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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 7, July, 1856.

VOLUME X.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1856, THE PRESBYTERIAN being payable in advance.

## The Presbyterian.

### TO OUR READERS.

We are often struck with the quaint flashes of humour which we detect from time to time in the columns of the *Edinburgh Christian Magazine*. From the Notice to Correspondents we clip the ensuing paragraph, and, while coinciding in the general excellency of the rule laid down in regard to original poetry, we commend to the attention of our friends the suggestion it contains with regard to a most acceptable kind of literary contribution. We should be glad to receive many such contributions, for assuredly, the *Presbyterian* has never yet obtained that circulation among our congregations which it should enjoy. In some congregations we have a large circulation, but in others, and these influential, we have no footing. This should not be so.

### Notice to Correspondents.

"No sermons need be sent to us—nor original poetry. A list of subscribers transmitted to the publishers would be one of the most valuable literary contributions by which any well-wisher could assist this or most magazines."

### THE JUVENILE PRESBYTERIAN.

We have much reason to be gratified with the kindly greeting which has been extended to this publication by our friends. Commencing it at an unfavourable season of the year, when many Schools had com-

pleted their arrangements for publications, we yet issue the fourth number with a circulation of 1500 copies per month. Next year we look for double that number, as many of our churches, and some of them influential, have not extended a helping hand to us. We are persuaded that the *Juvenile Presbyterian* and the Orphanage movement will be productive of good to the Church. We have much encouragement to proceed with the work of preparation and publication of the Juvenile paper, and we solicit the countenance of those ministers who have not yet helped us, and the continued support of those who have already aided us. We acknowledge with thanks gratifying lists of subscribers from various quarters in New Brunswick, and we trust that the friends of our Church in Nova Scotia will also regard our publication favourably. We do not seek to interfere with any existing publication, for there is now a profitable scope for all. In our own sphere we may accomplish some good, and such is our only aim in the matter.

### THE CHURCH IN CANADA.

#### ADDRESS TO THE REV. W. SNODGRASS, AND HIS REPLY.

We have much pleasure, in finding place for the ensuing Address and Reply. We are deeply interested in watching the results of the intercourse now so aus-

piciously commenced between ourselves and our brethren in the Lower Provinces, and feel satisfied that such kindly interchanges of thought and fraternal sympathies will be productive of much good. The Synods will mutually strengthen each other and be gradually prepared for eventually standing together, as the Presbyterian Church in British North America, and watching over the spiritual interests of our people in these noble Provinces.

To the REV. W. SNODGRASS,

Minister

of Charlotte Town, Prince Edward Island, correspondent member from the Synod of the Church of Scotland in Nova Scotia to that in Canada.

REV. SIR.—We welcome you amongst us with the most cordial feelings of Christian sympathy and brotherly kindness, for we regard the intercourse of friends here on earth as the type of that fellowship and communion which exists between friends in heaven.

On the return of our esteemed Pastor from his visit to the sister churches last summer, it gladdened our hearts to hear his reports of your welfare and prosperity. Like ourselves you have had times of darkness and despondency, but we trust the cloud is clearing away, and the patience you have been enabled to exercise will be amply rewarded.

We rejoice in the intercourse and communion which has begun so auspiciously between the churches in Canada and the Lower Provinces, and we pray that the

Great Head of the Church may make it productive of those fruits which are so essential to the full development of the Christian character.

We trust that, on your return home, you will communicate to your people our joy at hearing of the welfare and prosperity of our countrymen, to whom we are connected by so many endearing ties.

We esteem it the greatest pleasure to have had the privilege of receiving a visit from you, as the Representative from the Synod of Nova Scotia, and the more so that we are thus permitted to thank you personally for the kind manner you received the Deputation from our Church last summer, and especially for the hospitality and friendship our beloved pastor received from you individually.

The shortness of your sojourn amongst us will prevent us from extending to you those individual marks of welcome which we would so gladly do, had circumstances permitted. We therefore unite in praying that you may return in safety to your flock; that your labours may be abundantly blessed, and that you may be long spared a faithful labourer in the vineyard of our Lord and Master.

We remain, Rev. Sir,

Yours in the Lord,

(signed) JOHN McDONALD.

In name and behalf of the Elders and Managers of the Congregation of St. Andrew's Church,  
Goderich. 8th June, 1856.

To the Elders and Managers of the Congregation of St. Andrew's Church,  
Goderich.

DEAR BRETHREN.—This expression of your most cordial feelings of Christian sympathy and brotherly kindness yields me the greatest gratification. Accept my assurance that your sentiments are fully appreciated, that I attach the highest value to your affectionate wishes, and that I fondly anticipate the benefit of all your prayers.

I readily avail myself of this opportunity of stating that my visit to the Church in Canada has been truly a season of refreshing to my spirit. I have observed with joy and gratitude that much has been accomplished in the building-up of the walls of our Zion. Much, I have learned, yet remaineth to be done, but, with the Lord upon our side, we shall be stronger than all that can be against us. It is my earnest prayer that, by purity of doctrine, righteousness of government and propriety of discipline, by the faithfulness of ministers and the zeal of the people, our Church may become a praise and an excellency throughout all the land.

As long as I live, I shall look back upon this as one of the most happily and profitably spent periods of my earthly existence, and I hope that the intercourse now opened up between the Synod of the Church in

British North America will afford from time to time to my brethren of the Synod of the Church of Scotland in Nova Scotia an opportunity of participating in the privileges which I have enjoyed.

I shall certainly count it a joy and an honour to be the bearer to our people of your Christian feelings and sympathies, and, I am sure, it will gladden their hearts to know that you take so lively an interest in their welfare.

It is especially delightful to me to find myself in this corner of the Vineyard; the more so, as I did not expect, on leaving Prince Edward Island, that I should be able to come so far West. To have met your dear Pastor in the midst of his flock, as he met me in the midst of mine, is extremely gratifying. It recalls associations of the tenderest description, and I only regret that my stay amongst you must be so short.

The circumstances in which we meet and part most strongly remind us that here we are but pilgrims and sojourners. Let us then in all our doings have a constant eye to the better land, where the joys of meeting shall never cease and the thought of separation never intrude. May the Lord bless you, and you shall be blessed.

Yours in Christ,

W. SNODGRASS.

Goderich, 8th June, 1856.

#### ORDINATION AND INDUCTION AT MARTINTOWN.

The readers of this periodical, in common with the members of our Church throughout the Province, sympathized deeply with the people of Glengary, when they were called upon to endure so many visitations of Providence, as one after another of their ministers were called to their rest. We rejoice when we hear that any of these vacancies are being filled, and we therefore regret that no one connected with the Presbytery of Glengary had informed us that a watchman had been set over the flock at Martintown. We avail ourselves of the opportunity, now afforded, of calling upon Clerks of Presbyteries and others to furnish us from time to time with notices of inductions, &c. Such matters interest the whole Church, and we should not be left to glean our information as best we can. If this paper is deemed of service to the Church, we should be aided in our labours, for it has ere now been found a hard task "to make bricks without straw." Trusting that these remarks will serve the end we design to effect by them, we have pleasure in stating that we have learned on inquiry that on the 23rd day of April last the Presbytery of Glengary met at Martintown for the purpose of proceeding to the ordination and induction of the Rev. Peter McVicar to the pastoral charge there. The services were opened by the

Rev. A. Mathieson, D. D., of Montreal, at the request of the Presbytery, with reading of the Scriptures and prayer. Thereafter the moderator, the Rev. Hugh Urquhart, of Cornwall, preached a faithful and an appropriate discourse, and after the conclusion of the sermon, and the usual questions having been put and satisfactorily answered, the Presbytery proceeded to the ordination and thereafter to the induction of Mr. MacVicar. Dr. Mathieson addressed the pastor and the Rev. Mr. Dobie, of Osnabruck, the people. The religious services of the day were concluded in Gaelic with prayer and the benediction by the Rev. Mr. McPherson, of Lancaster. The attendance was large, and the whole of the solemn services attending this interesting event were conducted with much impressiveness and earnestness. The newly settled pastor received from his people a cordial greeting, and we trust that the connection, now so happily formed, may long subsist and result in much spiritual good. We are glad to learn that there is every prospect that others of the vacancies among our attached congregations in Glengary will soon be filled, and we are sure that the whole Church will rejoice with them at the prospect, and still more at its realization.

#### CONGREGATION OF LONDON, C. W.

At a Meeting of the Presbyterian Congregation in connection with the Church of Scotland, London, C. W., held 21st April, the Rev. James McEwan, A. M., was presented with a very handsome light Carriage, fitted for either one or two horses, in view of services rendered to the Congregation since becoming vacant by the translation of the Rev. John Skinner, D. D., to the united charge of Nelson and Waterdown. An address was read, suitable to the occasion and expressive of the Congregation's friendship and esteem.

Mr. McEwan in reply made a few appropriate remarks, expressing his heartfelt gratitude and readiness to contribute whatever services he might be able to afford while the congregation remained in its present circumstances, and concluded by calling on the people to pray the Lord of the harvest that He would send a labourer into this corner of His vineyard.  
*Comm.*

#### CONGREGATION OF TORONTO.

We understand that the Congregation of St. Andrew's Church in this city have, as a mark of their esteem, presented the Rev. Dr. Barclay, their minister, with a purse containing one hundred pounds, on the occasion of his departure on a voyage to Scotland, his native country, for the benefit of his health, which, we regret to learn, has for some time past been much impaired.  
—*Toronto Paper.*

#### CONGREGATION OF THREE RIVERS.

The Bazaar conducted on behalf of the Presbyterian Church has netted upwards of £100. This sum is creditable, since money is now scarce and

food dear. The result is the more pleasant as it was swelled by the aid of persons of every religious denomination in the town.—*Three Rivers Inquirer.*

## THE LATE MEETING OF SYNOD.

*For the Presbyterian.*

(Transposed from page 107.)

The Meeting of Synod, which took place in Kingston last month, presented to a looker on, perhaps, more points of stirring and healthy interest than any which has been held since that memorable and ever to be lamented occasion when so many of our respected Ministers disunited themselves from our Church, and formed a separate body. The blow then inflicted on our Canadian Church has never been fully recovered. Few things indeed could have tended more to cramp and paralyse its workings in a new country like this. But, without dwelling on so painful a topic, let us venture to hope that the time is not far distant when the two branches of the Scottish Church in Canada, like a stream which has been for a time forcibly divided, may overcome all obstacles, and, once more united, flow in a broad and fertilising tide, irrigating our spiritually arid country till "the desert shall rejoice and blossom as the rose."

It was a goodly assemblage of Ministers which gathered together in St. Andrew's Church on the evening of Wednesday, the 28th of May. Numbers were there from the extremity of Canada East, holding pleasant converse with their brethren on the banks of the distant Western Lakes; while to those whose toilsome field of labour lay in the secluded back-woods it was a delightful change to enjoy for a time that Christian society and intercourse from which they were to so great an extent debarred.

Together with the assembly of Clergy, a large number of the regular congregation of St. Andrew's Church filled the pews and listened attentively to the excellent and appropriate sermon preached by the retiring Moderator, the Rev. Mr. McKid, of Goderich. The text chosen was Ezekiel ix 11. After a general exposition and exhortation the preacher proceeded to apply the words of the prophet, more particularly to the Ministerial portion of his audience, expressing a fervent hope that their proceedings at the ensuing meeting might be so conducted that collectively they might be able to say, in the words of the man clothed in linen, which had the inkhorn at his side,—“I have done as thou hast commanded me.” and, in so far as regards earnestness and Missionary zeal and generous self-sacrifice, we think his hope has been abundantly verified.

It is not our intention to trespass on the province of the detailed report of the proceedings, which will, as usual, be published in the columns of the *Presbyterian*. Our aim is simply to touch upon those salient points of general interest, most calculated

to fix the attention of a Lay spectator. Most prominent among these was the discussion, which took place on Friday, respecting the disposal of the balance of the Clergy Reserves Money, which the Commissioners had annually retained from the salaries of Ministers receiving the allowance. This balance the commutants were legally entitled to claim. That it should be divided among them was the proposal brought forward by a much respected member of the Court, who maintained that strict justice to those whose property was involved in the question, forbade him to act otherwise. On the other hand it was warmly advocated that the commutants, waiving their claim to the appropriation of the sum in question, should place it at the disposal of the Church, to form the nucleus of a Sustentation Fund, so much needed in a country wherein so many cases, the poor and hardworking Colonists are not in a condition to furnish the whole support of a Minister. Drs. Cook and George the two leading advocates of this measure, supported their cause with much eloquence and zeal, and the delegates from the other British American Synods, expressed their earnest hope that the Synod would decide in a manner befitting its high position. Most anxiously was the result of the vote awaited, for it was felt by many that the moment was a crisis in the history of our Canadian Church. But the suspense was soon over, and every lover of our Zion must have felt that a victory of no mean importance had been gained. By a triumphant majority the funds were cheerfully given up to the object so generously proposed. We think there are few hearts that will not heartily respond to this act of Christian sacrifice, on the part of men who as a body are certainly not remarkable for wealth. But we are sure that in the testimony of their consciences and the veneration of a grateful people, they will find an ample requital for what they have thus voluntarily and promptly given up.

And, now the Clergy have done *their* part, it rests with the Laity, and surely they will not be backward in the good work, to come forward, and swell by their free-will offerings the fund so nobly formed, till it shall become a reservoir ample enough for the supply of our destitute congregations for many years to come.

There is another point of view, too, from which the measure might be looked at. Had the appropriation of the money been carried out a share would necessarily have fallen to the widows and orphans of those much esteemed Ministers who have lately passed away from amongst us. As it is, they must share the sacrifice. Is not this an urgent reason for doing our utmost to place our Widows' Fund in a more efficient condition? Christian Laymen, your feelings as husbands and fathers are appealed to. Will you not answer the call and show by your liberality that you rea-

ready to care for the destitute ones of those who so long and laboriously cared for you?

The evening of Monday, the 2nd of June, was devoted by the Synod to a Missionary Meeting, to which the Kingston congregation were also invited; and their large attendance showed how acceptable was the invitation. The Meeting was addressed at considerable length by several speakers, and the claims of Home and Foreign Missions well and warmly urged. An interesting outline of the brief history of our Canadian Church was given by the Rev. George Bell, who is, as is well known, one of the first fruits of Queen's College. Where all the addresses were so good, it would be invidious and well nigh impossible to draw a comparison, but perhaps those to which we listened with most pleasure, owing to the novelty of the information and the interest attached to the speakers, were the speeches of Dr. Brooke, and Mr. Snodgrass, the delegates from the Synods of Nova Scotia and New Brunswick. It was pleasant to hear of these distant brethren dwelling among the hills and glens of their picturesque land, yet bound to us by the ties of our common love and veneration for our dear old Scottish Kirk, and better, far better than that, to our common Lord and Master, its ever living Head. And our sympathies too were strongly awakened when we heard of the eagerness with which they look for those who should break to them the Bread of Life, and the many instances in which they look and long in vain. Gladly would we have sent them laborers, were we not as destitute ourselves. But we can at least give them our fervent prayers in the humble faith that they may find acceptance before Him who is the "Hearer and Answerer of Prayer," as well as the Lord of the Vineyard. The claims of Queen's College on the Church, and its importance as a literary and theological institution, were warmly and eloquently urged before the Synod.

We trust that the congregations generally will show their appreciation of this valuable Institution more efficiently and universally than has yet been done. The number of Ministers it has already furnished to the Church, and the honorable standing which these possess in it, might furnish a sufficient index of what it *has* done, and, still more, of what it *may* do if vigorously carried on.

It is impossible to repress a feeling of pleasure at the Synod's decision to send a Missionary to Jerusalem. Our own, it is true, is eminently a Missionary field, and we can ill spare any of our agency, but we are inclined to believe in the logic of those who urged that, the more missionary zeal that is imported, the more will be kept at home. A Mission to God's chosen people in that land, which has always been emphatically called Holy, is a subject on which heart and mind delight to dwell.

To send a Missionary to Jerusalem is a high and holy privilege ; one of which, as a Church, we are not worthy. Let us strive to become so, lest want of success should punish our presumption for taking upon ourselves so blessed a work. And above all let our zeal in Home Missionary efforts be doubly quickened, and, while we look to places around which distance and time have thrown so many romantic associations, let us not forget the near and everyday duties, lest it be said of us that "other vineyards we have watered, but our own vineyard have we not kept."

As Wednesday was the day appointed by the Queen as the general Day of Thanksgiving throughout the Province, a sermon appropriate to the occasion was preached by the Rev. R. Burnet, of Hamilton, before the Synod and congregation from the words "He must reign." On the afternoon of the same day the Synod met for its final session. Those who had for a week met daily in the sacred walls once more took their seats together to hear the Moderator's concluding address, and then with words of mutual esteem and affection to bid each other God-speed and disperse to seek their widely scattered homes. The attendance was but thin, as many had been obliged to depart previously, but those who were present listened with deep interest to the closing proceedings. The Moderator, the Rev. Mr. Mann, of Pakenham, briefly reviewed the transactions of the Court, expressing his gratification at the indications of progress which they furnished. He alluded particularly to the gratification afforded by the presence in the Court of the Deputation from the Lower Provinces ; to the pleasant intercourse enjoyed with them, and to the favorable impression made by them, both in public and in private. He concluded his remarks by expressing in the strongest terms, his warm attachment to our beloved Church, and we are sure all hearts present beat in union with his own. Then after prayer and singing the Apostolic Benediction was pronounced and the Synod finally dissolved. After the many bereavements which our Church has of late sustained it was impossible to avoid the feeling, that all might not meet again until the visible church shall have given place to the invisible. But of what matter is it, provided all do their appointed work ?

In closing this imperfect review of the Meeting of the Supreme Court of our Church, we cannot refrain from choosing as the embodiment of our sentiments in regard to it the closing verses of the beautiful Psalm which was chosen as the concluding one.

"Therefore I wish that peace may still  
Within thy walls remain,  
And ever may thy palaces  
Prosperity retain."

"Now for my friends and brethren's sakes,  
Peace be in thee, I'll say,  
And for the house of God our Lord,  
I'll seek thy good away."

SPECTATOR.

#### THE MEETING OF SYNOD.

In this issue of our journal we publish a full account of the Proceedings of the recent session, of this our highest Church Court. As will be seen by reference to this account, the meeting was in many respects an exceedingly important one, and will mark an era in the history of our Church. The meeting was exceedingly harmonious, and, when differences of opinion arose, as in all assemblies of free-men they will do, yet the best spirit prevailed, and, although some of the topics discussed were exciting, the kindest feelings were manifested, and each gave the other credit for honesty of purpose and desire for the good of the Church. We only design now to glance at some of the leading features of the session, as we will have to recur hereafter to various matters disposed of. Much important business was transacted, and it was the common remark that the ability and talent of the Synod was strikingly evinced. Among the matters settled, one of the most difficult was the disposition of the balance of £14,000 in the hands of the Clergy Reserve Commissioners. One party in the Synod argued that this was in right and equity the property of the Ministers ; that it should have been yearly distributed among them ; that already a large sum, which ought to have been paid out in salaries, had with the consent of the Ministers been appropriated to manse ; that the Ministers had already made large sacrifices, and presented the Church with a large fund for its future benefit, and that in all fairness and honesty they were entitled to this sum. On the other hand it was contended that, notwithstanding this reasoning yet the good of the Church was involved ; that the servant of the Cross was called to make sacrifices ; that the extension of the Church would be prevented and much injury done if the division took place ; that the amount already given was insufficient for its purposes, and that the Laity must be called on to add to a scheme for Home Mission and Church Extension, and in how noble a position would the Ministers be placed, if they went before the Laity for aid, pointing out to what they out of their scanty means had done ; besides it was further argued that the Reserve Fund originally contemplated the extension of the Church, besides that those ministers who had no other provision had claims upon the Fund and upon the Church, and that therefore this should be looked to. The debate was characterized by much ability and good temper ; and by a vote of 42 to 12 the Synod determined upon recommending the adding of this sum to the Temporalities

Fund. This was a noble, unselfish act ; nay more, it was indeed a generous deed, and it will be a disgrace to our people if, when the forthcoming appeal is made, they do not contribute liberally to the fund created by the Ministers and designed to enable the Church to overtake the great Home Mission-field around us in this growing and prosperous land. The Laity of our Church have a duty to perform in this matter, and they are bound to give as God hath prospered them. Let us trust that it will be with no niggard hand that they respond to the appeal.

The presence for the first time of delegates from the Lower Provinces was a striking and interesting feature in the proceedings, and we trust it is the harbinger of the meeting of a General Assembly of our Church in these British American Provinces. It was felt by all that such fraternal intercourse was encouraging and truly beneficial. The whole conduct and appearances of the delegates too were such as to create the most favourable impression of the Church in the Lower Provinces.

We are glad that the Synod selected Dr. George to represent our Synod at the Synods in the Lower Provinces, and are pleased to announce that he has left to fulfil his appointment. We trust that his "raid" into the Lower Provinces may be attended with happy results, and that he may bring back with him, as students for the halls of Queen's College, a goodly band of hostages, as proofs of the general determination to maintain the intercourse now so auspiciously begun.

We hope that the Synods in the Lower Provinces will appoint Committees to co-operate with that of our Synod as to a scheme for the ultimate establishment of a General Assembly. In the meantime we would suggest that the two Synods should so approximate the dates of their meetings that one delegate might attend conveniently both of their sessions.

The presence of a Deputation from Queen's College was also a matter of interest. The very existence of our Church is wound up with that of our College, as we believe, and therefore it should receive a generous support. We trust that Presbyteries will so arrange matters as to secure the prompt taking-up of the collections for the College buildings. We are certain that the people only need to be waited upon, to elicit their frank and hearty response to the pressing appeal made to them on behalf of this the School of our Prophets by the Deputation.

We are glad to notice that the Synod delegated to a Committee the duty of lending the aid of the Synod to all efforts designed to promote Sabbath observance. When a great railway system is being inaugurated amongst us, it is very important that the Churches should give forth no uncertain sound in this matter, and, when the enemies of the Sabbath are so active and so aggressive, as they now are in Britain, and there

are so many imitators of their policy in this Province, the voice of the Christian Church should be distinctly heard.

Were we to enlarge upon all the features of interest, this article would grow beyond our limits; but we have pleasure in referring to the devotional and missionary character given to the session.

For the first time, we believe, in the history of any of the Canadian Presbyterian Synods, the Members of our Synod ceased from their ordinary work and met in Synod to hold a devotional and missionary meeting. The practice is a good one—it is a relief to the mind—it breaks the continuity of mental effort—it stimulates to exertion, and is calculated to exercise a beneficial influence upon both Ministers and people. We trust it will be persevered in.

Then too, as a fitting sequel to such a proceeding, we are pleased to chronicle the determination of our Synod to enter upon the Foreign Mission-field. There is a peculiar appropriateness in turning their attention to the unhappy condition of God's ancient people and to the Holy City, as it is called. A door seems fast opening in the East, and it is right that the light from the West should return eastward, whence it came, and we hope yet to be privileged to place before our readers the journals of the labours of our own missionaries in both Palestine and Turkey. We shall watch with interest the proceedings of the Jewish and Foreign Mission Committee, who have already communicated, as we learn, Scotland on this subject and report their progress from time to time. It is well, too, that our children are invited to cultivate a missionary spirit, and trained in the Sabbath school to give to the Lord's treasury. The Synod acted wisely in giving their sanction to the Orphanage effort, and we firmly believe that this humble movement will yet react powerfully on the well-being of our future Church.

The great pressure of business prevented some important matters from being taken up, as did also the Day of Thanksgiving appointed by the Government of this Province for the expression of the gratitude of the people to the Great Ruler of Events for the removal of the scourge of war from Europe. The Synod deeply regretted that the inopportune day selected prevented their meeting their people in their various churches, but they resolved that on some suitable day each member should bring the subject before his people; and they also as a Synod met and engaged in devotional exercises, when a sermon from the words "He must reign" was preached by Mr. Burnet. That this was a fitting text and a fitting manner of bringing towards a close the business of a Church Court will be apparent to all, and it was well to lead the minds of the members, ere they separated, to the contemplation of the fact that all things are under

the direction and control of the "Great I AM."

Such then is a review of the results of the meeting of our highest Church Court, and we earnestly trust that we may be long permitted to look back to it as a season when wise and liberal things were devised, and measures, fraught with important issues and deeply affecting the good of the Church, were initiated.

But much yet remains to be done—the meeting of our Synod occurs but once a year and occupies but a week, and there are 51 more to follow it. Let each then in his own sphere labour as in the sight of the Lord, and may the lives of both ministers and people be so pervaded by true religion in their everyday life that all men may take knowledge of them, that they have been with Jesus. May our people too be instant in prayer, zealous in good works, and earnest in their supplications that a time of refreshing may be at hand to our Church.

## THE CHURCH IN THE LOWER PROVINCES.

### SPECIAL MEETING OF SYNOD.

A special meeting of Synod was held at Pictou, by appointment of the last annual meeting of Synod, on Wednesday the 7th ult. In the absence of the Moderator, the ex-Moderator, the Rev. A. McGillivray, took the chair, and constituted the meeting with prayer. There were present Rev. A. McGillivray, Rev. A. Pollok, Rev. A. McLean, Rev. A. W. Herdman, Rev. W. Snodgrass, and Messrs. Cullen and Gordon, Elders. The instructions of Synod appointing this meeting, and specifying the business to be transacted, were read. Reports of Presbyteries as to the measures recommended by them for the Synod to adopt, on the basis of the resolutions of last annual meeting, with reference to Queen's College, Canada, and the formation of a General Assembly, embracing all the Synods of the Church in British North America, were called for. A report from the Presbytery of Prince Edward Island was the only one received. This report, which will be found in our record of the proceedings of that Presbytery, having been read, and the recommendations contained therein having been unanimously approved of, the correspondent to the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was instructed to govern himself accordingly.—*Halifax Record for June.*

### MEETING OF THE SYNOD OF NOVA SCOTIA.

The annual meeting of the Synod of Nova Scotia in connection with the Church of Scotland will be held this year at Pictou on the first Thursday of July next. Every year the proceedings of the Synod are becoming more and more interesting and exciting. And, as business of much importance, relating to the state of the Church in this Province, will be brought before the meeting, and representatives may be expected both from New Brunswick and Canada, it is desirable that there should be a full attendance of all the members of the Court on that occasion.

### PRESBYTERY OF PRINCE EDWARD ISLAND.

This Court met, according to adjournment, at St. James's Church, Charlottetown, on Wednesday the 30th ultimo, and was constituted. There was a full attendance of members. The minutes of

the last meeting having been read and adopted, the Clerk reported that he had written to the Secretary of the Colonial Committee, agreeably to instructions, relative to the want in the Island of additional ministers, but that he had received no reply. The supply of St. David's, Georgetown, once a month, was continued.

The Presbytery took into consideration the two resolutions, transmitted by the Synod, respecting the matters submitted to the last annual meeting by the Deputation from the Presbyterian Church of Canada, in connection with the Church of Scotland, and after due deliberation disposed of them in the following terms:

"With reference to the resolution respecting Queen's College, Canada, the Presbytery are unanimously of opinion that the present circumstances of the Church in this part of British North America are such that they cannot recommend the adoption by the Synod of any definite, active measures or efforts in support of Queen's College, and that the utmost the Synod can do is to confirm what has already been done by the resolution passed at the last annual meeting, in which the said College is brought under the notice of the Church in this country, and declared to be deserving of patronage and support, it being therein implied (the Presbytery conceive) that the Synod will be happy, through the subordinate courts or individual members, to transmit any sums of money that may be placed at their disposal in behalf of Queen's College, and also to encourage, and, if necessary, to aid young men should any be disposed to study for the ministry in that institution."

"With reference to the resolution respecting the formation of a General Assembly embracing all the Synods of the Church in the British North American Colonies, the Presbytery recommend the Synod to instruct their correspondent to communicate personally to the Synod of the Church in Canada the resolution passed at last annual meeting, and to convey, in the most favorable terms, the sentiments of the Synod as expressed therein, and, in the event of the question being discussed by the Synod of Canada, to give his most favorable attention to any scheme that may be propounded."

Mr. Snodgrass moved, in accordance with a notice given at last meeting, that the Presbytery overture the Synod to take the position of the Church in this country into their most serious consideration, with a view to the framing of a uniform constitution, on the plan adopted by the General Assembly of the Parent Church, relatively to chapels in Scotland. The motion was put and carried unanimously, and the draft of an overture agreed to accordingly.

The Session Clerk of St. James's Church, Charlottetown, being in attendance, produced the Session minute-book, the Communicants' roll-book, the Registers of births and baptisms, marriages, deaths and burials, which were examined, found correctly and well kept, and ordered to be attested accordingly.

After disposing of other matters, the Presbytery appointed their next meeting to be held in the same place on Monday, the 30th of June next.

### From the "Head Quarters," Fredericton, N. B.

THE REV. DR. BROOKE.—On Friday, 17th May, a deputation from the congregation of St. Paul's Church of this place, in connexion with the Established Church of Scotland, waited upon their Pastor, and presented him with the following Address, which was read by Professor Jack, D. C. L.

It is, perhaps, proper to explain that, when it was understood that an honorary degree was to be conferred upon their respected pastor, certain members of the congregation immediately determined to defray the fees usually connected with such affairs. Accordingly this was privately arranged before the reverend gentleman had become aware of the matter. In order further to show the spirit which actuated all parties, it is

proper to add that, after the diploma had been procured, the College officially declined to receive any fees in the case.

## ADDRESS.

FREDERICTON, May 14th, 1856.

Rev. and Dear Dr. Brooke:—

On behalf of the congregation of St. Paul's Church in Fredericton, we, the undersigned, desire to take this opportunity of expressing to you the great satisfaction we experienced on the occasion of your recent promotion to the Honorary Degree of Doctor of Divinity, the Diploma for which we have now the pleasure of handing over to you.

This public recognition by our Provincial University of the learning and theological attainments of one, whom a most zealous and efficient discharge of the duties of a Christian Minister renders year after year more highly appreciated and better beloved by the members of his congregation, is regarded by all as not only honorable to him who has received it, but also as creditable to the institution from which it has emanated.

The members of the Church of Scotland in New Brunswick, as well as those of the same Church in Canada, whither you are about to proceed on a deputation from our Provincial Synod, will, we are persuaded, participate with us in the feeling which we have above so imperfectly expressed.

That your public mission in the present instance may be both pleasant and successful, and that on your return your labours here may long be continued for our souls' welfare, and be finally crowned in Heaven with the highest reward, is the constant prayer of.

Rev. and Dear Dr. Brooke,

Yours, most affectionately and sincerely.

Signed by the Elders, Trustees, and Congregation.

## REPLY.

FREDERICTON, May 16, 1856.

MY DEAR FRIENDS,—

It is with very great pleasure that I now receive the expressions of your satisfaction on my having the honorary degree of Doctor in Divinity conferred upon me, and it is very pleasing to me that the Diploma for the same comes to me through your hands.

It would be unmanly affectation in me were I to be backward in stating how much I have been gratified both by the honor conferred upon me, and by the handsome manner in which it has been bestowed; and this gratification has been very much increased on my being assured by you that it is shared by the members of my own congregation, and other friends in the community.

You are pleased to speak approvingly of the estimation in which my labours as your minister are held, and to assure me that year after year they are more highly appreciated. I trust that I shall never forget that I serve a Master in Heaven whose approbation, above all, it is my duty to seek, and whose work I am bound to do; yet precious is it for me to be assured of the increasing acceptableness of my ministerial labors and the increasing affection of my people. I desire to ascribe the praise to Him who, while we sow, can alone give the increase. It is with humble thankfulness to Him, who is the Great Head of the Church, that I have been permitted to see some fruits of my labours, that I have observed the congregation steadily growing in numbers, and I trust many of them also in grace.

I should be very ungrateful were I not to acknowledge, as I now do from the heart, that your regard to myself personally has been manifested on many occasions, not by words only, but by numerous and substantial tokens of affection.

The time you have chosen for this public demonstration is very gratifying to me, affording, as it does, a proof of your attachment to the Church to which we belong. I am about to proceed as a Delegate from the Synod of this Province to that of Canada; and I will tell them, with no small delight, of the warm hearts of the kind friends

that I leave behind me in a place where I have now spent many happy years.

I heartily join with you in the prayer that my mission may not be without its beneficial results, and you may rest assured that I shall bear you often in my mind, and remember you in my prayers when I am far away from you. I shall rejoice to return to my home and to my labours; for I assure you I am never so happy as when going out and in amongst you, and breaking amongst you the Bread of Life.

I prize very highly the prayers you offer up for my success in my ministerial work, and also for my own temporal and eternal welfare; and I earnestly trust that the relation that has so long subsisted between us as Pastor and People, may be sanctified and blessed; and, when at last dissolved, as all human ties must be, it may be our privilege to meet in that better world "where both he that soweth and he that reapeth shall rejoice together."

I must now bid you farewell for a short period, and, hoping soon to be restored to you with my heart encouraged and my hands strengthened for my work,

I am,

My dear friends,

Your affectionate Pastor,

JOHN M. BROOKE, D. D.

## THE CHURCH OF SCOTLAND.

## THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Abridged from the *Edin. Evening Post*.)

The annual sittings of the General Assembly of the National Church commenced, according to appointment, on Thursday the 22nd day of May last.

The Lord High Commissioner held his first levee on Thursday forenoon, at eleven o'clock, in the Picture-Gallery. The company was numerous and distinguished, and the facility of entrance into the Palace-yard was much improved by the opening of the new access and approach from Abbey Hill, which enables carriages to avoid the narrow and angular turn through the old Water Gate by the foot of the Canonage.

## OPENING OF THE ASSEMBLY.

The Assembly having been duly constituted by prayer, and the roll of members read, the House proceeded to the

## ELECTION OF MODERATOR.

Dr. BELL rose and said—Fathers and brethren, the Assembly being now constituted, and the roll of the members read over, I am now about to leave the Chair which the last General Assembly did me the honour to select me to fill. To such of you as were members of the last Assembly I offer my heartfelt acknowledgements, both for the proud position in which they placed me, and for the countenance and support which, during my imperfect occupancy of the chair, they were pleased to extend towards me. I can assure you that the recollection of your kindness will never be effaced from my mind, and I trust that this recollection may be converted into an additional stimulus in the discharge of my duties. A privilege, according to usage, I have still to exercise,—it is that of recommending a person to succeed me in the chair which I am about to vacate; and I, on personal grounds, have the greatest pleasure in recommending one to your notice with whom for a great number of years I have been well acquainted, and who holds a very high place in my esteem,—I mean the Rev. Dr. John Crombie, Minister of Scone. Dr. Crombie, as is well known to many of you, was for a great many years of his life in a church in London, where he made himself exceedingly useful in repressing the progress of heresy; and, independently of his labours in this way, he, through the press, published very valuable instructions to communicants. I have every reason to know that he was very successful in promoting, while there, the in-

terests of Religion in general, and those of the Church of Scotland in particular. Since he came to Scotland, he has been recognized by us all as a most faithful, most diligent, and most successful labourer in the Lord's vineyard. He is possessed of all those qualifications which fit him for the discharge of the office of Moderator. He is a man of great good temper and good sense—quick apprehension, fluent of speech, and dignified in deportment. He is well acquainted also with the rules of the Church, and with the forms of procedure in Church Courts. If the Assembly respond, as I hope it will do, to the proposal I have made, it will have reason to congratulate itself on its choice. I move that Dr. John Crombie occupy this chair. (Applause.)

The Rev. Mr. MURRAY, Melrose, said—It is not my intention to offer any opposition to the election of Dr. Crombie, whom you have recommended as your successor in the chair, as I verily believe, from what you have just now said in his behalf, and from all the information that I have been able to collect from any other quarter, that he is a fit and proper person to fill the office of Moderator; that he will discharge in a satisfactory manner its important duties. Still I cannot but express my surprise, regret and disappointment that another gentleman had not been named on this occasion. (Hear.) I know that the feelings which I have expressed will be shared by a large number of ministers and elders of the Church of Scotland—though I do not know what may be the predominant sentiments and feelings of the members of the General Assembly. The gentleman to whom I refer is Dr. Robertson, Convener of the Endowment Committee—(hear, applause)—one who has devoted all the time which could be spared from his professional duties, all the faculties and energies of a powerful mind, and all the skill of an able diplomatist, in working out the Endowment Scheme, and that most happily and successfully,—one who, by his influence, encouragement, judicious efforts, persuasive eloquence, and untiring perseverance, has been the main instrument, in the good providence of God, in adding nearly forty new parishes to the Church of Scotland. (Applause.) Surely such a claim, sinking for the moment all consideration of his other claims, is one which raises the possessor of it above all praise and reward. Surely it is a claim to which all other claims will be felt and admitted to be secondary and subordinate. The General Assembly, therefore, would, in my humble opinion, put itself right with the Church at large, and do itself honour, in calling with one voice this worthiest of all her sons to occupy the chair which you are about to vacate. (Applause.)

Dr. ROBERTSON—Moderator, the General Assembly will do me, I hope, the justice to believe that I most deeply regret that Mr. Murray should have mentioned my name on this occasion, and in connection with this office. I have quite enough to do in that other office which successive General Assemblies have imposed on me,—and speaking without disparagement of the high dignity which you have so worthily occupied, I feel myself, meanwhile, charged with a duty which I conceive to be of equal importance with moderating in the counsels of the Church. It is the first time I ever opened mouth in connection with the appointment of a Moderator, but, if I am in form, I have now the very greatest pleasure, if it is necessary, in seconding the nomination of the Rev. Dr. John Crombie. If he is called upon to preside, I do believe that the chair of the General Assembly was never more worthily filled. (Applause.)

The nomination was then unanimously agreed to, and Dr. Crombie, having been introduced, took his seat in the Moderator's chair amid the applause of the Assembly.

Her Majesty's commission, appointing Lord Belhaven as the Commissioner to the Assembly, was read, and ordered to be recorded. The Royal letter, which was also presented, and ordered to be recorded, and intimated Her Majesty's continued solicitude for the interests of the Church of

Scotland, and made allusion to the "honourable and happy" termination of the war in which the country had been engaged, and to the restoration of the blessings of peace.

The Lord High Commissioner then addressed the Assembly. He said—Right Reverend and Right Honourable, the Queen has again been graciously pleased to send me as the representative of her Royal person to your Venerable House, and has commanded me to present you with £2000 for the purpose of enabling you to extend still further the blessings of religious instruction to the people of the Highlands and Islands of Scotland. Right Reverend and Right Honourable, since last I had the honour of addressing this General Assembly, it has pleased Almighty Providence to extend to us the blessings of peace; and, while we must naturally feel the utmost gratitude for this great blessing in conjunction with many others, it calls on us at the same time for the expression of our fervent thanksgivings. Right Reverend and Right Honourable, I trust that all your deliberations will be conducted with the view of promoting those great objects which are committed to your spiritual care, and I beg to assure you that I will do everything in my power to promote your convenience and comfort during the sittings of this Assembly.

The Moderator then said—In the name of this Assembly I beg to assure your Grace that it is with heartfelt satisfaction we recognise, in the person of her Majesty's Lord High Commissioner, a long-tryed and ever-stead-fast adherent of the Church of Scotland—who is not only the friend of our Zion but a member also of her communion, and an office-bearer in her Courts—who has stood by her in seasons of peril and difficulty—and whose personal virtues enhance the lustre of his noble rank and ancient lineage.

We esteem your Grace's presence here this day, not only as an honour pleasing to us, but also as a dutiful tribute of homage, on the part of our beloved Queen, unto Him who is Head over all things to His Church. We receive, with feelings of profound respect and of heartfelt gratitude, her Majesty's munificent gift for the promotion of religious knowledge in the Highland and Island districts of our Church; and we beg to assure your Grace, for the information of her Majesty, that her previous acts of a like liberality have been productive of the most pleasing fruits, and that her present Royal donation will be employed with all the economy that is consistent with its efficient application. But our gratitude to her Majesty will be best shown by our zeal to promote the best interests of those of her subjects who lie within the reach of our influence by making them faithful servants of the King of Kings—and thereby all the more faithful unto her, who, on the throne of these realms, is ordained over them in the Lord. I trust that the whole demeanour of this Assembly will leave upon the mind of your Grace the impression that the Church of Scotland remains steadfast in her zeal for God and in her loyalty to the Crown. Your Grace does not need to be told that our venerable Church has ever been the staunch defender of religious liberty, and the firm supporter of constituted monarchical government. But I may venture to assure your Grace that we are determined to continue faithful to our loyalty; and that we are duly impressed with the conviction that never was there a period in our past history when we were called on more cordially to honour and support the Throne than we are, at the present moment, under the reign of our most gracious Queen. Brought up and educated in the bosom of the sister Establishment,—accustomed to its more imposing ritual,—worshipping in its more gorgeous temples, and listening to the ministrations of a splendid hierarchy—still she does not disdain to join in the simple service of our Presbyterian worship—nor, under the humble roof of a country kirk, to mingle notes of praise and thanksgiving with those of the lowest of her Presbyterian subjects, an example well worthy the imitation of the wisest, the greatest and the best of

Scotland's most ancient and honoured nobility. We beg heartily to thank your Grace for your kind intentions to promote our comfort, and we hope that we shall be able so to arrange our business as not to infringe unreasonably on your Grace's convenience.

## ADDRESS TO HER MAJESTY.

On the suggestion of Dr. Bell it was agreed that the Committee appointed to answer her Majesty's letter should transmit a congratulatory address to the Queen on the restoration of peace.

The Assembly adjourned at five o'clock till yesterday at eleven.

## FRIDAY, 23RD.

The General Assembly met at 11 o'clock, A. M. and after praise, and the reading of a portion of Scripture, and prayer by the Rev. Mr. Campbell, of Weem, and the Rev. Dr. Brown, of Greenock, agreed upon the roll of business for Saturday and Monday.—The Rev. John Wilson, Forganlenny, was appointed to lecture and preach before his Grace the Lord High Commissioner, in the High Church, on the forenoon of Sabbath first, and the Rev. James Mitchell, of Peterhead, to preach in the afternoon of the same day; and the appointments were intimated to the reverend gentlemen by the Moderator. The Assembly then again engaged in devotional exercises; and resumed business at a half-past 1 o'clock.

## EDUCATION—PAROCHIAL SCHOOLS BILL.

Dr. Cook, of St Andrews, gave in the Report of the Committee appointed to watch over the interests of the Church of Scotland in connection with the subject of Education, which he read as follows:—

At the time of the Committee's Report to last General Assembly there were two bills before Parliament, affecting the Parish Schools; the one, the Lord Advocate's, the other, Mr. Stirling's. The former of these had passed the second reading in the House of Commons, and, after undergoing various alterations subsequently in committee, one of which appeared to your Committee to remove from the Bill its most objectionable features, it was read a third time on the 12th of July by a majority of 105 to 102.

About the same time the House of Commons rejected Mr. Stirling's Bill on a motion for its second reading.

The Lord Advocate's Bill having been introduced into the House of Peers, the second reading was moved on the 10th of July, at which time the Convener and other members of the Committee were in London. The discussion on the second reading having so far proceeded, it was proposed on the part of the Government in the House of Lords that the bill should be withdrawn. That proposal, however, was not agreed to by the opponents of the bill, and a vote being called for, the members of government were understood to vote with others against the 2nd reading of the bill, which was lost by a majority of 86 to 1.

It is unnecessary to describe to the Assembly the details of a Bill which has, doubtless, been seen and much considered by every one of its members, or to state more at large the grounds on which the country have acted in regard to it, in the belief that they were fulfilling the instructions they had received from the General Assembly.

It is enough to notice that the bill appears to be completely at variance with the principle, that a system of education ought to be connected with religious instruction, and implies religious training: it proposes to abolish all requirement of possession of religious faith on the part of the schoolmaster, and would thereby set loose schools, which have ever been distinguished by connection with the Christian Church, from all religious connection or security whatsoever; and on this ground alone, were there no other, the bill appears to be one which should meet with determined opposition from all who hold that education involves Christian teaching, and should be conducted by teachers of the Christian profession.

The Assembly are aware, through other channels of information, that the Committee, believing that every means should be used for giving prompt and decided expression to the mind of the Church regarding the bill, besides transmitting an extract of their resolution of the 22nd of April, to the Moderator of every Presbytery, requested the Moderator of the last General Assembly to call an extraordinary meeting of the Commission, which was held, accordingly, on Thursday, the 1st inst., and at which a resolution was unanimously passed, to petition Parliament against the Lord Advocate's Bill.

Copies of the resolutions were also sent to the Convener of each county in Scotland, with a circular letter from the Convener of the Committee, requesting them to lay these before the ensuing county meetings: and the Committee are gratified to observe that, in every county meeting which passed an opinion regarding the bill, excepting one, resolutions were adopted, in several unanimously, condemning the severance proposed between the parish schools and all requirement of any religious profession or connection, and, in particular, that in the meeting of the metropolitan county, opinions were expressed by the Duke of Buccleuch, and by the highest authority of the bar in Scotland, the Dean of the Faculty of Advocates, who immediately analysed the bill, entirely in accordance with those which had been adopted by this Committee.

Other two bills respecting education in Scotland have been introduced into Parliament, the one by Lord Kinaird, entitled, "An Act to provide for the education of the people in Scotland, in parishes and burghs, in which the existing means are insufficient;" the other, by the Lord Advocate, entitled, "A Bill to make provision for education within burghs in Scotland." But these Bills not immediately affecting the Parish Schools, the object specially committed to this Committee, while in their view severally open to considerable objection, especially in making either no adequate provision or no provision at all for religious training, have not formed the subject of the Committee's special deliberation.

In submitting this Report of their proceedings, the Committee trust that these will be found in accordance with the mind of the Assembly; and they cannot conclude their Report without noticing that there appears to be throughout Scotland, not only among members of the Church of Scotland, but among those also of other denominations, a deep feeling of apprehension and alarm at the prospect of a Bill being passed which would endanger the religious character of education in Scotland. What prospect there is of such a Bill being passed, the Committee are of course unable to say; but they earnestly urge the adoption of every legitimate excuse of giving expression to the general repugnance which is felt to it, and they cannot doubt that the strong expression of public opinion in Scotland will have due influence on the mind of members of the Legislature. The Committee beg leave accordingly humbly to submit to the Assembly that they should use every means in their power for giving effect to the feeling which prevails among the people so widely in defence of one of the most valued institutions which it has been the glory of Scotland to possess.

Dr. BELL, of Linlithgow, moved the adoption of the Report, and, in doing so, said he felt sure there could be but one opinion about the zeal and the energy with which Dr. Cook and the Committee had discharged the duties which the Church had devolved upon them, in watching over the educational institutes of the Church. It was matter of congratulation that the bill, which had been introduced last year by the Lord Advocate, had been so signally defeated; and he did not doubt that by a like energy and perseverance the obnoxious measure now before Parliament might likewise be frustrated. Referring to the speech of the Dean of Faculty, before the Edinburgh County Meeting, upon the Lord Advocate's Bill, Dr. Bell said that speech was one of the noblest vindica-

tion of the Christian element which pervaded the parish school system that it was possible to conceive. It proved the Dean was the worthy son of a worthy sire, when he could thus, amidst the overwhelming business in which he was plunged, find time to devote to the advancement of the best interests of his country. He hoped that that speech would yet be printed by the Church and circulated throughout the villages and hamlets of the country, to stimulate the zeal of parents on the great question of a godly and Christian education. He would not detain the Assembly with any lengthened speech, but would simply move that the Report now read be adopted by the Assembly. The Rev. Dr. concluded by reading the following resolution:

The General Assembly approve of the Report, and highly commend the diligence and zeal shown by the Committee, and the proceedings which they have adopted.

The General Assembly deeply regret to learn that no progress has yet been made towards a legislative enactment for securing a better provision for the parochial schoolmasters, and other improvements, connected with the parochial schools, that have been recommended. While the Lord Advocate's Parochial Schools Bill contains some provisions which relate to these objects, the General Assembly view with profound regret other provisions of that measure: they find that it is based on the principle of separating Education from Religion, abolishing the requirement that the parochial schoolmasters shall be members of the Church of Scotland, as by law established, and at the same time virtually abolishing the superintendence of the parochial schools and schoolmasters by the Presbyteries of the Church: and they find that it proposes to vest unlimited and arbitrary powers in the Inspectors, who are, moreover, to be appointed without any guarantee for their religious profession or opinions.

The General Assembly resolve accordingly, to petition in the strongest manner against the Lord Advocate's Parochial Schools Bill, reappoint the Committee, Dr. Cook to be Convener, and direct and authorise them to adopt every measure that may seem to them necessary, for successfully opposing the Lord Advocate's Bill, and for securing or promoting the interest of the parochial schoolmasters.

Rev. Mr. STEWART, of Liberton, seconded the motion, and complimented the reverend Doctor, the Convener of the Committee, and the Dean of Faculty, on their great services to the Church in the cause of Education.

Dr. ROBERT LEE moved as an amendment, that the Report be not adopted.

Mr. ALEXANDER CANNELS, W. S., seconded the amendment. He believed the tests were wholly worthless, and had no doubt that, in the course of a few years at most, we would have a system of education established commensurate with the wants of the country, in spite of all the opposition made to any change in the present system.

Mr. A. S. COOK, Advocate, replied to Dr. Robert Lee. He said the argument of his learned friend that, because the parish schools were a national institution, the Legislature might put any class of men into them, would equally apply to the Established Church as a national institution, and, on the same principle, any kind of men might be put into their pulpits. (Applause.) He held that the Church and the Schools were one institution—whether the one was called a buttress of the other or not, which he treated as a mere phrase, unworthy of the name of argument. It was evident from the First Book of Discipline that such was the view and intention of the founders of the Church—and this design was homologated by one of the ablest and most dispassionate of statesmen, William III., under the Revolution settlement. The idea of Dr. Lee, that it was possible either to establish a secular system of instruction, or to combine religious with secular instruction on any footing different from that of the parish schools, was utterly impracticable—and the proof of that was to be found in the failure of the plans sub-

mitted to Parliament both by Lord John Russell and Sir John Pakington. Dismissing Dr. Robert Lee's arguments as entirely futile, and his theories as utterly Utopian, Mr. Cook proceeded to analyse the Lord Advocate's Bill in detail. He admitted that it had some good provisions, such as the proposal to improve the emoluments and condition of the schoolmaster, and it might be true that these objects would be difficult of attainment, if that bill were defeated. But they were not to be bribed to abandon their principles, and he was not afraid but that the heritors of Scotland would discover some means by which the teachers of the parish schools would, by an independent effort, be secured in those advantages which the Lord Advocate refused to grant, unless they consented to yield up some of their most essential principles. (Great Applause.) He pointed to the fact that the Lord Advocate admitted that the Church, however failing in duty in former times, exercised an efficient superintendence over the schools now; and he thought it strange that their connection with the Church should be destroyed just when that connection had confessedly become useful and efficient. The learned gentleman concluded an able and eloquent speech by calling on the Assembly to approve of the Report by the Committee.

The Rev. Dr. ROBERTSON defended the Report of the Committee, and expressed his hope that the Assembly and the ministers of the Church would make common cause with the schoolmasters, and make an effort to procure their elevation to the position they were entitled to occupy as the instructors of the youth of the country, or, failing that, in the meantime secure them from the loss of their emoluments. In the event of not being able to obtain a righteous settlement of the question by Parliament, he would counsel the Church to appeal to the Christian benevolence of the people of the land, and he had no fears for the result.

After some observations by the Rev. Mr. Lee, of Roxburgh, and the Rev. Mr. Esdaile, of Rescobie, in support of the motion in approval of the Report of the Committee—the Assembly took a vote on the motion against the amendment of Dr. Robert Lee, when there voted for the former 120, and for the latter 3.

The Assembly then adjourned at twenty minutes to six o'clock till (to-day) Saturday at 12 noon.

#### SATURDAY, May 24.

The Assembly met to-day at twelve o'clock—the Rev. Dr. Crombie, Moderator.

#### PRESBYTERIAN CHAPLAINS IN INDIA.

Dr. BRYCE read the Report of the Committee appointed to communicate with the Indian authorities as to increasing the number of Chaplains of the Church of Scotland in the different Presidencies. It stated that since last Assembly the Committee had addressed a letter to the Marquis of Dalhousie on the subject, and had received from him an answer expressing views very favourable to the claims of the Church of Scotland. A deputation of the Chaplains in India had also waited on his Lordship, and had elicited similar favourable expressions. A deputation of the Committee had waited on Lord Canning before leaving England, and he had promised to give attention to their statement. The Committee had also taken measures to bring their case before the Government of Bengal and the other Presidencies and also before the East India Company. Dr. Bryce stated that the paucity of Chaplains connected with this Church in India was becoming a matter of great gravity and importance, as from their limited number they could not overtake the duties that pressed upon them. From almost the establishment of the chaplaincies there had been no increase made in the number belonging to the Church of Scotland. In 1822 the Church of England had 35 Chaplains in India, it had now 28, while the Church of Scotland, had never increased its number from six, whereas, had there been a proportionate increase in the number, it would now have had about 30. All, however, that this

Church now asked was six additional Chaplains, two to each Presidency, and he trusted that this moderate request would not be refused. He proposed that this Assembly should address a memorial to the Court of Directors of the East India Company on the subject, to be presented at their meeting of Wednesday next, when the Committee would probably be able to report an answer to this Assembly. Dr. Bryce referred to the injustice done to this Church in the statistics of church attendance in India, the members of this Church at many places where there was no Scotch Chaplain being led to attend the Church of England, and being put down in the statistics as adherents of that Church. To this subject the Committee had likewise drawn attention in their memorials.

Dr. FOWLER seconded by Mr. COOPER, of Falford, moved the approval of the Report; that the thanks of the Assembly be given to the Convener and the Committee; and that the Assembly express satisfaction at being able to entertain strong hopes that the persevering efforts of the Committee in this matter would prove successful.

Dr. STEVENSON, late of Bombay, described the condition of that presidency, in which he had been for seven years the only Chaplain belonging to this Church. He spoke of the great pressure of duty on the two Chaplains at Bombay, and said that that presidency was the most favourably situated in that respect of the three presidencies.

After some remarks from Dr. Robertson and other members the motion of Dr. Fowler was approved of.

(To be Continued.)

We have had pleasure in extracting the following brief report of the annual meeting of an Association, in whose Orphanages several of our Sabbath schools now take so lively an interest, and to which moreover our Synod has given its approval.

#### LADIES' ASSOCIATION FOR FEMALE EDUCATION IN INDIA.

THE annual meeting of the Scottish Ladies Association for the advancement of Female Education in India, under the superintendence of the General Assembly's Committee on Foreign Missions, was held yesterday afternoon in Queen Street Hall. His Grace, the Lord High Commissioner, occupied the chair. On and around the platform we observed the Moderator of the Assembly, Rev. Dr. Crombie of Scoon; Rev. Drs. Craik of Glasgow, Paul of St. Cuthbert's, Menzies of Hoddam, and Bryce, late of Calcutta; the Rev. Messrs R. Wodrow Thomson of Omission, James Bell of Haddington, J. Elder Cumming of Perth, John Anderson of Calcutta, William Robertson of St. Bernard's, Edinburgh, David Playfair of Abercorn, James Wilson of Edrom, Taylor of Westruther, W. Kinshaw of Lyne, John Millar, chaplain to the Castle of Edinburgh, John Wright, Esq., W. S., &c. After praise and prayer, conducted by the Moderator, the Report of the past year, being the Eighteenth Annual Report of the Association, was read by Mr. Wright, the Secretary and Treasurer. The Rev. Mr. Thomson of Omission, seconded by the Rev. Mr. Bell of Haddington, moved the first resolution, which was to the following effect:—"That the Report of the Committee, now read, be adopted as the Eighteenth Annual Report of the Association; that it be printed, with an abstract of the accounts, and a list of contributors; that the office-bearers, per list now submitted, be approved of as the office-bearers of the Association for the ensuing year; and that the thanks of the meeting are due to the auxiliary associations throughout the country, to the clergy of the Church, and to the Ladies' Committee, corresponding Boards, and others, at Calcutta, Madras and Bombay, and at Ceylon, for the support which has been extended to the Associations du

ring the past year." The motion was supported in able, appropriate, and eloquent speeches, and passed by acclamation. The second resolution, moved by the Rev. J. Elder Cumming of Perth, seconded by the Rev. John Anderson of Calcutta, and eloquently enforced by these reverend gentlemen, was as follows:—

That this meeting acknowledge their unfeigned gratitude to Almighty God for the success which has attended the efforts of the Association both at Home and Abroad, during the past year, and resolve, under Divine assistance, steadily to prosecute a work in which it is alike their imperative duty and their high privilege to labour.

The motion was passed unanimously.

On the motion of Dr MacLagan the thanks of the meeting were unanimously accorded to his Grace the Lord High Commissioner for his kindness in countenancing the proceedings, and to Colonel Macdonald for presiding during the latter portion, Lord Belhaven being obliged to leave before the close. The thanks of the meeting were also awarded to the speakers for their valuable assistance in aid of the objects of the Association. After praise and the benediction by the Moderator (Dr Crombie,) the meeting which was a large and enthusiastic one, separated.—*Edinburgh Post.*

#### GLASGOW MISSION TO SCUTARI.

*Mr. Macnair's Journal. [Continued from page 95.]*

October 2d.—This morning, for the first time here, married a couple; and, to give all due solemnity to so rare an occurrence among our British population in Turkey, performed the ceremony in the Garrison Chapel, and in gown and bands.

9th.—Have met some pleasing incidents lately in the course of visiting. One young lad from England asked for the "Pilgrim's Progress." He had a copy which had been presented to him, but it was in his knapsack. He told me of his intercourse with one pious soldier at least at a former period. Like many soldiers, he had his ill to tell of civil life, as seen by him before entering the service; and it is sad to think that what he complained most of was the amount of unnecessary work he was required to do on the Sabbath in the house of a professedly Christian family. Surely professing Christians do not sufficiently consider the effect of their conduct in such particular as this. Even if it should not corrupt others by a vicious example, it may stamp upon themselves the character of inconsistent or hypocritical professors, and lead some to suppose that that religion is of little value which its professed friends seem so little willing to honour. And, if it should lead a faithful domestic to a conscientious withdrawal from his situation, will they be prepared to answer for all the consequences which may follow this step?

In the General Hospital the other day, on asking one man if he was done with the book ("Doddridge's Rise and Progress") which I had lent him to read, he said he was, but that his neighbour was reading it. The man to whom he referred then handed me the book. On asking if he was done with it, he said he had read it before, but he liked it so much that he desired to have it longer, and wished he could get a copy to purchase. Seeing that he was really in earnest, I told him I had one or two copies (sent me from Gourrock), and that I would be happy to let him have one, for which he returned me his best thanks, adding that he would willingly pay the price of it. A day or two afterwards I had the satisfaction of putting the book into his hands, marked as sent by a labouring man in Glasgow, knowing that the contribution of a street porter there had gone towards the purchase of the collection of books of which this was one, and feeling that it still enabled me to comply with his wish to give a Testament to some soldier in the East.

On coming from church last Sabbath I was accosted by an artillery-man, a most regular attendant, who told me he had discovered a shop lately in which were one or two English books, which he

had eagerly purchased, as he believed them to be good books. I asked him if he would like more, and he said he did not know where to get them; that he was anxious to have a magazine or periodical regularly sent, but did not know how to order it. I invited him to call at my quarters, and he has been here this evening, and taken with him a few books which I had by me. Seeing that he was unwilling to take the books without making some acknowledgement, I told him that, while I could not take payment for them, as they had been sent as gifts to the Army, I would gladly remit for him any small sum which he might be disposed to send to any religious or charitable object he should name; and so he placed the sum of six shillings in my hands, remarking that he would like it sent to some society for the diffusion of Protestant principles. I had the greater pleasure in receiving this sum because the man told me, on being asked as to the circumstances of his friends, that he had lately sent £5 to his mother, and that his pay easily enabled him to give this contribution without depriving them of any needful comfort. He is one of the few men I have met with in the Army who profess to have experienced a change of heart, and so far his conduct is in keeping with his profession.

In the course of visiting to-day found no fewer than 24 additional names to add to my list in the General Hospital alone, mostly of men belonging to the Highland Brigade. Among these, for the first time, found one man who not only could speak and read Gaelic but who preferred a Gaelic book to an English one. Having quite a store of Gaelic prayer books as well as some Tracts and Testaments, I promised to get him something to read in his mother tongue. Visited B. J. in Barrack Hospital, and some others. This poor lad now in great pain, and could scarcely speak to me.

13th.—During this week 3 of my men have died, a larger number than I have known taken in the same time since I came to Scutari. One of these, B. J., referred to above, was in great pain when I saw him last. Towards night he got calmer, and went off in a quiet sleep late in the evening. The second had been only a few days in hospital here. I had seen him once or twice, but he was too weak to converse much. Both of the deaths were in one ward, only one patient being between the two men; and, when I saw him the morning after the second death, the tear was in his eye. He had seen death on the battle-field, and it was a terrible sight. But, poor man, he said this was more affecting still. Two young men, each little more than half his age, and occupying the nearest beds to his own, had been taken. Without any of the hurry or excitement of the battle, and with nothing to break in upon the stillness of the midnight hour, death had twice, in three short nights, entered the chamber in which he lay, and left its victim at his side. The third case was in the General Hospital. T. S., the subject, was wasted to a skeleton. Latterly I had seen him nearly every day. As long as he was able to speak he seemed grateful for my visits, but the last two or three days he was scarcely conscious of my presence.

14th.—Sunday. Preached, as usual, in the morning to the men on duty, between 30 and 40; in the Palaces to 6 besides some in bed; in the Barrack to 20, and in the General Hospital to 14 or 15.

Was shocked, on coming home from my morning duty, to find that the Rev. Mr. Lee, a Chaplain residing in the same house with me, had died this morning. He has been little more than a fortnight out from England, and now violent dysentery has cut him off. This is the second Chaplain who has died in Scutari since my arrival, and neither had been above a few weeks in the place. Besides these more than one have been invalidated Home, and a large proportion have had illness more or less serious. May that God, who has hitherto spared me, and granted me health, give me not only a grateful heart but a more devoted spirit!

15th.—In course of visiting, saw Serjeant M. G. He has been a great sufferer from rheumatic

pains. I read the 38th Psalm, and prayed with him. He remarked that he had read that and the two following Psalms this morning. I expressed a hope that that portion which spoke of suffering was applicable to his case, so that portion might be which spoke of trust in God. He confesses himself to have been a great sinner; and, as he has had long and painful hours to reflect on his past life, I am in hopes that this bitter experience may be not without its blessed fruits. He traces a great portion of the vicissitudes to which he has been subject to the early removal of both parents, and to the consequent want, in his case, of parental training. Though brought up by kind friends, who had his best interests at heart, he discovered that they could not exercise parental authority over him, and, being headstrong, he went to sea, and, though again received into the bosom of the family on his return, once more took his own way and enlisted. He has been a sad martyr to rheumatism, but a most patient sufferer. Though by no means demonstrative, so much the reverse that I was often at a loss whether to regard his spirit of endurance as iron stoicism or weak resignation. I still fondly believe, from the absence of all murmuring in the case, from the calm recital, at intervals, between the sharp twangs of pain, of this story reflecting only upon himself, and from the kindly manner in which he speaks of friends at Home, that he is a true penitent, and now experiencing at the hand of a heavenly Parent that discipline which his earthly parents were not spared to exercise. But little do they, who are trained by right-minded, pious parents, think how much they owe to the firm, yet affectionate discipline of the family.

20th.—The subject of the foregoing remarks has been removed from hospital. I saw him on Thursday morning, and, within an hour of the time I left him, his slender frame, wasted to a skeleton, would be carried on a stretcher, borne by 4 of his fellow-soldiers to the steam-tender which conveyed the invalids to the "Great Britain" steamship, and, ere now, he will be on the Mediterranean, pursuing his way to his native island of Great Britain. Besides the above, one or two others of my men have left with the same draft for England. One of these was the young Highlander mentioned as visited on the 9th. Since then I had seen him several times. He had been greatly pleased with the promise of a Gaelic book, but it is scarcely possible to describe the appearance of joy which lit up his face when I put into his hands "Leabhar nan Cnoc," or "The Mountain Sketch Book," a compilation by the Rev. Dr. McLeod. He seemed to recognise it as an old favourite, and it may serve not only to while away an hour, but, it may be, also to fill it up profitably during the voyage, as no doubt it will be read.

Another young lad, belonging to the Land Transport Corps, expected to have gone with the same draft, but still lies in hospital. He is familiar with the scene of my former labours at Gourrock, and recognised me as having been present at the annual gathering in the village on New Year's Day.

This week I have discovered that two lads I was visiting in different hospitals are brothers, and have made both happy by informing them that, though they left the camp at different dates, they are now so near each other.

30th.—The attendance at the several services on Sabbath, if not numerous, keeps steady, and, as far as the invalids are concerned, is perhaps about as large as may be expected. In the General Hospital the other Sabbath 34 were present, while the whole number of Presbyterian patients in hospital must have fallen short of 30 and of these several were in bed. Last Sabbath an Episcopalian asked me for a Bible, and expressed a desire to have one with the whole services in it. I did not exactly comprehend his meaning at first, but found that, as I had quoted an answer from the Shorter Catechism, and illustrated it from the subject of discourse, he wished to have one of those copies with which the Shorter Catechism was bound up.

31st.—Before closing these notices for the month, I must not omit referring to a call the other day of Mr. Babuc, one of the Protestant Chaplains to the French army. He brought an introduction to me from Count Zuylen de Nevalt, the Dutch ambassador in Constantinople, he (Mr. Babuc) having officiated lately in the Dutch church there. He told me that 6 Protestant Chaplains had been appointed by a society in France, of whom it was intended to station 3 in the Crimea and 3 at Constantinople, in connection with the hospitals in its vicinity. He is himself expecting shortly to proceed to the Crimea, and seemed grateful for a bundle of French tracts, or rather a selection from a bundle left in my charge by Mr. Waston. M. Babuc was born in London, and has relations both in England and France, among the latter of whom he is proud to rank the celebrated Monod. He tells me the cheering fact, that already the Protestant Chaplains in Constantinople have met with between 1200 and 1300 avowed Protestants in the French army, and he has no doubt there are many more whom they have not seen. Considering the limited number of troops to whom a hospital Chaplain has access, the moral courage required to profess a religion so decidedly in the minority, and in particular the difficulties in the army of the man who dares to be singular, this number is by no means despicable—*Edinburgh Christian Magazine for May.*

Mr. Ferguson has been transferred from Scutari to Balaklava. The only difficulties which he seems to have encountered have arisen from some of the High Church of England party. It is time for the Church of Scotland to assert and maintain her equal rights, secured by the Treaty of Union, with the Church of England everywhere beyond England itself. Both churches are equal, in the eye of the law, in all our colonies, and in the army and navy. We hope and believe Mr. Ferguson will never be provoked to say or do anything unworthy of his official position or personal character and calling, but will "strive to keep the unity of the spirit in the bonds of peace." Both the Committee and Church will expect him, however, to maintain these with equal firmness and dignity. He may rest assured that the committee will see justice done him at the War Office or in Parliament, should he see cause to apply to them for support at Home against any unjust interference or want of even-handed justice on the part of the civil or ecclesiastical officials abroad.

*Letters from Mr. Ferguson.*

BALACLAVA, 11th Jan., 1856.

There are facts coming to light now, with reference to the three religious divisions of the British army, which are astonishing some who take pleasure in depreciating the list of Presbyterians.

General C—— has called for a report showing the number of each sect—Episcopalians, Presbyterians, and Roman Catholics. As an example of the facts alluded to, I may state the case of the 82d regiment. The Episcopal chaplain attached, and the colonel, both said they did not believe there were half a dozen Presbyterians in the whole regiment, whereas it turns out, when the census is taken, that there are 125. Instead of having the Presbyterian Church over-represented in the number of her chaplains, as it has been again and again hinted, it will be found that she is much under.

BALACLAVA, 11th Feb., 1856.

I have delayed to write to you much longer than I intended at the date of my last hasty note. Much might be said by way of apology, but I have not time to apologize at any length. Scarcely a day has passed for some weeks in which I have not remembered you, and felt I ought to be giving you some account of my labours here.

I have charge of the Presbyterians in the General and Castle Hospitals. But in addition to this I felt it to be my duty to attend also to those in the artillery, the 89th and the 82d regiments,

which are encamped in the neighbourhood. My labours are thus scattered over a wide field—much too wide. There is sufficient work for two chaplains here. The Church of England has three within about the same bounds. I have thus five hospitals to visit—those already mentioned, and the regimental hospital of the regiments also noticed. These latter I have only been able to visit once a week. They are all distant from my quarters about one and a-half miles, and I shall not attempt to say anything about the roads. I have not yet got a horse, as I have not a stable; but I must have one soon, if possible. I preach four times every Sunday, and should like to do it more frequently, were I able. Up till a week ago my Sunday duties were as follow:—In "the Church" at General Hospital, parade service for Royal Sappers and Miners, at 9 A. M.; on the heights above Balaklava, parade service in open air for the artillery and 89th at 10½ A. M.; at the Castle Hospital (Sanatorium) for patients, nurses, medical staff corps, &c., in a ward (having been refused the use of the Hospital church) at 11½ A. M.; at the camp of the 82d, parade service in the open air at 3 P. M. For the last two Sabbaths, instead of the service at the camp, the 82d have joined the Sappers in the church at 9 in the morning; and for the patients, and the medical staff corps of the General Hospital, and the public, I have public worship in "the church" at 2½ P. M. This is not a suitable hour for the public, but I felt it my duty to attend to the hospital in the first place. There are some cases in hospital of deep interest to myself, and I have no doubt, would be so to you also; but I beg you will excuse my giving any details for the present.

The Church of England has a church and regular morning and evening services every Lord's Day in the Main street of Balaklava. Many of those who attend are Presbyterians. I sent in a requisition for a hut, to be used as a place of worship, which was refused, as many of my requisitions have been. Mr. C——, the Episcopalian chaplain here, very kindly offered me the use of his church. I called one morning at Mr. C's to inquire the name of his place of worship, that I might insert it in my notices. Mr. E——, the principal chaplain, was with him, who, when he heard the proposal, refused to allow me the use of the house. But he engaged to apply to the Quarter Master-General to have a place of worship erected for the Presbyterians in Balaklava immediately. Nearly a week passed away and I had no reply. I went myself to headquarters and saw Colonel H——, who still refused to grant my requisition, but promised to lay my statements before the chief of the staff. On the following day (5th February) I had a letter from the principal chaplain, dated 29th January, requesting information as to the number, time, and places of my conducting Divine service each Lord's Day. To this I replied immediately, but I have heard nothing more of it. I feel, and I think justly, considerably aggrieved in this matter, and I told the Quartermaster-General so; and, if he continues to refuse my requisition, I shall forward it to higher quarters. *The Roman Catholics have two large churches in the neighbourhood, and, in all fairness, the Presbyterians have an equal right, and might, without a grudge, get one.—Ibid.*

#### STATEMENT OF THE COMMITTEE.

The Committee of the Education Scheme would earnestly request the attention of the Ministers and Members of the Church of Scotland to the very peculiar circumstances under which they make the present claim, under the authority of the General Assembly, on their Christian liberality, assured that if these circumstances be considered they will not appeal in vain.

The immediate object of the present Collection, as will be seen from the annexed quotation from the deliverance of the last General Assembly, is to provide the Education Committee with the

funds which, in consequence of recent alteration in the Privy Council Regulations, are absolutely necessary for the support and efficiency of the Normal Schools.

Of the importance of these Seminaries it is not necessary for the Committee to speak. It is quite evident that, from the superior training which is there given, to fit young men for the duties of their future profession, and from the pecuniary advantages to which those Teachers are admitted who had furnished their course successfully, an increasing number of students will every year be attracted to them, and that the fact of their having been trained there, will be a strong recommendation to them when applicants for schools. Of this other religious bodies both in England and Scotland are fully aware; and they have likewise perceived that their influence on the education of the country will depend very much on the efficiency with which their Training Colleges are conducted. The General Assembly's Education Committee have also felt that it was their duty, if they would maintain the influence of the Church in the education of the young, to take the steps pointed out by the Committee of Council for putting their Normal Institutions in Edinburgh and Glasgow in the highest possible state of efficiency.

The Committee trust that the following short statement, in explanation of the nature and necessity of the demands which they have had to meet, will be satisfactory.

The Normal Schools, both in Edinburgh and in Glasgow, are supported by the fees of the pupils of the Practising Schools and of the Normal Department, by a grant of £500 from Government, met by an equal sum from the funds of the General Assembly's Education Committee, and by Government payments on account of students who succeed in taking certificates of merit. It was stated in the last Annual Report that the Privy Council had resolved on the extension of the period of Normal School training to two years. The immediate effect of this new arrangement was to make necessary an extension of the class-accommodation, and a considerable addition to the teaching staff in both seminaries. While the expenditure was thus largely increased, the allowances made on account of students of the first year were so far reduced by the Privy Council, as a temporary consequence of the operation of the new plan, that the funds of the Scheme have received from that source £400 less than in the previous year. The Committee have consequently been compelled to make such large advances from the general funds of the Scheme, that, without a liberal response to the present appeal, they will be wholly unable to meet the obligations of the current year.

It was under these circumstances—anticipating an increased expenditure and a diminished income—that the Committee were constrained to solicit the General Assembly to grant the Collection which it is now proposed to make.

#### ECCLESIASTICAL INTELLIGENCE.

##### ECCLESIASTICAL ITEMS.

THE foundation-stone of Cartsburn Church was laid on Wednesday by the Presbytery of Greenock.

THE Duke of Richmond is about to appoint the Rev. Alex. Cameron, schoolmaster of Kirkmichael, to the church and parish of Kingussie.

MR. GRANT, the parish minister of Cromdale, took ill on Thursday night of colic, and in seven hours after, inflammation having supervened, as a natural consequence, he died.

LORD DOUGLAS has presented the Rev. David Ramsay, minister of the South Parish or Quoad Sacra Church, to the Parish Church, vacant by the demise of the late Rev. Thos. Easton, D. D.

THE Queen has presented the Rev. William C. M. Grant to the church and parish of Durness in the Presbytery of Tongue and county of Sutherland, vacant by the death of the Rev. Alexander McCall, late minister thereof.

**PARISH OF URRAY—INDUCTION OF THE REV. WILLIAM MACDONALD.**—On Thursday last the Presbytery of Dingwall inducted Mr. Macdonald minister of the parish of Urray. Impressive discourses were delivered on the occasion by the Rev. Messrs Morrison of Alness, and Sutherland of Dingwall—the latter gentleman giving the charge and thereafter addressing the congregation, whom he congratulated on getting a minister of good report, and who, he trusted, would rightly divide the Word of Life among them. Several clergymen from other Presbyteries were present. There were also several lay gentlemen present, among whom were Mr. Peter, factor for Lord Lovat, and Mr Duncan Robertson, factor for Chisholm. The settlement being over, the new incumbent of Urray entertained a number of his friends to a dinner in the manse.

#### THE LATE REV. DR. ROBERTSON, OF EDDLESTONE

It is with deep regret that we have to announce the death of the Rev. Dr. Robertson, of Eddlestone, which took place at the manse, there, on Monday night last, at eleven o'clock. The reverend gentlemen had been suffering for some time past from a severe attack of illness, but it was not thought that his death would have happened so quickly as it did. Dr. Robertson had been minister of the parish of Eddlestone for thirty-six years, and was the fourth generation of the family who had been pastors of that parish. For nearly 200 years the pastorate had been handed down from father to son; and the beneficial influence of this succession is abundantly apparent in that unanimity and good feeling which prevails all over the parish. But that bond of union is now sadly broken, and the last of that long line is gathered to his fathers. "The Robertsons of Eddlestone" has been a household phrase throughout the country for many generations. The family, previous to any of them becoming ministers of the parish, were long proprietors in that neighbourhood; and the consequence was that, even before becoming its pastoral superintendents, their interests were identified with those of Eddlestone. The name of the late incumbent will long be cherished as among the precious memories of every individual in his parish, for he was indeed a father to them all. As a parochial minister he was devoted in his superintendance over all under his charge, and laboured earnestly to promote their temporal and eternal welfare. As a minister of the Church of Scotland he was ever consistent in his attachment and so thoroughly was he appreciated that, at the time of the Disruption, there were very few who separated from his ministry; and even those who felt it to be their duty to leave the communion of the Church still maintained a high respect and attachment to the reverend gentleman, whose loss they now, in common with others, deeply deplore. He will long be missed, not only in his own parish, but over all the country. Wherever there was a scheme of benevolence, or a mission of mercy to be promoted, Dr. Robertson was ever ready to aid it. The Presbytery of Peebles has lost a father whom each member regarded with sincere love, the Church a zealous and prudent friend, his parishioners a devoted pastor, and the blank his death has made in his family and to his friends will never be repaired.—*Express*.

#### DISTRIBUTION OF PRIZES.

The Senatus of the Glasgow University and the students assembled yesterday in the Common Hall on the occasion of the distribution of prizes to students who had successfully competed during the past session. The Very Rev. Principal Macfarlan presided, and opened the proceedings with prayer. The prizes were then awarded, the gold medals being delivered to the successful competitors from the hands of the Principal, and the other prizes from the different Professors. At the termination of these proceedings, the Principal, delivered a brief parting address, counselling the

students, during the recess, so to employ their time as that they might return next winter with renewed vigour both of body and mind. He announced the subjects of essays to be written during the recess, and for which successful competitors were to receive the University prizes. He also intimated that liberal bursaries to a certain number of students for three years had been offered by a gentleman of this city who did not wish his name mentioned. In course of his observations, the Venerable Principal referred to his own long and pleasing experience in connection with Glasgow University. Seventy-two years had now elapsed since he first had the honour of receiving a prize on Muirhead's foundation, in the Common Hall which existed before this other Common Hall was erected. He was happy to say that the conduct and industry of the students during the session now past bore very favourable comparison with any former session of which he had recollection. Discipline had not ceased to exist, but it had been suffered to sleep during the whole of this last session. The Principal dismissed the assemblage at a few minutes after twelve o'clock noon.

#### CORRESPONDENCE.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinion expressed in the communications that may from time to time appear under this head.]

FROM A SPECIAL REPORTER.

(For "The Presbyterian.")

SYNODICAL MISSIONARY AND DEVOTIONAL MEETING.

KINGSTON, 2nd June, 1856.

The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, held this evening, in St. Andrew's Church, a Missionary meeting with a view to awaken in the hearts of the Ministers, Elders and Congregations within the jurisdiction of the Synod, an intense zeal in the Missionary enterprise, both Home and Foreign; and to improve for this purpose the presence with it of the Reverend Delegates from the Sister Synods of Nova Scotia and New Brunswick. Notice of the intention having been given, a large number of the Presbyterian Laity of the city and neighbourhood assembled to witness the proceedings, countenance the object, and share in the anticipated interest and benefit of the meeting.

The Rev. Mr. Mann, of Pakenham, Moderator of the Synod, having taken the chair at 7 o'clock P.M., called upon the Rev. Mr. Urquhart, of Cornwall, who introduced the proceedings by calling on the assembly to unite in singing the 67th Psalm, "Lord, bless and pity us," &c. He then read the 69th chapter of the Book of the Prophet Isaiah,— "For Zion's sake will I not hold my peace," &c, which he followed with an earnest and appropriate prayer to the God of Zion, imbued throughout with an eminently Missionary spirit, and imparting at the outset a deeply solemn and devotional character to the meeting.

The Moderator then introduced the Rev. Robt. Burnet, of Hamilton, who, he said, would address the meeting on the operations of the Church of Scotland, the Parent Church, in the conduct of her Home Mission and Church Extension Scheme. Mr. Burnet said:—

*Moderator, my Fathers, and Brethren.*—The first words that shall proceed from my lips shall be those of gratitude and of thanks that I, a humble representative of our Scottish Church, should be permitted, in the good providence of God, to address such a meeting as that which is now assembled in this place on one of the most important subjects that occupy the attention of men. Not only feel the importance of that subject, but I equally feel that that subject has been committed to an "earthen vessel," and, had I not

the assurance that the power and the efficacy come from God alone, I should not have dared to present myself before you.

The subject to which I claim your attention for a time, viz. "The Home Efforts of the Church of Scotland," divides itself into three branches,—the Education Scheme, the Home Mission, and the Church Extension.

I had proposed to enter minutely into the first of these; for I stand before you a living example of the benefits resulting from the Educational Scheme. Not only have I been permitted to rejoice in the benefits accruing from the working of that system of Christian benevolence, but I have been elevated by means of it to the higher privilege of being commissioned to go forth and publish the glad tidings of salvation to my perishing fellow-men, and to join that noble band of Missionaries which from time to time has gone out from the venerable Church of our fathers, to proclaim the unsearchable riches of Christ in the colonies of Great Britain. I stand here and urge upon you the counsel that you also "be up and doing." The Educational system of the Church of Scotland is not of yesterday or to-day. The far-seeing mind of John Knox, and of many of the early fathers of our Church, acutely discerned and justly estimated the importance of education, and of a learned education for the ministry of the Gospel; and so the lasting benefits that have come to Scotland for her sons from the plans and efforts of those gifted founders of the Scottish Church have testified, age after age, to the wisdom and prudence of the system. Mr. B somewhat enlarged on the nature and benefits of the Parochial Schools of Scotland, his early connection with them, and the estimate which he had formed of the system, after it had received his earnest and constant attention for a protracted period. He then argued the fundamental importance of that system of blended intellectual and religious education which had been secured for the Scottish people, and for so many generations has been maintained, from the Parish School up to the University, in virtue of the holy and wisely directed zeal of the National Church of Scotland, and in a strain of animated pleading maintained his position, that, looking at the system in all its bearings on the ministry and the missions of the Christian Church, and on the healthful moral and intellectual condition of civil society, the educational system of the Church of Scotland was indeed of primary moment,—not second to any other—not even secondary; it is the primary one. Trying and giving tone, as it does, to the character and employments of men, from the cradle to the grave education of a nation's youth, it is the matter of first concernment to the Church and the nation; and, if anywhere it is not, it ought to be. But thanks, he continued, to the educational system of the Church of Scotland, it is not only the culture which it gives to the intellect of her sons that we are called to admire it. The grand feature in it is the moral character in which it stands forth attired. The paramount object at which it aims is the inspiring into the bosoms of the youth the principles of sound and Bible morality; and national happiness and national godliness, he argued, go together. Go, select the empire or the community that is the happiest, the most useful, or the highest in renown and true glory, and there you will find the opportunities and the blessings of such a system of educational training most extensively diffused. Mr. B. proceeded to contrast this educational system of Scotland with that which prevails by legislative enactment and governmental endowment in this Province, and inadvertently in a somewhat denunciatory tone on the religious deficiencies of the latter. We cannot expect, he asserted, that the blessing of God should be given or prolonged in any circumstances if we do not recognize the Great Giver Himself in all His gifts. And how can we hope for the blessing of the Most High on any system of youthful culture which does not recognize Him in the way in which He has been pleased to specially make Himself known? Yet in our Canadian system of the education of our youth Religion, as I under-

stand the meaning of that word, seems to be ignored. The Bible—the "best book in the World," as we have been taught—the source of all true wisdom and sound morality—has been ignored! Strange, that this should have taken place.—and taken place in a region planted and peopled by Protestants in such overwhelming numbers from the United Kingdom, who must have experienced the benefits of a holier system! And yet, as the happy fruits of the educational system of Scotland have been proclaimed to the World,—as Scotland stands first among the nations in educational success and reputation, and as morality stands prominently forth in the educational system of Scotland,—so we may learn this important practical lesson, that the Bible, and the truths of the Bible, should be taught in all our schools.

But a word, he continued on the HOME MISSION Scheme of the Church of Scotland. How does it come that a Home Mission there is required? The population, he replied, has of late years so vastly and rapidly increased beyond the permanent provision made for their religious wants,—and the increase of religious indifference among the neglected in the crowded lanes and alleys of the cities and towns of Scotland is becoming so manifest, and so alarming, that the agency of the Church of Scotland, and those of other Churches too, have become inadequate to supply the religious destitution. The spiritual wants of the growing population are daily increasing. I speak from personal knowledge, for I at and here before you as one who has personally laboured in the service of this Home Mission. From day to day, and from week to week, have I traveled those alleys and lanes, climbed up stairs, and hastened down steps, seeking out careless and neglected victims of poverty and vice, telling them of Him who came to save sinners, even the chief, and inducing them to come out and frequent if not the fashionable church, at least the Prayer and Christian Instruction Meetings in the schoolroom. The advantages resulting from such a mission as this I could, did time permit, demonstrate from the history and statistics of the Church of Scotland's Home Mission itself. From the very ranks of those who have begun active labour in the rugged but interesting field have gone forth not a few, who have in turn become teachers of others, even traveled to foreign climes to make known the mystery of the Gospel. One of these recently departed this life, in the service of his Redeemer, in the far distant land of Sydney. This is a missionary duty in the highest sense; although it is neither to curb nor to delay our missionary efforts from the perishing in foreign lands. Were I to enumerate the encouragements to labour in such Home and Domestic Missions, I might quote the example of Him who "spoke as never man spoke," and that word which He uttered when He gave power to him who beareth the mission of salvation—that little word which should endear Him to our hearts, and dictate "mighty deeds of daring;"—it was pronounced by Him who sent forth the first heralds of the Cross;—it is the word "Go!" Christian Brethren, and you, too, must "Go." If there be in your neighbourhood one family that heeds not the Word of grace nor waits on the ordinances of the Gospel, this portion of the field, which is the World, lies before you; the duty imposed on you can be done at your door. It consists, in addition to personal efforts, in taking the collecting book thus presenting to every professed lover of Christ and precious souls the opportunity of aiding in the work,—in taking their subscriptions, however small they may be, and casting them into the Lord's Treasury. If we, too, the sons of Great Britain, would approve ourselves worthy of our sires, we must just take up the same banner, with the motto inscribed on it, and "Go." How far have you complied with this injunction? I speak not only to the Christian minister, but also to the Christian disciple; to the humble believer in the Lord Jesus Christ, to do what in him lies, "according to that which he hath received," to advance the interests and the glory of his Saviour's Kingdom throughout the World. Would

you desire to know some suitable field for your Christian effort? Though you go not to these lanes and alleys of our own rapidly augmenting cities and towns, you have a large portion of our countrymen in the backwoods, and now rapidly opening forests of Canada, who are thirsting for the benefits which your means can supply. From the midst of the wilderness there comes forth the cry—"Come over and help us." Oh, my brethren let us who are in the market-place, and dwell in the fairer and more fertile scenes of this Canadian inheritance of Britain, hear this voice that comes to us from the back wilds of our country, "assuredly gathering that the Lord hath called us for to preach the Go-pel unto them!"

In the present state, and at this interesting crisis of our Church in Canada, when, by the sovereignty of legislation, we have been denuded of large revenues originally gifted for the very purpose of meeting the opening wants of the Colonists by the maintenance of a Protestant Clergy—when we have been thrown practically on the energies of the voluntary principle,—and when, by the large pecuniary sacrifices just made and confirmed by them in Synod, we, the Ministers who have commuted,—have secured a handsome nucleus, out of which to organize an auxiliary fund for the present and future Ministers and Missionaries of our Church. At this crisis let us endeavour to put the motto, "Go," into immediate and practical execution among the Laity of our congregations. Mr. B. said it was not necessary that he should enter minutely into the statistics of the Home Mission and other branches of the operations of the Church of Scotland; and referred to the "Presbyterian," the "Home and Foreign Missionary Record" of the Church of Scotland, and other periodicals, which tell us of those Schemes, and attract our own attention, and that of the Christian public to what our Church is doing in the Home Missionary field.

But our efforts are not to stop here. As the Scriptural readings and prayer and instruction meetings come to be waited on by increasing numbers from the midst of a destitute population, the cry becomes urgent for a stated Minister, warranted to break the Bread of Life; and hence the introduction into the Church at Home of her ENDOWMENT SCHEME.

Here the speaker paid a merited compliment to the energetic and successful efforts of Dr. Robertson in the working of this Scheme. He stated, if we correctly heard and report him, that through his efforts mainly the required endowments of 38 Parochial Churches had been secured, and thus 38 new parishes had been erected in the Church of Scotland. Out of these 31 have been endowed by private benevolence. There are 6 more, for the endowment of which the money has already been provided. Thus, since Dr. Robertson put his shoulder to the work, and set the wheel in motion, 44 new parishes, with the accompanying parochial machinery, have been added to the venerable Church of Scotland. Let that be an example, as well as matter of congratulation and thanksgiving to us. Much more of a similar sort remains for us to be done in this country. Mr. B. spoke here somewhat in detail, as to the mode and the manner in which this should be done. He expressed himself as delighted to think that this meeting of our Clergy and Laity had been convened mainly for the purpose of considering the best way of effecting the endowment of our Church, so as to provide some competent support for the increasing number of our Ministers and Missionaries, as demanded by the present and increasing exigencies of the population. Then he said, Suffer me for a moment or two to speak of one or two of those blessings which the Great Master proposes to bestow on us as a Church in connection with such efforts. Only think, he said, of a "sinner redeemed!"—spiritually blind, but brought to rejoice and to walk in the light of the Lord! naturally dead in sin, but made a partaker of that life which flows from the Author of salvation!—a slave, but now rejoicing in the liberty wherewith Christ maketh His people free!—corrupted, prone to evil, but washed, sanctified, and made

meet for Heaven!—doomed to death, and yet eternally saved! These are some of the results that are to be calculated on from missionary efforts at Home and Abroad. In places where the Sabbath-bell never called the people to prayer the voice of the preacher will be lifted, and incense and a pure offering will from Sabbath to Sabbath ascend. The speaker here diverted into a review of successes, which had attended the pioneers of Home Missionary labour. He said, they could hold up their face unashamed and unaffronted. He spoke of the happy change that had been effected on the morals of the mechanical and labouring classes in the large cities of Scotland by the labours of the Ministers and Missionaries who had gone forth on the footing of those Schemes of the Church of Scotland to which he had alluded. Depraved men and women, some of them steeped in crime and licentiousness, had been raised up from the filth and degradation in which they were found. He then spoke of the reflex influence of such labours—the benefits accruing to the labourers themselves, exemplifying the truth of what is written: He that watereth others shall have his own soul watered. Wherever the Ministers of Jesus appear, they put a check upon vice, and enforce the lessons of virtue by their example, as well as by the truths enunciated in God's holy word. The advantages resulting from the faithful working of these Schemes, he said, are great and encouraging; but it is not to be concealed that obstacles and discouragements, too, are to be encountered. In view of these, the boldest heart at times may be tempted to despair. But a kind and gracious Spirit, he said, whispers to me: put Omnipotence in the one scale, and our fears in the other,—and there is no reason why we should despair,—none why we should ever fear. Let us only labour in the Lord, and labour will become easy: difficulties will vanish. Let us advance, in the strength of the Lord, as warranted by His Word; and, as He has proved faithful in the past, so will it be in the time to come. Ministers, go forth to triumph still! The cause in which you have embarked is the cause of righteousness. It is that of truth; and the truth is great, and shall prevail. The instrumentality indeed is human; but the agency is divine. Let us encourage one another, my brethren, to this work, by the care which we have for, and the love which we bear to, immortal souls? One soul saved is more valuable, we know, than this planet on which we tread. In all our devices, and all our schemes and efforts, let our ruling and motive principle be, the concern which we have for immortal spirits. And with all our efforts let us associate this prayer: "Arise, O God, and plead Thine own cause."

The address of the Minister of Hamilton was listened to with deep and almost breathless attention. Called to the rostrum from amid the bustle of Synodical business, and without time for premeditation, he seemed to give utterance only to the suggestions of memory, and to the effusions of his heart, inspired by the greatness of his theme, and the riveted interest of his audience. The short hand of the Reporter alone, placed the address on record; and, though by no means a fair criterion of Mr. Burnet's studiously prepared discourses, will do no discredit to his Missionary spirit and zeal; but will show him forth as a Minister fully equipped for all the emergencies of his Ministry, and ready for every great work.

Had time and space permitted, the Reporter should have esteemed it at once a pleasing and profitable task to have given in similar detail from his notes the addresses of the succeeding Speakers, perhaps not less appropriate, pointed and awakening. This may be done on some future and early day. But meantime we must be satisfied with the mere statement that the Rev. Mr. McDowell, of Fergus, succeeded with an animated pleading in behalf of the Jewish and Foreign Missionary Schemes of the Church of Scotland, to which the Congregations of our Canadian Synod are in general tributary,—contending earnestly for the honorable position by which our Church

would be distinguished, did we as a Synod support two Missionaries, educated at our own Queen's College, the one in the Jewish, and the other in the Foreign field.

The Rev. Geo. Bell, of Simcoe succeeded, who presented the audience with a succinct but most interesting view of the origin, the history, and the present position of the Canadian Synod,—of the Schemes now in operation for the Education of a learned and increasingly numerous band of Ministers and Missionaries—of its Missions through Presbyteries to the destitute settlements and vacant Churches of our Province,—and of the prospects held out at the present juncture of increasing labourers, and of enlarged usefulness and efficiency. At the close of his address the audience, led by a portion of the Vocal Choir of St. Andrew's Church, united in singing at the Moderator's request the 18th Paraphrase—"Behold, the Mountain of the Lord, &c."

The Rev. Dr. Brooke, of Fredericton, was then introduced by the Moderator, who presented, as Delegate, the sympathies of the Synod and Congregations of New Brunswick, in connection with the Church of Scotland. Those familiar with the periodicals of our own, the Parent, and Sister Churches, are not ignorant of the Statistical and Church Statistics of New Brunswick; but as set forth by Dr. B. in his address this evening, they were, we are sure, the charm of a new dress, approaching in many respects, by the aid of his descriptive powers and tact of anecdote to the real,—and left an indelible impression upon the audience of good work that is now doing by the Church of Scotland in New Brunswick, and of the desirableness of closer intercourse between that Synod and our own. Dr. B., though apparently a man but passing the meridian of life, is manifestly a workman who has been doing effectually the work of an Evangelist, and been making full proof of his ministry; and his labour most certainly has not been in vain in the Lord.

The Rev. Mr. Snodgrass, of Prince Edward's Island, was then introduced as Delegate from the Synod of Nova Scotia. He appears to be a man comparatively young in years, but at the same time mature in wisdom, rich in zeal, and fluent in statement and eloquence, as an ambassador of Christ. It was obviously matter of regret to many, if not of chagrin, that he came on the platform so late an hour in the proceedings. He appeared to be busied selecting from the ample materials which he had in store for the instruction and edification of the audience, yet he faltered not, but riveted all with the tact and accuracy of historical and statistical details,—with the deeply devotional and apostolical tone of piety that characterized his sentiments and utterance,—and with the graphically poetic touches with which he delineated the ecclesiastical map of Nova Scotia, Prince Edward's Island, and Newfoundland, in all of which he said, the Synod, which he represented, had ministers and churches. It appeared that in both Synods the ministers are sustained and their churches and manse provided exclusively on the voluntary principle, aided by missionaries and grants from the Colonial Committee of the Church of Scotland's General Assembly; that the people are liberal in their ministers' support; that many more ministers could be sustained in eligible fields of labor, if they could only be procured of the right stamp as to education, piety and energy; that some handsome church edifices are in the progress of erection, that of Rev. Allan Pollok at New Glasgow being stated as an example, and of late important steps have been taken in the way of manse-building. Both delegates concurred in asserting that they could do without endowments, for, unlike the branch in Canada, that had such a breadth of country in the backwoods and wilds for which to make a prospective supply, their territories were all but colonized and settled, and what they needed most were faithful and educated ministers, whom the vacant churches were most willing and amply able to sustain. They spoke, too, of their necessities as being without any University or College at which to educate

young men of their own, who might present themselves as candidates for the ministry; of some whom they had sent to the University of Glasgow and of two who were now prosecuting their studies at our own Queen's College; one of the delegates, Mr. Snodgrass, expressing his belief that, were the Vice-Principal, Dr. George, to make a tour among their churches this summer and fall, he would return with a goodly band of choice young men with which to swell the ranks of the classes of Queen's College in King-ston.

Dr. George on the call of the Moderator declined, owing to the lateness of the hour, to enter on the topic assigned to him, namely, "The duty of the Church to seek out young men for the ministry." He would beg liberty to make but a single remark. With all the pressure of business on us as a Synod, and feeling our want of time, yet I am assured that there is not a single member of our Church who will take exception to the way in which we have spent this evening,—nay, who does not feel his heart the better, or his best sympathies more delightfully awakened by the addresses to which we have listened and the communications we have now heard from those esteemed brethren from the Lower Provinces.

The Moderator, having expressed his concurrence in those remarks, called on the Rev. Mr. McMorine, of Ramsay, to conclude with prayer and praise; and, a missionary collection having been taken up and the Apostolic Benediction pronounced, the meeting dismissed, and the Synod adjourned, to meet again next morning at 10 o'clock.

#### MISCELLANEOUS ITEMS.

A collection is being made at Berlin for building a synagogue at Jerusalem for German Jews, and Baron de Manteuffel has given to it thirty gold Fredericks.

MISSIONARIES IN CHINA.—At the close of 1855 there were 87 missionaries living in China, including a few who had not received ordination; 14 of these were at Canton, 10 at Hongkong, 6 at Amoy, 10 at Fuh-chau, 15 at Ningpo, and 32 at Shanghai.

THE JEWS.—By recent accounts it appears that efforts in behalf of the Jews in Europe are attended with considerable success. The London Society have 91 labourers, of whom 51 are converted Israelites. In Poland during the past 30 years 400 Jews have been converted; in the Duchy of Posen, 800 Jewish children are in Christian schools; in Berlin there are 2000 baptized Jews; in one chapel in London 700 adult Jews have been baptized.

THANKSGIVING SERVICES IN LONDON.—On Sunday thanksgiving sermons for the restoration of peace were preached before the House of Lords in Westminster Abbey by the Bishop of Bath and Wells, and in St. Margaret's Church before the House of Commons by the Rev. T. Garnier. The Queen and the Prince, with all her children and several of the Lords and Ladies of the Court, went privately to the afternoon services at Westminster. There was no display.

A CHINAMAN ADDRESSING A CHURCH COURT.—Pieng Hong, a Chinese Christian, at present in this country with the Rev. James Johnson, addressed the Synod of the Presbyterian Church at Liverpool on Tuesday evening in the Amoy dialect, after the report of the Foreign Mission Committee had been given in by the Rev. Dr. Hamilton. Mr. Johnson acted as his interpreter. His remarks bore chiefly upon the gladness with which his countrymen received the Gospel, and that Christians in England should send them more teachers.—*Liverpool Paper.*

THE ROYAL FAMILY.—It has been the peculiar good fortune of the present reign that the royal family is perhaps the most harmoniously united family in the Empire. If it were permissible to push aside the curtain which so properly screens the domestic life of the royal family from public

gaze, that feeling of attachment to the Sovereign, which pervades the breasts of her subjects, would be, if possible, more intense. We doubt if so much order exists in any mansion in England as in the Palace of our Sovereign; we more than doubt if precepts of humility, self-denial and moderation are so constantly inculcated, or whether the value of time, the duties of position, the obligations of office and the utility of industry are so urgently impressed in any other establishment in the empire. The grand lesson taught to the heir-apparent and his elder brother, who alone of the young Princes are yet capable of appreciating such instruction, is that by personal merit alone can they hope to win and retain the confidence and esteem of the nation and hold sway over the public mind; and hence it is that the application of these illustrious youths to study is such as would be remarkable in the sons of an intelligent mechanic. This devotion to intellectual culture is most conspicuous in Prince Alfred. Having, as we are given to understand, chosen the navy for his profession, the Prince is now so absorbed in the one idea that fills his soul—that is, of one day becoming a great naval commander—that his whole time is spent in the requisite preliminary studies, and his only fear is that he may not be prepared to pass the examination when the term of age shall arrive beyond which admission into the naval service of England is forbidden by the Admiralty regulations.

With this view it is, we understand, intended that the young Prince shall retire to Windsor, and there, apart from the distraction and bustle inseparable from Court life, devote the next eighteen months especially to those literary and scientific studies which are the necessary prelude to a creditable examination for admission to the Royal Navy.—*Court Circular.*

UNITED PRESBYTERIAN SYNOD.—At a late meeting held in Glasgow a memorial was presented from the Clarendon Street Chapel in that city, praying for permission to put up and use an Organ for the purpose of "leading and supporting the voice in the praise of God." After a long and animated debate, carried on with much ability, the Synod finally by a considerable majority declared "That, inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this Church, and of the other Presbyterian Churches in this country, and would seriously disturb the peace of the churches under the inspection of this Synod, the Synod refuse the petition of the memorialists, and at the same time enjoin sessions to employ all judicious measures for the improvement of vocal psalmody."

ON Tuesday the Earl of Chichester presided over the annual meeting of the Church Missionary Society. The income for the year was stated in the report to be £115,208, 4s. 8d., and the expenditure £115,080 9s. 1d.

THE OUTRAGES AT NABLOUS.—The *Daily News* publishes a letter containing a complete account of the distressing occurrences at Nablous in a letter "addressed by three of the most respectable Protestant Christians in Nablous to a pious and intelligent Missionary who has just returned from Palestine." It is dated "Jerusalem, April 9," and says:—"On Friday, the 4th of this month, an English Clergyman, Mr Lyde, who lives amongst the Ansyrii in the neighbourhood of Latakia, came to Jerusalem, and returned that he might meet the Bishop at Nablous or Nazareth. As he was going out of Nablous, a Moslem (a deaf and dumb man) followed him and began to shout with unintelligible sounds as if he wanted money, and laid hold of the horse with one hand and with the other the muzzle of his gun, drawing him back towards the town, preventing him going on his way by folly and insult. Mr Lyde pulled the gun and the horse from the man—the lock caught in some of his clothes, and the charge entered the heart of the dumb man, and in a few minutes he died. The Clergyman returned to the town, and wished to enter the house of one of the English consular agents. The Moslems seized him in the way, and took him to the judgement. He said—'I killed a man, but not by my inten-

tion, in spite of me; and one of the Ulema, Mohammed Tiferia, went down with his brother Anar, and began to cry in the streets, 'Allah Akbar! Allah Akbar! (God is great); Oh! religion of Mahomet, art thou dead?' (or, it is dead.) As soon as Mahinoud Beg Abd el Hati heard of it, he arose, and began to collect men, for there was an alarming tumult in the city. They attacked the house of the French Consul, Mohammed Ameen Effendi El Cassim, stole what they stole, and burned the rest. They took down the French flag, and dragged it through the street, but the Osmanli flag they took in honour to the palace. (The cause of hoisting the flags was the birth of a royal infant of His Majesty Napoleon, the Emperor of the French.) Then the crowd went to the Protestant church and school of the English Bishop, and broke the bell, which had been hung up after the arrival of the firman of equality, and pulled down part of the wall, broke the windows and frames, and burned the books. Finding the father of the Chojabash of the Protestants (an old man of eighty), they wounded him, and beat his wife with a stick (a helpless old woman.) Next they attacked the Greek church, plundered it of its vessels, broke the woodwork, and burned the books. Next they attacked the house of the Greek Deacon Niphon, and plundered it. He was absent, having been sent for and protected by Abd-el Fetch Aga Mimner. They found three Christians, wounded them, and left them for dead. Next they attacked the house of the English Consul, broke the door with axes, plundered and broke everything, tore down the English flag, and dragged it through the streets; entered the room of the Consul's wife; found Simon Cawar, the father of Said, Prussian agent, killed him, wounding him with swords, axes and clubs (there was found on him twenty-eight wounds,) dragged him to the stable, and there left him. They took all the jewelry of the Consul's wife, and her clothes, leaving nothing in the house of the least value; broke even the English iron plough; and they then killed the acting Prussian Agent in the house of the English Consular Agent, and tore down the flag. Such is the honour the European States have from Islam. Then they attacked the house of Mr. Zellar, clergyman of the English church, a Prussian subject, plundered it, broke open the boxes and cupboards, wounded his servant Hannah, who now lies at the point of death. (They left none of the wounded until they believed them dead.) Mr. Zellar's house was left desolate, and they would have killed him had they found him. Next they made an attack on the house of the Prussian agent to plunder it, not satisfied with the slaughter of his father; but some of the people of the quarter defended the house, and after three attacks they were repulsed; but they fired with ball at the windows until they destroyed them. All this time they knew not that we three were absent, but wished to kill us and the missionary. Afterwards they attacked the Government house, in order to kill Mr Lyde, who had inadvertently killed the dumb man. The gates were shut, and, after in vain trying to break them open with stones, they retired. The rest of the Christians were concealed in the house of Moslems, and most likely paid them the price of their blood for their safety, and what of their houses were plundered we know not, or what insults were offered to women, or what other mischief."

## POETRY.

## SATURDAY EVENING.

How sweet the evening shadows fall,  
Advancing from the West.  
As ends the weary week of toil,  
And comes the Day of Rest.

Bright o'er the earth the star of eve  
Her radiant beauty sheds;  
And myriad sisters calmly weave  
Their light around their heads.

Rest, man, from labour, rest from sin!

The world's hard contest close;  
The holy hours with God be gin—  
Yield thee to sweet repose.

Bright o'er the earth the morning ray  
Its sacred light shall cast,  
Fair emblem of the glorious day  
That evermore shall last.

## SELECTIONS.

SYRIA IN RELATION TO THE LATE WAR.—A Lecture was delivered in St. Andrew's Church, Montreal, on the evening of Monday, the 9th instant, on Syria and the effect upon it of the recent war, by Mr. Gregory Wortebit, a native Syrian, the son of an Armenian Bishop, and the brother of the Rev. John Wortebit, pastor of a congregation of native Syrians on the slopes of Lebanon, in connection with the American Missions. The chair was taken by Dr. Mathieson. Mr. Wortebit possesses a great command of the English language, which he acquired, we learn, under the American Missionaries. We give a sketch of his lecture. He said: I desire to interest you in Syria, the birth-place of Christianity; and why? You are happy, but what produces your happiness? Not mere physical circumstances, but intellectual power and the truths of the Holy Bible. Think of your own position, and then your sympathies will be drawn out towards Syria. Go, tend a sick bed, and then you will feel for sickness. When I speak of Beyrout, a new era presents itself. When I speak of Syria, the old reign is before me. The subject to-night is the effect of the late war on Syria. What was the cause of the war? The first thing that led to it was the dispute about the Holy Places of Jerusalem between the Latin and the Greek Churches. The quarrel was about repairing the dome over the Sepulchre, of which the Mahometans held the key. Who commenced the war? It was France. The Emperor Napoleon was the first to move in it. The cause of the war was a purely religious question. Russia and France were the first to move in it. Russia and France have long been the protectors of the Greek and Romish Churches; there is rivalry between them, and hence the difficulty which led to the war. For centuries past weak Turkey has allowed the interference of other powers. It is only since 1840 that in Syria Protestant Churches were tolerated. Before that a Christian's word would not compete with a Mahometan's, even were his life at stake. Were you in Syria, and saw a Christian struck by a Mahometan porter, your blood would boil. The Mahometans sway its destinies, and rule with an iron sway. In 1850 in one town the Mahometans rose and massacred the Christians. Go back twenty years in the history of Syria, and see how the Christian was then. But go to Beyrout now, and you will find a change. Our people are educated, but not so the Mahometan; he is as he was fifty years ago. But yet the governor he is our master, and what is he? Look at his feelings, how degraded are they! Why this difference? But because of Christ, who went about continually doing good. Do ye likewise. You have wealth and prosperity; use them aright, and imitate His example. Happiness is not to be found in rank, wealth or honours; it is in trying to be good, and to do good. What are means, riches, comforts given you for? If you are Christians indeed, you will regard them as a trust committed to you. Are you Christians? You will say, Yes. But next are you Christ-like? He was born in a manger, that the poorest might have confidence to go to Him. His everyday life was doing good. Hear me, then, I want to stir up your hearts. Look at the condition of the people. What are the poor Mahometan females in Syria? I will tell you: When a child is born, if it be a boy, the messenger is loaded with gifts, the windows are opened and festivals made, and the father is known as father so and so thereafter. But, if it be a girl, the windows are closed,

and friends condole with you, and tell you it as a calamity. The female child at her birth is displeased. She grows up. She is not instructed; and by and by she is married to a person she never saw. The parents select a wife for their boy, and the parties are not consulted. The female is supposed to have no feelings, they are disregarded. She is a servant to her parents, but she becomes a slave to her husband, and who is he? Could he Bosphorus and the Mediterranean tell the story, strange revelations would they make of the numbers of females consigned to their deaths. Yes, the wife has no helper. No instruction is given her; she is thought to have no soul. And what is the man? He is uncivilized, uneducated. Yet these are the people that rule us and govern Syria. Not 2 in 100 of them can write their names in their own language. The result is this, the Mahometans are arrogant and the Christians are trampled on. During the Ramadan or great Mahomedan fast, if a Christian be seen eating, he is beaten and has no recourse for protection. In Beyrout even, where the Christians are stronger than the Mahometans, I saw this scene. An old Christian was passing along the street—his shoulder touched a shop; a Mahomedan boy abused him and cursed him. I said, How dare you this. He replied, I will curse you too, and the Mahometans gathered around to help him. Such is our position, the position of the Christians of Syria. But you can rule by swaying the sympathies of the people, and France and Russia have to do this. If the Greek is abused, he goes to the Russian Consul and obtains redress. Thus France and Russia are the dominant powers, and the Greek and Catholic are prevailing religions. The Greek Church was the oldest Church in Syria. For 3 centuries back it was strong and powerful. The Catholic Church had no position then. In the 11th century, however, about Lebanon there was a Christian race who came to recognize the Pope as their head, and the Maronite Church has ever since existed, but is subject to the Pope. Again, 200 years ago, another step was made by Rome. The Patriarch of Antioch acknowledged Rome, and the Greek Roman Catholic Church was thus established. Then Rome went to Syria, and set to work to establish herself; she built convents at Jerusalem, Beyrout, Nazareth, Carmel, &c. Ah! What do you Protestants give, compared with Rome? The Greek Roman Catholic Church and the Maronites were not really Roman Catholics, and hence this large expenditure was made to secure a footing, and thus the process goes on. By money and cunning the Roman Catholic Church was gaining the East when the Bible came, and she could not stand against it. Rome sent her dignitaries to Syria, who were received by the Consuls and the Pasha and other great men. Salutes were fired, and the people ask, Who is this? The servant of the Pope. But a change came, for in 1821 the first American Missionary was determined to be sent, and in 1826 the work was commenced. All the Syrian Christian people were then very ignorant. The Priests were all powerful, but see the power of the Bible; at that time the priest hurled their anathemas against the Americans. Nay, when a Missionary passed down the street, the people took another way to avoid him, such was their dread. And so it was. From 1826 to 1835 no progress was made, and not even a single convert was made in Beyrout. In 1835 the American mission in Beyrout was broken up; some went home, but one Mr. Thomson stayed and opened a school.

This marked a new era, and shows the power of individual exertion. Look to that school now and at its effects. At first there were only six boys sent to it, of whom I was one; they were taught, and also dressed in good clothes. The last year that I was there, we had 74 boys at the school, and the effect of its teaching was just to shake the faith of the people in the tenets and the power of Rome, and the power of the Greek and the Maronite Churches fell before an open Bible. Yes, go to Beyrout now and see its Protestant Churches; go to Damascus, Mount Hermon, Sidon, Nazareth, Bethlehem, Hebron and Nablous, and see the work going on. A prayer meeting too, I saw at Nablous.

Everywhere we see a change for the better going on in Syria. Surely this war was not man's work, it was God's work. The Bible was wanted in Syria, but the Mahomedan power restrained it. When the war ensued, Turkey thought it would strengthen her, but the Mahomedan power is broken. France too had for centuries been aiming to obtain the power over Syria, but she dreamt not, that the Bible would be circulated as a result of the Russian war. France went to war to keep back Russia. Give me Syria, says France, for it is the key to Europe, but England says, No; if any one takes it, I must, for it is my road to India; but let none of us take it, and let us support Turkey, and hence that doctrine arose, known as the integrity of the Ottoman Empire. And what does it mean? Just this: France can't have Turkey and England won't, therefore Turkey must be maintained. No, France never expected the Bible to be planted in Syria. But this war has opened the door for this, that all in Syria might become Christians and the Bible read there. Our sympathies are towards England, she is our co-religionist and we will support her. The only hope of England is to make us Christian, and Turkey can never be a great nation unless she becomes a Christian nation. The Government of that country require a change, war then came and no one thought of the result, but God overrules events—the Bible is the great result of the war—Christianity has got a hold upon the East. It is a new thing that Turks can become Christians, and I am persuaded that in less than 20 years that Government will become Christian. Even the Mahometans themselves long for a change of government. Their religion restrained their aspirations. But, let the Mahometans be taught, and besides, by the new form of things which has been set afoot, the Christians will take their place among the rulers of Syria. There is hope for Syria. It is not man's but God's word that Syria will be restored. Look at Jerusalem, now a small dilapidated town; look at Jericho, her gates are no more; look throughout the length and breadth of Syria, and you see the Lord's word fulfilled everywhere, and, if so, why not believe that it will be fulfilled in her restoration? The Christians are now in a position, that they may rise in their strength; they were not so before, and there is a power in Christianity. We had merchants in Aleppo, Damascus and Beyrout, 200 years and more, but commerce did not work a reformation, and there was no change till the Missionary and the Bible came, and then it followed. No other element but the Bible will raise Syria and make her glorious. Look at her history! Look back 600 years ago, and see hosts of Christian Crusaders there. Look again, even now, at the warring hosts in the Crimea, and see that the war affected Syria; it was for a purely religious question, and yet see the result of this war. Yes, God overrules the designs of nations and rulers—Christianity is, indeed, no fiction, but a living reality. If it be so, what then need you fear. Give us your sympathy; and, if you are Christians indeed, then work and act as Christians for Syria. You have wealth, freedom and the Bible—the poor Syrian has been hitherto ground down and oppressed; come then to their relief by your words, deeds and means.

May you love Syria more and more; and, should the day arrive when you have a work of your own in Canada for Syria, may you work for her with large and liberal hearts. And now I bid you farewell, we may never meet again in this world, but I trust we may all be permitted to meet, where we shall meet to part no more.

At the close of the lecture a collection was taken up to extinguish a debt of \$500 on the Church in which the congregation of the Rev. John Wortebit worship in Syria.

This collection and that in the same Church on a previous evening amounted to £20.

#### WHAT HAVE WE GAINED BY THE WAR.

The war is ended! The awful drama which for two years has attracted the attention of the civilised world has come to a conclusion, and its many actors are about to leave the terrible scene

of action. But, while thankful for peace with all its manifold blessings, we are forced to ask the important and solemn question—What have we gained by the war?

We are not among those who would speak slightly of what has been done by our fleets and armies. We do not believe braver men ever left our shores, or men more able and willing to set a part worthy of their name and lineage, than the sailors and soldiers to whom we entrusted the safety and honour of our country. And what, accordingly, have been our successes? The armies of Russia have been beaten in every battle, without one exception, from the day they first advanced and crossed the Pruth till the day they at last fled and crossed the harbour of Sebastopol. It is true that, with unprecedented advantages and means of defence in men and material, such as no beleaguered fortress ever before afforded, they made a long and gallant defence, but we took Sebastopol, which Russia deemed impregnable. We also destroyed every ship of the splendid fleet which, a few months before, threatened the liberties of the East, and had cruelly massacred an inoffending navy at Sinope. In the Baltic we made few conquests. The Russian position was deemed impregnable; but we defied a single ship of that mighty nation to leave the harbour, and thus rendered her utterly powerless for attack. The result of all this has been that Russia, which, like a second Babylon threatened to be as a hammer to break the nations of the earth, has herself been broken—driven back from her advance towards Europe and the East, and compelled to accept a peace, with the loss of fortresses, fleets, armies, influence, and the glory of being invincible, which charmed nations to become her slaves. But, while all this is true, yet a satisfactory answer is not thereby given to the question—What have we gained by the war? Or to the question, as a believer in Christ will put it, Has anything, as far as man sees, been gained by this war to the cause of Christ? any obstructions to the preaching of the Gospel removed? any new facilities afforded for bringing men to the knowledge of their Father through their Saviour and Brother? any hope, in short, that the fall of Sebastopol may contribute to the pulling-down in Turkey of the strongholds of Satan, which have hitherto been so invincible there? Just as those questions can be satisfactorily answered will the Church rejoice in the losses of war, as having been true gains to the world, and rejoice also in the peace which has been obtained as helping to usher in the true peace of earth. Now we thank God for it with deep and heartfelt gratitude, that by His overruling providence the war has been the means of gaining this one unspeakable blessing:—*the Gospel can now be preached in Turkey, and Mohammedans by birth can become Christians without thereby incurring even the loss of their lives.* This is the grand result which eclipses every other? We do not forget or overlook the indirect gain to the Church of Christ in the additional security to India and to our India missions, obtained by the war; nor the check which the ambitious and exclusive Russian Greek Church has received, albeit by the temporary advancement of the more corrupt Latin Church. But still, like a mountain-peak which rears its lofty head above a range of many hills, so does this liberty, granted to the Gospel in Turkey, tower above all other minor consequences of the war.

It is not easy for us to realise such a grand crisis in history. It requires faith and a constructive fancy to see the oak in the acorn, the mighty river of busy commerce in the tiny mountain spring. So is it difficult for us to see what has been gained to humanity in the opening up of Turkey. But only think of it! For 1200 years has Islam reigned, and brooked no rival. For 1200 years it has been death to a Mohammedan to believe in Christ as the only Saviour. For 1200 years Mohammedanism, numbering at present its more than one hundred million souls, has been shut out from all the light and life of the Gospel! Now Islam is practically destroyed! It has been per-

mitted, in the calm and patient government of God, to do its best or its worst—to be, if it could, the life of an empire—the life of the race. Twelve centuries have been given it wherein to make the experiment with the fairest and holiest portion of the earth in which to make it, and with unlimited power to back its efforts. The experiment has failed—failed utterly and deplorably. Mohammedanism has given birth to no literature, philosophy, science, or works of art. It has triumphed cruelly, reigned despotically, indulged itself sensually, until it has become effete, degraded, sunk. But now a new era has come, and Christianity, ever fresh and ever young, steps in to save Turkey from being blotted out from the map of nations, and to conquer her as an enemy by making her a friend.

If this be so, we need not mourn the Christian dead as if they had died in vain. They have fallen in a magnificent cause. Their blood will truly prove the seed of the Church.

The real war is, therefore, only beginning! But shall the Protestant Church realise the grandeur of the enterprise assigned to her, in God's providence, of evangelising Turkey? Is there faith and love among us strong enough to begin such a new crusade as will eclipse those of the past in history and in character, and make the Moslems share the glory of our moral battles and victories? Shall we propose to ourselves a work so grand as to rekindle the long extinguished lights in the Churches of Asia Minor, and, through God's Spirit, tread the footsteps of St. Paul with a like zeal, courage and even greater success, and read his epistles once more to Christian assemblies worshipping at Thessalonica, Philippi, or Corinth; or those of Peter to brethren scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia? Shall we make Judea, Samaria, and Galilee, with Bethany, Bethlehem, and Jerusalem, tell their own simple but blessed story to the people who dwell there, through the pages of the Sacred Volume, possessed, read, and believed by them at last? And if the Protestant Church of other lands will do this, let us ask once more, Is the Church of Scotland preparing to take a worthy part in this new movement in advance to the final conquest of the World? Our students and preachers chiefly must answer that question. Oh! if we fail to find men or money to do this work, with what withering scorn may the unbeliever turn round and say: "Europe has devoted half a million of men, and more than one hundred millions of pounds, to gain what you call a mere earthly triumph; yet what is the Church of Christ doing, which is represented by you in the pulpit as the very embodiment of love, self-denial, and self-sacrifice? Or what is the Church of Scotland doing, which you say is a true branch of the Church of Christ? Can she not furnish any more missionaries,—any one corps for the grand campaign now beginning? If not, do you really believe in God, in Christ, or in the Bible?" Surely such a taunt will not be heard? Rather let us hope to see our young men take a worthy share in the splendid work given to the Church of Christ to do, so that future Christian travellers, as they see the moral regeneration of Turkey through the preaching of the Word, will be able to point to many a mission-church which we have been privileged to rear, and that, in the blessed spectacle of a new Christian Protestant nation added to Christendom, they will be able, with grateful and adoring hearts, to answer the question we have put, and say: "*Behold what, under God, has been gained through the war!*"

Since the above was written, we have heard of proposals which will certainly be made to the ensuing General Assembly by our Jewish Committee and of successes already attending their efforts to begin missionary labours in the East, which will rejoice the hearts of our ministers and people, and inspire the glad hope that our beloved Church will, in God's strength not be last, but forward among the first in the advance of British missions into Turkey. If so, we may look for an era and revival in our missions!—*Edinburgh Christian Magazine for June.*

MEETING OF THE SYNOD AT KINGSTON.

DIET I.

Wednesday, 28th day of May, A., D. 1856.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met in St. Andrews Church, Kingston, according to appointment, on Wednesday, the 28th day of May last, at the hour of 11 o'clock in the forenoon. The Rev. Mr. McKid, the Moderator for last year, occupied the Chair, and the meeting was opened with reading the Scriptures, praise and prayer. Thereafter Mr. McKid thanked the Synod for the honour which had been conferred upon him, and, after stating that by arrangement, and to enable the people to attend, the usual sermon would be preached at 7 o'clock in the evening, called upon the Synod to proceed to the election of a Moderator, when, upon motion of Dr. George, seconded by Mr. Urquhart, the Rev. Alex. Mann, A. M., of Pakenham, was proposed and unanimously elected. Mr. Mann took the chair, and, expressing his sense of the honourable position in which he was placed, said that he would strive in all his conduct to promote the good of the Church and the glory of her Great Head.

The Synod Roll was called over, and stood as follows, viz:—

ROLL OF THE SYNOD  
OF THE  
PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH THE CHURCH OF SCOTLAND.  
KINGSTON, MAY, 1856.

REV. ALEXANDER MANN, A. M., PAKENHAM, Moderator.  
REV. ANDREW BELL, L'ORIGINAL, Synod Clerk.  
JOHN CAMERON, Esq., TORONTO, Treasurer.

1. PRESBYTERY OF GLENGARY.—Clerk, REV. T. McPHERSON, A.M., Lancaster  
Meets on the Third Wednesday of January, May and September.

CONGREGATIONS.	MINISTERS.	ELDERS.
Cornwall	Hugh Urquhart, A. M.	William Kay.
Lancaster	Thos. McPherson, A. M.	John McLennan.
Finch	Donald Monro	Duncan McMillan.
Williamsburgh	Thomas Scott	Edward McLean.
L'Original & Plantagenet	Andrew Bell	James Anderson.
Osnabruck	Robert Dobie	James Croil.
Williamstown		James Dingwall.
Martintown		
Cote St. George, Lochiel, Indian Lands, Coteau du Lac, Vankleek Hill, Dalhousie Mills.		

2. PRESBYTERY OF HAMILTON.—Clerk, REV. GEORGE BELL, A. B., Simcoe.  
Meets at Hamilton on the Second Wednesday in January, May and September

CONGREGATIONS.	MINISTERS.	ELDERS.
Goderich	Alexander McKid	John McDonald.
Guelp	Colin Gregor	David Allan.
Stratford and N. Easthope	William Bell, A. M.	Charles McTavish.
Simcoe	George Bell, A. B.	Abraham Youngs.
Niagara	John B. Mowat, A. M.	Gilbert McMicken.
Galt	Hamilton Gibson	David Shield.
Chatham	John Robb	Henry R. Robertson.
Saltfleet and Binbrook	William Johnson, A. M.	Charles Anderson.
Fergus	George Macdonnell	A. Dingwall Fordyce.
Dundas and Ancaster	Kenneth McLennan, A. B.	James Gilmour.
Nelson and Waterdown	John Skinner, D. D.	Andrew Hall.
Hamilton	Robert Burnett	John Young.
		Aeneas Smith.
North Dorchester	William McEwen, A. M.	William Woods.
Wawanosh	James Stuart	
Westminster	James McEwen, A. M.	Duncan McPherson.
Woolwich	James Thom	William Smith.
Williams	Robert Stevenson	
London		
Woodstock, Amherstburgh, Clinton, Dover, Lynedoch, St. Thomas, Wellesley, Brantford, Puslinch, Yarmouth, Aldboro', Kincaidine, Arthur, Elderslie, Greenoch and Culross, Owen's Sound, Durham, Kinloss and Turnberry,		

William King, } Retired Ministers.  
George McClatchey, }

3. PRESBYTERY OF BATHURST.—Clerk, REV. WILLIAM BAIN, A. M., Perth.  
Meets at Perth and Ottawa City alternately on the Second Wednesday in January, May and September.

Perth, 1st Church	William Bell, A. M.	John G. Malloch,
South Gower	Joseph Anderson, A. M.	
Pakenham	Alexander Mann, A. M.	James Blair.
Kitley	David Evans	
Lanark	Thomas Fraser	John Mitchell.
Perth, St. Andrew's	William Bain, A. M.	William Rutherford
Ramsay	John McMorine	James Stewart.
Ottawa City	Alexander Spence	Duncan Graham.
Smith's Falls	Solomon Mylne	James Elliot.
Beckwith	Duncan Morrison	James Ferguson.
McNab and Horton	George Thomson	Henry Airth.
Buckingham & Cumberland	Peter Lindsay	Archibald Petrie.
Litchfield	John Lindsay	John Stevenson.
Huntley	James Sinclair	
Brockville		George Malloch.
Richmond		

John Campbell, Ordained Missionary.

4. PRESBYTERY OF KINGSTON.—Clerk, REV. PROF. GEO. WEIR, A. M., Kingston.  
Meets at Kingston on the First Wednesday of every month.

Kingston	John Machar, D. D.	George Davidson.
Seymour East	Robert Neill,	Robert Cleugh.
Queen's College	Jas. Williamson, L.L.D.	
Queen's College	John M. Smith, A. M.	
Queen's College	James George, D. D.	
Belleville	Archibald Walker	George Neilson.
Camden		Mark Hermiston.

Alexander Buchan, Ordained Missionary.

5. PRESBYTERY OF TORONTO.—Clerk, REV. J. BARCLAY, D. D., Toronto.  
Meets at Toronto on the Third Tuesday of February, May, August & November.

Esquesing and Milton	Peter Ferguson	John Turnbull.
King	John Tawse, A. M.	William Timina.
Chinguacousy	Thomas Johnson	Samuel McClure.
Mono	Alexander Lewis	Alexander Shelton.

CONGREGATIONS.	MINISTERS.	ELDERS.
Eldon	John McMurchy	John Campbell.
Toronto	John Barclay, D. D.	Judge McLean.
Clarke and Hope	Samuel Porter	Hugh H. Sharpe.
Hornby	William Barr	John Mason.
Nottawasaga	John Campbell, A. M.	John McMurchy.
Thorah	David Watson, A. M.	James Galloway.
Darlington	John H. McKerras, A. M.	John Galbraith.
Mulmur	Archibald Colquhoun.	
Scott and Uzbridge	William Cleland	William Sinclair.
Newmarket	John Brown	Jacob Wells.
Markham	James Gordon	A. Thompson.
Scarboro'	James Bain	William Paterson.
Vaughan		Donald Cameron.
Goillimbury West		Archibald Brown.
Brock and Reach		
Pickering		

Alexander Ross, Retired Minister.  
Samuel G. McCaughey, Missionary.

6. PRESBYTERY OF QUEBEC.—Clerk, REV. DUN. ANDERSON, A. M., Point Levi  
Meets at Quebec on the First Wednesday of February, May, August & Novemb.

Quebec	John Cook, D. D.	John Thomson,
New Richmond	John Davidson.	
Valcartier	David Shanks.	John Clarke.
Point Levi	Duncan Anderson, A. M.	
Three Rivers	George D. Ferguson.	John Howliston.
Melbourne		

7. PRESBYTERY OF MONTREAL.—Clerk, REV. THOMAS HAIG, Beauharnois.  
Meets at Montreal on the First Wednesday of February, May, August and November.

Montreal, St. Andrew's	Alex. Mathieson, D. D.	Alexander Morris, M. A.
Chatham and Grenville	William Mair	David Mullen.
Ornstown	James Anderson	Neil Campbell.
Georgetown	James C. Muir	John Galbraith.
Lachine	William Simpson	William Reid.
Hammingsford	John Merlin	
Huntingdon	Alex. Wallace, A. B.	Hugh Barr.
St. Louis	James T. Paul	William Paton.
Beauharnois	Thomas Haig	Thomas Clark.
Beech Ridge	John McDonald	
Novarotown and Russelltown	Frederick P. Sim	Don. A. Livingston,
Dundee		John Cameron,
Montreal, St. Paul's		Hew Ramsay.
Laprairie		James Fenton.

CORRESPONDENT MEMBER.

The commission from the Synod of the Church of Scotland in New Brunswick, in favour of the Rev. John Brooke, D. D., Minister of Fredericton, was handed in and read, when Mr. McKid introduced him to the Moderator and the Synod, stating that he felt painfully, that one of our deputations to New Brunswick, on whom the duty would more fitly have fallen, had passed away to his rest.

The Moderator expressed a hope, that the intercourse, thus auspiciously commenced would prove of much service to the Church, and it was understood that at a later period of the session the Reports of our delegates should be read, and the delegates from the Lower Provinces invited to address the Court.

The minutes of the proceedings of Synod, as printed, were approved, as also those of the Commission of Synod.

The answer to the Synod's Address to the Queen was handed in and read.

WIDOWS' FUND.

The Report of the Widows' and Orphans' Fund was laid on the table, and agreed to be considered to-morrow. It was accompanied by a tabular view of the collections of each congregation to the Fund since its institution, and an average of the same, and excited much interest.

PATRIOTIC FUND.

A letter was read from Hew Ramsay, Esq., the Synod's Treasurer to this effect, enclosing his correspondence in relation thereto, as also an extract of the proceedings of the Committee of the Parent Church, and a statement of the total contributions, amounting in all to £506 12s. 9d. currency.

A very general expression of opinion, ensued, on the part of members of the Synod, that this by no means represented the amount of the contributions of our Church but was only supplementary, as almost every congregation had besides, contributed to the local or municipal contributions to the Fund.

The Moderator appointed a Committee on bills and overtures to meet at 8 o'clock.

It was agreed that the Synod should meet daily at 10, adjourn at 1 o'clock, meet again at 2, and adjourn at 5, meeting again at 7 o'clock in the evening.

SERMON.

The Synod then adjourned to meet at 7 o'clock, at which hour the previous Moderator, the Rev. A. McKid, preached an appropriate and forcible sermon from the text, Ezekiel, ix, 11. After sermon the Synod proceeded to business, and re-elected the Reverends Dr. Mathieson, and Messrs. Muir and McMorine, as Queen's College Trustees, and the retiring members, viz: Hew Ramsay, and John Smith, Esqrs., as Clergy Reserve Commissioners.

Committees to draft the addresses to the Queen and the Governor General, and to revise the records of Presbyteries, were then appointed.

CHURCH PROPERTY.

The Report of the Church Property Committee, was then given in and read by the convener, Alex. Morris, Esq. It set forth that the Committee had issued a circular containing various queries, and had received 48 replies thereto: that they had prepared a Register of Church Property, and hoped in another year to be able to present a full statement which would show that much real, substantial progress had been quietly and unostentatiously made in the works of Manse and Church erection.

Mr. Burnett explained the action of the Presbytery of Hamilton in regard to this matter, and the result of their inquiries.

Whereupon the thanks of the Synod were given to the Committee, who were re-appointed, and Presbyteries instructed to co-operate with them by the appointment of Presbyterial Committees.

THANKSGIVING DAY.

Dr. GEORGE thought it his duty to call the notice of the Synod to the Day of Thanksgiving named by the Proclamation of the Governor General and which interfered with the session. The Synod required to decide on their course, and must do one of two things, either keep the day, and in order to do so, hurry through their business or leave it undone; or, 2ndly, appoint a special service on a Sabbath, to obey the spirit of the proclamation. He did not think it would be becoming for the Church Court to break up its Synodical Meeting, convened duly by appointment from last year, even though it were at the injunction of the Sovereign. But, if we did not do so, no lack of loyalty could be attributed to us, for the meeting was appointed when it was impossible to have known this. He thought that the Synod could not neglect their business, but should appoint a day of their own to be kept by all the congregations. He was not afraid of any misconception of our motives. Our character for downright loyalty was well established.

Dr. MATHIESON concurred in this view, and would suggest that a minute should be drawn up, declaring the respect of the Synod for the proclamation, but suggesting another day to comply with its spirit, as the Synod was unable to do so with its letter.

Mr. URQUHART concurred, and moved that a Committee be appointed to draw up a Resolution embodying the views of the Synod, and composed of Drs. Mathieson, Cook and George

Mr. BALM (Scarboro) thought that, even if the members of the Court were to return home, it would not be of service, as their churches would be vacant on Sunday, and it would be impossible to announce the thanksgiving service.

Mr. BURNET did not think it would be proper to appoint a Sabbath.

Mr. URQUHART explained, that a Sabbath was the day recently appointed in Britain. He thought the object of taking the matter up was to place the Synod in a proper position before the country and the Government.

Mr. CAMPBELL (of Nottawasaga) said that no censure could attach to the members of the Synod, as many of them had come long distances, 400 and 500 miles even, without knowledge of the proclamation, but in conformity with a previous appointment, and he would suggest, that the Synod should as a Synod keep the Day of Thanksgiving. This suggestion was agreed to, and a Committee was then appointed to draw up the minute.

At a subsequent diet the following minute was adopted on this subject:

The attention of the Synod having been called to the circumstance, that Wednesday the Fourth Day of June has been appointed by the Governor General as a Day of Thanksgiving to Almighty God for the peace which has been concluded, the Synod while acknowledging the duty of observing days of public fasting or thanksgiving appointed by public authority, yet find it impossible, under present circumstances, to comply with this arrangement as could be wished, inasmuch as the Synod will still be in session at that time,—the appointment of the time for holding the present meeting of Synod having been made last year. But in order to carry out the intention of the Government, as far as this can be done, the Synod agree that the Ministers and Elders met in Kingston shall, in their Synodical capacity, observe the Day of Thanksgiving on Wednesday the Fourth Day of June, and appoint the Rev. Robert Burnet to preach the Thanksgiving Sermon;—and further the Synod enjoin each Minister to improve the dispensations of God's Providence, in reference to the war and the peace now concluded, in his own congregation on the earliest occasion, and in the way he may deem most for the glory of God and the edification of the people of his charge.

The Synod then adjourned, after the benediction had been pronounced by the Moderator.

DIET II.

Thursday, 29th May, 1856.

The Synod met and was opened with praise, reading of the Scriptures and prayer, by the Rev. Mr. Lindsay.

The minutes of previous meeting were read and approved of.

THE LONDON CASE.

The report on the London Case was given in by Dr. Skinner, who stated that it was chiefly a financial statement, showing the amount collected by him and the mode in which the same was allotted, so as to procure the extinction of the debt.

The Report was referred to a Committee to audit, who at a subsequent diet reported on the same as correct, and a Committee was named, charged with the duty of watching over the material interests of the London congregation in the matter. The following are the Committee: Rev. R. Burnet, and John Young, Esq., Hamilton, and John Cameron, Esq., Toronto.

THE MODERATOR'S SERMON.

It was then, on motion of Mr. Robb, Resolved: That the cordial thanks of the Synod be given to the Rev. Mr. McKid for his appropriate sermon, and that he be requested to publish the same in the *Presbyterian*.

We shall in our next issue insert this interesting discourse.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

As agreed, this Report was then taken up, and is as follows:

NINTH ANNUAL REPORT

*Of the Managers of the Ministers' Widows' and Orphans' Fund.*

The Managers of this Fund have been in the custom of submitting an Interim Report to the Synod at its Annual Meeting, and following it up at the close of the year by a Supplement, showing the exact state of the income and payments, when the books were closed. This, however, has been attended with much labor and inconvenience, and they have determined on the present and future occasions to balance their books on 1st May, so as to be enabled to lay a complete statement before the Synod. The effect of this on the present Report will be to show a diminished amount of receipts compared with former years, inasmuch as only the Ministers half yearly payment to the Fund received in January appears at the credit of the account, and interests on investments only up to 1st May instead of to December. In future years, of course, no such disproportion will appear.

The Managers have to deplore the loss of one of the most able, most zealous and most judicious of their number—the Rev. Dr. McGill. Since the creation of the Fund he was unremitting in his labours to improve its condition, expecting that in the course of a few years it might prove the means of diffusing great good among a meritorious class of Annuitants, who are too often left but slenderly provided for. In virtue of the powers conferred upon them by the Act of Parliament, the Managers unanimously elected the Revd. Mr. Simpson, of Lachine, to supply the vacancy in the Board thus created.

The Rev. Dr. McGill left a widow, whose name has been added to the Roll of Annuitants. There are now fourteen Ladies deriving benefit from the Fund, and the Managers are engaged in drawing up a new scale, by which they hope both to increase the Annuities and to extend the benefit to Orphan children to a greater extent than is done under the existing Regulations.

It is gratifying to announce to the Synod that the appeal made to the Congregations last winter has resulted in a marked increase to the Fund by the Collections of those who, up to this date, have contributed. In 1855 the Congregational Collections amounted to..... £388 15 5 (and four Congregations had not contributed)

while in 1856 the amount was...£371 12 8  
(and the large number of 17 Congregations have not yet reported.)

Had these seventeen Congregations forwarded their Collections, it is probable that the total amount, for the present year, would have considerably exceeded £400. It is much to be regretted, that, notwithstanding the peremptory order of the Synod in reference to the time when Collections should be taken up, and the frequency with which delays and neglect of duty in complying with it have been complained of, the evil, instead of abating, is rather increasing.

The amount at the credit of the Fund consisting of Ministers' Contributions is this day.....£1,676 13 9  
And the Congregational Collections £2,579 12 0

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£4,256 5 9

Of which there is invested, bearing interest.....£4,250 10 0  
And Cash in Treasurer's hands.. 5 15 9

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£4,256 5 9

Considering that the Fund has been in existence nine years, this amount does not say much for the general liberality of our Congregations. The truth is, that much the greater part of the burthen of supporting the Fund falls upon a few of our people—the great majority apparently feeling little interest in its advancement. This will appear from a consideration of the statement herewith submitted, showing the Collections made from the commencement of the Trust. It will also exhibit the irregularity of many Congregations in taking up Collections, and may suggest to the Synod some plan by which greater punctuality may be ensured for the future.

In examining the averages it must be borne in mind that these are formed from the actual number of collections made. This may sometimes be considered permissible in the case of congregations temporarily deprived of ministerial services; but, where no such deprivation exists, and the failure to collect arises either from forgetfulness or inattention, the average properly should be formed by dividing by the total number which ought to have been collected. The Managers are not in a position to made the distinction, but the Synod is respectfully invited to direct their attention, or that of a Committee, to the subject, and further to enjoin Presbyteries to enquire into the cause of such failures, to make collections for past years, and to ordain for the future that Congregations, neglecting to take up an annual collection at the proper time, unless accounted for to the satisfaction of the Synod or Presbytery, shall be deprived of any right to participate in the Fund consisting of Congregational collections.

ALEX. MATHIESON, D. D.,  
Chairman.

HEW RAMSAY,  
Secretary.

JOHN GREENSHIELDS,  
Montreal, 6th May, 1856.—Treasurer.

Notes.—Since the preceding Report was printed, 9 Congregational Collections have been received. Dr. Mathieson, as Chairman, stated the Synod must be aware that the successful working of any scheme depended on regularity. The Board had suffered from want of this. The Secretary had prepared a statement of the averages of congregational payments, but it exhibited many interruptions, vacancies and neglects. The 1st Sunday of January, ought to be observed as the day for the collection. The Scheme was, however, working

satisfactorily, and the Board thought that with perfect safety the annuities might be increased. The Scheme was founded partly on the principle of Life Annuities, and partly as a benevolent scheme. With regard to Orphan boys, the Board contemplated extending the annuity until they reached the age of 18, but, if studying for the ministry, to 21. With regard to Females, if they should be utterly destitute on arriving at the age, it would be in the discretion of the Board to continue half the annuity for a definite period.

The Scheme had been cautiously worked, and the annuities kept low for fear of being obliged to reduce them, if placed too high. The Board further intend to increase the annuity by an average amount in proportion to the congregational collection, till it reaches £60 per annum. It now stops at £35. With regard to collections under £3, which entitled to the lowest annuity, it rested with the Board to consider the reasons why it was so low, and fix the annuity accordingly. By reference to the Statement it would be seen that three of our congregations, the two Montreal, and the Quebec congregation, collected more than 49 congregations, and nearly as much as other 32. The Synod were much indebted to the Secretary and also to the Treasurer of the Fund. He would move the appointment of a Committee to consider the Report and suggest means for the more satisfactory working of the Scheme.

Mr. Haig mentioned that in the statement of averages several of the congregations that were counted as one charge were credited with separate collections, but these ought to be combined, to present a true view. Many members here in a conversational way remarked upon the statement of averages, when.

Mr. BAIN, Scarborough, stated that the remarks of members showed the great advantage of such a Report and Statement. It stimulated to exertion. The prospect was good; the apathy of the past was giving way to interest as regards the Fund. In his own congregation the collection was steadily increasing. The Scheme exhibited progress, and so it should, for, if the principles and precepts of Religion have weight with us, we are called upon to support the Scheme.

Mr. MCPHERSON stated with reference to the taking up of the collections, and the complaint made in regard to it, that the month of January was unsuitable, and he thought that if the collection was forwarded before the first of April, it would be more satisfactory to all parties. Besides he did not like an ascending scale, he thought there should be an equality. Country congregations could not contribute as the city ones could.

Dr. COOK thought that ministers and congregations were not doing their duty. The collections, as a whole, were not creditable. The ministers ought to be more active in the matter. With regard to Presbyterian parity, it was easy to arrive at it, but it would be the wrong way, for, unless there was something to stimulate, the large congregations would only contribute a small amount and that sort of parity would only be injurious.

Mr. MUNRO had done his duty faithfully in the matter, and was willing to supplement the congregational collection, if it would be received. There was difficulty in bringing the people to contribute to the Fund.

Mr. URQUHART thought the Committee had acted with prudence and great faithfulness, and he therefore moved that the Report be adopted, and the thanks of the Synod given to the Board for their diligence and zeal. This motion was agreed to, and a Committee appointed to report to the Synod a method of improving the efficiency of the Scheme. The Synod then elected the Rev. Wm. Simpson, and John Greenshields, and James Mitchell, Esq., to fill vacancies in the Board of Management.

JEWISH AND FOREIGN MISSIONS OF THE CHURCH OF SCOTLAND.

The Treasurer reported that £56 6s. 5d. had been equally divided between the Jewish and Foreign Schemes and transmitted to Edinburgh.

MISSIONARY AND DEVOTIONAL MEETING.

Dr. George brought up the consideration of an overture on this subject, when it was unanimously agreed that the Synod should adjourn on Monday afternoon, meet again at 7 o'clock for the purpose of holding a Missionary and Devotional Meeting.

THE DEATH OF DR. MCGILL,

Mr. URQUHART said, that when the roll was called, he felt deeply the omission of a name which for long years was familiar to them. Since our last meeting Dr. McGill had been called from earth. That name must awaken mournful and yet pleasing recollections, for it was impossible to forget his appearances in that Synod since its first meeting, or his efforts for the good of the Church. It was due to his memory, to his great worth, his abilities, and his piety, as well as to ourselves, that a record should be made, commemorating our sense of his worth, and our deep regret at his removal from our midst. It was not for him to pass a eulogy on our departed friend, that had been done already by an able pen, and all our hearts sympathized with what he had written. Drs Cook and George were then appointed to draw up an appropriate minute. The following was afterwards adopted:

The Synod cannot permit the present occasion to pass without giving expression to the sentiments of grief felt by every member of this Court at the bereavement which has been sustained by the Church in the death of the late Rev. Dr. McGill, of Montreal,—and at the same time expressing sincere condolence with the widow and children of their late brother. Dr. McGill was not only one of the fathers of this Church, but was from the first one of its most able and efficient ministers. Possessed of great activity of mind, and much zeal for the interest of the Church, he was not only constant in his attendance on its Courts, but ever took a lively interest in all the measures that came before them,—and, as he was also a prudent, faithful and diligent Pastor, his loss to his own congregation, as well as to the Church at large, cannot but be deeply felt.—But, while the Synod would put on record their sentiments of esteem and sorrow for their late brother, they feel that it behoves them, with solemn consideration, to regard this and similar dispensations of the Lord as loud calls to all who are yet in the vineyard “to work while it is day, for the night cometh.”

EXAMINING COMMITTEE.

An Examining Committee was appointed, and ordered to meet next morning.

OVERTURES AS TO INACCURACIES IN THE CENSUS.

An overture from the Presbytery of Montreal on this subject was read and supported by Mr. Alexander Morris, who said he would require to say but little to secure the adoption of the overture, the necessity for it would be so apparent. The Religious Census, as published by the Province as it regarded the Presbyterian community, was very defective. There are in Canada three large bodies, our own Church, the Free Church, and the United Presbyterian, but the last was ignored altogether, while great injustice is done our body as he would show. According to the census of 1851 the total population of Western Canada was 952,004. The leading denominations are, the Anglican Church 223,190; the Church of Rome 167,695; the Wesleyan Methodists 96,640; the Church of Scotland, is set down at only 57,543 but injustice is done her, the Free Church is allotted 65,807, and other Presbyterians the large number of 80,799. Thus collectively, the Presbyterian body numbers, even on the showing of the Census, 204,148. As regards our body, we number many more, and the Census is quite unreliable. For instance in Hamilton, where our people have just erected a large church, we are assigned no people, in London the return is the same, in Bytown, but 198, in the County of York, none, though there are said to be 9159 other Presbyterians. He particularized various other instances, and then referred to Lower Canada, where the Census was ridiculously faulty. There the total population

is set down at 890,821, and the distribution thus Church of Rome, 748,866; Church of England, 48,402; Church of Scotland with 16 settled ministers, but 4047; the Free Church only 267 in all Lower Canada, and other Presbyterians 29,221. It was useless to criticise this return; it was sufficient to say that in Montreal we are assigned no adherents though in that city we have two large congregations, and in Quebec and Montreal we have more people than are assigned to us in all Lower Canada. In Gaspé we are assigned but 10. In Huntingdon none, and so elsewhere. In fact the whole Census is erroneous, as regards the Presbyterian bodies. It ought to be remedied, and he would propose that a remonstrance should be prepared and presented to the executive and that it should also be suggested that distinct headings should be assigned to each of the three bodies he had named, and instructions given to the enumerators to assign Presbyterians to the proper heading. He believed that the frequent answer would be I am a Presbyterian and thence a portion of the inaccuracies may have arisen. Still an effort should be made to remedy the evil, and he would therefore move that:

An Address of the Synod be forthwith prepared and transmitted to the Governor in Council, representing the said injustice, particularizing instances of the same, and suggesting that, in the future Census and Schedules, three columns should be assigned to the three leading Presbyterian Churches in this Province, by name, and special instructions given to the Enumerators with regard to the proper distribution therein of persons describing themselves as Presbyterians.

Mr. Burnet supported the overture and thought that the Presbytery had done good service by bringing the matter under review. He would also suggest that the giving in of statistical views from each minister would be of much service. He thought too that the information thus obtained should be published. In fact attention should be given to publishing information regarding the Church. Were such statistical views published in the *Presbyterian*, it would be very desirable, as he was persuaded that that paper was accomplishing a useful work, and the local information it contained was read with much interest.

Dr. George concurred with the overture and stated that he believed one great reason of the defective character of the Census returns, was, the fact that our people had not learned sectarianism. They regard themselves as belonging to the Presbyterian church in this province, and described themselves simply as Presbyterians.

The motion was adopted and a committee appointed to prepare a remonstrance to the Executive. This address was subsequently given in, and we shall hereafter find place for it.

#### THE WHITE CASE.

APPEAL OF JUDGE MALLOCH AS TO THE CONSTITUTION OF THE COMMISSION OF SYNOD.

This was an appeal from a sentence of the commission of Synod which sat at Toronto, on the ground that the commission was improperly constituted, members voting who were not named on the commission.

Judge MALLOCH of Brockville, said the question was as to the constitution of the Commission. He would first refer to the law of the Church of Scotland.

The Commission of the General Assembly was composed at an early period of members elected for that purpose. At a more recent period the practice was that every member of the General Assembly was a member of Commission, and also those persons whose commissions to the General Assembly were defective, and one other member added by the moderator. 31 were necessary to compose a quorum, viz: 10 elders and 21 ministers. They held 4 stated meetings. Whenever 82 such members met and constituted, electing a moderator, they could hold a commission even without notice. 2ndly, according to that practice no private matter can be taken up except at ordinary meetings, and, when a matter is once decided,

it cannot be taken up again. Now, coming to our own minutes from 1841 to 1855, the form of commission is the same, and examining it, it is apparent none but those specially named, could sit and vote. He was told there was a resolution of Synod at a very early period in regard to it. In 1833 the Synod resolved that there be at least 3 meetings of Commission annually, and 4 should constitute a quorum, 3 being ministers, and the commission shall have power of Synod, subject to review.

Then again in 1833 a standing commission was appointed to have charge of matters specially referred to them; the Synod named the commission and appointed 3 meetings, and it was resolved "that all members of Synod might sit at ordinary meetings." But this did not apply to an extraordinary meeting. In 1834 a commission was appointed, the Moderator and Clerk, being ex-officio members of it. If all members of Synod were members, why this special appointment if the rule of 1833 was a perpetual one.

In 1835 the same form was repeated. In 1836, the Moderator, Clerk, and other named members were appointed a commission, 5 of whom to be a quorum. Passing on from 1843 to 1855, a uniform appointment is used, in naming members of commission. It may be said the practice has been otherwise, but precedents established by the commission itself, cannot override the express words of this Court. There are certain questions involved. Have Ministers of Synod, not named, a right to sit on the commission? If they have, had elders elected after the rising of the last Synod, and not named in the commission, a right to sit and vote? He thought neither had. In this matter he had no private feeling to gratify, he was actuated by a sense of duty. If the commission of elders terminated with the rising of the Synod as was decided last year, it was clear that no elders, other than those named to the commission could sit and vote; yet such parties sat and voted at the Toronto meeting of commission.

Dr. BARCLAY was a member of the Toronto commission. The practice had always been that persons not named could sit, on looking over the minutes he found many instances of this. He regarded the rule of 1833, already quoted as a part of the constitution. He had no difficulty as to clerical members, whose names were not on the named commission, having a right to sit; but, as to the elders, he felt that there was a difficulty arising out of the decision of last year on elders' commissions. Had the commissions extended till the new election, as was the case previously, there would have been no difficulty; still he thought they ought to be received. The practice of the Church he believed to have been uniform, that all members of the Synod could sit and vote at the commission.

Mr. SPENCE said the real question is, What is the constitution of the commission of the Church. The original idea was borrowed from the commission of the Church of Scotland. What was that commission? Originally there was no such Court. It was at first a small committee of the assembly appointed to protect the interests of the Church from the civil power. Afterwards it became a committee of the whole house, and has outgrown its parent.

The commission of the assembly now was distinctly defined, and a quorum named. Often the commission could not sit for want of a quorum. None can sit there but those named. If other ministers could sit in Edinburgh, why not call in commissioners to form a quorum? What is the constitution of the commission of this Synod now? It has varied much, but the minute of last session governs.

Dr. Cook thought that the commission in this country was regulated by our custom, and the circumstances of the country. In practice permission had been given to parties to sit, who were not named members. A distinction was to be made between duty and privilege. It was the duty of the commissioners named to sit, it was the privilege of the others. But, as to the elders

in this case, there was no doubt they had not a right to sit.

Dr. MATHIESON said that the commission was an anomaly. It originated because the Assembly could only sit 11 days, and, as business accumulated, it could not overtake it, and transmitted it to the standing committee for management. The whole members of the Assembly constitute the commission. That rule was adopted here, and, besides naming certain special members. He believed that it comprised every member of Synod besides those specially named and that the commission was properly constituted according to the laws of the Church.

Several motions were submitted, but that moved in amendment by Dr. Cook, seconded by Mr. McKerras, "1, that, while the duties of the Commission are specially entrusted to the individuals expressly named by the Synod, it has been the privilege of other Ministers, Members of the Synod, to sit and vote in the Commission; 2, that no Elder, not a Member of the last Synod, had a right to sit in the Commission, inasmuch as all Elders ceased to be Representative Elders after the said Synod rose, and the Commission were not and could not be legally cognizant of the Election of new Representative Elders", was carried.

The effect of this vote was to remit the matter of Mr. Whyte's case to the position in which it stood at the rising of the Kingston meeting of commission, and the Synod then took up the case as at that meeting, and the letters of Mr. Whyte and testimonials as to his good conduct from various parties in Ancaster, and amongst others from two elders of our Church and the United Presbyterian minister there, were read.

Dr. Cook thought it was a deeply solemn question, and they were called upon, God being their witness, to give a deliberate impartial judgement in the matter.

Mr. BAIN, of Scarborough, hoped the Synod would cultivate the spirit of their Master, and, if Mr. Whyte were really penitent, beware of over-severity.

Dr. SKINNER testified to the character of spirit evinced by Mr. Whyte in various interviews with him, and thought that he had exhibited humility. Dr. MATHIESON spoke to a similar purport, and at considerable length.

Several motions were then submitted, but that moved by Dr. Cook was carried. It is as follows: "That inasmuch as Mr. Whyte should not be prejudiced by an accidentally improper constitution of the Court of Commission, the Synod do now take up the consideration of his application to be restored and the documents;—and the Synod, having duly considered the application of Mr. Whyte, and the documents in support of it, and not having the opportunity of personal conference with him, resolve that they be referred to the Presbytery of Hamilton with power to make all necessary enquiry, and to dispose of the case as they may see fit.

#### LAY ASSOCIATION.

An address was presented from this body and read, suggesting the formation of a Provincial Church Society for the purpose of Church extension and Home Missions, &c. and bringing under the notice of the Synod the publication of the *Juvenile Presbyterian*.

Dr. GEORGE thought the Lay Association deserved credit, it had done much good. The *Presbyterian* had been of much service to the Church. No religious body can now-a-days keep its position without the aid of the press. The *Presbyterian* had done good service, and he could not but express the thanks of the College for its steady aid. We need the assistance of efficient laymen. If we had a body of wise, earnest, pious laymen, in each of our cities, the whole aspect of our Church might be changed.

On motion of Mr. McKid, seconded by Mr. Robb, the thanks of the Synod were given to the Association for its past exertions and present suggestions for the good of the Church, and the pub-

lication of the *Juvenile Presbyterian* was cordially approved.

DELEGATE FROM NOVA SCOTIA.

Mr. SNODGRASS, of Charlottetown Prince Edward Island, appeared and took his seat. On being introduced to the Moderator, he said, Fathers and brethren, I am truly grateful for the opportunity of meeting so many of my brethren in the ministry. I shall take part in the deliberations to the best of my ability.

APPOINTMENTS FOR SABBATH.

Dr. Brooke, Morning Service,  
Mr. Snodgrass, Afternoon,  
Mr. James Bain, Evening,

Were severally appointed to preach in St. Andrew's Church, Kingston.

DIET III.

FRIDAY, 30th May, 1856.

The Synod was opened with reading of the Scriptures, praise and prayer by the Rev. Mr. Thomson.

The minutes were read. The minute in regard to the day of Thanksgiving was given in and approved.

The Report of the Clergy Reserve Commissioners was read.

72 congregations, it appeared from it, had availed themselves of the Manse and Glebe Fund 14 had not yet done so, though 4 of these had arranged to do so. A balance of £14,000 cy remained in their hands, with regard to which the y sought advice.

The Report of the Commutation Commissioners was also given in and read, detailing their exertions, and exhibiting the state of the Fund. But, unless it was supplemented, they would be unable to pay the present salaries. They recommended that an appeal should be made to the people, and that the balance in the hands of the Clergy Reserve Commissioners should be added to the Fund.

A long and interesting debate ensued with regard to the matter, which we regret that, owing to the indisposition of the reporter at the time, we are unable to report; but the result was a recommendation from the Synod, that the balance in the hands of the Clergy Reserve Commissioners should be added to the Commutation Fund, henceforth to be known as "the Temporalities Fund,"—and that an appeal should be made to the Laity for the support and the extension of the Fund, to enable it to afford a salary to new ministers, which to the extent of £100 per annum it was resolved should be done.

As the matter is of much importance, we submit the two test motions, the latter of which, that of Dr. Cook, was carried.

It was moved by Dr. Mathieson, seconded by Mr. McKid, "That the Synod give advice to the Clergy Reserve Commissioners to divide that portion of the balance at present in their hands according to the principles on which they have always acted, viz: "to divide the Revenue for the year among the Incumbents for the years in which this balance accrues."

It was also moved in amendment by Dr. Cook, seconded by Dr. George, "That the thanks of this Synod are eminently due to the Clergy Reserve Commissioners for their faithful, impartial and wise management of the Fund placed at their disposal;—that this Synod has always recognized and approved and does now again recognize and approve the sound discretion exercised by the Commissioners in the discharge of the important duties entrusted to them; more particularly in retaining from year to year such balance from the moneys received, as secured the ministers from having the salaries allotted to them in any instance reduced, and provided for like salaries to the new ministers who were from time to time added to the Church; that this Synod learns with much satisfaction that such balances, with the interest accumulated on them, amount now to the sum of £14,000, and, inasmuch as the first object

for which such balances were retained, is now sufficiently secured otherwise, and there is no reason to fear that the salary of ministers on the Clergy Reserves will be diminished, the Synod rejoices that the whole sum can be safely applied to the second object, of permanent importance to the interest of the church, the support, namely, of such ministers as have been received into the Church since the commutation or may hereafter be received into it. And the Synod would respectfully advise the Clergy Reserve Commissioners to appropriate the whole Fund at their disposal to this purpose, and place it in the hands of the Commutation Commissioners, under restrictions to use it for that purpose alone: unless the revenue otherwise required should at any time fall short."

It was also moved by Dr. Cook, seconded by Mr. Neilson, and agreed to, "that the Rev. Hugh Urquhart, Cornwall, John Young, Esq., Hamilton, John Cameron Esq., Toronto, Francis W. Harper, Esq., Kingston, and Thomas Paton, Esq., Montreal be added to the present Board of Commutation Commissioners and that the Board shall be designated. "The Board for the management of the Temporalities Fund of the Presbyterian Church of Canada, in connection with the Church of Scotland."

DIET IV.

SATURDAY, 31st May, 1856.

The Synod was opened with praise, reading the Scripture, and prayer by the Rev. J. H. McKerran.

ADMISSION OF MINISTERS.

The Report of the Examining Committee was received to the effect that Messrs. McDonnell, Watson and McKay, students from Queen's College, and the Rev. Mr. McCaughey, probationer of the Irish Presbyterian Church, and the Rev. John Campbell, of the American Presbyterian Church, had appeared before them and passed a satisfactory examination. They were then remitted to the several Presbyteries.

A minute with reference to Dr. McGill was read and approved.

QUEEN'S COLLEGE.

A deputation from Queen's College, composed of Dr. George, Mr. Harper and Mr. John Paton, appeared and were invited to address the Synod.

Mr. PATON the Secretary to the Board of Trustees, then said: He felt no small hesitation in addressing the Reverend Court, but was impelled to it by a sense of the importance of the College to the Church and by a feeling of duty. He would first present a clear statement of the financial position of the College. We have £9000 in the Commercial Bank, worth with premium £9500: add to which £900 in debentures = £10,500. We invested £3350 9s. 6d. on mortgages, (but the interest is not paid regularly so that £13850 is at interest in all. We have 1974 acres of land, which may be estimated at 15s. per acre = £1473. 16½ acres of land within Kingston, originally purchased for College buildings, estimated at £200 per acre £3300. The College buildings, on which we have paid £4000 and a lot in Kingston, with the Queen's College School house, worth £200. The total Funds are £22,383 9s. 6d. but only £10,500 is a source of annual income to the College, and of the £6000, the cost of the College Buildings, though £4000 has been paid, yet but £1900 has been paid by the congregations to that Fund.

He read a statement showing that 20 congregations have paid one instalment of the contributions, 24 have paid 2, and 47 have paid none.

The estimated expenditure for next year of the College is £18 06 and £1000 will have to be paid on the Summerhill property. The estimated annual resources for the year, some of which are very precarious, are £2372, showing a considerable deficit, and besides the Building Fund owes the College revenues £2000 advanced to it. Such is the state of our affairs, and we make an urgent appeal for aid. There is a great call for ministers. Canada is progressing wonderfully. Is our

Church keeping pace with this progress? A vast field, white to the harvest, is stretching out, and the labourers are few. How shall it be supplied? By ministers from Home—that is almost hopeless. We must admire the missionary spirit of those who come, but a Church with due vitality will supply her own ministers. Whence shall that supply be drawn, then, unless from Queen's College, but to do so it must be endowed. Let us then take that far seeing man Knox as our leader and think of him in all the strife and turmoil of his position, exclaiming in stirring accents "Let the people be taught." In New England the early settlers endowed Harvard College, and the example was a good one, however it resulted. A wide field, he would reiterate, is before us, and we want harvest men for the harvest work, and to our College we must look for labourers. Shall it then be supported? We appeal to the ministers and clergymen to relieve us from our embarrassing position. If Christians, we must give of our substance for the Lord's work. An educated ministry is of vast importance. What gives and has given to the Church of Scotland her position, but the severe course of study required. Besides the means of Christians should be regarded as a sacred trust. How could there be genuine piety if it were not accompanied by liberality.

Fathers and Brethren, the appeal we make to you to-day is an urgent one and can be strongly brought home to the conscience. Were Christian men alive to their duty, and could we see the wealth of the people poured into the coffers of the Church, then might we be led to believe that the redemption of the world was nigh at hand.

PROFESSOR GEORGE followed. He said it was time the College knew how the Church felt towards her. He had a few observations to offer, first, as to its history. There were those among us in the early periods of our Church who took enlarged and comprehensive views. They believed that the establishment of an institution affording a high education was essential to the stability of the Church and the good of the Province. The College was established at length after much labour and, he hoped, prayer. Its beginning was small: there were but two professors and but eleven students. The College, when established was the only institution in the Province which could be regarded as a collegiate institution. Its prospects were fair. The contributions in its aid were liberal. Students were on the increase, but then came an unhappy dissension that has been injurious to the College, to Presbyterianism, and to the social interests of the country. That injured the College and other things were at work to retard its progress. Other institutions were established, and now there are at least three colleges in Upper Canada besides our own and the Free Church institution, all claiming public support. Besides Sectarianism has much to do with the number of students. Episcopalians naturally send their children to Toronto and so of other Churches. Still at Queen's College there were, he believed, as great a number of students as at any other in the Province. The number of matriculated students is steadily increasing. When the secession took place in 1845, there were 40 students; after the secession there were 11. In 46-47 there were 17. In 47-48, 22. In 50-51, 41 students. In 52-53, 31. This year there were 40 regular students and 47 medical, in all 87. This year there were 10 Divinity students, and of the 40, there are believed to be studying with a view to the ministry 23. Such is our position. Few things become suddenly great that are truly so, and thus it is with a college. Its friends ought, if they can do so honestly, to speak well of it. The ministers and the friends of the institution ought to work for it, and to recruit for it, exerting their influence to send it students. He believed the time had come when parents would give their children the highest education in their power. The astonishing prosperity of the Province justified this view, but another view must be taken, for, as the piety of the Church increases, so will the number of the students. As to the

character of the students of last year or in years past, he could speak in high terms of their diligence, decorum and good conduct. When he entered the College, he determined there should be no sloth there, and his coadjutors had taken the same view, but still the elasticity of the young mind should not be broken. The Professor then explained the theological course and appealed to the Church for aid and support. The Church had a duty to perform to the College and its prosperity was wound up with the good of the Church.

The hour of adjournment being past the Synod adjourned. See diet VI for the result.

## EVENING SEDERUNT.

### ORPHANAGE EFFORT.

A letter to the Moderator from Mr. John Paton was read, stating that he had been acting as agent for the Scottish Ladies' Association for the promotion of Female Education in India, under the superintendence of the Missionaries of the General Assembly: that one of the features of the effort was the allotting of orphans at Calcutta to be supported by Sabbath Schools, and that already 9 children were supported and £43 had been remitted to Calcutta and Cochin for this purpose from Canadian schools; and asking the approval of the Synod.

Mr. MORRIS endorsed the statement of the letter. He had seen the beneficial effects of the system. It awakened liberality, aroused the children to take an interest in the mission work, and reacted beneficially on the Sabbath School. Such was its effect in the Montreal school. Besides, see the advantage of a specific object. The children in less than a year had contributed to India Missions nearly as much as the whole Church. He would move that the Synod approve the effort, commend it to the sympathies of the people, and appoint Mr. Paton the Synod Treasurer for this purpose.

Mr. GEORGE McDONNELL seconded the motion, and also bore his testimony to its beneficial effects in his school. He hoped to see the plan widely adopted.

Mr. BAIN was pleased to hear of this effort. He thought it important. He could testify to the beneficial influence of such schemes, and thought that such efforts in the Sabbath Schools would react on the whole Church. He also thought that the establishment of the *Juvenile Presbyterian* was important, and would prove of much service.

The motion was then adopted.

### ADDRESS TO PRINCIPAL MCFARLANE.

It was agreed that the Synod present an Address to the Rev. Principal McFarlane, of Glasgow, expressive of the Synod's sense of the long continued and persevering efforts he has put forth on behalf of the interests of the Colonial Churches; Dr. Mathieson, Dr. Cook, and Dr. George were appointed a Committee to draft the Address, Dr. Mathieson to be Convener. The draft of an address subsequently submitted was adopted.

### EXPENSES OF DR. MATHIESON TO BRITAIN.

Mr. McMURPHY brought up this subject, and moved a resolution to the effect of the payment of these expenses, which had been incurred in the service of the Church in relation to the Reserves in 1837.

It appeared that the Synod had ordered these expenses to be paid, amounting to above £300, but as Dr. Mathieson had never pressed for it, it had lain unpaid. It appeared that the amount ought long ago to have been settled, and the matter was referred to a committee, who reported, reaffirming the previous vote of the Synod. The Synod recommended payment of the same.

## SUNDAY.

The Rev. Dr. Brooke, of Fredericton, the Rev. W. Snodgrass, of Charlottetown, and the Rev. J. Bain, of Scarboro, preached before the Synod and a large congregation.

## DIET V.

MONDAY, 2nd day of June.

Which day the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland met according to adjournment and was constituted with prayer.

On the call of the Moderator, the Rev. James Gordon conducted the devotional exercises of the Synod, in praise, reading the Scriptures and prayer.

### DELEGATES FROM THE LOWER PROVINCES.

The Report of the Delegates to the Lower Provinces was taken up. Dr. Mathieson handed in a long and able Report on behalf of himself and his colleague Mr. McKid, of their visit to Nova Scotia. Also a Report of Professor Weir, who is absent in Scotland was given in, lamenting that the removal by death of his colleague Dr. McGill prevented a fuller Report being submitted.

The Moderator stated that every member of the Synod must feel gratified by hearing these Reports, and feel assured that the intercourse would be productive of beneficial results. He thought our delegates entitled to the warm thanks of the Synod. He was glad to see brethren from the Lower Provinces amongst us, and trusted they would address the Court.

Dr. BROOKE then said, Moderator, Fathers and brethren, I feel deeply the kindness I have experienced since I came among you. I have had the pleasure too of adding to the circle of my friends. I regret that your deputation to our Province is not with us, and I feel deeply the removal of one of them, an old college companion, whose acquaintance I last year renewed, and whom I looked forward again to meet, but I trust he has been called to the enjoyment of his Master in Heaven. He assisted at my communion and his presence revived the recollection of early days. I looked to meet him here, but God has ordered it otherwise. The visit of those gentlemen gave us great delight—it was beneficial—their presence aided us much—it strengthened us. With regard to our future relations I have no definite proposal to make as to a General Assembly, but I am directed to say that our Synod are deeply alive to the importance of the proposal, and consider it very desirable. We look for its ultimate accomplishment; we are feeling our way towards it, and we desire to be united to so large and respectable a Church as this. In the meantime, we earnestly hope that personal intercourse will be maintained between our Synods. When I return, I shall be glad to tell my people, who presented me with an address on leaving, expressive of their hope that my visit to you might conduce to draw us close together, of the kind friends and warm hearts I have met amongst you and of the courtesy extended to me and the interest manifested towards us.

Mr. SNODGRASS said he was truly grateful for the kind reception extended to him and for the interest expressed in the welfare of the Church in the Lower Provinces. Their Synod had had a special meeting, and he had certain instructions given him for his guidance which he would communicate. When your deputation met us and expressed their wishes as to a General Assembly and Queen's College, we adopted two resolutions in regard thereto, which were sent down to the Presbyteries, who were instructed to report thereon to a special meeting of Synod to be held, on the 7th May. My instructions now are to state you, that the Synod confirms these resolutions, and that we have decided on bringing Queen's College under the notice of our people as deserving of the patronage of the Church in the Lower Provinces, and encouraging young men to study there. We cannot do more for you. We are under heavy burdens just now: we are building manses and churches; we are educating students and organizing congregations. The object however will be pointed out to our people and our Synod is ready to transmit to you any sums of money, that may be collected with us for Queen's College. We have decided that, in our circumstances, instead of

establishing a college of our own at present, it is better to send our students to the Scottish universities and to Queen's College, leaving it optional with them which to take. We have a fund for education or the Young Men's Scheme as we call it, and to this, the collections are liberal, from £200 to £300 per annum, and we have 6 students now studying, 2 being at Queen's College.

I would suggest that the Synod appoint Dr. George to make a raid upon the Lower Provinces, and bring home with him a few of our choice young men to study in Queen's College. By doing this, the Synod will have in view the best interests of the Church here as well as with us. But to come to the second important point. Our Synod ordered me to concur in any Scheme for a General Assembly of our Church. The formation of such a Court, is to us an object of unusual interest and desire. We feel we would be strengthened by being taken under your wing. I think, that eventually we will be able to accomplish it but now the expenses of travelling are so great and our ministers are so few, that I fear it cannot be effected. He desired to combine the Synods of Nova Scotia and New Brunswick into one strong Synod and that would be a step towards it. He hoped that in two or three years they would meet as one Synod and then they would be in a better position to unite with you. As he would have another opportunity of addressing the Synod at the devotional meeting in the evening he would now forbear.

The Synod, having heard the Report of the Deputation to the Synod of Nova Scotia, as given in by the Rev. Dr. Mathieson for himself and the Rev. Alex. McKid; and also a report from Professors Weir of the visit paid by himself and the late Dr. McGill to the Synod of New Brunswick, agreed to put upon Record the following Resolutions, embodying their sentiments and feelings as to these Reports and the matters to which they refer.

1st. The Synod rejoice to express their high satisfaction with the prudence, diligence, and fidelity of both Deputation, so fully manifested in the manner in which they discharge their duties.

2nd. It affords this Synod the highest gratification to hear the friendly reception which the members of the deputation met with from their Brethren in Christ in the Lower Provinces. And the Synod also rejoice to learn from the Reports now laid on the table that so much was found within the bounds of the Synods of Nova Scotia and New Brunswick to afford the most cheering evidence of a healthy and vigorous piety among the people, and of extraordinary zeal and diligence among the ministers in sustaining the cause of our Lord and Saviour in the peculiarly trying circumstances in which they have been placed for many years past. While this Synod deeply sympathize with these devoted and laborious men in their untiring efforts to build up the cause of Christ in the Lower Provinces, they cannot but entertain the hope the God whom they serve will aid them in their efforts, and in due time lesson their toils by sending more labourers into the vineyard.

3rd. The Synod cannot but express the extreme satisfaction which has been felt from the presence of the able and beloved brethren, the Rev. Dr. Brooke from the Synod of New Brunswick, and the Rev. William Snodgrass from the Synod of Nova Scotia. And while this Synod were, with pleasure, aided by the wise counsel of these excellent brethren, in their deliberations, the holiest feelings have been cherished by their kind and christian sympathy. The Synod are indeed deeply indebted to the Churches in the Lower Provinces for the Deputation they have so kindly and considerately sent.

4th. That while it may on divers accounts, be premature to enter into any definite arrangement as to a union of the various Synods, in connection with the Church of Scotland, in British North America, in one general assembly,—yet it is in the solemn conviction of this Synod that there are good and valid reasons for keeping that measure steadily in view, and for taking, in the meantime,

all prudent steps which may lead, when circumstances will warrant, to its final accomplishment. What has already been done by the interchange of fraternal sentiments and feeling may, under the Divine blessing, contribute not a little to prepare the way for a result to which all the friends of the Church of Scotland ought ever to look forward.

5th. The thanks of the Synod are due to the Rev. Alexander Mathieson, D.D., the Rev. Alexander McKid, and Professor Weir, for the manner in which they discharged their duties in carrying out the intentions of this Church, in their visit to the Lower Provinces; and the Synod instruct the clerk to have the Reports, they have given in, printed along with the minutes of this Synod.

Further, after deliberation, the Synod did nominate, and appoint the Rev. James George, D. D., of Queen's College, Kingston, their Commissioner to correspond with the Reverend the Synods of Nova Scotia and New-Brunswick, at their ensuing meetings:—Willing him to repair in due time thereto, attend the several diets thereof, and consult, vote, and determine in all matters that shall come before the said Synod's to the glory of God, and for the good of the Church, according to the word of God, the confession of Faith, and Acts and Constitution of this Church: and that at next meeting of this Synod, he report or certify that he has fulfilled this appointment.

The Synod, further, appoint, as his alternate, the Rev. Professor Williamson of Queen's College or the Rev. George Macdonell, Minister of Fergus.

#### MISSIONARY AND DEVOTIONAL MEETING.

In the evening the Synod met at 7 o'clock. The chair was taken by the Moderator, and the proceedings of the evening commenced with singing, reading the Scriptures and an impressive prayer by the Rev. Hugh Urquhart. Thereafter the Rev. Robert Burnet addressed the meeting on the Educational, Home Mission and Church Extension Schemes of the Church of Scotland, the Rev. George Macdonnell on the Jewish and Foreign Missions of that Church, the Rev. George Beil on the rise, progress and position of the Canadian Church, and the Revs. Dr. Brooke and Snodgrass on the Church in Nova Scotia and New Brunswick. We elsewhere report the proceedings of this interesting meeting.

#### DIET VI.

*Tuesday the 3rd day of June.*

The Synod was opened with reading the Scriptures, praise and prayer by the Rev. George McDonnell. The minutes of previous meeting were read and approved. The addresses to the Governor and to the Queen were given in and approved.

#### GENERAL ASSEMBLY FOR BRITISH NORTH AMERICA.

It was moved by Dr. Mathieson, seconded by Dr. Brooke, and agreed to "that a Committee be appointed to take into consideration the subject of the formation of a General Assembly of our Church in British North America, and that the Synods of New Brunswick and Nova Scotia be requested to appoint Committees of their number for the same purpose.—said Committees, by correspondence, to mature their views on the subject, and report the result of their deliberation to the next meetings of the respective Synods."—The following committee was appointed for this purpose, viz:—Dr. Mathieson, Dr. Cook, Mr. Morris, Mr. Hew Ramsay, and Mr. William Edmonstone.

#### LONDON PRESBYTERY.

The Synod had transmitted to them, by their Committee of Bills and Overtures, an Overture from the Ministers in the Western part of the Province, anent the formation of a new Presbytery in the West. The said Overture having been read and approved, the Synod agreed to detach the Ministers and congregations, from Woodstock (inclusive) Westward, from the Presbytery of Hamilton, and to erect them into a new Presbytery, to be called the Presbytery of London, their first meeting to be held in London on the First

Wednesday of July at Twelve o'clock noon.—

#### TORONTO PRESBYTERY.

The Synod had transmitted to them, by their Committee of Bills and Overtures, an Overture from the Presbytery of Toronto anent the alteration of their bounds.—The Synod, having heard and considered the same, agreed, in terms of the Overture, to detach the Townships Westward of Brighton, Seymour, Belmont and Methuen, from the limits of the Presbytery of Kingston and attach them to the bounds of the Presbytery of Toronto.

#### FRENCH MISSION REPORT.

The Report of a Committee of the Montreal Presbytery on this subject was brought up and read. It suggested the opening of a station in some locality easily accessible by members of the Presbytery and the opening a school in connection with it, from which a Canadian licentiate might yet be obtained. It stated that the congregation at Milton, over which Mr. Charbonell presided, had joined the Methodist body, in consequence of Mr. C's believing that the Synod had determined not to employ him beyond the spring. A letter from Mr. Charbonell accompanied the Report. After discussion, the whole subject was remitted to the Presbytery.

#### STIRLING CHURCH.

A memorial from the Managers of the Congregation at Stirling, to the Colonial Committee of the General Assembly, praying for aid in finishing their Church, and an extract minute of the Presbytery of Kingston approving of the same, were sanctioned.

#### QUEEN'S COLLEGE.

Mr. SNODGRASS submitted a motion with reference to the Deputation, from this institution expressive of confidence in the Trustees and Professors, and of the duty of the Church to support it, and suggesting an appeal to the people.

He said in the Colonies we must look to our young men for the supplies of the ministry; we cannot depend on Scotland. We are under deep obligations to Queen's College. All are familiar with the zeal and unflinching exertions of its Professors. We have full information before us, and that submitted by the Deputation was of the amplest kind. Besides we have a pleasing testimony to the efficiency of the College in the standing and character of those who have gone forth from it and are yet studying there. Look round this Synod, and it is pleasing to see so many zealous men who have been educated there. Surely then, we should express our gratitude to those who trained these men. As to its position very much depends upon the support given to the College by the Church. There can be no competition between the Home Colleges and Queen's College. That institution has been entrusted to our care, and we must extend to it a generous support.

Mr. CAMPBELL thought that a printed appeal would not be so effective. We must appeal otherwise to the sympathies of the people—by personal explanation. He was a Canadian, and knew something of the people, and was sure an appeal properly made would be responded to.

Mr. URQUHART said, that, when the Deputation went out to plead the cause of the Church and its Extension Scheme, they should carry the College with them. There should be no division between the Church and the College. Their interests were closely united.

Mr. BAIN concurred in this view. He was opposed to a cumulation of Deputations. He believed a very large subscription would be obtained, but there must be an infusion of new energy to effect it.

The motion was adopted and Presbyteries enjoined to take an oversight of the taking-up of the collection for the building fund in the congregations within their bound.

On motion of Mr. Snodgrass, seconded by Mr. George Bell, the Synod then gave the following

deliverance. The Synod, having heard the Deputation from the Trustees of Queen's College on the financial state and general condition of that Institution, hereby express their fullest confidence in its management as at present conducted by the existing Trustees and Professors, and especially acknowledge the weighty obligation and great debt of gratitude under which the Synod and the Church at large are laid by the unflinching zeal and successful labours with which the Professors have exerted themselves in training and educating young men for the Sacred Ministry. The Synod also instruct the Moderator and Clerk to issue without delay, in the name of the Synod, a strong and urgent appeal to the congregations of the Church, and enjoin the members of the Synod to give all diligence in bringing said appeal under the notice of the people and in stimulating them to renewed efforts for the liquidation of the debt incurred by the purchase of the College ground and buildings, the Synod being convinced that much of the future prosperity of the College depends thereon.

It was further moved by Mr. McLennan, seconded by Mr. Gordon, and agreed to, "that Presbyteries be enjoined to direct the attention of Ministers and Kirk Sessions to the collections and subscriptions, already recommended by this Synod, in aid of the Building Fund of Queen's College, and to take such steps as may be necessary to secure regularity in taking up and returning the same.

#### REV. P. MCNAUGHTON'S CASE.

The Synod had transmitted to them, by their Committee of Bills and Overtures, an Extract Minute of the Presbytery of Toronto, of date the 21st day of November, 1855, bearing that the Rev. Peter McNaughton, Minister of Pickering, had, by letter addressed to the Presbytery, intimated to them his withdrawal from the Synod of Canada, in connection with the Church of Scotland, for certain alleged reasons, the correctness of which the Presbytery deny, that they had consequently, on November 21, 1855, dissolved the pastoral relation between Mr. McNaughton and the congregation of Pickering: that they had declined, in present circumstances, to grant Mr. McNaughton a Presbyterial certificate, as requested, and that they now referred the whole matter to the Synod for such advice or such final decision as the Synod might see fit. After full deliberation, on motion of Dr. Mathieson, seconded by Mr. Urquhart, the Synod gave the following deliverance. The Synod, having considered the Reference from the Presbytery of Toronto, in the case of the Rev. Peter McNaughton, agree to confirm the action of the Presbytery in accepting his resignation, declare Mr. McNaughton to be no longer a Minister of this Church, and remit to the Presbytery to proceed in the matter of the certificate as they shall see fit and according to the laws of the Church.

The reports on Presbyterial records were then given in.

#### JEWISH AND FOREIGN MISSIONS.

An overture from the Presbytery of Hamilton in regard to the propriety of entering upon a Foreign Mission, and another from Mr. Morris suggesting the propriety of the Synod's establishing a mission to the Jews in the City of Jerusalem, came up for consideration.

Mr. MORRIS supported the overtures. He had long thought that our Church was not active enough in the mission work. There were home duties to perform, but the command was still, "Go, preach the Gospel to every creature," and a Church was not fulfilling her duty unless she recognized the command. Nay, he believed that the mission work reaped upon the home work, and so both were more prosperous. He thought the Jews had peculiar claims upon us; their history was a strange one, and great promises were attached to their restoration. He knew of no mission more likely to interest our people than one to Jerusalem for so many sacred associations gathered toward it. He believed too, that the Jews there were

more accessible to the Truth. Here he read an interesting letter from Dr. Aiton, of Dolphinton, with regard to such a mission, and stating that £200 to £250 would suffice for the support of the missionary, and suggesting also that a school might be established and would be well supported. £300cy was surely a small sum for our large Church, to raise annually for a specific object; and, as it was with the Church, so it will be with the children's effort, it will be liberally sustained. He would move the appointment of a Committee on Jewish and Foreign Missions, charged with the duty, of endeavouring to establish a mission in Jerusalem, and to correspond with the Jewish and Foreign Committee of the Parent Church on the subject. He had now discharged his duty, he took a deep interest in the welfare of the Church, he desired to see her prosper—he desired to see her give proof of vigour, vitality and progress, and, if the work they were called on to take up, was God's work it would go forward, and the men and the means would be found.

Mr. BURNET seconded the motion; he cordially concurred in what had been said. He thought the dispersion of God's people would yet be the means to bring in the fulness of the Gentiles. If the world is to be regenerated, and the Gospel preached in every land, he believed it would be by the instrumentality of the Jews. This proposal would create deep interest among the people. If there be a hallowed spot on Earth it is Jerusalem, and it would be an honor to take part in this great enterprise. He said we should imitate the example of our Master, who went about preaching in the villages. We should attend to the home work too, and both would prosper together. He recently told his people the incidents of a missionary tour, and what was the result; they offered £50 per annum for three years to any, new congregation who might call a Pastor.

Mr. G. McDONNELL said, Ours must be a missionary Church. A door seems open to us in the ways of Providence; we should enter it and send, if possible, a native minister, but, if not, take what we can get. There was encouragement to go on, as £300 would suffice per annum, and already Dr. Aiton offers 100 guineas. He firmly believed that in Canada, if you present a good object, you will get money to sustain it. As to the necessary machinery, he believed the females of our Church would do all that would be required. We need wise organization in all our Schemes; our prosperity is involved in this; but in the meantime let us move onward. Get your Jewish Mission established, and then let us turn our views to Turkey. Dr. Cumming, of London, has offered £70 for such a mission, and has agreed to double it. He trusted yet to see both the Jewish and Foreign Mission in operation.

Rev. GEORGE BELL said we should either not attempt it, or we should enter upon the effort with foresight and resolute determination to support it. We must have an agency to work it out. I believe our people contribute more to the objects of the Methodist body than to our own, because they are waited on at their houses. I do not wish to delay the mission, if we cannot find a student of our own to go forth, for our duty is to go on with the mission. I should indeed prefer that we should have our own man in the field, that it might take a true hold on the people, but how is it known that we cannot get a man to go, I trust that students will be found willing to obey the call, and go and work wherever Providence may direct. He had pleasure in seconding the motion.

Dr. COOK thought the difficulty would be to obtain means. It is very desirable to do something in the matter, and perhaps the best way would be for the ministers to pledge themselves to raise a fixed sum yearly.

Dr. WILLIAMSON knew that considerable sums were in various ways remitted to the Schemes of the Church at Home; but this could be much increased, if concentrated on one object. He thought no scheme more likely to interest the sympathies of the people than a Jewish Mission.

He was convinced the effort would react beneficially on the whole Church, and show besides that we were doing what we could. To the Jews belong great privileges. We owe them much, but a peculiar promise attaches to those who aid in the bringing-in of the Jews.

Dr. MATHIESON thought that recent events were producing great changes, and a door was opening to missionary effort in the East. He would be glad to see our Church enter upon it, but whether it should be at Jerusalem or on the slopes of Lebanon was a question with him.

Mr. URQUHART was certain that all would unite cordially in the support of the motion, and it was then adopted. The Synod then came to the following deliverance:

The Synod, having heard the Overtures of Mr. Morris and of the Presbytery of Hamilton, the first relative to a mission to Jerusalem, and the other relative to Jewish and Foreign Missions generally, renew their previous frequent declarations of interest in the Mission work, and of the duty of this Church to take part therein, consider the suggestions contained in these Overtures as of deep importance to the best interests of the Church, and appoint Messrs. Burnet, James Bain, Gen. Bell, G. McDonnell, McKerras, K. McLennan, Morris, and J. B. Mowat, a Committee to be called "the Jewish and Foreign Mission Committee of the Synod," with instructions to consider maturely the whole matter, to correspond with the Jewish and Foreign Mission Committees of the Parent Church in the first place,—to give their best exertions to the subject of a Mission to Jerusalem, and take such measures in regard to the institution of such a Mission as they shall think necessary,—and to report to the next meeting of Synod their actions in this manner.

#### DUNDAS AND ANCASTER.

The Synod had transmitted to them, by their Committee of Bills and Overtures, a complaint and Petition of the Kirk Session of Dundas and Ancaster, against a deliverance of the Presbytery of Hamilton of 9th January last. The same having been fully considered, and members of the Presbytery of Hamilton heard on the matter, it was moved by Dr. Mathieson, seconded by Dr. George and agreed to, that, the Synod dismiss the complaint and petition of the Kirk Session, approve of the action of the Presbytery of Hamilton in refusing to sever the connection between Dundas and Ancaster, with such information as they then had. But, should a memorial be presented from one or other of these Congregations praying for separation, the Presbytery shall summon all parties before them, shall enquire into the matters with the case, and shall report on the expediency or in expediency of separation to the Commission of Synod: and that the Commission be specially instructed to adjudicate in the whole matter.

#### LITCHFIELD.

The Synod had laid before them a memorial from the Rev. John Lindsay, Minister of Litchfield, to the Colonial Committee of the General Assembly, praying for aid in finishing the Church at Litchfield, and an extract minute of the Presbytery of Bathurst approving of the same. The Synod, having considered the case, agreed to sanction the said application, and instructed the Presbytery of Bathurst to transmit the same to the Colonial Committee, with the extract.

#### DELEGATION TO SCOTLAND.

An Overture from the Presbytery of Hamilton was laid on the table, suggesting the sending of delegates to Scotland to bring out Ministers.

Mr. McDONNELL said there was a great lack of men, and, if stationed in that part of the country where the tide of population is pouring in, you cannot help feeling it. An attempt should be made to procure them.

Dr. MATHIESON said there was likely to be a change in the Colonial Committee which would infuse more spirit into their operations. Men would be got, if adequately supported, but privations and toil await them here too often.

The Synod agreed to request Dr. Barclay and Professor Weir, both in Scotland, to do all in their power to bring out Ministers.

#### DIET VII.

WEDNESDAY, 4th day of June, 1856.

The Synod was opened as usual.  
The minutes were read and confirmed.

#### INDUCTION OF MR. STEVENSON.

An appeal from the Presbytery of Hamilton in proceeding to the induction of Mr. Stevenson at Williams was considered and supported by Mr. McLennan, who stated he was solely actuated by regard for discipline, and adherence to necessary rule. Laxity might lead to unfortunate results.

After deliberation the Synod declared the proceeding irregular, but as, the induction had taken place and the necessary certificates from the Presbytery of Miramichi were now on the table, confirmed the induction, but admonished the Presbytery to adhere to the laws of the Church.

#### TESTIMONIAL TO THE CLERK.

In consideration of the long services of the Clerk, the Rev. A. Bell, and his feeble state of health, it was agreed that he should be presented with a befitting testimonial.

#### COMMISSION OF SYNOD.

A Committee was appointed to consider the constitution of the commission, and report to the Synod at its next meeting.

#### THANKSGIVING SERMON.

An appropriate Sermon was preached before the Synod and congregation at 11 o'clock in the forenoon by the Rev. Robert Burnett, from the words "He must reign."

#### HAMILTON.

In the afternoon the Synod agreed to meet next year at Hamilton on the last Wednesday in May.

#### SABBATH OBSERVANCE.

A Committee on Sabbath Observance was appointed, to report their action to next annual meeting.

The Commission of Synod was then appointed to meet at Kingston on the first Wednesday in Oct. and to hold a second meeting at Toronto on the 3rd Wednesday in February.

#### MODERATOR'S ADDRESS.

The Moderator then addressed the Synod as follows:

Rev. Fathers and Brethren, the business of this Convention has now been transacted. We are therefore about to separate, and return to our respective charges. It thus devolves on me to offer a few remarks relative to our proceedings, and the efforts which should be unceasingly made, not only that the objects of this Meeting of Synod may be attained, but that our Church may, in all respects, prove a general blessing. I am placed in these circumstances by the unexpected mark of respect with which you have been pleased to distinguish me.

This, however, is a part of duty for the proper performance of which I feel my inability. I am impressed with the conviction that there are in my presence those that are far better qualified than I am to deliver a parting address. They are eminently fitted to review what this Court has done, and, in connection with its decisions, to press on the minds of its members the nature of their office, and to animate them by the highest considerations to be up and doing while it is called to-day.

I am persuaded, however, that those possessed of ability, knowledge and experience, are little disposed to think unfavourably of less gifted men. I believe that they even take pleasure in having their minds stirred up by way of remembrance by the humblest instrument that God has employed in his service.

With these prefatory remarks, though conscious that I cannot do what others here could, I shall take leave to proceed in accordance with usual practice.

I am the more inclined to do this when I reflect on the expressions of esteem which were used when my election was proposed, and the unanimity with which it was effected. Had these terms of regard proceeded from mere men of the world, I should have deemed them valueless. But the case is different when it relates to those possessed of talent, acquirements, integrity and worth.

But, before executing my intended purpose, allow me to thank you for my present honourable position, and the uniform kindness I have experienced while presiding at your deliberations. And permit me to add that, if I have said any thing calculated to hurt the feelings of any member, or to injure our cause, I ask forgiveness. If there has been anything amiss in this respect, be assured the error was in the judgement and not in the heart. It was caused solely by a desire to discharge the duties of the Moderator for the general good.

As regards the subjects which have occupied our attention, they are all of great importance. Not a few of them indeed vitally affect the interests of our Church. All have received due consideration, and been ably discussed. And the arrangements, which have been made concerning them, promise, with the Divine blessing, to be for the glory of God and the good of souls.

Those that had been appointed to attend to the interests of ourselves and others have communicated valuable information. As regards this, however, while there is much to encourage, there is also something to humble and to excite to increased diligence. And, considering the zeal manifested in treating these matters, there is reason to expect that such will be the result.

A very pleasing feature of this Meeting of Synod is the visit which has been made to us by Brethren from a distance. They have imparted to us information of great interest and importance. And their appearance otherwise has been highly creditable to themselves and to that branch of the Church to which they belong. We have thus in various ways been greatly benefited by the intercourse which has been so auspiciously commenced. The Report also of our Deputation to the Lower Provinces was extremely interesting, and evinces that its members did the work entrusted to them with great fidelity. The only thing which marred our happiness relative to this was the removal of one of their number, who was an ornament to our Church, and to whose eloquent addresses we have often listened with delight. But it is consolatory to think that what is our loss is his unspeakable gain.

If our discussions relative to the temporalities of our Church elicited information, this cannot fail to be productive of good. It must tend to excite our people to imitate the example which has been so nobly set by their ministers. And, should this be the case, means will soon be obtained by which many destitute settlements of Canada will be blessed with the ordinances of the Gospel. It is gratifying to find that Queen's College is progressively answering the purpose of its institution. It has been clearly shown to us that all connected with it are discharging their duties with ability and success. We have thus much cause for gratitude. It is, however, to be regretted that our congregations have not done their duty as respects this matter. It becomes us then to arouse them to a sense of their responsibility, and induce them to give the necessary pecuniary support. If this is not done, our recent liberality will be fruitless. We cannot otherwise be supplied with a sufficient number of ministerial labourers.

It is a pleasing characteristic of this Meeting of Synod, that business affairs have been mingled with missionary efforts. This may well be considered a token of spiritual prosperity. The addresses delivered at our missionary meeting were suitable, refreshing and admirably fitted to impress on the minds of the auditory the objects to which their attention was directed. Permit me to add that I felt myself to be highly honor-

ed in being privileged to preside on that occasion. But the results of these proceedings will not be what they ought to be unless they are made to subserv the great end of our mission. This should be constantly kept in view, and pursued with diligence, zeal and fidelity. Our office is eminently important. While it benefits this life, it dispenses blessings commensurate with eternity. The design of the Christian ministry is to make known to men the way of eternal life.

It is evident then that those best qualified for this work have need to be reminded of its arduous nature. They require to be exhorted to persevere in the faithful discharge of its momentous duties. It becomes us then to look well to ourselves, and to desire to have clear evidence that we have an interest in the Saviour, and that we are His approved servants. We should seek to recognise His presence, and to think, speak and act in accordance with the solemnity of our appointments.

For this purpose we should habitually read the Holy Scriptures in a prayerful spirit. This will best fit us for that work which has been the work of our choice, and ought to be the work of our hearts. We shall thus be increasingly qualified to tell our people concerning the ruin of man, the means of his recovery, the transformation of the heart into the divine image, and the performance of those duties which are the evidences of a pure faith. We shall thus also be better able to instruct the young, comfort the sick, and arouse the careless. The more we become spiritually acquainted with the Bible, the more we shall become acquainted with its Author, and the more shall we be disposed to imitate Him, who pitied all men, spoke to them with love, and beseeched them to flee to Him for salvation.

And I would press on the mind of my younger brethren the importance of reading the Scriptures in the original languages. On entering the ministry, so many things claim attention that they are apt to be negligent in this respect. This, however, should not be the case. It is doubtless true that useful knowledge may otherwise be obtained. But it is not equal to that which may be attained by following the course recommended.

At the same time general literature should be diligently cultivated. But in all acquirements our aim should be to render our utility and efficiency known to all men. We should never forget that, the preaching of the Gospel is the business of a Christian minister. This is not only his chief but most honourable employment.

Let us then constantly endeavour, by our attainments, our conduct, and our preaching, to evince that whatever can be reasonably expected from ministers of religion may be found in the section of the Church to which we belong. We cannot otherwise expect to have our labours crowned with success. We cannot otherwise have the conscious approbation of our God. We cannot otherwise become fit to shine as the stars in the heavenly paradise. We cannot otherwise hope to hear the approving sentence pronounced on us, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Synod then adjourned in the usual form to meet again at Hamilton in May, 1857.

P. S.—We cannot supply sets of the *Presbyterian* from the beginning, but, as far as in our power, furnish back numbers.

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