

of London, Thomson, of Whitby, and Jennings, of Toronto, were introduced by the Rev. Alexander Gale, and addressed the Synod severally in succession, congratulating its members in cordial and eloquent terms, on the position which they occupied, and the testimony which they had been enabled to bear for the supreme and sole authority of Christ in the government of the Church, and for the privileges which he has conferred on his people—assuring the Synod of the christian regard of the Missionary Synod, and their desire for friendly intercourse, and expressing a hope that in those points on which difference of sentiment still exists between the two Churches, they may at no distant period be brought to see eye to eye, and thus be prepared for incorporation. In reply to these addresses, several appropriate speeches were called forth, especially from Mr. Gordon, of Gananoque, Mr. Esson, of Montreal, and Mr. McNaughtan, one of the Commissioners from the Free Church of Scotland. The views entertained on either side respecting the Establishment and voluntary principles, were stated by the respective speakers with a straight forward plainness and simplicity, equally removed from insincerity and the spirit of controversy, and affording the only safe foundation for mutual confidence and a permanently friendly intercourse. A motion was then unanimously adopted, expressive of the satisfaction of the Synod in the visit of the deputation and their desire to cultivate friendly relations with the Missionary Synod. A deputation was also named to wait upon that Synod at its next meeting. The deputation from the Presbytery of Niagara, consisting of the Rev. Dr. Blanchard and Mr. Close, was next introduced by the Rev. Mr. Alexander, of Cobourg, who proceeded to read the Report of the Committee appointed to confer with the deputation. From this report it appeared that the Presbytery of Niagara has 7 Ministers and 15 or 16 Congregations connected with it—that the Westminster standards were fully recognized by the body—that while the deputation was unprepared to state authoritatively the mind of the Presbytery, in regard to the reception of endowments from the government, it while they believe that the office-bearers and members of the Church are decidedly adverse to endowments, as inexpedient under existing circumstances, they yet regard it as the duty of the Civil Magistrate, as being ordained of God, to honor Christ—to submit to his authority, and to protect and promote his cause, by all legitimate means within his own peculiar province; and that they desire to cultivate friendly relations with the Synod, with a view to ultimate union, if that should be found practicable. Dr. Blanchard and Mr. Close then addressed the Synod, at some length, and in terms of great cordiality and kindness. A motion was then made for the adoption of the Report of the Committee, a suitable expression of the satisfaction of the Synod in the visit of the deputation, and the appointment of a deputation to wait upon the Presbytery of Niagara, at their first meeting, for the purpose of cultivating friendly intercourse with that body, and of ascertaining more fully the practicability of union.—The Moderator addressed both the deputations in suitable terms; after which, the Synod adjourned—closing with prayer and singing.

The morning sederunt of Friday was principally occupied in the consideration of the means to be adopted for the sustentation of Ministers and Missionaries, in the present circumstances of the Church. The scheme recommended by the Commission, and in some measure organized by it, under the authority of the Synod at last meeting, was carefully considered. The comparative merits of the existing system, under which every congregation is left to its own unaided resources for the support of the Ministry—of the scheme of the Commission, which is merely supplementary—in its nature, and the scheme of the actual and entire sustentation of the Ministry out of a common fund—were closely examined and considered—the Synod deriving great advantage from the state-

ments and explanations of Messrs. King and McNaughtan, in regard to the principles, organization, and actual working of the system adopted by the Free Church of Scotland. After lengthened deliberation and discussion, it was resolved with perfect unanimity and the utmost cordiality that the Sustentation scheme should be adopted, as promising many advantages over the other two; and a Committee was appointed, with Mr. Smelhe of Ferguson as its convener, to prepare a full report, founded on the resolutions just mentioned to be taken up for final arrangement on Tuesday. During this morning's conference the propriety of preparing a testimony, exhibiting the peculiar principles for the maintenance of which the Synod has been constrained to occupy its present position, was also considered, and a draft of the heads of such testimony was submitted by Mr. Bayne of Galt. The preliminary questions having been decided in the affirmative, and the propriety of confining the document in question within the limits which have just been indicated, agreed upon, it was resolved to take up the draft presented in the afternoon.—At the afternoon meeting, several letters of much interest were read—one from the Colonial Committee of the Free Church of Scotland, in answer to an application for a supply of Missionaries previously made by order of the Synod, and intimating the disposition of the Committee to aid the Synod in supplying the religious destitution of the Colony to the utmost of their ability, by sending out Ministers and Missionaries. Highly satisfactory testimonials to the character and qualifications of the Rev. Mr. Bethune, probationer, at present engaged in teaching at Montreal, were also communicated, and his case was referred to the Synod's Home Mission Committee and the Presbytery of Montreal. A letter from the Rev. Mr. Clugston, of Quebec, was read, intimating his adherence to the Synod, and communicating the views of duty under which he acted at Kingston, and especially that the hope of seeing a more consistent course adopted by the Synod in connexion with the Established Church of Scotland at its adjourned meeting, had induced him to delay his separation from that body; until he found by the subsequent actings of its subordinate judicatories that his expectations were groundless. Mr. Clugston's letter and adherence were received with the utmost cordiality—his name and that of his Elder, Mr. Gibb, were added to the Synod Roll, and he and his congregation were joined to the Presbytery of Montreal. Another adherence which had been publicly announced before, was formally given in to the Synod—viz: that of the Rev. Mr. Daniel Clark, Glengary. It was unanimously received, and Mr. Clark and his congregation were also annexed to the Presbytery of Montreal. A communication of a peculiarly interesting character from Mr. Thomas Wardrop, one of the students of theology, and Master of the Grammar School at Bytown, was next read. The deliberate, cautious and prayerful course by which Mr. Wardrop had evidently been led to his final decision, made a deep impression on the Synod, and an ample, but just testimony, having been borne to his qualifications, his adherence was received, and he was placed under the care of the Presbytery of Montreal, in the prosecution of his theological studies. The business of this meeting was closed with the approval of the outline of a testimony, which was recommended to a Committee, of which Mr. Bayne was appointed the convener, with instructions to fill up the outline and to report at next meeting of Synod. We look forward to the completion of this work with the greatest interest—trusting and believing that thereby a service will be done to the interests of truth, in a department of peculiar importance in the present day, and some of the greatest obstacles in the way of union among Presbyterians effectually removed.

It had been arranged that the Synod should meet this evening in the Rev. Mr. Roaf's Church—in order that the public might be accommodated more fully—it having been found that Mr. Jen-

nings' Church was too small for the attendance on Thursday evening. A little after 7 o'clock the Synod was constituted: the devotional exercises were conducted by the Moderator, and the business of the evening was commenced with the reading of the commission of the deputation from the Free Church, as also an Extract Minute of proceedings of the Colonial Committee, and the letter of the Moderator of the last General Assembly, written by order of the Commission. This letter we gave in the last Record. The Rev. Henry Esson, of Montreal, then introduced Messrs. King and McNaughtan, who thereafter addressed the Synod successively at great length. Mr. King in his address gave a very clear and comprehensive narrative of the progress of the Church of Scotland from the Reformation, pointing out the great scriptural principles of spiritual independence and non-intrusion embodied in her constitution, and defended and maintained with unparalleled fortitude and steadfastness by her rulers and members. He particularly described the Constitution of the Church in its relations to the State, as settled at the Revolution under King William, and the anxious jealousy with which the nation and its representatives sought to guard its liberties and protect it from injury and change. He then traced the origin of the Moderate or Erastian party in the Church—in the admission of a number of the Episcopal Curates into her courts, soon after the Revolution—the gradual progress of that party—the restoration of the law of patronage, through which the Revolution settlement and the solemn treaty of Union were violated and subverted—and passing in rapid review over the intervening dreary period of moderatism, he proceeded to exhibit the aspect of reviving spirituality presented by the Church about the beginning of the present century,—concluding with an able exposition of the recent contest, and the grounds of the disruption in which it terminated. Mr. King's address was listened to throughout with the most marked attention and interest; but perhaps no part of it was so effective as that in which he dealt with the charge of schism so often brought against those who have chosen rather to maintain a good conscience and to hold fast by the great scriptural principles embodied in the constitution of the Church of Scotland, than to purchase the worldly benefits of Establishment by the sacrifice of integrity and truth. Pointing to the well known and indisputable principles of that Constitution—their indispensable and acknowledged necessity to the purity and efficiency of the Church, and connecting these things with the sweeping majorities by which the various remedial and reforming measures were carried in successive General Assemblies for a long series of years, and with the avowals of the moderate party that they felt no conscientious constraint upon them to withdraw, which ever way the matter were settled—he brought home the charge of schism to the party remaining in the Establishment under these circumstances, with irresistible force. The well known saying of Dr. Cook, of St. Andrews, placed the question of schism beyond dispute. "If we carry our point you go out,—if you carry yours we stay in," said the sagacious "pawky" leader of the moderates to a non-intrusion opponent.—Mr. McNaughtan followed in an address of great eloquence and power, in which he illustrated the great and fundamental doctrine of the Headship of Christ over His Kingdom, in the most convincing and impressive way,—and depicted the recent trials, sufferings, and sacrifices of the minister and people of the Free Church of Scotland in the most lively and affecting colours. We cannot at temp. to give any adequate idea of this splendid address. The speaker manifestly laid hold with an irresistible grasp on the minds of the crowded audience, from the outset, and carried them along with him, in earnest, fixed attention for about two hours and to the very close. The opening portion of his address was peculiarly fine—in which viewing the Kingdom of the Redeemer in i