

cognizes some efficiency in truths that have such exemplars. It seems to me, therefore, as if better days were coming, and as if we were again to see Geneva honouring and serving the Lord. This at least is true, that all that man can do, is doing here now, and that those in America who are accustomed to aid the Evangelical cause in Geneva are making a good investment. There is no worthier cause; may it have many new helpers!

OLD AND NEW SCHOOL, PRESBYTERIAN CHURCHES, UNITED STATES.

We published last week the General View of the Presbyterian Church in the United States, made up by the stated Clerk of the General Assembly, from the reports of the several Presbyteries. As usual, some of the Presbyteries and a large number of churches have failed to report, so that these statistics are but an approximation to the truth. We can see enough, however, to assure us that the Church is from year to year enlarging her territory and increasing her numbers, both of minister and members.

On comparing the statistics of the present year with the corrected aggregates of last year, as published in *The Presbyterian* of July 24th, 1852, we find the increase of the ecclesiastical year just passed, to be three Synods, three Presbyteries, eighty-one ministers, ninety-seven churches, and seven thousand two hundred and seventeen communicants. There is also a slight increase in the number of candidates and licentiates reported. This, considering the general dearth of revivals, is encouraging. It shows the Church to be in a tolerably healthy state.

An important fact to be noted in these figures is, that the Old-school branch of the Presbyterian Church has now become as large as both New and Old-school were at the time of the division, fifteen years ago. The following will show the comparative numbers before the division and the present year:

	1837.	1853.
Presbyteries.....	135	143
Ministers.....	2,140	2,139
Churches.....	2,865	2,879
Communicants.....	220,557	219,263

From the above it appears that we have eight more Presbyteries, and fourteen more churches than there were before the division; whilst the number of ministers lacks but one of being the same, and the number of communicants falls short but 1294. Another year, at the same rate of progress, will place us, in particular as to numbers, ahead of where we stood before the secession of the New-school. Probably no denomination of Christians has ever recovered from so large a loss of numbers in so short a period as fifteen years. As to thoroughness of organization and efficiency, the Old-school Presbyterian Church is far in advance of the state of things in 1837. Considering her intelligence, wealth, numbers, sound doctrine, and thorough scriptural polity, she ought to have accomplished more than she has done; but there is reason for encouragement in the constant, gradual increase which appears from year to year. Let there be more united prayer to God, and more faithful labours, and the year coming will show still more cheering results.

The following will show the present relative strength and progress of the New and Old-school Presbyterian bodies. The statistics of both are those of the present year.

	New School.	Old School.
Synods.....	23	28
Presbyteries.....	103	143
Ministers.....	1,570	2,139
Churches.....	1,626	2,879
Communicants.....	140,452	219,263
Licentiates.....	130	232
Candidates for Ministry.....	199	363
Addition to Church Members, both on examination and certificate...	10,934	20,026

From the above it appears that the Old-school exceeds the New-school in numbers, 5 Synods, 35 Presbyteries, 569 ministers, 1253 churches, 78,811 communicants, 102 licentiates, 164 candidates. The excess of communicants in the Old-school over the New is almost equal to the entire number of communicants in the Protestant Episcopal Church in this country. The number of New-school ministers very nearly equals the number of churches, there being but 56 more churches than ministers—whereas in the Old-school the excess of churches over the ministers is 740. This indicates a more rapid territorial extension on the part of the Old-school. The more prosperous condition of the Old-school, however, will appear more clearly from the following particulars, showing the relative rate of increase in the two bodies during the last year:

	New School.	Old School.
New Presbyteries organized.....	2	3
" Synods.....	3	3
Licentiates.....	33	78
Ordinations.....	36	74
Churches organized.....	38	81
Additions to Members.....	10,934	20,026

These results certainly show the Old-school to be in a far more prosperous state than the New-school. After all, however, we shall accomplish but little unless we realize that our strength is not in numbers, but in the presence and power of the Spirit of God.

ROMAN MEMBERS.—The total income of the Society for the Propagation of the Faith for the past year was £189,540, or more than \$40,000 less than the previous year. The expenditures for missions amounted to £129,582, of which £91,706 were for church purposes in Europe, £39,879 in Asia, £11,267 in Africa, £39,138 in America, and £13,356 in Oceania.

MEETING OF SYNOD OF FREE CHURCH.

This Synod met at Hamilton on the 8th of June. The Rev. Mr. Gale was appointed Moderator. The business was chiefly denominational, and therefore there is little in respect of interest to those of other churches. We extract deliverances on certain subjects, which are worthy of attention.

The Report on the subject of Intemperance, was given in and read by Mr. Reid, Convener of the Committee, embodying the following recommendations, viz:—

1. That the Synod do again petition the Legislature at its next session, to pass a law prohibiting the importation, manufacture, and the sale of intoxicating drinks as a beverage.
2. That the attention of Kirk Sessions be directed to this subject, and that the Synod urge them to greater fidelity in dealing with those who, by intemperate or stippling habits, bring a reproach on the Church, and on the cause of Christ.
3. That the Synod recommend ministers to preach, from time to time, on the subject of intemperance, solemnly warning their people of the danger resulting from the habitual use of intoxicating drinks.
4. That the Synod earnestly and affectionately intreat all the ministers, office-bearers, and members of the Church to pursue such a course, in regard to these of intoxicating drinks, as shall bear the most decided practical testimony against the sin of intemperance, remove temptation from themselves, and free them from the serious responsibility of countenancing the use of intoxicating drinks by others.

On motion made and seconded, it was Resolved—That the Synod sustain the Report, adopt the recommendations contained in it, and re-appoint the Committee, instructing them to employ all competent measures in general to abolish the great evil of intemperance, and for this purpose, especially, to facilitate the enactment of a prohibitory law.

The following is the deliverance in the case of Dr. Burns and Dr. Willis, and which has caused no little excitement. It is a strife not belonging to us, and therefore shall not enter into its merits, but this may be said—Dr. Burns has declared himself dissatisfied with the Synodical deliverance, and Dr. Willis has said nothing, publicly, though he has ground to be dissatisfied—and nobody is satisfied, so far as we have heard, anywhere, which is the sure and certain consequence of a compromise that involves, and leaves undecided, character, justice, and truth.—*Fiat justitia ruat cælum*—a maxim, heathen though it be—is one that some Canadian Presbyterians require to learn.—Never mind consequences of pleasing or displeasing—do what is right—and deal justly between man and man, though the heavens should fall.

The Committee appointed to consider the reference from the Presbytery of Toronto, presented their report, which was of the following tenor:—

The Committee having conferred with the Presbytery of Toronto and with Drs. Burns and Willis, and ascertained definitely all the facts of the case brought before them in the Reference, viz:

1. What were the words actually used by Dr. Willis in the evidence to which the memorial from Knox's congregation related.
2. What was the meaning Dr. Willis actually wished to express in giving that evidence.
3. Why Dr. Willis delayed so long to explain his meaning, after he found that misapprehension regarding it prevailed.
4. Why his explanation, when given, was so defective, and
5. What had been the action of Dr. Burns which led to the evidence given by Dr. Willis.

(All which particulars will be found fully brought out in the minutes of the Committee herewith given in.)

And having considered what seemed best fitted to do justice to the individual parties concerned, and to purge the Church of the scandal which had been caused by the whole case, agreed to recommend the following deliverance for the adoption of the Synod:—

I. In the first place, the Synod rejoice to find that Dr. Willis distinctly disclaims ever having meant to charge Dr. Burns with wilful falsehood or perjury in the sense of swearing to a known untruth, as appears by the Minutes of Committee.

II. Secondly, while the Synod rejoice that the evidence of Dr. Willis as explained by himself, relieves Dr. Burns from the heavy charge, under which it must have been so painful for him to appear to lie even for a short time, of falsehood and perjury, (in the ordinary sense of