

extended over the whole Colonial territory of Great Britain, and to the Jews in foreign countries.

Dr. Duff, in an effective speech, in which he noticed in eloquent terms the effect produced on the Indian Mission by the Disruption, moved the adoption of the Report.

Since the Disruption, there has been no assembly like that to which we refer. The College extension, and National Education, were the only questions on which there was debate, and that was conducted with ability and good temper.

THE PRESBYTERIAN CHURCH IN ENGLAND.

On the 16th April, the Synod of this Church met. Mr. Duncan of South Shields, Moderator. There are about seventy ministers. The contributions for the last year were reported as follows, (dropping fractions) viz.: for the School fund, £309; College, £774; Home Mission, £657; Foreign Mission, £515; Synod fund, £263—in all, £2520—to which add for Corfu Mission, £180—making the grand total £2700.

A deputation was present from the Free Church of Scotland, composed of Mr. Nixon of Montrose, Mr. Lumsden of Barry, Mr. Baillie of Linlithgow, and Dr. Russell of Edinburgh. These Rev. gentlemen severally addressed the Synod. Dr. Russell remarked that this Church possessed a peculiar interest in the North, being the Church that claimed as its missionary the Rev. W. C. Burns.

“When the Deputation had concluded, it was announced that the Rev. James C. Burns, late of London-wall, and now of Kirkliston, was present. Mr. Burns was accordingly invited to come forward and address the Court. On presiding himself he was received with hearty cheers.

“Mr. Burns said—It was only yesterday morning that I arrived from America. After seven months' absence, you may be sure I was in haste to be home; but after landing from the “Europa,” the first news I read in a Liverpool paper was, that the Synod of England was to meet in Liverpool that very day. On reading this, I determined to put off my homeward journey, and give myself one happy day amongst you all. (Cheers.) And even here I am at home. I recognise among you not only my brethren, but my children. Professor Lorimer and Dr. Hamilton are both my sons. I am thankful that I turned aside to tarry this day amongst you. I have greatly joyed, beholding your order and the steadfastness of your faith in Christ. I have been deeply interested in all your proceedings, and am delighted with the new life which I perceive all around me. It is something odd that the last Synod I attended met in Liverpool also. It was in 1843. We met in the old place in Rodney-street; but you had no Free Church Deputation then. You did send deputies to the Assembly at Edinburgh; but so cautious were you not to commit yourselves, that in the event of a disruption these Deputies were to consider their commission terminated; and some thought there would not be a disruption at all. Even at that eleventh hour a great orator and a Doctor of Divinity pledged his word that there would not come out half-a-dozen. Since then I can see great changes. That doctor has disappeared, and so have a good many more. And in place of the old familiar faces, I see a great many who are new to me. The Synod is not so Scotch as when I was one of you. I perceive a good deal of the Irish accent, and I am glad to meet some indigenous English elders. And you have got schemes of your own—a School Scheme a Home Mission Scheme, a Foreign Mission

Scheme, and a College of your own. But I must tell you something about America. I confess to you I went with small expectations. On board the steamer, last autumn, Mr. Thorburn came to see me away, and said, “Take care you don't leave your heart in Canada” I answered, “There's no danger of that, for I'm not taking it with me.” “Well,” he answered, “I never knew any one who went to visit these colonial Churches, but he had a hankering towards them after his return.” And I find that he was right; for though I did not take my heart with me, I find I have left a good piece of it in Canada. (Laughter.) The fact is, I will defy any man to be amongst these pious, and warm-hearted Presbyterians, an eye-witness of their steadfastness and their attachment to the Church of their fathers, without feeling a deep and tender interest in them ever after. I met with a great deal of religion in Canada,—a great deal more than I expected. And here I may mention that I found everywhere the traces of your own missionary, and such was the love and reverence in which his memory is held, that I often found a welcome, simply because I was a Burns. At Montreal I was in the little place where his first Bible class was held. His expositions of the Shorter Catechism made an astonishing impression on the young men attending it. They had no idea that the wonderful things were contained in it, which he brought out of that little book; and there is good reason to believe that in many cases the light and the convictions there imparted were saving. Many of these young men are now the most consistent and influential members of our communion in Montreal. They have built a beautiful church, larger than, and quite as handsome as the place where we are now assembled. So that one lesson I have learned in my travels is, that we must do a great deal more for the colonies. Another lesson I have learned is, that we may do a great deal to improve our Presbyterian worship.—As they usually conduct it in Canada, the service is much more lively and impressive than our own. In Scotland, and perhaps in England, our prayers are too long, and our sermons are too long, and we read too little Scripture, and we sing too little. On the contrary (although, having been only three weeks in the United States, I am scarcely entitled to give an opinion), I prefer our own way to the way in which they manage matters in the Union. There the minister not only preaches before the people, but prays before them. To my mind there was a great want of reverence and respectful attention. I did not like to see ladies fanning themselves all the time of prayers; and when the singing began (which also is all done by proxy) the people all turned their backs on the pulpit, and stood gazing at the performers up in the organ-gallery. And there is just one other lesson which I will mention as having learned in America. In this country we must do a great deal more for the promotion of temperance. (Hear, hear.) All the time I was abroad I never tasted wine nor spirits, in fact, I never saw them. And I never was better in my life. And now, I think, I shall be a total abstainer.

“Dr. Hamilton felt that the presence of their old and dear friend had put a white mark to this night in our Synod calendar. He could assure his venerable father (a laugh) that his sons were grateful, and that his own memory was still fresh among his old co-presbyters. And in case all the brethren might not know, he must tell them that Mr. Burns is one of the heroes of English Presbyterianism; and when in future days we erect our Assembly-hall, and adorn its walls with prize-cartoons, there will doubtless be one dedicated to “Brown versus Burns, or the Battle of the Minute Book.” (laughter.) All who witnessed the disruption of the London Presbytery and the gallant rescue of its records, feel that a votive tablet is due to the clerk, ruddy and of fair countenance, who wrenched the precious toms from the grasp of the Goliath Doctor, and for

once identified right with might, and the volume should be preserved in the Church's museum as a trophy of that day and a pattern to all clerks, *de fidei custodia.*”

A deputation composed of the Rev. Messrs Johnston and Shaw of Belfast, was also present. Mr. Johnston, in a speech radiant with wit and eloquence, gave an account of the Irish Presbyterian Home Mission. The Synod was a most delightful and important one.

REFLECTIONS ON THE MISSION FIELD IN CANADA EAST.

The following reflections were sent to us before the meeting of Synod, being a continuation of a long paper on the missionary field in Canada East. Although they have been long on hand, we trust they have not lost their value by the delay in publishing them—

We would add to the former statement, by way of conclusion, a few reflections. And first, we would observe, that it is to be lamented that our adherents in Canada East, in so many places, have been led to abandon our connection, from the neglect of their spiritual interests and to join themselves with other Churches. Doubtless it is a pleasing consideration that, in addition to their spiritual welfare, which has not been afforded by us, has been supplied by other denominations, and that the people have been thus preserved from sinking into a state of heathenism. But the very zeal of other Churches in this respect, may be regarded as a rebuke to us, as shewing what might with a little exertion have been done by ourselves; and while we should feel interest in the progress of every Christian Church, yet regarding as we must, if sincere, the principles of our own as most accordant with the truth, we cannot be justifiable in suffering these principles to be superseded through our remissness, by others, which, though consistent with Christianity, we cannot regard as so conducive to its advancement; and the fewer the positions in which, on account of a general prevalence of error and superstition, our doctrines can gain a footing, the more is it to be regretted when these openings are closed upon us; and a necessary preventive of such neglect is, an intimate acquaintance on the part of Presbyteries with the circumstances of every settlement or station that is unprovided with a gospel ministry; and that at each meeting every possible provision be made for the supply of such places. Till there be in each Presbytery such an intimate knowledge of every corner of the Mission field within the bounds—such a constant inspection of it, and paternal care exercised over it, there will be no security against the exposure of its various portions to all the evils flowing from unrelieved spiritual destitution. And in order that Presbyteries may possess such an intimate acquaintance with destitute localities, it is necessary that they take the most active and efficient steps, by means of a thorough investigation, to attain to it.

Further, we find instances of Mission Stations being sadly overlooked and neglected in the vicinity, or not far from the vicinity of settled ministers. This could easily be prevented, by Presbyteries assigning a certain extent of the Mission field in the neighborhood of each minister to his superintendence, and making enquiry at each meeting what attention has been paid to it, a plan adopted, we know, by some Presbyteries, and which is worthy of imitation; and whenever such a course as this is adopted, it will prevent such anomalies, as settlements not forty miles from city charges, changing their creed from mere neglect, and others not more than a third of the distance, not having sermon for years. Our remarks are intended to be general in their application.—The evils complained of are of long standing, and