

ence of opinion appears to prevail,—declare that the Synod claims no power of controlling Congregations in regard to the use of their Churches for other than congregational purposes, according to the terms of fellowship, recognised in this body—find that there is no evidence to establish the assertion that the Gaelic Congregation of King have any defined right to the use of the Church occupied by the English Congregation, and instruct the Presbytery that in dealing with the Congregation, they ought not so to separate the Minister from the Congregation as to issue injunctions to him alone, in matters which concern equally the rights and duties of the Congregation; and further, as it appears that there has been a display of much bad feeling on the part of some of the parties connected with the dispute in King, and at the same time, the origin of such feeling, or who are the parties chiefly to blame for its existence, has not been made apparent, direct the Presbytery to inquire into all the facts of the case, and to endeavour to bring about an amicable settlement of existing difficulties.

The Synod, on Friday morning, granted leave to take on trials for license, the following students, who have finished their curriculum at Knox's College, viz:—Messrs. James Ferguson, Peter Currie, David Wardrope, John Rennie, Thomas S. Chambers, and John Anderson.

On Friday evening and Saturday morning, the Synod had under consideration the question of Union with the United Presbyterian Church. Several motions were submitted, but they were eventually all withdrawn, except the following, which was adopted without a vote, viz:—

That this Synod having considered the memorial from the Congregation of Knox's Church, Hamilton, and the Resolutions of the Synod of the United Presbyterian Church anent union between that body and this Synod, express their earnest desire to see that object attained, provided that it can be attained on scriptural principles; declare their willingness to consider opinions on the question of the lawfulness of State Endowments without Erastian submission to the State as a matter of forbearance, but continue to consider the views which they always held, and formerly expressed by their Committee on the duty of the Civil Magistrate, and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of ecclesiastical incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character as to render the maintaining of these principles in all their integrity necessary to the best interests of the Church of Christ.

And further, that this Synod, while convinced that no union which ignores these principles can be effected, or if effected, can prove beneficial, nevertheless, appoint a Committee to confer with the Committee of the United Presbyterian Church, and to devise, in accordance with the terms of this deliverance, measures which may conduce to harmony of opinion and action on this and all other points of doctrine and practice which this Church holds vital, and, when practicable, to the effecting of a proper and lasting union:—The Committee to consist of Dr. Bayne, Dr. Willis, Dr. Burns, Professor Young, Messrs. Donald McKenzie, M. Y. Stark, R. Ur, W. Gregg, R. Boyd, J. M. Roger, J. B. Duncan, D. Fraser, J. Scott, W. McLaren, Ministers, and Messrs. J. Shaw, W. Begg, J. Hall, J. Court, A. Smith, W. Heron, W. McMillan, and D. Kennedy—Mr. Ur to be Convener.

The Synod having called for the Returns of Presbyteries, in regard to the proposed minute, with reference to certain passages in the Confession of Faith, it appeared that six Presbyteries substantially approved of the minute, while two

disapproved. The minute was accordingly adopted. It is in the following terms:—

The Synod, in declaring their adherence, as they now retain do, to the Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year 1647, hereby declare that they do not understand the passages relating to the duty of the civil magistrate, as teaching or sanctioning an Erastian control of the Church by the civil magistrate or the persecution of individuals for conscience sake; principles which the Synod heartily disclaim as inconsistent with the liberty wherewith Christ has made his people free—opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest and best times.

The following is the deliverance of the Synod in regard to Knox's College:—

1st. The Synod is of opinion that an effort should immediately be made for building a College; and with a view to this, appoints a Committee to draw up an address to the various congregations of the Church on the subject of College buildings, to collect subscriptions for that object, to choose and purchase a site when the proper time shall have arrived, and to report progress to the Commission in October; power being granted to the Commission to give what injunctions it deems proper to the Committee in regard to the actual erection of buildings, to such an extent as the state of the Fund may warrant.

2nd. As a considerable time must elapse before the contemplated College can be raised, the Synod empowers the College Committee to re-lease for two years the two houses at present occupied in Front street, at the rent of £85 per annum for each.

3rd. It being necessary to make some arrangement for carrying on the preparatory classes, in consequence of Mr. Laing's acceptance of the pastoral charge of the Congregation in Scarborough, the Synod directs the College Committee to engage the services of Mr. Smith, Head Master of the Toronto Academy, to take charge of the preparatory classes of English, Latin, Greek and Mathematics. At the same time impressed with a conviction of the importance of a thorough English education, the Synod requires its Students at an early stage of their curriculum, to be fixed by the College Committee, to take advantage of the classes for English composition and literature in University College.

4th. The Synod directs the College Committee likewise to enter into an arrangement with Mr. Smith, in regard to the superintendence of the Boarding Houses.

5th. The Synod does not think it necessary that any provision should in the meantime be made by the Church for teaching the Hebrew language, but directs its students to attend the Hebrew classes in University College, or such other institutions as the Professors' Court may approve of.

6th. The Synod places the management of the Bursary Fund in the hands of the Committee, instructing the Committee to apply the money—first, for the payment of Bursaries offered for eminence in different departments of study; and next, for aiding young men who may wish to devote themselves to the work of the Ministry, but may be unable to enter upon, or to proceed with, their studies from want of means; it being understood that the Committee shall be at liberty to consider applications on behalf of such parties only as have been recommended by their respective Kirk Sessions and Presbyteries.

7th. The Synod remits to the College Committee to consider the subject of supplementary lectures, and empowers the Committee to invite any party to prelect on a particular branch, if they think this desirable; leaving it with the College Committee at the same time to nominate the assessors for the Professors' Court.

8th. The Synod appoints the next Session of

Knox's College to commence on the 1st of November, 1854, and to end on the last day of April, 1855.

9th. The Synod appoints Professor Young's salary to be £400 per annum.

The following ministers were appointed by the Synod to preach on Sabbath, viz:—in Knox's Church, Rev. T. McPherson of Stratford, in the morning; Rev. W. B. Clark of Quebec in the afternoon, and Rev. W. McLaren of Amherstburgh, in the evening. And in the second Presbyterian Church, Rev. W. Gregg of Belleville, in the morning; Rev. D. McAlees of Norwood, in the afternoon, and Rev. John McMurray of Brockville, in the evening.

At the diet of Monday morning, the Synod unanimously agreed to petition the Legislature for the alteration or repeal of the Act which requires ministers, under a penalty, to make returns of baptisms, marriages, and deaths.

The Synod had also before them on Monday morning a reference from the Presbytery of Cobourg, in regard to the case of a man who had separated from his wife seventeen years ago, on account of unfaithfulness on her part, and had lately married another woman, and now applied to be admitted as a member of the church. This was the only case before the Synod on which there was a vote. Two motions were proposed, which we subjoin:—

It was moved by Dr. Bayne, and duly seconded,

That the Synod having considered the reference from the Presbytery of Cobourg, find that there is no evidence of the actual position in which the individual referred to stands in the matter about which advice has been asked for, except that he admits that he married a second time, his first wife being at the time alive, and with reference to the principle on which such cases should be decided, instruct the Presbytery that, by the laws of the Church no marriage can be counted lawful, which is not in harmony both with the divine law and the law of the State, when the latter is not in opposition to the divine; and further, as there appear to be peculiarities in the case of the individual to whom the reference relates, the Synod advise the Presbytery to deal faithfully and tenderly with him as they shall see fit with a view to his spiritual benefit.

It was moved by Dr. Burns, and seconded by Dr. Willis,

That the Synod sustain the reference, but cannot recommend the applicant to receive religious privileges, nor even to the discipline of the Church, because there is proof that the first wife is still alive, and therefore his second marriage amounts to bigamy and adultery combined, and thus makes the individual in question liable, so far as appears, to the operation of the laws of the land as well as to the control of the divine law as recognized in the laws and constitution of this Church; and moreover, as it appears that there is no evidence that in the hardships of this case, any effort was made by the individual to obtain a divorce from his first wife.

The Roll was called, and the votes marked, when there voted for the first motion 40, and for the second 15, several having given no vote.

The first motion, that made by Dr. Bayne, was accordingly declared to be carried.

Dr. Burns dissented for reasons to be given in. Rev. Thomas McPherson also dissented for reasons to be given in.

The Committee called for the Report of the