

sults; and the intention of the Synod to invest Mr. Buchanan's donation, so that the principal may remain untouched, and the interest of the Buchanan Fund may be expended in the shape of bursaries or allowances to deserving students, will raise a monument to the donor's name more enduring than brass or marble, and stretching beyond the interests of time, by sending forth labourers to preach the unsearchable riches of Christ. Many of our wealthy merchants, we trust, will be induced by the example of the truly Christian liberality of Mr. Buchanan to go and do likewise; and if the Lord has prospered them in the honourable pursuits of worldly enterprise, they surely cannot find a better way of giving thanks to God for his goodness, than to honor the Lord with their substance, and to give liberally to the cause of him who has dealt bountifully with them, that as those who are wandering as sheep without a shepherd may be brought to lie down in green pastures, and to walk beside the still waters of the word of life.

At the evening meeting of the Synod, the Professors proceeded to deliver their inaugural addresses. The address of Professor Eason was remarkable throughout at once for beauty of style, for sound, comprehensive and thoroughly philosophical views on the important subject of academic education; and breathed a spirit of fervent piety, and showed a paternal interest in the welfare of those who are to profit by his instructions, which we are sure will reflect honor on our College and endear him to the most hallowed youthful recollections of our future Ministers. In no respect did the address of our Primarius Professor of Divinity come behind. We believe that Dr. Burns is excelled by no man in the extent of his scholarship, and the variety of his accomplishments, as a Professor of Theology. The Doctor further possesses what is not often found in a man of such profound and various learning—namely, the qualifications of a highly eloquent and popular preacher. His prelections will, therefore, possess the peculiar value not merely of laying down rules, but of affording fine models of excellence. Good critics are seldom great authors, and the greatest professors have rarely been efficient preachers. Our new College, however, will be singularly favoured in this respect, and the matured experience and latter years of one who has done so much for the colonies already, will be spent in the rare achievement not only of teaching Ministers but of exemplifying how the pastoral work may be discharged in the most popular and efficient manner.

We are sure that these were the impressions produced by the eloquent and able inaugural discourse of Dr. Burns, and we are sure the Dr. would confer a benefit on the Church and the Christian world by its publication. Not the least valuable part of Dr. Burns' discourse was that which referred to the means which may be adopted to advance the students in personal piety, and in experimental knowledge of the Gospel. Without this great qualification all others are vain, and would only produce blind leaders of the blind.—Another obligation under which Dr. Burns has laid the Church in Canada, has been his astonishing success in amassing a valuable collection of books for a College library. This, however, is but a beginning, and we have no doubt that the end will be still more successful.

After the inaugural addresses the thanks of the Synod were given to both professors. The consideration of the college report was again resumed, and the thanks of the Synod conveyed to the College committee. The members of committee for the ensuing year are—The Rev. Mr. Rintoul, Convener.—The Rev. Messrs. Gale, Harris, Stark, Bayne, Alexander and Cheyne, Ministers, —and Messrs. J. F. Westland, James Paterson, Andrew Jeffery, and John Redpath, Elders:—together with the Treasurer, Mr. John McMurrich and the professors *ex-officio*. Thereafter the Rev. Messrs. Bonar & Arnot, addressed the Synod in solemn and affectionate terms, on the importance

of promoting personal piety among the students, after which the Synod adjourned to the following day.

The Synod again met on Friday the 6th, when an ovation was produced for the preparation of a model trust deed, on which the property of Churches might be held. It has been recommended that a plan similar to that of the Free Church of Scotland should be adopted, and it is intended that proper legal advice be taken in order that directions should be given to congregations. The ovation was approved of and referred to a committee. It was then agreed that the names of Ministers should stand on the rolls of Presbyteries, according to the dates of their ordination. After a conference on the sustentation fund scheme a letter from the Rev. Mr. Clugston, of Quebec, was read apologising for his absence on account of the numerous duties devolving upon him in consequence of the calamitous fire in that city. The Synod then entered upon the consideration of the resolutions on American Slavery which were introduced by Dr. Burns, in a speech of great length. The Rev. Messrs. Bayne, Sinellie, Eason, Gordon and Arnot, took part in the discussion, which was carried on till the hour of adjournment.

After an adjournment the Synod met in the evening, when the subject of American Slavery was resumed. During the day it seemed to be the impression of various members, that the resolutions required to be revised, and at the evening meeting they were on the motion of Mr. Rintoul, sent to a committee. All who took part in the discussion were unqualified in their condemnation of American Slavery, and the only point on which any difference of opinion seemed to exist, was in reference to the mode which ought to be adopted in dealing with the American Churches; some members desiring that more ample evidence should be procured, as to the sin of the American Churches, and that a committee should be appointed for this purpose.

The resolutions on this subject as revised by the committee were unanimously adopted, and are given among the acts of the Synod.

The discussion on American Slavery having terminated, the report of the Home Mission committee of the Synod was read by the convener the Rev. Alexander Gale, of Hamilton. This report was full of interesting information on the Home Mission proceedings of the Synod, and we regret that our limits prevent us from inserting it in full. We content ourselves by stating the three heads into which the information contained in the report was thrown.

1st. The preparation of a scheme of regulations for the conducting of Home Missionary operations, to be communicated under the sanction of the commission to Presbyteries, for their guidance. 2nd. To determine the distribution of the Missionaries at the disposal of the church, among the several Presbyteries. And 3rd. To receive the reports of the several Presbyteries on the state of Missions within their respective bounds,—and this manifestly for the purpose of arranging and digesting the information thus obtained, and to present to the Synod annually, a full view of the condition and progress of their work, throughout the length and breadth of the land,—that portion of the great field of the world in which we have been called more immediately to devote our energies in counsel and action for the advancement of the Redeemer's kingdom, and the salvation of the souls of men.

Mr. Redpath next gave in a verbal report of Missionary operations in Canada East, and since the meeting of Synod a more full report has been sent in to the Home Mission committee.

Mr. Redpath further gave an account of the operations of the French Canadian Missionary Society, which was listened to with much interest. Thereafter Mr. Arnot addressed the Synod, and the thanks of the Synod were given to Mr. Gale, for his report, and also to Messrs. Arnot and Bonar, for their account of the Missionary operations of the Free Church, and the Synod

pledged themselves to support the Foreign Missions of the Free Church by collections and otherwise.

On Saturday, the 7th June, the Synod entered upon the consideration of the reports of Presbyteries, on the act of last Synod, respecting the admission of Ministers and Preachers from other churches. An act was passed, the substance of which was that ministers translated or specially designated to this Church from the Free Church of Scotland, and the Presbyterian Churches of England or Ireland shall at once be received on presenting evidence to this effect; and that ministers or preachers from other churches, on their application to Presbyteries of this church should be examined by said Presbyteries, and should preach before them, besides presenting credentials of their regular standing with the churches with which they have hitherto been connected; that if the Presbytery to which they shall apply shall be unanimously of opinion that they ought to be admitted, circular letters shall be addressed to all the other Presbyteries, as also to the Clerk of Synod, who shall lay the application before the College Committee, not earlier than three months afterwards; that the Commission shall examine the applicant, and if they shall be unanimous, and no objection be made from other Presbyteries, the Committee may then authorize the Presbytery to whom the application has been made to receive the applicant.

The overtures regarding inquiry into the state of religion, and on Presbyterial visitation, were then taken up, and the Synod sent them to a Committee to consider the proper measures to be taken, and to report. At a subsequent meeting the Committee gave in the resolutions they had prepared and interesting addresses were delivered by the Rev. Mr. Bonar and other brethren; and a scheme for Synodical deputations to visit the various Presbyteries of the church during the present year, was unanimously adopted. The impression made by these addresses was felt by the Synod to be very solemn and profitable, and many were ready to say that it was good and pleasant for brethren to dwell together in unity; and that such refreshing seasons were as the dew of Hermon, and as the rain that descended upon the mountains of Zion.

The Committee formerly appointed to treat with the Establishment Synod, on re-union, reported the result of their conference. This report has already appeared in the January number of the *Record*. Our readers will recollect that in that report it was stated that the representatives of the other Synod could give no definite or satisfactory assurance respecting the disposition of their Synod even to alter its designation; and pointedly and peremptorily refused to entertain or promote any measure for dissolving their connection with the Scottish Establishment, on the special ground of the sinful procedure of said Establishment in the matters which occasioned the recent disruption thereof; and that it was impossible for the Synod of this Church, without being guilty of treachery against the God of Truth, and the Great Head of the Church to entertain any overtures of re-union not based upon our absolute and unequivocal renunciation of connection with a body which has sacrificed the fundamental doctrines of the Headship of the Lord Jesus Christ, the Spiritual Independence of His Church, and the rights and liberties of the Christian people of Scotland.

The Committee of Synod for Canada West, which had been appointed to treat with the Establishment Synod in reference to disputed Church property reported that their attempts to procure some equitable arrangement by which a satisfactory arbitration on conflicting claims, might be agreed upon—proved totally ineffectual as the Committee of the latter Synod declared that they had no power of consent to any measure in which the legal right to their Synod in any instance would be given up. We are almost ashamed at the glaring want of common justice and fair-dealing which charac-