

and Bruce, who were examined at several meetings of Presbytery, and delivered essays, to the full satisfaction of the Presbytery.

The Presbytery of Flamborough reported as follows:—viz:

The Presbytery of Flamborough report, that they have only one student—Robert C. Moffat—and their impression is, that he has met with some success during the past year; and that he has performed all the prescribed exercises entirely to their satisfaction.

The Presbytery of Wellington reported, that they had no students for the past year.

There were no reports from the remaining Presbyteries.

The Committee on public questions, with especial reference to the questions of—1st, Slavery; 2nd, Sectarian Schools; 3rd, Right of Public Discussion—reported.

First, on the question of Slavery, they submitted the following resolutions for the adoption of the Synod:

1. That the Synod feel called upon to express the unqualified and unmitigated abhorrence with which they have always contemplated Slavery, as repugnant to the light of reason, the principles of natural justice, and the spirit and precepts of our holy religion.

2. That the Synod are grieved to know that Slavery still prevails among nations which have made great progress in civilization, and are distinguished for their religious privileges and professions. And the Synod cannot refrain from referring, in particular, to many of the United States of America, where church members, and even office-bearers, are said to be deeply implicated in the matter.

3. That the Synod deeply regret, that comparatively few of the churches in the United States have taken such energetic action on this subject as the Synod consider to be demanded; while some of them have altogether omitted at this crisis, and others have almost directly given it their sanction. That the Synod are persuaded, that decided practical testimony borne by the religious portion of the community against this great enormity of Slavery, is likely to prove one of the most effectual means of its suppression; and that there is little hope of that object being accomplished so long as that testimony is withheld.

4. That the Synod, though aware in some measure, of the difficulties connected with the abolition of Slavery in the United States, and anxious to make due allowance on that account, agree to record their approbation of, and sympathy with, those churches, which have excluded slave-dealers and slave-holders from their fellowship; and will feel it an honor and a privilege to cooperate on Scriptural principles with such churches in their efforts against Slavery, and in other works of faith and labours of love.

On the second question—namely, that of Sectarian Schools, the Report of the Committee embodies the following Resolutions:—  
Resolved—1. That this Synod approve of a National system of Education, placing all the members of the community upon a level, and encouraging, as that now in force in this Province does, the use of the Scriptures under certain reasonable regulations, as are also prescribed therein.

2. Holding these views, we deeply regret to perceive the principle of Sectarian Schools so distinctly recognized in the latest amendments of the Provincial School Act, and do strongly testify against such a principle as impolitic and mischievous, recognizing as it does the right of the Government to take the moneys of the people and appropriate them for the purpose of sustaining and extending religious distinctions, and thereby continuing to stimulate the elements of discord throughout the community, and greatly marring social interests.

3. That this Synod recommend to those under their care, the use of every proper and constitutional means to secure the repeal of all such statutes as recognize the principle of Sectarian Schools.

On the third question submitted to the Committee—namely, the Right of Public Discussion, the Report recommended for the adoption of Synod the following resolutions:

1. That this Synod maintain the right of full and free public discussion of all questions of national interest, whether political, philanthropic, moral, or religious; and they regard it as the privilege of every member of society to state, explain, and vindicate his sentiments, on proper occasions, on all such questions.

2. That whilst they thus maintain the right of public discussion as the privilege of all persons and classes, the Synod are by no means to be considered as giving their approbation to any expression, either by word or action, by individual or combined demonstration, which would tend to irritate, or provoke to any breach of the public peace, rather than to enlighten and convince the understanding. But this is to be understood as in no way limiting the right of free and calm enquiry and discussion on points on which parties may widely differ from each other.

3. That this Synod express their regret that on some late occasions, in the Eastern sections of this Province, this freedom of speech and discussion was obstructed by threats and violent proceedings, leading to disastrous consequences; and they maintain that all such interference with the privilege of public discussion should be condemned, and effective measures taken to prevent the recurrence of such disorderly and diabolical occurrences.

The Report on the whole of the questions as above was received, and was, on motion, unanimously and cordially adopted; and the Synod did and do resolve in terms thereof.

The Committee to whom was remitted the question of the public desecration of the Sabbath, reported a series of resolutions

for the adoption of the Synod. They are of the tenor following:—viz:—

1. That the Sabbath-day is altogether of Divine authority, and that the obligation to observe it extends over all time and all men.

2. That God, "The Lord of the Sabbath," is ever, winged on man as a gift six days out of seven, reserved the seventh day as His own special property.

3. That "The Lord of the Sabbath" has commanded that His own day be wholly devoted to spiritual exercises, and has imposed upon man the solemn obligation "Remember the Sabbath day to keep it holy."

4. That of the Sabbath day, the "Lord's day," and by him appointed to be kept "holy," man is bound, with all being chargeable with the sin of violating it, to take a holy rest, and devote it either to the performance of regular duties, or to more sacred pursuits.

5. That the Lord's day with sorrow that the "Lord's day" is profaned by travelling on railways and steamboats, in consequence of Governmental regulations, whereby servants of the public in postal and other departments of the State are obliged, under the penalty of the loss of place, to violate the sanctity of the Sabbath.

6. That the Synod recommend, that all the Presbyteries, Sessions, and Congregations of the United Presbyterian Church, and the individual members thereof, employ every legitimate means in their power to procure the enforcement of such laws as may relieve public servants from the necessity of Sabbath desecration.

7. That to render effectual the means employed to remove the causes of Sabbath profanation, the Synod further resolve, as those who must give account of souls, that all over whom they have the spiritual oversight, be that in their personal department, their domestic arrangements, and public life, they "Remember the Sabbath day to keep it holy."

The Report was received, and its recommendations adopted, and the Synod did and do resolve in terms thereof.

Called for the Report of the Committee on the literary course to be pursued by students of Theology.

Mr. Jennings reported verbally, and the report was received.

Appointed a Committee on Theological Education—Professor the Rev. Dr. John Taylor, the Rev. Dr. Ferrier, the Rev. Messrs. Thomas Christie, Thornton, Dick and Barrie. Dr. Taylor to be Convener.

The Committee, appointed at the VIII. Sederunt, on the Supplement of Stipend under certain circumstances, reported to the following purport:—viz:

1. That it is the law of the Synod that Congregations, and not Ministers, are the party receiving Supplement of Stipend.

2. While this Synod hold as a general principle that Ministers give themselves wholly to the Ministry, yet inasmuch as in the present circumstances of the country the performance of the duties of Local Superintendents of Common Schools by the Ministers of this Synod, within proper bounds, tends to the benefit of the Teachers, and youth especially, and of the community generally, and is thus in itself favourable to the higher interests of morality and religion; therefore, none of the Ministers of this Synod be, for the present, discouraged from accepting said office.

3. Your Committee would recommend that the question of remuneration, in cases where congregations still receive aid from our Mission Fund, and the Ministers of which are Superintendents of Schools, be left, where they think it ought to be left, to the vigilant inspection of the Presbyteries in whose bounds said Congregations are.

(Signed) JAMES DICK, Convener.

The report was received.

It was moved by Mr. Jennings, seconded by Mr. McClure, that the following be substituted for the 3rd section of the report, viz:—

That Ministers of this Church receiving Supplement, may be allowed to take the office of Superintendent of Common Schools; provided always, that all the emoluments received from such office shall be deducted from the supplement of stipend granted by Synod.

It was moved in amendment by Dr. W. Taylor, seconded by Mr. Aitken,

That the report of the Committee be sent down to Presbyteries and Sessions for their consideration, and they be enjoined to Report to this Synod at its next meeting.

The Amendment, being first put, was carried, and the Synod did and do decide in terms thereof.

Took up an Overture from the Presbytery of Wellington, anent the management of Congregational affairs, recommending the adoption of the system of book-keeping now in general use in the congregations in Scotland, published by David Robertson, of Glasgow; and that the books of congregations be examined yearly by the Presbytery, to see that they are regularly and correctly kept.

Agreed to recommend to congregations, to consider the propriety of adopting the system of church stationery referred to in the Overture.

Took up an Overture from Professor Taylor, in reference to the receiving of Ministers and Preschers of other denominations, and recommending that every application for admission made to a