to instruct and reform the community, and evangelise the world.

will justly claim to be the followers of the Apostles, and the "glory of Christ." That is an Apostolic saying, and worthy to be pondered. "Not he that commendeth himself is approved, but whom the Lord commendeth."

UNITED PRESBYTERIAN SYNOD.

This Synod was held in the Bay Street Presbyterian Church, commencing its sittings on June 13th. The retiring Moderator, the Rev. Mr. Aitken, of Smith's Falls, preached the opening sermon from I. Cor. 1. 17, and which felt to be so full of mighty Gospel truth, forcibly presented, that a requisition from Ministers and Elders was made to Mr. Aitken to allow it to be published. This, we understand, was agreed to, so that very soon it will be before the public for general edification. The business before the Synod was principally of a routine nature. The subject of the education of students for the Ministry occupied attention, some wishing that while students are not at present necessitated to take a regular collegiate course, greater strictness should be exercised respecting their studies and qualifications; and others contending that the rule should be as in Britain, that all students be obliged to pass through the University. In the meantime the opinion came to was, that students be taken as formerly, with increased watchfulness over their studies, while it is desirable that as many as possible regularly enter the college.

The Union question was the one of public concern. A few were in favor of the Australian basis of union; but this view met little support. The one agreed on by the Joint Committee was at length carried, with very slight alterations, by a very large majority. Four of the Ministers craved leave to dissent, but we understand, did not carry it out. The note to the fourth article was sent with the basis, but at the same time a number deeming it unnecessary, and advising that it should be dropped.

The Rev. Mr. McLeod, Deputy from the (New School) United States, was courteously received, but the Synod declined sending a Deputy in return; the chief reason being we understand, the position of that Church in respect to doctrinal opinions.

The Rev. Dr. Ryerson's circular to the Church Courts was not taken up, further than to hand it over to a Committee to report on next year.

The Synod closed on the evening of Friday the 17th inst., after a very pleasant session, and the enjoyment of much cordial feeling among the members. The next meeting is to be held at Hamilton, on the second Tuesday of June, 1867.

A committee was appointed to co-operate with other churches in the observance of the ter-centenary of the Reformation in Scotland.

—Com.

WELLESLEY.—The Congregation at Wellesley have given a call to the Rev. James Boyd, formerly of Markham.