

such a position, that along with the institution of chairs of theology by the church, a complete education for the Ministry of the Scotch Church, may be obtained in the Province. At present we understand that the Church at home recognises the preliminary education of that institution, and upon the usual examinations being satisfactorily undergone, admits its graduates to the Divinity Hall. The interest which the Synod has taken in education generally, will appear from their minutes. We notice with the greatest pleasure—and with a feeling of regret that our own Synod did not take some similar step,—their action with reference to the use of the Bible in the Parish Schools. This is a point for which the Church of Scotland has ever contended, and for which she deserves the respect of all true Christians. And we trust that her branches in the Colonies will ever maintain the testimony they have inherited, whatever latitudinarianism and indifference may prevail. If we are not much mistaken there is necessity for similar action in this Province, as the Bible is in various quarters gradually slipping out of use, this falling away being countenanced by those from whom better things might have been expected.

Another feature in the Synod's proceedings that meets our entire approval, is the course they have adopted with reference to union with the Free Church. It appears that the negotiations on this subject had come to an abrupt termination, by the Synod being asked to reconsider its connection with the Church of Scotland. The Synod seeing that nothing further could be done, have resolved to issue a pastoral address to their people on this subject. This document we presume, will contain an account of the negotiations that have taken place, and we have no doubt it will appear that the conduct of our brethren has been honourable and christian,—and that their hands are clear of the guilt of the original division, and its subsequent maintenance. Judging from the tone and spirit of the Free Church, we must confess that we see little prospect of a re-union speedily taking place. In Canada every thing was done that could have been done on the part of our Church, to prevent division. They took just such steps as might be supposed would have been sufficient to have brought about a re-union, even if a division had taken place. But all “in vain, at last they could do no more than appeal in their own name,—in the name of their people,—and their children,—to a higher than an earthly tribunal: that they were clear of the guilt of schism.” We doubt much if any satisfactory union will be brought about in the Colonies until the Churches at Home take the matter up, and draw out a scheme which will be honorable to all parties, and which having their sanction may be acted on without altering the relations of ministers with their own denomination in Scotland, or exposing them to the charge of being unfaithful to their ordination vows. We know not any

way in which a few of the leading men of the different denominations in Scotland, could confer a greater benefit on the world than by taking this matter up and perfecting it. They have it in their power to devise some comprehensive measure that would unite Scottish Presbyterians in every colony of the British Empire. We must say for ourselves we would hail such a measure with rejoicing. At the same time we would deplore any union which had not the sanction of the Parent Church. It would be a fatal step even if any of the Provincial Synods of B. N. America were to enter into arrangements which were not approved of by the Synods in neighbouring Colonies. But this is less likely to be the case now since there is the prospect of the formation of a General Assembly.

At the New Brunswick Synod our readers will observe there were corresponding members both from Canada and Nova Scotia,—and a resolution was passed strongly approving of closer union. We trust this matter will not be allowed to sleep—but that the different Synods at their meetings next year, will take it up with vigor, and that it will soon assume a tangible shape.

We cannot conclude our remarks on the New Brunswick Synod without expressing our gratitude to them for the kind manner in which they noticed this periodical,—and for the resolution to give it their hearty support. This will be appreciated, we are sure, by all our Nova Scotian readers—who will be delighted with the prospect of fuller intelligence as to the Missionary operations of the Church in New Brunswick. We trust that before long some of our ministerial friends there will fulfil their pledge by giving us an account of the recent interesting proceeding at the Bend of Petticoadie.

We call the attention of our readers to the very remarkable deliverance of the Archbishop of Paris on the Immaculate Conception, which we give in another column. It clearly demonstrates that there is deep dissatisfaction with the new dogma in influential quarters. It may be that in the overruling providence of God this last imposture may be the means of opening the eyes of many to the absurdity of the whole claims of the Papacy. It may be that this is the last straw that breaks the camel's back—that the human mind driven to extremity, by this last outrage of Rome will endure no longer, but revolt and assert its freedom. We hope in God that there are multitudes in the Church of Rome who will gather confidence from this declaration of the Archbishop, and rally round him. It must be a critical time for Rome when such a man takes such a stand; as in all such cases there are many who only wait for such a leader and interpreter of their sentiments to speak out. When we turn to Spain and Saraguna under the ban of excommunication,—to Italy threatened with a new convulsion,

—and to the rising dissatisfaction among ecclesiastics themselves, we cannot but hope that the shouts of triumph with which the new dogma was greeted, were the heralds of a speedy downfall.

### St. David's Church, Georgetown, P. E. I.

On Sabbath, the 23rd Sept., the Sacrament of the Lord's Supper was dispensed in the above Church. The day was one of the finest of the season, and the attendance from the adjoining settlements was large, the Church being crowded to the door. To minister and people it was a time of peculiar solemnity. Never before had this beautiful ordinance been observed in Georgetown, in connection with our Church, or with any Presbyterian denomination. Some were there who had never witnessed the commemoration of the dying love of Jesus, as it is touchingly solemnized according to the simple ritual of the Church of Scotland. Some who for years had been deprived of the precious privilege, engaged in this divinely appointed act of worship. Some whose children were born and have grown to manhood in this country, presented certificates of membership, dated far back by Scottish Ministers, from whose hands they had received the communion elements, but who are now no more. Some took their places as communicants, at the table of the Lord, for the first time in their lives. The great order and quietness which prevailed throughout the services, and the marked attention which was given to the ministrations, showed that a lively interest had been awakened and was at work. Our prayer, in which we hope we are joined by many, is that God may deepen any good impressions which may have been made, and that, greatly blessing “the day of small things,” he may prepare many sons and daughters in this place for that communion which no neglect, no destitution, no expatriation, nor any other cause shall ever interrupt.

The Rev. W. Snodgrass of St. James' Church, Charlottetown, preached the action sermon, choosing for his text these words of the Song of Solomon. “I sat under his shadow with great delight, and his fruit was sweet to my taste.” The various services usually connected with the Lord's Supper were also conducted by him. The Rev. A. Mackay, of Belfast, preached in the evening and presided at the thanksgiving services on Monday.

On Monday, immediately after public worship, those present formed themselves according to notice previously given, into a congregational meeting. The Rev. A. Mackay was called to the chair, and opened the proceedings with prayer. Mr. Snodgrass explained the purpose for which the meeting was convened, namely—to take steps to finish the building with as little delay as possible, by the erection of a pulpit, and permanent pews, and to execute such repairs as may be required. He said he had been