

pecuniary aid extended to them by the friends in this country. Thanksgivings were offered to God for this manifestation of his favour. The subject of liberty of worship was brought forward by Count A. de Gasparin in an able address, and the Synod resolved energetically to assert the rights of religious liberty and of equality of worship and expressed unanimously the prayer, that the remains of religious intolerance might speedily disappear in all countries where they yet existed. A communication from the Peace Congress assembled at Frankfort was made to the Synod, in response to which they declared, that, as disciples of the Prince of peace, they felt deeply interested in the cause for which the Congress had met; that, without entering on a consideration of the means by which it might be possible to prevent war, they were unanimous in praying for the blessing of God to accompany all efforts directed to the maintenance of peace; that they were persuaded the progress of the Gospel would certainly advance the cause they had at heart, and that the genuine triumph of this cause would always be proportioned to the vital influence exerted by the faith of Christ upon the souls of men. The subject of Theological education was also considered, and the Synod felt that all they could in present circumstances do, was to set apart a portion of their funds to aid approved young men in prosecuting their studies for the ministry, at Geneva, Lansanne, Edinburgh, or elsewhere, as might be most advisable in each particular case. Inasmuch as the "Inspiration and Authority of the Holy Scriptures" have been attacked and denied by various parties on the Continent, the Synod felt it dutiful to renew their solemn testimony on behalf of this great doctrine, and to confirm by an express and public vote their firm adherence to that article in their constitution which asserts it. The emotion of the Synod was very deep when they rose, as one man, to render this homage of their faith to the Word of God. Such is a very brief resume of the subjects which occupied the attention of the Synod at its public sittings. Private meetings were held also, at which reports of the state of the different churches connected with the Union were read and considered. Many of these reports were extremely interesting, and not a few of them very encouraging. Late on Tuesday evening, the 3d September, the whole proceedings

were brought to a close. Throughout they were conducted in the most admirable manner. The calmness, the order, the talent, the faithfulness, the brotherly kindness, and the prayerfulness by which they were characterised, were such as I had rarely seen equalled—certainly never surpassed.

*Popish violence and Bible burning.*—I must not omit to mention an incident which occurred at the meeting on Friday evening. It was a meeting for public worship. The moderator commenced the service with praise and prayer, and reading of the Word. A young man, who had studied at Geneva, and who had applied to the Synod for ordination, preached from Luke ix, 57-62. The church was crowded. A number of Roman Catholics were present, who had come for the purpose of creating a disturbance, and a number more had congregated outside. There were occasional hooting and sneering as the service proceeded, so as to interrupt it for a minute or two, but it was, nevertheless, brought to a close in the usual way. The disposition to riot on the part of the Catholics manifested itself more decidedly as the assembly began to disperse. Count A. de Gasparin went out and remonstrated with them on the impropriety of their conduct, assuring them that nothing had been said or done which should cause their irritation—that the brethren assembled bore them no feelings of ill-will—that they desired their good, and had been praying for their welfare—and that it was surely right they should be allowed in peace to worship God according to the dictates of their own consciences. Some seemed struck with what he said, and disposed to retire.—But the great mass cried out—"Down with Gasparin—to the river with him!"—and there was some approach to personal violence. Whether it was that the mob were afraid of the consequence that might come on them if they violated the laws, or of resistance from the Protestants, who composed the great mass of the assembly in the church, I do not know; but so it was, that they were restrained from doing injury to any one. It subsequently appeared that they had stolen one or two Bibles from the church, with which they proceeded to the public market-place, and having kindled a bonfire, committed them to the flames with frantic shoutings and gesticulations, giving utterance to the diabolical prayer, that the Henriqueses—i. e. the members of M. Henriquet's church—