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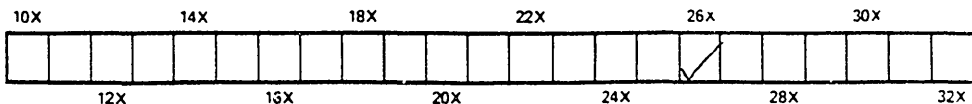
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Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

Richmond, N. B.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD"—Ezekiel xiv., 15.

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Church Courts.—Scotland.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met in the Synod House, Queen Street, Edinburgh, on Monday, 12th May, and on successive days till the Friday evening following. The Rev. H. Henry Angus, Aberdeen, the retiring moderator, preached the opening sermon from Heb. xii. 22—"The Heavenly Jerusalem" after which, on the motion of the Rev. Mr. Elles, Salcoats, the Rev. Dr. Lindsay, Glasgow, was unanimously chosen moderator.

APPLICATIONS FOR ADMISSION.—The committee on bills and overtures recommended that a committee should be appointed to consider certain applications for admission into this church, from persons who wished to be received with the standing of preachers and students of theology. A committee was named accordingly, consisting of J. Ellis, J. Merkle, Dr. McKeir, Dr. McFarlane, Dr. Harper, ministers; W. Clark, W. Turner, J. Yaul, elders.—Mr. Ellis, in reporting from this committee, stated that they had read and considered applications from the Rev. William Gillespie, late missionary to China, in connection with the London Missionary Society, and the Rev. Adam Gordon, late missionary in the Highlands of Scotland, in connection with the Scottish Congregational Union, and at present town missionary in Lunenburg.—The committee agreed to recommend the reception of both these gentlemen, the first of whom is a licentiate and ordained minister of our church, and had been induced to go to China as a missionary, in consequence of his acquaintance with the Chinese language, the latter was long employed in preaching in Gaelic, and was willing to be still so employed, and would therefore prove an acquisition to our church.

REPORTS OF RULING ELDER.—The clerk read a digest of reports received from presbyteries and sessions on the remit as to ruling elders taking part in the ordination of ministers. Thirteen presbyteries and thirteen sessions were unfavourable to a change; four presbyteries and fifteen sessions were favorable to a change; four presbyteries and four sessions were not prepared to report on the subject.

The question having thus been decided by a majority of presbyteries, it was agreed, on the motion of Mr. Johnston, seconded by Mr. Merkle, Belfh, that the practice of sending apart to the office of the minister, by the imposition of the hands of the teaching elders only, should be continued as heretofore.

SYNDICAL OBSERVANCE OF THE LORD'S SUPPER.—On this subject, which had been remitted for the re-consideration of presbyteries, reports were read from the presbyteries of Edinburgh, Paisley, and Greenock, Lunan, and Melrose, obeying the proposal of a syndical observance of the Lord's Supper. On the motion of Dr. Beane, seconded by Mr. Ellis, it was agreed "that it is not for edification to introduce the proposed practice into this church."

THEOLOGICAL EDUCATION—HALL AND LIBRARY.—Mr. Thomson, Stairford, gave in a report from the committee on Theological Education, the Hall, and Library, of which the following is an abstract:—

1. **University Students.**—The number of students attending the colleges of Aberdeen during last session, in connection with this church, was about twenty. Of the students attending the last session of the University of Edinburgh, there were sixty who met with the Rev. Mr. Johnston, the superintendent appointed by the Presbytery. The number of

students in connection with our denomination, who attended St. Andrew's University during the session 1850-51, was thirteen, being four beyond the average of the seven preceding years. Of these, eleven regularly met with the Rev. Mr. Kild on Sabbath evenings, for the reading of the Greek Testament, and, as in former years, the devotional exercises were conducted by the students themselves. Mr. Kild says, "I had satisfactory proofs of their diligence in the prosecution of their studies. The chief thing is confirmed by the honorary list published by the Students of the United College. In that list the names of eleven of our students appear, some of them repeatedly, and some the first in the first rank." No report was given by the presbytery of Glasgow regarding the superintendence of university students.

In reference to the Hall, the committee reported that they had attended the opening of the Theological Hall in August, 1850, and that a "productory lecture" was delivered by Dr. Lindsay; and that a "course of lectures" at the close of the session, when a valedictory address was delivered by Dr. McMichael. On the latter occasion, the report from all the professors reports of the most gratifying description in regard to the business of the session, the state of the various classes, and the manner in which the students had fulfilled their duties and prosecuted the studies appertaining to their respective classes. The total number of students attending the Hall during that session, was 131, being thirteen above the previous year. Of these, twenty were of the fifth year, twenty-eight of the fourth, thirty-two of the third, twenty-eight of the second, and forty-three of the first. After stating the subjects of study in the various classes, the committee reported that a considerable and valuable addition had been made to the library during the past year, by means of a donation by the trustees of the widow of the late Dr. Wright of Stirling, of a portion of the library of that gentleman.

MINISTERS' LIBRARIES.—Mr. Thomson gave in the following report on behalf of the convener of the sub-committee on Ministers' Libraries, (the Rev. Thomas Finlayson):—

"I have much pleasure in reporting, on behalf of the sub-committee, having charge of the Ministers' Libraries scheme, that the subscriptions now amount to rather above £1,100, in money and books together.—That amount has been collected in Glasgow, Edinburgh, London, Liverpool, Kirkcaldy, Manchester, Bradford, Newcastle, Berwick, Kelso, Aberdeen, Forfar, Paisley, Greenock, Dunfermline, Perth, Dundee, &c. The members of the church upon whom the depuration have called, have, with scarcely an exception, approved highly of the scheme, and given it their generous support. From the fuller consideration which has been given to the subject during the progress of these practical operations, it is believed that £2600 (instead of £1800, as was at first proposed) will be sufficient to accomplish all that was originally contemplated. And the committee are of opinion, as being so, in the course of the summer, to make up that sum. Arrangements are in progress for bringing the claims of this measure before other districts of the church."

REPORT ON SCHOLARSHIPS.—Dr. King read the Report on Scholarships, of which the following is an abstract:—

At the examination connected with the Theological Hall, which took place last August, seventeen competitors were students of the first year, five belonged to the second year, five to the third, six to the fourth, and three to the fifth. The number in all was thirty-four, while the preceding year there were only twenty. To students of the first year there were awarded seven Scholarships, students of the second year got one additional, two continued and one increased, students of the third year had one continued and two increased, students of the fourth year had two continued and one increased, students of the fifth year had two continued, and in one of their number the Charles Walker Scholarship was awarded. The money voted, amounted in all to £266 10s. Out of thirty-four competitors, twenty received scholarships. Some may think that this proportion is too great, and that success would be more valued and better bestowed if it were more limited. But, in the first place, theological students have a sensitive regard to their character, and are indisposed to compete unless they are fully prepared for the competition; and hence the difficulty with the committee lies not in finding, but in ade-

* Since published under the title of "The Miracles of Scripture Defended from the Assaults of Modern Scepticism."

quately recompensing, meritorious diligence. And, in the second place, the grand idea of the scheme is to reach, if possible, every case deserving of encouragement. Fewer scholarships were assigned to students of the first year than of the other years, in proportion to the number of competitors. One reason was, that so many of the first year competed. Another reason was, that scholarships beginning with the first year, and extending through all the years where students continue to do well, press heavily upon the funds, and must, on that account, be awarded more sparingly.—The students, however, of the first year, acquitted themselves excellently—and the examiners were very sorry that more of them could not be honored where honor was due. The committee did not pledge themselves in their advertisement to vote to any of the competitors the Charles Wilkie scholarship, value thirty guineas. They were glad, however, to find that they could conscientiously and cheerfully adjudge it to a student of the fifth year, who appeared to great advantage even amid able and trying rivalry. This account of the Hall examination develops the nature and working of the scheme, and the like details need not be given about the University competition, which took place last November. The number of competitors connected with all the Universities was sixty-eight. The scholarships awarded to students of the first, second, and third years respectively, amounted in value to £100, £165, £150—in all, £415. In the course of the year the committee, however, voted for scholarships nearly £700, independently of expenses otherwise and inevitably incurred.

GAELIC STUDENTS.—A petition was presented from the presbytery of Inverness, praying that the Synod would take into consideration the subject of the scarcity of Gaelic preachers in the Highlands. Remitted to the Mission Board, with powers.

SUPPORT OF THE MINISTRY.—A report was then read on the more liberal support of the ministry, from a committee appointed at last Synod. The committee suggested several resolutions, expressing the opinion, that the minimum stipend of ministers ought not, in ordinary circumstances, to be less than £150, exclusive of manse and sacramental and other expenses; and that, to secure the systematic development of the resources of congregations for the support of gospel ordinances, and more especially of the gospel ministry, it was necessary that congregations should have an average annual rate of contribution over the members, bearing a proportion to the amount of their expenditure, and that the members as a whole should make up this average rate among them in proportion to their means.

Mr. Paterson, elder, Aberdeen, moved the adoption of the report. He referred to the disparity between the incomes of commercial men and even of the ministers of the Established Church, and of the Voluntary clergymen. In the case of our national church, it had been established by law that it was impossible for a minister to live with any degree of comfort on less than £150 annually, besides manse and glebe. The ministers of the United Presbyterian Church were of equal standing, talents, and education; their wants were as numerous, but the disparity of their incomes was painfully great. In regard to the second proposal of the committee, that the congregations should provide by an annual rate for the support of the ministry, considerable diversity of opinion had been expressed, both as to the amount of the rate and the principle on which it was proposed to work out the obtaining of the minimum proposed. He strongly objected to the principle of the Free Church Sustentation scheme. The number of members in each congregation should be the basis of any calculation on the subject; and he thought that the ability of the church at large, in this respect, was universally admitted. It might be objected, why propose such a rate to scare away the members of the church? He was satisfied the result would be the very reverse; for he believed the present state of matters was occasioned not so much by want of means as of plan and will. It was not to be supposed that because ministers had the patience and fortitude to endure privations and exercise self-denial, the people were to be allowed to remain in the belief, that because things were so they should remain so. They would be ashamed to offer a medical man a salary of from £70 to £80; and certainly the duty of a pastor was equally important and not less responsible. He was persuaded that, if there were a thorough and vigorous agitation, it would lead greatly to the good of both pastors and people.

Dr. Beattie said he would like to see every minister with a stipend of not less than £150; but how were they to get it? He thought they should begin with a lower sum as the minimum; and, as they obtained clearer views on the subject, they might have the means of carrying out their views. They must appeal to the hearts and consciences of the people, and place the matter not on the ground of fractional calculations, but on the broad apostolic principle.

Mr. Robson, Lander, urged the necessity of teaching congregations their scriptural duty in this matter. The delicacy felt by ministers on the subject was a feeling unwarranted by the word of God.

Mr. Gray, elder, held there was no need to delay the matter for a year by sending it down to presbyteries to report, whether ministers have a fair stipend. The case was plain at present; and the Synod should find now that no minister should have less than £150 a year.

Mr. M'Innes proposed that, in the first instance, the minimum aimed at should be £120, and that a higher amount should not be sought till that was first obtained.

Mr. Taylor, elder, Kilmarnock, was for the Synod urging the duty of raising stipends, but not specifying any sum.

Dr. King observed, there was another view of the case which was of importance, viz., getting young men to come forward with a view to the ministry. It required, generally speaking, great self-denial for a young

man, in the middle classes of society, to devote himself to the ministry in their church. If he looked forward to the ministry, he had to attend for years at the University. The young man knew the state of the United Presbyterian Church; and he was aware that, at the end of eight or nine years, he might very likely have an income in it of £80 or £90 a year.—He knew what was the state of business in Glasgow; and that, if he omitted all this education, and all the toil connected with it, he would very likely, if he turned his thoughts to business, within a very few years or months, obtain an income as large as he would in the other case, after all his devotedness to literary and theological studies; and then the young man had the prospect before him of becoming still more prosperous by engaging in commercial pursuits. It might be said that a young man should be disinterested if he was to enter the ministry at all. But see how he was situated. His friends would perhaps endeavour to break him off from the idea of becoming a minister; and if he should say that he should be actuated by principle, they would very naturally ask if the principle was to be all on his own side, and if a sacrifice was only to be made by the minister.

Mr. Robertson, Stow, stated that the committee never imagined that, when the Synod adopted the resolution, which declared that there should be a minimum stipend fixed at £150, the congregations were immediately to come up to that. It was only an expression of the judgment of this court that that was the minimum stipend which should be arrived at, and that a minister could not well live under that sum; it must not be left to be inferred that the members of the court were in doubt as to whether the minimum stipend aimed at should be £120 or £150.

Mr. A. G. Ellis, W. S., elder, expressed his sense of the importance of this subject, and said that he did not see any good ground for entertaining a feeling of delicacy in declaring what the minimum stipend should be.—In doing so, they did not necessarily condemn any congregation which was not able to reach to that amount. He thought £150 was a very moderate allowance indeed to be fixed upon. He was afraid that the small amount of stipend which was in many instances given, arose very often from a very different cause than from inability; and that the want of knowledge on the part of their people as to their duty upon the point, often arose from the delicacy of the minister. He gave the minister credit for this feeling; and he thought that it was to the elders of the church they should look to relieve their pastor as much as possible of this delicate duty.

Dr. Robson thought that the best mode of raising the pecuniary support of the ministry, was to indoctrinate the people thoroughly with the principles of the Bible on the point. He thought the Synod ought to send down this subject to presbyteries and sessions. The elders would engage in conversation about it, and the people's minds would thereby be directed to the subject, and useful suggestions might be made. A committee shall be appointed upon the matter, and a synodical address sent down to be read from pulpits.

Dr. Robson, Dr. Beattie, and Mr. Robertson of Stow, who had each proposed somewhat similar resolutions on the subject, were requested by the Synod to withdraw, and unite in framing one resolution in their stead. On their return into court, the following was proposed and agreed to:—“That in the opinion of the Synod, it was greatly desirable that the standard for the support of the gospel ministry should be raised; and without giving a definite decision as to the matter, the sum of £150 might be indicated as that which should be ultimately attained. That a committee should be appointed to issue a synodical address and occasional papers on the subject, and to adopt such other measures as might be calculated to stimulate parties to accomplish the object in view; and meantime the deliberance of the Synod should be sent down to presbyteries, and especially sessions, instructing them with all diligence to consider the subject, and to report to said committee.”

SUPPORT OF AGED MINISTERS.—An overture was taken up, transmitted from the presbytery of Edinburgh, as to the desirableness of instituting a fund for the support of ministers incapacitated by age or other causes from fulfilling their duties.

Mr. Duncan, Bread Street, and Mr. Robertson, Portsburgh, from the Presbytery of Edinburgh, spoke in favor of the overture; stating that they wished the matter to be taken up deliberately, and for this purpose they asked the appointment by the Synod of a committee, to confer with the presbyteries, for the purpose of ascertaining if such a scheme could be effectually carried out.

After a short conversation, in the course of which several members warmly supported the scheme, the following motion, proposed by Mr. Sinclair, of Greenock, was unanimously agreed to:—“That the Synod approve of the object contemplated, and remit the whole matter to a committee to make enquiries as to the best scheme which can be devised for the support of aged and superannuated ministers of the church.”

ANNUAL MISSIONARY MEETING.—The annual missionary meeting was held, as usual, on Wednesday evening, in the Music Hall, which was filled by a very large audience. The moderator occupied the chair, and the meeting was opened with prayer by Dr. Beattie.

The Rev. Mr. Somerville (mission secretary) read the report of the operations at the various fields of missionary enterprise, in connection with the church during the past year. In regard to the home missions, eighty-nine congregations had, during the year, received aid in supplement of stipend, and grants had been given to about twenty congregations and stations. Eighty-five of the supplemented congregations, with a membership of 9105, had raised, in all, £7153. As to foreign missions, numerous details were given of the operations in progress in Canada—where

the Synod has thirty-nine ordained ministers, with fifty congregations; in Jamaica, where there are twenty-two congregations, with a membership of about 3800, and schools, attended by about 2000 scholars; in Trinidad, in Old Calabar, where the labours of the missionaries had been attended with the very best results; and in Caffraria. With the exception of Jamaica, where the congregations have not recovered from the shock caused by the mortality both among missionaries and people since the autumn of 1847, and Caffraria, at present a scene of war, the reports from the various missionaries were satisfactory and encouraging. In Caffraria two stations had been destroyed, and all missionary operations there had been suspended, the converts being either scattered or compelled by their hostile countrymen to take part in the revolt; while such was the antipathy and jealousy stirred up between the white and colored population by recent events, that the prospect of the evangelisation of Caffraria had been rendered distant and dark. Amidst all, however, the missionaries were respected as men of peace by the rebel chiefs, who had assured them that they would still be protected. The Rev. Mr. Renton of Kelso, at present visiting the stations at Castlefield, wrote that, to all appearance, the mission in Caffraria would be soon broken up, or another locality and another tribe must be chosen among which to labor.

Mr. James Peddie, W. S., mission treasurer, read a report on the state of the funds for the various missionary purposes of the church. The total sum contributed during the year ending 1st May, was £17,182, being £2500 larger than the income of any former year, and £2742 above that of last year. On the foreign fund the increase was £2520, and on the home fund £222. The expenditure last year on the latter was £3452, and the excess of income was £332—the balance in favor being, last year, £747, and this year £1080; on the former the total disbursements were £12,452, and the excess of income £944, there being in the hands of the treasurer last year, on account of this fund, £2616, and this year £3560. The sums received from congregations had been so progressively increasing for the last four years, being in 1847-8, £9590, and last year, £11,492.

Mr. Somerville then intimated, amidst much applause, that he had that forenoon received a donation of £1000, to be applied to missionary purposes.

Mr. Winton, of Jamaica, gave an interesting account of the position of matters in that colony, and bore testimony to the beneficial effects which had resulted from their labours and to the increasing anxiety of the population for instruction. The Presbyterian mission in Jamaica had, during the last four years, and up to the present moment, enjoyed a greater degree of prosperity than was enjoyed by the mission of any other denomination. This assertion had already been made by one whose testimony could be relied upon—one of the Baptist missionaries, a man of talent and high standing among his brethren. The comparative success of the Presbyterian mission might, to a certain extent, be thus accounted for. The preaching of the gospel was an ordinance of Christ; but in a mission to the heathen, more than anywhere else, the careful and continued instruction of the people, and the education of the young, were the means best adapted for successfully propagating the gospel. This was the principle on which the Presbyterian mission to Jamaica had been conducted, and this was the secret of the success which had attended its labours. Mr. Winton narrated several interesting facts, with the view of showing how powerful a hold the gospel had taken of the hearts of the converts.—Although they were all very poor, the members of his own church at Stirling contributed, for the support of the gospel, in 1849, at the average rate of 15s. 4d. a head; and during 1850, the average stood at about 17s. He next adverted to the importance of the mission in Jamaica, viewed in connection with the future evangelisation of Africa. He trusted that before long they would witness a band of negro evangelists going to the land of their fathers, and by their labours in the service of their Master, hastening the time when Ethiopia should stretch forth her hands to God. He had been often asked whether, considering the sickness under which he had labored during his sojourn in Jamaica, he intended to return to the island? Yes, he did intend to return, for there was a noble work to be accomplished there for Christ.

The Rev. R. Torrance, from Canada, then delivered an address on the state of the Synod's missions in that Province. They had now nearly forty missionaries in the province, and about sixty mission stations. If there were more labourers in the field, this number might very soon be doubled. The prospects of the United Presbyterian Church in Canada were very encouraging, especially considering the fact that the calls for missionaries from this country had not been so cordially responded to by the students and probationers as might have been expected. The whole tendency of the public mind in Canada was in favour of voluntarism. It was now highly probable that the congregations of every denomination would be called upon to support their own pastors out of their own funds, and would thus become voluntaries, at least in practice. The Churches in Canada needed the aid of their brethren in Scotland. It was not the rich that emigrated thither, but it was the poor, who, for several years after their settlement, could be expected to do but very little for the support of the Gospel. The people, however, did what they could. One of their congregations, in the year 1850, had increased in numbers from twenty-one to sixty-four members. The amount it contributed for religious purposes during the year was £89 19s. 5d., giving an average of £1 8s. 1½d. for each member, while the average contribution from each to the stipend of the minister was £1 3s. 5½d. He did not give this as an exceptional case,

but as a specimen of the facts, which showed the anxiety of the people to maintain in their midst the ordinances of the Gospel.

MEMBERS OF MISSION BOARD.—The following were appointed the Mission Board for next year:—

Ministers—Dr. A. Thomson, J. Cairns, A. Robertson, Dr. Robertson, Dr. Baird, Dr. M'Kerrow, D. Gorrie, P. M'Dowall, G. Jeffrey, G. Johnston, J. Cooper, Dr. Smith, Dr. Anderson, W. France, A. M'Ewan, T. Finlayson, J. Steedman, Dr. M'Farlane, Dr. John Taylor, J. Edwards.

Elders—A. Fyfe, James Young, J. Watson, D. Anderson, J. B. Kidston, J. Mitchell, J. Greig, E. Gentleman, P. Ballingill, W. Philips, John Boyd, J. Duncan, M. J. Dunn, R. A. Boag, J. Duff, G. Paterson, David Yuille, William Muirhead, Dr. Barlas, William Lambie.

EVANGELICAL CHURCH OF FRANCE—Dr. Andrew Thomson read the report from the Committee of Correspondence with Foreign Churches:—The committee was happily saved from the necessity of saying much, by the fact that there were deputies present from that fellowship of churches in France, with which their correspondence is for the present chiefly maintained. In compliance with the recommendation of last Synod, a considerable number of the congregations had made collections in behalf of the Union of Evangelical Churches in France, and throughout the presbyteries a deep fraternal interest was felt and expressed in the French Seceding Churches, and high admiration of those honored men, who had cast all emoluments behind them, in order that they might secure spirituality of membership and of organization for their people, and have liberty to lift up a loud and unequivocal testimony for the supreme and essential divinity of their Lord and ours. The sum collected had been highly gratifying, and it was hoped that the munificence of the present year would be more in keeping with the deep and universal interest expressed by this Synod. In fulfillment of the instructions of last Synod, certain brethren had been present at a meeting of the Synod of the French brethren, which met at St. Foy, in August. The brethren selected for this office were Drs. Lindsay and Robson, and David Anderson, Esq. One of the committee had especially interested himself in the erection of a place of worship for Mr. Monod, in Paris; and, aided by some liberal-minded men in other denominations as well as in his own, had already succeeded in raising about £1000, nearly the half of the sum needed for the raising of a suitable structure in Paris. It was hoped that by another year we should have among us some honoured brethren from Geneva, to revive the fellowship of past ages between Scotland and that city of Calvin and the Reformation. No subject had pressed itself more strongly upon our attention as regards the cause of Foreign Protestantism in general, than the fearful barriers that are raised against, not merely the extension, but the very entrance, of the true religion into more than one of the continental kingdoms, by the restraints upon everything like religious liberty. In Papal Rome, and indeed throughout the Papal States and Italy in general, there is less liberty than there was in ancient pagan Rome, when Nero and Tiberius reigned. In Spain, even British subjects are not permitted to assemble for public worship, and the very attempt at proselytism by public preaching is a crime. The committee do not recommend that this Synod, in its ecclesiastical form, should do anything to alter this deplorable state of things, yet much might be done by ministers, elders, and people, in their relation as citizens; moral power may do much even where diplomatic action may not be put forth, or would fail if it were. In France, the restraints upon evangelical preaching were comparatively slight, especially when Frenchmen themselves were the preachers; there, above all the nations of the Continent, our church seemed called upon to concentrate its interest and its aid. We did not need to send missionaries to France imperfectly acquainted with its language, or with the habits of the people. There were men there already, with all the devotedness of missionaries, and yet with all the freedom and facilities of natives, who would do the work of evangelists with ten-fold efficiency, and at the time of the expense. It is not for nought that France has been brought by railways, and other appliances of modern science, nearer to us than some parts of Orkney and Shetland were a few years since. We have a work to do for God there; and France once evangelized, the Papacy would be smitten to its centre, and the wide world would reap the fruits of such regeneration.

The Moderator then read the letter containing the credentials of the two brethren from the Union of the Evangelical Church of France.

Mr. F. Monod of Paris, then addressed the Synod. He cordially thanked the Synod for having sent a deputation to France, which had been the means of greatly strengthening their hands, of warming their zeal, and of encouraging and enlightening them by their words of faith and love, and of long-experience. The deputation had also been the means of strengthening their position with regard to many other churches, in the midst of which they labored. The body he belonged to was a very small minority of a small minority. The Protestantism of France comprehended a population of about 1,200,000 souls out of a population of 35,000,000, and the Union reckoned fourteen churches, averaging 100 members each. They had, however, to thank them for more than sending a deputation. The United Presbyterian Church had not only loved them in words and in tongue, but in deed and in truth. They had received from seventy-seven churches in connection with this Synod £319 10s. 9d. In eleven gifts from individuals belonging to this church, they had received £182 12s. 6½d.; and Mr. Crawford told him to-day that he had on hand £37 15s. 5d., the origin of which he was not yet acquainted with. The total sum therefore, received in behalf of the central fund of the Union of the Evangelical Churches in France, up to the present, was

16792

1913

1859 186, 241. He hoped the Lord would require this Church for this Popery has grown in power since 1843 in a most unaccountable degree. It was never so strong in any country as it is now. And what sort of Popery, it is now, is a matter which he leaves to the Theologians, and not to the Liberals and the grading system—debonouring God and man—making God a tool to favour a few men's ambitious avarice, calumny, and worse passions still. The Archbishop of Paris lately published a charge full of words of peace and faith. He was in consequence violently attacked, and dragged before the Court of Rome, who are now sitting in judgment upon it. The Jesuits have also in their hands all public instruction, and they are exercising a baneful influence upon the youth of all the states. And what are the instruments to prevent the Gospel, in France? Where are we to find them? Not, of course, in the apostate Church of Rome—not in the state-grown Protestant Churches. They are not at liberty, boldly and directly, in any extent, to carry on aggressive proscription—(Government will not let them; we have examples of this. They will not do this, with a very few honourable exceptions. The Convents, which are composed of the richest in the community, must attend to the education of the young, and are constitutionally opposed to deviate movement and progress of any kind. Then, they have no common tie, either ecclesiastical or dogmatical. Christianity and Unitarianism have the same rights in the midst of them. It was this confusion—their refusing, as churches, to confess the divinity of our Lord—which led to the formation of the Union of our churches.

Mr. Best, from La Force, next addressed the Synod, giving some details of the arrangements in connection with the Union, and showing that their principles were being diffused amongst the surrounding population. The poor people were now beginning to see that it was more consoling to hear about the Lord Jesus Christ, than about praying to the Virgin Mary, to the Pope, and to the Priest. The pastors of the Union were opposed by the Jesuits, but in some places, the ministers of the Protestant Established Church were their greatest enemies. A church has been opened at a place which he mentioned, about a fortnight ago, and a member of the United Presbyterian Church had contributed liberally to it. The Jesuits were putting forth strenuous efforts to monopolize the education of the young throughout France, and even of the Protestant children, that they might impregnate their minds with Romish doctrine, and it was necessary that the members of the Union should take steps for the establishment of schools. They had, however, no school masters, and no money, and they trusted that the people of Christ, who had the means at their disposal, would give them, helping them in this work. Dr. Robinson then read the report of the great interest which had felt at the meeting of the Synod at St. Foy; and the gratification which he had experienced at hearing the addresses now delivered. He hoped that the church would continue to hold out a helping hand to them, and enable them to carry forward that great enterprise of truth and mercy to which their energies were directed, in the midst of infidelity, defection and superstition.

Dr. Beattie proposed that the Synod cordially express their gratification at the visit of their brethren from France, and at the interesting intelligence which has been brought by them, as well as by the Synod's deputies, of the progress of the word of God through their instrumentality; and agreed to recommend the Board of Missions to make them a donation from the funds of this Church; and also recommending them to the liberality of their churches.

MISSIONS TO IRISH ROSSISTS.—An application having been received from Dr. Harper and Thomson, on the part of the Rev. Dr. Beag, to be permitted to address the Synod on the subject of missions to the Irish population in large towns, it was agreed that Dr. Beag should be heard on Friday evening, when accordingly he, accompanied by the Rev. Mr. McManney, Missionary to the Roman Catholics in Edinburgh, and Geo. Lyon, Esq., were introduced to the Synod by Dr. McMichael.

Dr. Beag, who was received with much applause, expressed his gratitude and thankfulness to the Synod for the interest which they had taken on an application, not for himself, but from a number of individuals who supported the Irish mission in Edinburgh; and it gave him pleasure to meet them on a battle-ground where they could all heartily unite together in opposing their old enemy, Popery. Popery was making progress in this country; and, unless resisted by every effectual means by which it could be checked—namely, the living truth of God's Word brought to bear on the understandings of men,—it would continue to increase in this country, as it has done in most parts of the world. In Scotland, the number of Priests had doubled within the last few years, there being now between ninety and one hundred of them. The priests, however, were not the only agency which Popery had at work in this country, as, in this very city, servants were introduced into families to assist in the conversion of children. He himself had made a very narrow escape from being deceived in this way. He did not know how many Roman Catholics there were at Edinburgh, but he observed in the census, that in Glasgow, one-fifth of the population, or about 80,000, were Roman Catholics. There were also an immense number of Roman Catholics in the Highlands. He would not speak about Papal aggression; but looking at the position assumed by Popery, they were bound to bring against it the influence of the Divine Word; and the Irish Mission, in behalf of which he appeared, he considered to be an excellent agency for the accomplishment of this purpose. Referring to the identity of the old Celtic code of Ireland with the Celtic of the Highlands, he argued that a great good might be accomplished by having an institute in Edinburgh for training agents acquainted with the Gaelic language to go into the

lands of Edinburgh and Glasgow, and, if means allowed, to proceed even to Ireland and to the Highlands, so as to assist in the evangelization and enlightenment of those who were unacquainted with the English language, and who he believed that they would never speak in that tongue of which they had a knowledge. He said that he would take for his £1000 to set the institute in operation, and he did not desire anything to be said, if the United Presbyterian Church, the Free Church, and other dissenting denominations would agree to co-operate in the matter.

The Rev. Mr. Paterson, of Kirkwall, moved that the thanks of the Synod be given to Dr. Beag, and that they would take his suggestions into consideration. The Rev. Dr. Smart having seconded the motion, it was agreed to vote of thanks was formally conveyed by the Moderator to Dr. Beag.

A committee on the subject was appointed.

PROFESSOR OF THEOLOGY IN CANADA.—Mr. Somerville submitted exact minutes of a *pro re nata* meeting of the Synod of Canada, in reference to the appointment of a Professor of Theology, in room of the late Rev. William Proudford. The Synod, on 2nd April, 1851, and had resolved that the great interests of the church would be promoted most effectually by securing the labours of an influential person from the mother country as a professor of theology, and therefore resolved to apply to the Synod in Scotland to aid them as promptly as possible, by looking out and recommending to their choice a person or persons duly qualified. The Synod also resolved to undertake the entire support of the professor of theology, and inasmuch as the Synod of the latter would be confined to a small portion of the year, they desired that he should undertake a pastoral charge. They agreed also that he should receive £250 per annum; and, as some difficulty might be experienced at the outset in raising the necessary funds, they requested the Synod in Scotland to aid them in supporting the professor for one year. Mr. Torrance received instructions to appear before the United Presbyterian Church in Scotland on behalf of the Canadian Synod. An amendment that the Synod should give the stipend of £250 per annum to the professor, on the condition that he should have no pastoral charge, but should superintend the library as well as the theological students, was negatived by a large majority.

Mr. Torrance appeared on behalf of the Canadian Synod, and supported their application. A naive ministry he observed, both and brought up in Canada, were most likely to labour there with efficiency. A few young men had already been trained in the Province, and had proved acceptable ministers, and he felt very anxious to help the people with the bread of life.—He then reviewed the merits of the candidates, and recommended that they secure the services of an efficient professor. The *pro re nata* meeting, though held at a time when the toasts were almost impassable, was well attended. Fifteen ministers and three elders were present, and the Synod was almost unanimous in adopting the resolutions which had been read, only the mover and seconder having voted for an amendment proposing efficiency. The Synod of Toronto was now thrown open to all denominations, and the University had resolved that they should take every opportunity of acquiring a literary training before entering on the study of theology. The Divinity Hall was to meet in Toronto. Hitherto it had met in London, where Mr. Proudford had a pastoral charge. There were several vacant congregations, from some of whom it was expected that a call would proceed to the person who might be sent out as Professor. The words of the minute were "if his duties be confined to the theological department, it is the wish of this Synod that he undertake a pastoral charge," but he believed that the church which he represented had so much confidence in the wisdom of this Synod, that they would never think of retreating the man who might be appointed. Mr. Torrance explained that the Synod would like to have a professor without a pastoral charge, but the funds at present at their disposal did not admit of it.

Dr. Beattie said, he thought they should not hesitate for a moment in saying that they would comply, as far as lay in their power, with the request of their brethren in Canada, by sending out a professor, and he would send them a Professor, and that for the first year they would assist him by contribution to his support. This was, perhaps, the cheapest way in which they could support the Canadian churches. They had cost this Synod a good deal already, but they were worthy of it all. The Synod could not, however, enter upon the consideration of the question, as to who the Professor should be, or how he was to be sent out. The Board of Missions was best fitted to prosecute this business, and he begged to move that the matter be referred to them.

Mr. Paterson, Kirkwall, said there were considerable difficulties connected with sending out a professor on the terms proposed, and the Mission Board should, in the first place, ascertain distinctly what were the duties to be assigned to a professor. The professor should be located in Toronto, and might have a pastoral charge in that city, but he would not like the idea of his settling in the back-woods.

After some further discussion, the Synod agreed to remit to the Board of Missions to take the whole subject under their consideration, and propose such an arrangement as they shall deem best to the Synod in Canada; and should that arrangement be acquired in by the Canadian brethren, to take steps for recommending a professor in compliance with their request.

SYNOD OF NOVA SCOTIA.—The Clerk said he had received communication from the Synod of Nova Scotia, accompanied by an extract minute of their proceedings. The minutes being read, the Rev. Mr. McCook having been called upon to give an account of his mission to Scotland, reported that he had met with the kindest reception, and had received

contributions in money and books amounting to £780, Nova Scotia currency. The Synod then resolved unanimously that, having heard with delight the cheering accounts which had been given of the success of his mission to Scotland, they express their thanks to Mr. McCulloch for the great zeal and diligence with which he had prosecuted his mission, and to return their cordial thanks to the Synod and people of the United Presbyterian Church of Scotland for the kindly aid which they had given them.

AUSTRALIA.—Mr. Somerville, mis. sec'y, stated, on behalf of the board of Missions, that the Rev. Robert Hamilton, Waterbeck, had applied to be sent out as a missionary to Port Philip, in Australia. In the event of his being accepted, he had intimated that he would require a sum of £250 to cover the expense of a passage and outfit. The Board entertained a highly favorable opinion of Mr. Hamilton's qualifications for laboring in the missionary field, but brought his case before the Synod for two reasons.—1. On account of the peculiar relation in which they stood to this mission. On a former occasion, a committee appointed to consider the question of a mission to Australia reported that it was a favorable field, provided the claims of other missions on their funds admitted of their entering upon it; and it had been remitted to the Board of Missions to report to the Synod when their funds were a league for the undertaking, they had never as yet, however, found themselves in a position to report to this effect. 2. The two brethren in Port Philip, formerly connected with this church had united with other two ministers, and formed a separate and independent ecclesiastical community, which they designated the United Presbyterian Church of Australia. The Board felt that they could not, without the sanction of the Synod, send out a missionary to a church however sound it might be in the faith, which declared itself a separate and independent church.

A committee was then appointed to consider the application, and report.

The committee afterwards reported that, looking at the necessities of the district of Port Philip, and the importance of increasing the number of those who should faithfully preach the Gospel to a rapidly increasing population, the Synod should agree, without pronouncing any opinion with regard to summary of doctrine and church polity of the United Presbyterian Synod of Victoria, to remit to the Board of Missions to assist the Rev. Mr. Hamilton in going out as a missionary to that district.

IRISH ASSOCIATE PRESBYTERY.—A communication received from the Associate Presbytery of Ireland, requested that the committee for the distribution of preachers should have authority to send preachers to supply pulpits in Ireland, the Presbytery engaging to give a free passage in addition to the usual remuneration.

After a short conversation, it was agreed to authorize the committee in terms of this request.

LIQUIDATION OF DEBT.—Mr. Greig reported on the part of the Debt-Liquidating Board. There was a remit last year to the Debt-Liquidating Board on three points. First, a recommendation by the Synod to those congregations which had not collected to the Liquidating-Debt Fund, to do so without delay; and the Board was instructed to take steps to bring the subject before these congregations. The Board carried out the instructions of the Synod; but their appeal was not generally or heartily responded to. In the previous year there were 283 congregations who had collected the sum of £700; but the remaining 220 congregations had only raised during the last year £91. The second point remitted to the Board was to proceed with the consideration of the application for aid, and to extend aid to such cases as they found required immediate relief. The Board had between twenty and thirty applications lying on the table, and found it a difficult and invidious thing to pick out this one and that one, seeing there was no case of a struggling congregation. The Board therefore found it necessary to decline running indefinitely into debt; and, having pledged themselves to the amount of some hundreds more than they had already received, they were rather disposed to wait till the means were duly provided, before they relieved congregations of their debt by raising more deeply into debt themselves.

Dr. Young knew nothing distinct from, and subordinate to the preaching of the Gospel, which had done more for the public service of the church than the origination of this measure. It had been the means of giving very extensive relief to no small number of congregations. A large portion of the work was done, and they were now over the hill top and down a good way on the other side; and he had no doubt if an appeal was made to their people they would find them ready to finish the work which they had already so far accomplished. After expressing the obligation of the Synod to the few friends who had interested themselves in this matter, he said that they might leave the whole matter in their hands, as they would know better how to proceed with the subscription than the Synod could.

The following resolution was then agreed to:—The Synod cordially approving of the proposal made in the report, are of opinion that subscriptions should be entered into with the view of providing adequate funds to enable the Board to prosecute its operations, and remit to the Board to carry out in such a manner as they deemed proper the resolution now come to.

REPORT ON STATISTICS.—Dr. Peddie gave in the report from the Committee on Statistics for the year. After referring to the tardy manner in which the returns to the schedule of queries were sent in, and the difficulty which the Committee had, therefore, in making up their report, and regretting that, notwithstanding all that they had done, the report was not full and perfect; he was, however, happy to say that they had re-

ceived a considerably larger number of returns from the congregations than last year. Last year they received returns from 379 congregations, while this year they received returns from 417, which thus left only 90 defaulters this year, the number of congregations in the body amounting to 507. They had received returns from all the congregations in the presbyteries of Brechin, Dunfermline, Edinburgh, Galloway, Kelso, Inverness, Hamilton, and (with the exception of a station) Elgin. 401 congregations had reported on the number of members, which amounted to 10,626, being an average of 29, 352 congregations reported the number of removals, which were 401, the average being 21, and consequently the average of gain on each congregation was 8 on those reporting, or about 5000 over the whole. The attendance from 375 was reported, which amounted to 140,869, or an average of 376. The sent rents in 351 congregations were reported which amounted to £37,363 13s. 11d. The collections were reported from 368 congregations, which amounted to £29,699 16s. 7d., and the subscriptions from 177 congregations, which amounted to £11,717 17s. 9d., other resources were reported from 140 congregations which amounted to £2782 12s. 3d.; 382 congregations reported the stipends they gave, which amounted to £16,529, 213 congregations reported their sacramental expenses amounting to £1902 9s. 4d. 220 congregations reported their interest on debt, amounting to £5574 18s. 3d. The debt liquidated on 119 congregations who had reported, was £12,805 7s. 5d. 310 congregations reported the general expenses; which amounted to £12,278 12s. 1d., 490 congregations reported the annual value of manse, which amounted to £2897 10s.; and the debt on the 235 congregations who had reported was £93,057 7s. 5d. The contributions to the United Presbyterian missions from 342 congregations who had reported was £9,885 5s. 7d. 283 congregations had reported the number of volumes in their libraries to be 121,682, being about a volume to each member of the Church.

Dr. Peddie then read the names of those congregations that had neglected to send in reports. He suggested the Synod should adopt some measures for securing a fuller and more regular return, as well as returns from such congregations as had not sent them in, and that the attention of Presbyteries should be directed to this subject, with a view to stimulating presbyteries to do their duty in this matter; and that the whole returns should be in the hands of the Committee, at the latest, on the 1st Feb.

PSALMODY.—THE HYMN-BOOK.—Dr. Joseph Brown laid on the table of the Synod the new draft of a Hymn Book prepared by the Committee on Psalmody. He said they had been restricted to the number of 300 hymns, but, in preparing a volume which should be worthy of this church, they had trespassed beyond the limits assigned by about 150. About 50 of the paraphrases had been incorporated with the work. Almost all the hymn-books recently published contained a far greater number of hymns than that now laid before the Synod. Dr. Alexander's contained 550, without including the paraphrases, the Congregational hymn-book 620, Dr. Reid's volume 820, and Dr. Campbell's 1000. On behalf of the committee, he had to request that the Synod should appoint another Committee to look at the work, and to bring in a report at a subsequent sederunt. A committee was accordingly appointed.

Dr. Beattie gave in a report from this committee, recommending that the psalmody committee, be re-appointed, with instructions to send down copies of the hymn-book to each minister and session, requesting such suggestions for its further improvement as they may deem proper, and that after considering these suggestions the committee be authorized to publish the hymn-book forthwith for the use of the church, in such editions and at such prices as they may approve of.

Dr. A. Thomson said, when once the hymn-book received the imprimatur of this Synod it would occupy a very important and influential place in their church. It should be brought as near the point of perfection as possible, yet further delay would be injudicious. He had looked through the work, and was quite satisfied that it was well adapted to serve the purpose for which it was intended. He moved the adoption of the report. Carried.

PETITIONS TO LEGISLATURE.—A petition to the Legislature on the subject of Australian marriages was agreed to, and ordered to be sent for presentation to the Duke of Argyll and Mr. Cowan.

A petition was also cordially adopted in favour of Mr. Cowan's bill for the abolition of Tests in Universities.

PASTORAL ADDRESS.—A committee was appointed to prepare a pastoral address adapted to the times, with a special reference to Popery.

CLOSE OF THE SYNON.—On Friday evening, the proceedings having come to a close, the MODERATOR delivered a brief valedictory address. "I congratulate," he said, "this Synod on the agreeable and profitable meeting now brought to a close, and on the fact that the business has been satisfactorily got through within the compass of a week. I trust that when the members separate, and return to their respective spheres of labour, they will carry with them impressions that will have the effect of stimulating them to greater diligence in the discharge of their important duties. We have reason to be thankful to the Great Head of the Church for the prosperity attendant on our missions, for the increasing support given to them, and for the interest in them of which this is the evidence. I trust the same spirit will go on till our efforts are augmented a hundred-fold. My earnest prayer is for the Divine blessing to rest on our church; then will she be prosperous, and all her members will be knit to one another in christian love and fellowship."

The MODERATOR having engaged in prayer and pronounced the benediction, the Synod adjourned, to meet again on the Monday after the first Sabbath of May, 1852.

FREE CHURCH ASSEMBLY.

The General Assembly of the Free Church of Scotland, met in Tenth Hall on Thursday 22nd May. Rev. Dr. Duff, of Calcutta, elected Moderator.

DECLARATION.—The Assembly received Messrs. Menard and Post from the Evangelical Home Missions of France; Messrs. Duhand and Corant Augustus, from the Belgian Evangelical Society, Dr. Kilpatrick and Mr. Hamilton, from the General Assembly of the Presbyterian Church in Ireland; Professor Jarman of the Presbyterian College in England; the Rev. John West of London, and Mr. Hathorn of Manchester, from the Presbyterian Church in England.

RESOLUTIONS.—By Mr. Buchanan of Glasgow, as Convener of the Reconciliation Committee, proposed to lay before the Assembly the state of the fund for the past year, from which it appeared that the sum received from associations, donations, and all other sources of revenue amounted to..... £91,274 4 6

The amount last year was..... 89,747 3 6

Showing an increase of..... 1,527 5 2

To which add interest..... 422 14 4

Making a grand total for the year of..... 91,243 14 4

There has to be deducted from this amount, however, for printing, rent, rates, and all other expenses for management, £3,726 19s. 11d., amount to be paid to Widows and representatives of ministers who died during the year, £459; and the balance to be paid to the Widows Fund, both belonging to the Free Church of Scotland, and to the Widows who were connected with the Fund of the Established Church, £3,507 16s.; leaving to be appropriated to the proper objects of the fund—the payment of the stipends of the ministers—the sum of £89,109 19s. 5d. The number of ministers entitled to draw stipend from the fund last year, was 711, added since to old charges, 21, do. to new charges 4, making a total of 736, but from which there has to be deducted four who died and four removed or translated beyond the bounds of the Church, making the total number 728. Out of the fund, therefore, of £89,109 19s. 5d., there fall in to be paid—

To 31 ministers under the Act of 1844..... £34,220 10 0
21 ministers ordained to old charges..... 1,472 10 0
8 ministers retired..... 570 0 0
Leaving as stipend for 688 ministers on the equal dividend..... 16,795 18 5

Giving a sum of £193 to each minister. This was the exact sum given last year, for, although there had been an increase on the grand total, seventeen more ministers had been added to the roll, which accounted for the dividend being no larger than the last year.

At a conference, at which a committee was appointed to devise a new scheme for distributing the fund.

MISSIONS.—Rev. Mr. Jeffrey made a statement relative to the Collections for the Missionary Schemes of the Church, which amounted to £20,268, 18s. 3d., an increase since last year of £288 10s. Report on Jewish Missions, submitted by the Rev. Mr. Moody Stuart.—Seven missionaries employed; stations at Perth, Lemberg, Amsterdam, and Constantinople; debt on the scheme, amounting to £3263. Home Mission Scheme—report presented by the Rev. Mr. Sym, and a sub-committee appointed to consider the spiritual destitution in Glasgow. Ladies' Association for the Evangelization of Ireland—report brought up by the Rev. Mr. Jeffrey. The report stated that by the exertions chiefly of the Ladies' Association, upwards of £500 had been remitted for the schools and some other branches of the mission; but that there had been no regular effort under the sanction of the Synod. The committee concluded their report, by stating, that the experiment of turning Garra's practical assistance among the native Irish was in process of being fairly exemplified at the mission in Mayo, where a catechist from one of our western Islands has tried his mother tongue successfully with the Irish. Report on Foreign Missions, given in by Rev. Mr. Tweedie; and on Caffeian Mission, by Rev. Dr. Macfarlane of Renfrew. Colonial Missions, reported on by Mr. Bonar, of Glasgow. Twenty-two appointments made during one year.

COLLEGE BUSINESS.—Report on New College, by Dr. Cunningham, showed the number of students enrolled last year to be 258; the total number at Edinburgh and Aberdeen, 297. Overtures sent a kn. wedge of Hebrew previous to being enrolled students of theology—agreed to. Overture for regulating the practice of partial attendance at the Divinity Hall—re-transmitted to presbytery; and another, on the necessity of an attendance at the classes—National Science—referred to committee. The question of College Extension discussed at length—a committee appointed to consider the subject, and a report adopted to the effect that the subject be remitted to committee, called the Finance and Endowment Committee, for consideration; that the Presbytery of Aberdeen be authorized to superintend the Theological Institute there, and that an addi-

tional professorship should be established at Aberdeen, so soon as sufficient means can be provided.

CHURCHMAN MANSES.—Report on the Church Building Fund, brought in by Rev. Dr. Hogg. Thirty-two grants made last year, churches free from debt, 420; amount of debt on other churches, 75,268. Mr. Robt. Paul reported on Manse Building Expense, that the sum collected last year was £10,000, and that the commencement of the fund, £116,899—Number of manse built or in process of building, 421.

FOREIGN OVERTURES. considered, addresses delivered, and report presented on this subject. Resolved to petition against Papal Aggression and all encroachments to Popish institutions.

CONTRACTS.—Report read by Dr. Candlish. Income, £13,006, total number of teachers 627, duty of houses, 13,736, balance on hand, £251.

TRANSLATIONS.—Appeal against refusal on the part of the Synod of Glasgow to translate Mr. M. Berghin, the Synod of Perth to translate Mr. Stewart, and the Synod of Angus refusing to translate the Rev. T. G. Phillip—considered and reported of.

DISCIPLINE.—Deposition—Mr. Allan Thomson, late Minister of North Berwick, deposed by the Synod of Edinburgh, and sentence confirmed and carried out pro tem by the Assembly.

MISCELLANEOUS BUSINESS.—Report on Sabbath observance, conferences, and addresses on ministerial duties, and on spiritual destitution.—Diet of Hamilton held. Dr. Duff appointed as a deputy to the Evangelical Reformed Church of France.

ESTABLISHED CHURCH ASSEMBLY.

The General Assembly of the Established Church met on Thursday, May 23—Rev. Dr. M'Leod, of Morven, elected Moderator.

DEPUTATIONS.—M. M. Frossard and Paumier, from Central Protestant Church of France.

FINANCES.—Report presented by Mr. Chryne, W. S. A debt of £212 6s. 10d., chiefly owing to heavy expenses in Cambusethan case.

MISSIONS AND SCHEMES.—Jewish Mission report presented by Rev. Dr. Crawford. Satisfactory accounts of Missionary agency at Chuchin, where the congregation consists of 150 members, 11 schools attended by 467 children. Other stations—London, Karlsruhe, and Hesse Darmstadt. Colonial Scheme.—Report brought up by Rev. Dr. Clark. Total income for the year, £2423 16s. 8d. Home Mission Scheme.—Report presented by Rev. Dr. Duff. Contributions for the past year, £3323 10s. 4d., and increase since last of £175. Grants remitted to forty-six unendowed churches, amounted to £1765, and for supporting forty-eight mission stations, £1747 10s. Education Scheme.—Reported by Dr. Robertson. Total sum received in aid of the scheme, £19,360. Indian Mission—Report presented by Dr. Macfarlane, Duddingstone.—Total sum contributed during the year, £4316 7s. 5d. Education scheme.—Reported by Dr. Duff. Total sum received in aid of the scheme, £14,822 at present receiving instruction from this scheme. The sum received by the committee during the past year was upwards of 11,000. Annual meeting of the Lay Association in support of the five schemes held on Friday, May 23. Total sum contributed £37,219 14s. Id. Lay Association.—Mr. Cooke, W. S., read the report. Subscribers during the year, £2625 14s. 8d. Joint Committee on Schemes, reported on by Rev. Dr. Simpson, proposed to raise a fund for new premises to carry on the business of the schemes. Widows' Fund reported on by Dr. Grant.

SABBATH SCHOOLS.—Dr. CRAIG, Glasgow, gave in a report from the Committee on Sabbath schools. The Committee had issued 1100 circulars to ministers of parishes and chapels in connexion with the Church of Scotland, with the view of procuring information as to Sabbath schools. Returns had been received from 629 parishes and chapels, but some of the returns were so defective that the use could not be made of them in drawing up a general statement. In 617 parishes, from which returns had been made, the population amounted to 1,501,832; the number of Sabbath schools in connexion with the Church of Scotland 1095, or one to every 1400 of the inhabitants; the number of male teachers 2674, and of female 2239, giving a total of 4927 teachers connected with these 617 congregations; the number included 733 professional teachers. The number of pupils on the roll amounted to 63,179, or one for every 25 of the population; the average number in actual attendance amounted to 53,790. The collections made by Sabbath schools for missionary objects amounted to £104 10s. 6d. The Sabbath schools, connected with 350 congregations, enjoyed the benefit of libraries, containing in all 71,531 volumes.

PETITION.—Overtures received from various presbyteries, and a committee appointed to consider the duty of the church on the subject. Report brought up. Motion by Dr. Robertson—agreed to—that the Assembly resolve to petition parliament against the Papal aggression, and to render null all usurpations on the established ecclesiastical authority of the country from whatever quarter they come.

QUOD SACRA CHURCHES.—Overture from Paisley ancient relieving parishes from liabilities connected with quod sacra churches—committee appointed to consider the subject reported. The subject dismissed.

OVERTURES.—Overture against Mr. Melgare's bill, considered Tuesday, May 26. Motion by Professor Swinton, that Petitions to both Houses of Parliament against the bill be sent from the Assembly—adopted. Professor Swinton, and Mr. Stewart, of Liberton, were of opinion that the same tests applied to parochial churches should not be applied to professors in universities. General question of education discussed on Thursday.

day, May 22. Resolutions brought forward by Dr. Hill—adopted to the effect—

"That the parish school establishment of Scotland is part and parcel of the Church of Scotland as by law established.

"That the deficiency of the means of education which now exists in some parts of the country is owing to any defect or non-provision in some parts of the system of these school systems, but arises from the increase of the population, or from the fact that the system has not been expanded so as to keep pace with the increasing population.

"That the substitution of this system would be alike a violation of the rights and an insult on the Constitution of the Church, and one of the greatest calamities which could befall the people of Scotland.

"That in reference to the existing education want of the country, and the means offered for the supply of these schools, the Assembly desire their advice in the administration of the Committee of Council on Education, while there are parts of that system of which the church does not approve, the General Assembly see no reason to depart from the course adopted in the proceedings of the Assembly 1842, in regard to this matter, in which it was found that the conditions on which these grants are offered are such as the church can accept without any compromise of her rights and principles—and the General Assembly desire their advice in the "Minutes, Decisions, and Testimony," forming the IX. Act of the said Assembly, 1842.

TRANSLATION—CAMERON CASE—Rev. Dr. Brown objected to, in terms of Lord Aberdeen's act, for having a rep. and drew. Reference from the Presbytery of St. Andrew's dismissed.

It is said—Derogation—The number of ministers which have been discovered sheltering themselves in the church, whose reign as a moral education has been quite neglected, have opened the eyes of their brethren to the necessity of a change.

"That person were a fool who, because a bad man occasionally turns up in a congregation, should pronounce their discipline lax, or their fellowship impure; but when we find quantities of such rubbish, and Presbyteries ordered to bar for attempting to compromise criminal proceedings, we are constrained to the conviction that there is "something rotten in the state of Denmark." If we include the appeal from Gairloch, we have seven cases of this nature, and on eighth, the ugly-looking Whitsome case, referred back to the Presbytery.

Drunkness seems to be the favorite crime, diversified by instances of adultery, lying, profanation, Sabbath-breaking, &c. &c. Indeed, in some of the cases the fearful truth is disclosed, that for years have men, appointed to teach purity, sobriety, and to enforce and exemplify all the loreless and power of Christianity, been themselves wallowing in filth, their lives a stain upon our common humanity, and their deeds of darkness such that we do not so much as name them. It is a picture fitted to make a man shudder. The Assembly has done its duty, however—whatever the motive—it has done its duty; and seven empty pulpits, and by-and-by probably an eighth, prove the havoc which is caused by admitting hirelings into the sacred office.

Rev. Mr. McEwan of Paisley, found guilty of poisoning, falsehood and Sabbath profanation—deposed. Dr. Lockhart (of Fraserburgh) appeal against the Presbytery of Aberdeen, found guilty of the same, and deposed. Appeal dismissed—Dr. Lockhart deposed. The charges laid here were so atrocious that restrictions were properly imposed on the printer, so as to prevent the pollution of such narrative from going abroad. And yet this man is the celebrated "Anglo Scout" who figured so conspicuously in the Apocryphal controversy, who employed indigent capitals to vindicate the high character of the Rev. John Lockhart, and who poured forth perfect torrents of invective against the impurities of Secession practices as then contrasted with the high-toned morality of the ministers of the Kirk as by law established! "How is the mighty (talker) fallen!"

He was the man who, in his zeal in the anti-voluntary cause, came to the rescue of the "auld kirk" with all the filth he could rake together from the Dan even to the Breeshetha of voluntary churches, and gave that as argument, and by his friends it was propagated as argument. Our church never had a controversy with the man, for he was too vile, but we have waited and God has avenged the wrong, and the quodam Rev. John Lockhart, D.D.!! is now truly worse than the blackest character he depicted from the fertility of his bad heart. We will not trample on him; he is low enough; but look! in him is seen a proof of the truth of the doctrine of some retribution even in this life: "Vengeance is mine, I will repay saith the Lord."

Rev. James Cameron, of Eskine, charged with drunkenness—deposed. Rev. Mr. Buchanan, Kilmory, charged with drunkenness—deposed. Rev. William Simpson, of Barry, charged with drunkenness, appearing in the pulpit in a state of intoxication—deposed. Rev. William Grant, of Kilmory, appeal against the Presbytery of Dunoon, against a judgment finding guilty of frequenting a house of bad fame, and of having alleged that money was stolen from him in said house, under the name of John Gordon, teacher, Aberdeen—deposed. Rev. Mr. Robertson, of Whitsome's case, remitted back to the Presbytery of Chirnside—appealed against.

On the reading of the minutes.

It had been said he would have stated the sentiments entertained by the members of the House generally, when he expressed a feeling of deep concern at hearing such a minute read as that they had just listened

to, containing, as it did, the deposition of no less than three of the ministers of the Church. This was a circumstance which, he thought, might call for the serious attention of the house, in the painful position in which they were thereby placed. Sceldom had it occurred, perhaps never, that any minute of the General Assembly had contained such a record of dep. The result had to be a deposition of a large number of ministers for contum. He was disputing the particular course of the Assembly, but he questioned if it had ever occurred in the annals of the Church that three ministers were at once deposed on account of immorality. The body in general was affected by such directions of duty, and he trusted they would not fail to apply the circumstances to themselves, and that the solemn lesson read by these proceedings would be soon home with power to the hearts of every one of them. Under these impressions he did think it would be well, in some instances, that request of the Assembly, but he on this occasion in the General Assembly.

This was agreed to, when the Rev. Mr. Tait, of Kirkliston, engaged in prayer.

Principal Lee thought that, in the painful circumstances in which they were placed, it was incumbent on them to take some steps to prevent the individual deposed from the ministry from occupying stations in such parts of the world in which they had been stationed and churches established. He knew, in some instances, that request of the Assembly, but he had contended to go to the Colonies, and, on presenting their extracts of license obtained years before their deposition, been allowed to exercise the holy office of the ministry in places where their characters were not known. He, therefore thought it would be proper to appoint a Committee, consisting chiefly of the members of the Presbyteries to which two ministers belonged, to meet and bring up a report on Monday, as to the best mode of proceeding in such cases, as a committee of three or four members of the world where it was most important that what had taken place should be known.

This suggestion was agreed to.

UNIVERSITY TESTS—Resolved to petition against the bill for abolishing tests in Scotch Universities.

MISCELLANEOUS MATTERS—Four applications for admission delayed. Report on Sabbath observance by Dr. Muir. On the separation from the Church of the Synod of British Guiana. Report on attendance of Students.

Church Courts.—Canada.

SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

The last meeting of Synod, held at Hamilton, in June, was a very pleasing one. The attendance of Ministers and Elders was fully as good as usual, though by no means what it might have been, especially on the part of the Elders; but we will not complain rather we shall try, before another Synod, to inspire our Sessions with more zeal in this matter. As might have been expected, various subjects caused differences of opinion, but these were held and advocated without the least acrimony; and on the whole, for business, and display of intellectual power in several discussions, it was the best meeting which has been held. May the Head of the Church bless the several decisions for the furtherance of His Cause. As there were no reporters present, we cannot give any of the speeches, but the following, taken from the Minutes, is a pretty full abstract of what was done.

The Minutes extend over the *pro re nata* meeting held in April, as well as over the regular one held in June. The *pro re nata* Synod was convened by the Moderator, on the requisition of the Toronto Presbytery, which, setting forth the "severe loss which the Church has sustained by the death of the Rev. Wm. Proudfoot, Professor of Theology," requested "that immediate steps be taken to procure the services of some one competent to discharge the duties of Professor of Theology, and to call a meeting of Synod to memorialize the Synod in Scotland to that effect.

Synod having heard the requisition read, unanimously approved of the conduct of the Moderator in calling this meeting.

It was moved by the Rev. Mr. Proudfoot, seconded by Mr. Murray, that the consideration of the whole matter be postponed till the next regular meeting of Synod.

It was moved in amendment, by the Rev. Mr. Jennings, seconded by Mr. Courts, that the subject presented by the Toronto Presbytery, in requesting this *pro re nata* Meeting of Synod, be entertained for discussion.

The question being put, the amendment was carried by a large majority.

It was then moved by the Rev. Mr. Thornton, seconded by the Rev. Thomas Christie, and carried, that looking at all the aspects of the case, the Synod conceive that the great interests of the Church will be consulted most effectually by securing the labours, as Professor of Theology, of an individual person from the Mother Church, to whom it should be possible to apply forthwith to the Synod in Scotland, through the Committee of Missions, to aid in this matter as promptly as possible, by looking out and

recommending to our choice a person of proven in their view qualified to fill the office of Professor.

It was moved by Mr. Thornton, seconded by the Rev. Thos. Christie, that it be further resolved, That this Synod undertake immediately the entire support of the Professor.

2nd. That inasmuch as he declines to be confined to the Theological department, it is the wish of this Synod that he undertake a pastoral charge; and it is resolved that £250 of an *ex gratia* be given to him.

3rd. That inasmuch as some time must elapse before such a pastoral relation can be formed, and as our funds are at present exhausted, the Synod in Scotland be requested to aid in his support for one year.

4th. That the Clerk of Synod be requested to inform us, in these resolutions to the Secretary of the Mission Committee, as soon as possible.

5th. As the Rev. Mr. Torrance is about to visit Scotland, resolved father, to request him to undertake this business, and by intercourse with the Mission Committee, at the Synod and otherwise, to do everything in his power to forward the objects of this Synod.

6th. That in order to be in time for the meeting of Synod in Scotland, it will be necessary that Mr. Torrance go by Steamer, and as additional expense will thus be incurred, the Synod agrees to pay this addition.

It was moved in amendment by Mr. Jennings, seconded by Mr. Dick, that this Synod engage to give to each Professor as may be appointed the stipend of £250, it being understood that he shall have no pastoral charge, but superintend the studies of the students as far as possible during their literary course as well as theological, and when time permits, that he visit the congregations, and advocate the claims of the Theological Institute, and also further the moral reforms of the Church.

The question being put, the motion of Mr. Thornton was carried.

THE REGULAR ANNUAL MEETING.

HAMILTON, Wednesday.

4th June, 1851—Seven o'clock, P.M.

The Synod of the United Presbyterian Church in Canada met, and after Session by the Rev. Alexander Ritchie, Moderator, from 9 Till 11, was constituted.

The Presbytery of Flanders reported, "That on the 23rd October last, they inducted the Rev. John Duff into the Pastoral Charge of the Congregation of Eliot and Nichol; that they had ordained Mr. Robert Rodgers to the charge of the congregation of Blainford on the 4th of December last; and that on the 24th of September last, Dr. Ferrier, together with his congregation in Scotland, were united to this Synod, in which this Church also, that Mr. Henderson, of St. Catharines had demitted the charge of that Congregation."

The Presbytery of Toronto reported, "that they had at their meeting on the 17th of September last, received into the communion of the Church and placed upon the list of Probationers, Mr. Thomas Dickson, Preacher of the Gospel, formerly in Connection with the Presbyterian Church of Canada; also, as they were meeting the Pastoral relation of the Rev. John Duff of Probationers the Rev. Alexander Kennedy, formerly Missionary of the United Presbyterian Church in Scotland, in the Island of Trinidad; also that they had on the 17th of September, inducted the Rev. John Duff from the Pastoral Charge of the United Presbyterian Congregation of Albion and Vaughan, also that they had, on the 3rd of December last, inducted the Rev. Alexander Kennedy to the Pastoral charge of the United Presbyterian Congregation of Burlington, and that Mr. Kennedy's name had been added to the roll of Presbytery."

The Presbytery of Canada East reported, "that they had inducted the Rev. Walter Scott as Inauctor on the 21st of May last."

The Presbytery of London reported, "that it had pleased the Lord in His providence, on the 16th of January, to remove by death the Rev. William Proudfoot, of London, the father of our Presbytery. That on the 6th of May last, they inducted the Pastoral relation of the Rev. John J. Proudfoot to the Congregations of Blainhard and Downie; that on the 26th of May last, they ordained the Rev. John Fraser to the office of the Holy Ministry, and to the Pastoral Charge of the Congregations of Chatham and Tilbury; that on the 20th May, they inducted the Rev. J. J. A. Proudfoot to the pastoral charge of the Congregation of London."

The name of the Rev. William Proudfoot being taken from the roll of the Presbytery of London, and the name of Mr. Henderson being taken from the roll of the Presbytery of Flanders, their names were taken from the roll of Synod; and the names of the Rev. Andrew Ferrier, D.D., of the Rev. Messrs. Robert Rodgers, Alexander Kennedy, Walter Scott, and John Fraser, being added to the rolls of their respective Presbyteries, were thereupon added to the roll of Synod.

The Rev. William Taylor, D.D., was now chosen Moderator.

It was moved and carried unanimously, that the Rev. William Fraser be appointed Clerk of the Synod, and that his salary be £10 per annum.

Mr. Dick reported from the Committee on the Draft of Deed for Congregational property.

The Report was received, and Presbytery Clerks were requested to apply to Mr. Dick, to obtain copies of said Draft of Deed, in order that the intentions of Synod may be carried out.

The minutes of the *pro re nata* meeting, held on the 2nd day of April last, were now read, and the following resolutions of the Rev. John J. Proudfoot, read an Overture from the Presbytery of Toronto respecting the Clergy Reserves, of the following tenor, viz:

Inter Alia,

It was moved by the Rev. Mr. Lawrence, seconded by the Rev. Mr. Drummond, That the Presbytery of Toronto regarding the division of

the proceeds of the Clergy Reserve Lands amongst several denominations, as exceedingly injurious, both to the interests of religion and to the welfare of the Province; and considering the benefits that would result from their appropriation to the support of the Clergy, do hereby invite the Synod, at their first meeting, to take this matter into their serious consideration, and give a deliberate assent accordingly. The Presbytery unanimously and cordially adopted the above, and hereby overture the Synod accordingly.

It was moved by Mr. Thornton, seconded by Mr. Dick, that a Committee be appointed to draft a set of resolutions in terms of the Overture, and to express the mind of Synod upon the whole subject; and "Committee to report at early period."

The motion was adopted, and Dr. Ferrier, Messrs. Lawrence, Jennings, and Alexander Kennedy, were appointed a Committee in terms of the motion.

Took up Overture from the Presbytery of Toronto, respecting the proper observance of the Sabbath, of the following tenor:

Inter Alia,

Toronto, June 3, 1851.

It was moved and seconded that the Presbytery overture the Synod at its first meeting on the 4th June, to take into their serious consideration the question respecting the proper observance of the Sabbath, and give a deliberate assent, (with a special reference to the duty of members of the Church under their inspection) as to this matter.

The Presbytery agreed to adopt the above, and overture the Synod accordingly.

Extracted from the Minutes of Presbytery.

It was moved by Mr. Dick, seconded by Mr. Dick, that a Committee be appointed to draft Synodical Memorials, to be sent to the houses of the Legislature and to the Executive Council, in regard to Sabbath observance, and to report draft of said Memorials for the decision of Synod.

It was moved in amendment, by the Rev. Mr. Proudfoot, seconded by Mr. Barrie, that the members of this Court do in their individual capacity and as Ministers of Religion and members of civil society, use their utmost endeavors to impress on the minds of their people and on all over whom they have influence, the importance of petitioning the Government to close all public offices of business, on the Lord's Day.

The amendment of Mr. Proudfoot being put, was lost. The original motion was then carried by a large majority.

Messrs. Proudfoot, Barrie, McLellan, Roy, Thos. Christie, and Aitkin, Ministers, were appointed a Committee, in the spirit of the Synod's Memorials, to Parliament, and that all Ministers be recommended to direct the attention of their Congregations, by special Sermon, as soon as may be, to this most vital question.

Messrs. Jennings, Dick, Lawrence, and Thornton, Ministers, and Mr. Young, Elder, were appointed a Committee, in terms of the original motion.

It was further moved by Mr. Jennings, seconded by Mr. Dick, that all Congregations be requested, without delay, to send memorials or petitions to the Houses of the Legislature, expressing on the part of the Synod's Memorials, to Parliament, and that all Ministers be recommended to direct the attention of their Congregations, by special Sermon, as soon as may be, to this most vital question.

It was moved in amendment by Mr. Skinner, seconded by Mr. Drummond, that the members of this Synod be respectfully recommended to employ all their legitimate influence in their various localities, to get up Petitions to the Houses of the Legislature, expressing on the part of the Synod's Memorials, to Parliament, and that all Ministers be recommended to direct the attention of their Congregations, by special Sermon, as soon as may be, to this most vital question.

The vote being taken, an equal number voted for the amendment and for the original motion. The motion was then carried by the casting vote of the Moderator.

Messrs. Proudfoot, Roy, McLellan and Barrie, Ministers, and Mr. Dool, Elder, craved that their dissent from the decision be marked in the Minutes.

On motion of Mr. Lawrence, seconded by Mr. Thornton, it was resolved, that while there is some diversity of opinion among the members of this Synod as to the means to be employed for promoting the Sanctification of the Sabbath, yet all are agreed regarding the necessity of employing every legitimate effort to arrest the progress of its desecration.

Mr. Drummond informed the Synod that a Deputation from the Congregational Union of Canada, in reference to the Synod, were in town. It was agreed to invite the attendance of the Deputation.

The Rev. Mr. Robinson, Deputy from the Congregational Union of Canada West, was introduced, and conveyed to the Synod in a brief address the assurance of the fraternal regards of that body, and expressed the hope that the intercourse thus commenced may be continued.

Mr. Jennings and the Moderator addressed the Deputy at length.

On motion, Dr. Taylor, and Messrs. Jennings and Thornton were appointed a Deputation from this Synod, to the Synod of the Congregational Union, which meets at Toronto next week, in order to convey to that Body our Christian and brotherly regards.

The Synod then engaged in praise, by singing the cxxxiii. Psalm.

Mr. Robinson was then invited to correspond and take his seat in Synod.

Messrs. Skinner, Christie and Barrie were appointed a Committee to draw up minutes expressive of the mind of the Synod on the question mentioned which they have suffered by the death of the Rev. William Proudfoot.

The Rev. Mr. Clarke, of London, and Rev. Mr. Clarke, of Simcoe, of the Congregational Union, being introduced by Mr. Skinner, were invited to correspond.

Took up an Overture from the Presbytery of Toronto, of the following tenor, viz:—

Toronto, 3rd June, 1851.

Inter alia. Took up and read Memorials from the following sessions, viz: Whitby, Port Hope, Clarke, Newton, Emily and Darlington, praying to be disjoined from the United Presbytery of Toronto, and formed into a separate Presbytery, with their congregations and stations under the name of the Durham Presbytery. The Presbytery concurred in the Memorials of the said Sessions, and agreed to overture the Synod accordingly.

Extracted from the Minutes of Presbytery.

(Signed) JAMES DICK, Presbytery Clerk

The Synod adopted the Overture, and ordered in terms thereof, that the Ministers and Congregations therein enumerated, shall be formed into a separate Presbytery, under the name and title of the Presbytery of Durham; Mr. Thornton to be Moderator, and that the first meeting be held at Newton, on Tuesday, after the first Sabbath of July, at eleven o'clock, A. M.

Read a letter from the Secretaries of the French Canadian Missions Society, conveying to Synod the thanks of the Committee of that Society, for the interest hitherto taken in its prosperity, and soliciting a renewal of the recommendations formerly made by this Synod.

The Synod cordially agreed to renew, and hereby do renew, the recommendation, that an annual collection be made in all our congregations in aid of the French Canadian Missionary Society.

Read and received a paper from the Presbytery of Flamboro', of the following tenor:

Inter alia. FLAMBORO', 22nd January, 1851.

The Flamboro' Presbytery met and was constituted.

Read a petition from the congregations of Guelph, Eramosa, and Elora, to be transmitted to the Synod, praying to be formed into a separate Presbytery. The Presbytery agreed to transmit the Petition.

Extracted from the Minutes of Presbytery.

(Signed) JAMES ROY, Presbytery Clerk.

On motion it was agreed, that the congregations of Guelph, Eramosa, and Elora, with the ministers of these congregations, be formed into a new Presbytery, under the name and title of the Wellington Presbytery. Mr. Barrie, first Moderator. The Presbytery to hold its first meeting at Elora, on Tuesday, after the last Sabbath of August, at 12 o'clock noon, said Presbytery to have power to receive the congregation of Esquesing upon proper application being made by them.

Mr. Jennings reported from the Committee to draft a set of Resolutions on the Clergy-Reserves.

The report, with a single amendment, was received and adopted.—The Report is as follows:

1. That His Majesty, George III., in setting apart one-seventh of the lands in Upper Canada, for the support of a Protestant Clergy, and the purposes of religious instruction, made such grant in his capacity of Monarch, and as the official executive of the nation; and thus granted not his own private property, for said purposes, but the property of the nation. Consequently, it is competent for Her Majesty, as his successor, in her public character, to repeal such grant, if the nation, or the part of nation most interested, so desire it.

2. That said appropriation of public lands, as Clergy Reserves, has never given satisfaction to the general community in the Province, and instead of promoting the interests of religion, has had the very opposite effect, and occasioned social alienations and political agitations, which have been most injurious to all our interests secular and sacred.

3. That Jesus Christ is the only King and Head of the Church, and has appointed the means for the support and extension of his religion, which are, that His Church depend on his blessing, and the liberality of its membership and friends; and the Synod hold it therefore to be an invasion of his authority for any secular government to legislate in opposition to Him; and in whole, or in part, to endow any Church from public resources; and it implies on the part of any Church that receives such endowment, a distrust of the wisdom and justice of Christ's express law, "that they who preach the Gospel shall live of the Gospel," and that they who receive the spiritual things shall return to their spiritual teachers of their carnal things.

4. That the scheme proposed by some, of a more general division of these Reserves among the several religious denominations, is impracticable, inasmuch as, at least, five or six of them, influential and growing, will on no condition accept of any portion, and thus the very same parties that now are dissatisfied, would continue the agitation in case such new division scheme were adopted; and thus the Province would still be tossed and distracted by denominational antagonisms, arising from this question.

5. Maintaining the equal civil and religious rights of the entire population, it is the decision of this Synod, that the only wise and equitable settlement of this question, is to be attained by appropriating the whole of the Reserves to the support of a Provincial system of common school education, in which all districts and families, would have equal right and privilege.

6. The Synod by no means conceive, that the proposal or decision in the Resolutions of the last Session of Parliament, granting the continuance of the endowments to present Incumbents for their natural lives, is equitable, or that such Incumbents are entitled, justly, to such an extended act of generosity.

7. That these being the views of this Synod, and they are aware, the views of the great majority of the prominent religious denominations in the country, they consider that justice, the peace of the community, and the connexion of this Province with the mother-country, demand, that the voice of the people be given on this subject, in such an unequivocal manner that it cannot be mistaken, and that the final adjustment of this long agitated and most vexatious question be made in the manner stated, with the least possible delay.

On motion of Mr. Thornton, seconded by Mr. Henderson, it was resolved that this paper be published in a circular, and extensively distributed among the people, and published in all the leading papers of the day; and further, that copies be enclosed and sent to every member of the Government and Legislature.

The Synod recommended that Congregations and Presbyteries give particular attention to the existing laws regarding the furnishing of statistics.

Mr. Henderson reported from the Committee to examine the Accounts of the Treasurers, that they had examined the accounts of Robert Christie, Esq., and found them correct; that the charge against the Treasurer for the Mission fund was £373 6s. 0½d., and that his disbursements amounted to £58 4s. 6d., leaving in his hands a balance of £315 1s. 6½d. That on account of the Theological Fund, the charge against the Treasurer was £104 11s., and that his payments amounted to £132 15s. 8½d. leaving a balance due the Treasurer of £28 4s. 8½d.

Mr. Thornton reported from the same Committee, that they had examined the accounts of the Rev. Thomas Christie, Treasurer: of the Home Synod's grant, and had found them correctly kept.

Took up an application from the Presbytery of Toronto, for a grant of £30 from the Mission Fund, for the support of a Catechist.

It was moved by Mr. Thornton, seconded by Mr. Aitken, That Presbyteries employing Catechists in their bounds be authorized to draw upon the Treasurer of the Mission Fund for the support of such Catechists, to an extent not exceeding £30 yearly.

It was moved in amendment by Mr. Jennings, seconded by Mr. Henderson, that the Synod hereby authorize Presbyteries to employ Catechists within their bounds, if they shall consider such agency to be necessary; and that the Grant from the Synod Fund shall be one half of the sum contributed by such Presbytery, and paid to each Catechist, if the Presbytery shall make application for that amount.

The Amendment being first put was lost. The motion was carried by a large majority.

TUESDAY, 10th June, 1851.

The Synod met and was constituted by Dr. Taylor, Moderator.

Mr. Barrie reported, from the Committee appointed at the fifth Sederunt, to draft a minute expressive of the mind of this Synod in regard to the bereavement which the Church has sustained by the death of the Rev. William Proudfoot, Professor of Theology. The report is as follows:—

Resolved.—That as the Presbytery of London has reported to Synod the recent demise of the Rev. William Proudfoot, Professor of Theology to the United Presbyterian Church in Canada, this Synod take the opportunity of expressing their deep sense of the loss which this Church in particular, and the interests of Civil and Religious liberty in general have sustained by this event. He was one of the three first Missionaries sent out to Canada in the Fall of 1832, by the United Secession Church in Scotland. As a Missionary labourer he was most indefatigable and efficient, subjecting himself to a great amount of travelling in preaching the Gospel to the destitute. He was Clerk to the Missionary Presbytery in the Canadas, subsequently to the Missionary Synod and to the Presbytery of London, and lastly, to the United Presbyterian Synod in Canada, and discharged all the duties of these offices with distinguished ability.—As a member of the Synod, and of Committees, his wisdom, counsels and knowledge of ecclesiastical business were of eminent service, especially in cases of difficulty. He was a Theologian of the first class, was distinguished for his varied acquirements in Theological literature, Logic and Ethics, and for clear, comprehensive and profound views on all these subjects; and as a Teacher or Professor of Theology, he was pre-eminent for his aptness to teach, and for the great clearness with which he expressed his views; he was very successful in communicating his well digested stores of knowledge to his hearers, and especially to the rising ministry committed to his care and training. The Synod desire to thank God for the pious zeal and varied talents for usefulness in the Church and in the world, with which the King and Head of the Church endowed him, and that he was so long spared to them; and their prayer is, that the King and Head of the Church may speedily in his good and all-wise Providence fill up his place in the Theological hall by a pious, able, and zealous Professor, and that he would endow all the ministers of Synod with a double portion of his spirit, and enable them to be faithful in the service of their Divine Master.

The Synod agreed to receive the report, and instructed their Clerk to send a copy of said minute to the Widow of our late Professor, in the name of the Synod, as expressive of the deep sympathy of the Synod with her and with the family in their affliction.

On motion of Mr. Dick, seconded by Mr. Thornton, it was Resolved,

1. That all applicants for admission into the Church as Ministers and Probationers shall present to the Presbytery to whom they apply for admission, written testimonials testifying that they have passed through

a regular course of training for the Ministry, that they have been regularly authorized to preach the Gospel, and that they are of good Christian character, and in proper standing as ministers or preachers of the Gospel.

3. That the Presbytery to whom they apply shall at first receive the applicants on trial for at least the term of six months, until it has been ascertained whether their ministrations are acceptable or not to the congregations among whom they are appointed to labour.

4. That during the period of trial, the sum of £1 10s. be allowed each probationer or minister as stipend, for each Sabbath on which the ministers of any congregation or station under the inspection of the Presbytery. On motion, the Committee of Missions of last year, composed of Messrs. T. Christie, Porteous, Roy and Drummond, Ministers, and Messrs. P. Houston, Chisholm and Sandilands, Elders, was re-appointed. Mr. T. Christie Convenor.

Mr. Skinner moved, seconded by Mr. Thurston, that it be Resolved, and it was accordingly Resolved:

1. That it shall be a law of this Church that, under the direction of their respective Presbyteries, Ministers whose congregations receive aid from the Synod's funds, shall perform missionary labour in the various vacancies and stations in their Presbyteries in some proportion to the amount received from the funds, at the discretion and on the call of the several Presbyteries, and that they report the amount of such Missionary labour to their Presbytery in detail, and that the Presbyteries report the same to the Synod at their Annual Meeting.

2. That Probationers under the inspection of this Synod be, so far as practicable, appointed by Presbyteries to officiate in the same locality not less than two Sabbaths; that during the intervening week they shall be employed to visit ministerially on two or three days; that one probationer begin his visitation where the former one terminated his; that the Elders or managers keep in view the arrangements, and that in all cases, the Minister or Preacher respect the arrangement and abide by it.

Entered on the consideration of the question how the Students of Theology shall be disposed of during the vacancy in the Theological Professorship.

On motion of Mr. Thomson, seconded by Mr. Barrie, it was Resolved, that until a Theological Professor be appointed, the Presbyteries be enjoined to employ the Students in their local Missions, that such inspection shall be held equivalent to a regular session of the Hall, and further that Presbyteries shall report to the Synod at its next meeting.

The Synod took up the question relating to the appointment of a Professor of Theology.

It was moved by Mr. Jennings, seconded by Mr. Skinner, that whereas at last pro re nata meeting of Synod it was resolved that the Church in Scotland through the Board of Missions be requested to recommend for the choice of this Synod a list of names of ministers qualified for the Professorship in this Synod; and whereas in consequence of information lately received, it is expedient to rescind that procedure, be it now therefore resolved, that that decision is rescinded, and that the Synod in Scotland, through the Board of Missions, be authorized to make the Selection of such Professor.

It was moved in amendment by Mr. Proudfoot, seconded by Mr. Christie, that the case be for the present left precisely in the position in which it was placed by the pro re nata meeting of Synod.

The amendment and the motion being seconded, the amendment was carried by a majority.

On motion of Mr. Proudfoot, seconded by Mr. Roy, it was resolved in case of a communication in reference to the appointment of a Professor of Theology being received from the Board of Missions in Scotland, either nominating a person or persons in their judgment fit to fill that office, or stating difficulties in their opinion in the present state of the reference to them insurmountable, that the moderator be instructed to call a pro re nata meeting as soon as possible, to take the whole case into consideration.

On motion of Mr. Dick, seconded by Mr. Skinner, it was unanimously Resolved.

1. That the Committee on Missions be enjoined to convey to the Board of Missions of the United Presbyterian Church in Scotland, and through them to the Church in general the unanimous and cordial thanks of this Synod for all their past kindness in contributing so liberally to the support of our weak congregations and stations, and also for their kindness in sending out so many men for the work of the ministry in this Country.

2. That the Committee be enjoined to request the continuance of this kindness to the aid of the weak congregations, and also to request the Board of Missions to endeavor to obtain the services of such ministers or preachers as in their judgment may be suitable for the Church in Canada, the necessities of which are very great.

3. That in order to the Committee's furnishing the Board with full particulars as to the wants of the Church here, the Presbyteries be enjoined to state to Mission Committee,

1s. How many organized congregations they have within their bounds which are prepared to receive ministers.

2s. To state the probable amount of annual stipend each congregation of this class may be expected to give in the event of obtaining a minister.

3. To state the number of unorganized stations which might be occupied with advantage to the Church.

Mr. Jennings reported from the Committee appointed at the 4th Seder-

unt to draft Synodical Memorials to be presented to the Government and Legislature.

It was moved by Mr. Barrie, seconded by Mr. Proudfoot, that the memorial reported by Mr. Jennings, be not received, but laid on the table.

It was moved by Dr. Frzier, seconded by Mr. Dick, that the report be received and considered.

The vote being taken, the amendment was carried by a majority of 11 to 5.

The Memorial was then considered by paragraphs, and with certain alterations was adopted, as follows:—

To the Honorable the Legislative Assembly of the Province of Canada: The annual of the Synod of the United Presbyterian Church in Canada, sheweth,

That the Synod regard the Sabbath as a Divine Institution, given to man while in a state of primeval perfection; that its sacredness is permanent, and the full observance of it is an express command of the Almighty, for in the Decalogue containing the grand epitome of all moral duty, it is authoritatively declared, "Remember the Sabbath day to keep it holy;" and though it has been considered by some to be only a Jewish Institution, yet, being given substantially to Adam, the head and representative of the race, and incorporated by our Lord Jesus Christ, along with the whole Moral law, into the Christian system, it becomes a Law for mankind, and is, therefore, alike odd as the creation of man, and modern and universal as Christianity itself.

That regard of the Sabbath as intended for, and essential to man's spiritual, physical, and social well-being; and considering that its violation is followed by the penalty of transgression in respect to all his interests; indeed, regarding the Institution as of supreme importance to the very existence of Christianity, and to the welfare of mankind, it is the unanimous sentiment of the Synod that it is the duty and by the interests of all, both in their individual and collective capacities, to observe it faithfully, that they love God, the Bible, their peace and themselves, to use every right means to maintain it, in its full integrity, with all its high, holy, and beneficent designs and uses.

That, while there is an almost unanimous acknowledgment of the obligation to keep the Sabbath as a day of rest from all secular avocations, by persons in their private, professional, and commercial relations, it cannot be consistent with them in their aggregate character to permit that they leave public servants employed in any public work on that day, when they practically declare it be wrong in their individual capacities and circumstances.

Your memorialists therefore regard the transaction of business in any of the Public Departments, on the Sabbath, as sinful as it relates to God, unjust as it relates to man, and as setting a bad example to the whole community; and they assert and declare that, for the glory of God, and the honor of our common Christianity, for man's spiritual and physical good, and for our Country's reputation and prosperity, that all business under Government control ought to cease on that day.

That with regard, especially to the Postal Department in which public service is exacted on the Sabbath, your memorialists affirm that the several mail routes by land and water, ought to be so arranged that there shall be no conveyance of mails and no Post office labor on that day.

On taking the subject, and these truths, into your early and earnest consideration, the Synod respectfully maintain, that your Honorable House ought to take all legitimate steps to remove all obstructions and abuses, in any of the Public Departments which prevent the proper observance of that most blessed day, which God made for man, and which he has commanded all men to hallow.

Signed in name and in the presence of the Synod of the United Presbyterian Church, met in the City of Hamilton, on the 10th day of June, One Thousand eight hundred and Fifty-One.

(Signed), W. TAYLOR, Moderator.
W. FRASER, Synod Clerk.

The following reasons for dissent from the resolutions regarding memorials on Sabbath observance passed at the fourth Sederunt of this Session of Synod were given in, viz:

REASONS FOR DISSENT.

1. That the object desired in the petition or memorial to Parliament is a thing, which, in our civil capacity, we are entitled to demand fix in the Government of our country.

2. That we are decidedly opposed to confounding things civil and ecclesiastical, and consider that our legitimate and consistent course of conduct as a voluntary Church, to obtain for our people their civil rights which have a religious aspect, is to enlighten the people themselves, and to stimulate them to use all constitutional means to obtain such rights; inasmuch as we, as a Church Court, acknowledge no superior, nor even equal in any civil power in the world; and inasmuch as we have avowed this principle openly, as a Synod, by making it the basis of the views expressed in the proceedings of the Committee on Union with the Presbyterian Church of Canada.

(Signed), JOHN J. A. PROUDFOOT.
WM. BARRIE.
ROBT. CHRISTIE.
THOS. CHRISTIE.
JAMES ROY.
WM. M. CHRISTIE.
WILLIAM AYRENS.

On motion of Mr. Skinner, seconded by Mr. Dick, it was agreed that the Formula for Ordination of Ministers and Elders, in use in the United Presbyterian Church in Scotland, be adopted by this Synod.

Delayed all other causes.

After a short and excellent address by the Moderator, the Synod was closed with prayer; having been in Session from the evening of June 4th, till late in the evening of the 10th.

The next meeting of Synod is appointed to be held in Toronto, on Wednesday after the 2nd Sabbath of June, 1852, at 7 o'clock P. M.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

We are indebted to the *Ecclesiastical and Missionary Record* for the details, of any interest beyond the denomination, which we can give of the late meeting of that Synod. There is a long Report of the Home Mission Committee, which we may take up by and by, when once fairly seated in the Editorial chair. Our friends are not merely zealous—we commend them for that—but they seem to have got the idea that all Presbyterians are their Presbyterians, and that all places and townships in which there are no Free Churches are perfectly heathenish. We must enlighten them on the Ecclesiastical Geography of Canada.

The Synod of the Presbyterian Church of Canada met on the 4th June, in Brock Street Church, Kingston, and was opened with sermon by the Rev. Wm. Reid, A. M., of Fiction, the Moderator, from *1 Sam. iv. 13*—"His heart trembled for the ark of God."

The Rev. Robert Boyd, A. M., of Prescott, was unanimously elected Moderator for the ensuing year.

There were in attendance forty-five ministers and twenty-nine elders. In several instances congregations availed themselves of the law of the Synod authorizing them to elect elders from other sessions. This accounts, to some extent, for the larger attendance of elders than at former Synods. But we believe this pleasing feature may be ascribed in a greater degree to the increasing interest which congregations are taking in the business of the Church as subservient to her prosperity.

The Synod was engaged with the consideration of a Widow's Fund Scheme, by which it was proposed, on a foundation of £2,000 to be raised, and an annual rate paid by Ministers, to give to the Widow of every Minister in the fund £25 per annum; and to each child under 14, the Widow being alive, the sum of £5 per annum; and to each child under 14, if an orphan, the sum of £10 per annum.

The Report of the Committee on the Clergy Reserves and Rectories was called for, and given in by Dr. Burns, who read the same.

The Committee of last Synod met this day, and agreed to the following report:—

On the rise of last Synod, the Committee having drawn up the petition to the House of Assembly, in terms of the resolutions of Synod—had it duly presented to the House, by the Hon. James H. Price, the mover of the "resolutions" of Assembly, on the subject of the Clergy Reserves.—It is a matter of regret that similar petitions were not presented from congregations, as recommended by the Synod; but this may be ascribed to the shortness of the time that elapsed between the rising of the Synod and the passing of Mr. Price's resolutions.

As no other public movement was in the course of being made in the Province, your Committee waited anxiously to hear of the issue of the transmission of Mr. Price's resolutions to the Government at home, and they have pleasure in reporting to the Synod, that the Home Government have pledged themselves to respond favourably to the prayer of their resolutions, by making the re-investment of the final settlement of the Reserve question, in the local Legislature, a government measure.

Your Committee would recommend that this Synod will be pleased to renew the declaration of last year, as confirmed and illustrated by events that have since occurred, and by the present aspect of things in the Province, specially in regard to the prevalence of Popery, and kindred systems of error.

They further recommend the re-appointment of the Committee, with additions, and instruct them to seek an interview with the Heads of the Provincial Government, and with His Excellency the Governor General, with the view of pressing on them the necessity of the question of the Rectories being included along with that of the Reserves, and of the immediate adjustment of both by Legislative enactments.

They further recommend that the Committee should be instructed to co-operate with other churches and other bodies, in any public measures that may be proposed for the successful prosecution of the great object in view.

The above Report was adopted on a division of forty to two! If our Free Church brethren advance at the same rate, they will soon be alongside of us as thorough voluntaries. We hail them in their progress.

Dr. Willis, on behalf of the Committee on the Standards, appointed at last Synod, reported that no meeting of that Committee had been held, although, as Convener, he had called meetings. After lengthened conference it was agreed that the Committee appointed last year, with the

addition of Dr. Burns, Mr. Wardlaw, and Mr. Gregg, ministers; and Mr. Brodie, Mr. Blain, and Mr. Heron, elders; forthwith meet and prepare an explanatory note to be appended to the formula, and report such note to the Synod on an early day.

An Overture from the Presbytery of Hamilton, in regard to Students signing the Confession of Faith, was remitted to the Committee on the Standards.

The Rev. Mr. Gale, at an offer did, gave in a report from the Committee on the Standards, which, after being fully discussed, it was agreed to transmit to Presbyteries for their consideration.

The Report of the Committee on Sabbath Observance was read by Dr. Burns, Convener, when it was unanimously agreed.

That the Report be received and approved of; and in respect to once to the vast importance to the spiritual and temporal welfare of the community, of Sabbath sanctification, the need of greatly increased exertions for promoting this object, and the special encouragement found at present for labouring in this cause, as these have been detailed in this Report; the Synod renew the appointment of the Committee, with instructions to them to continue to direct their attention to the various forms of Sabbath desecration prevalent in the Province, and prosecute every competent measure for the removal of these; especially to call forth the sentiments of Congregations in the way of petitioning the Legislature for the re-peal of Sabbath desecration in the Post Office, and to correspond and co-operate with the associations largely formed in some of the principal cities of the Province, for promoting the sanctification of the Sabbath.

The Synod further, always recognizing that the Divine Word is the primary fountain of all just views respecting any branch of human obligation, recommend Ministers to expound to their people from time to time, the doctrine of Scriptures respecting the privileges and the obligations of the Lord's Day; and the Synod recommend the members to be faithful and affectionate in applying the discipline of the church, in any case in which the members of the church may be found violating the Lord's Day, or countenancing the violation of it.

The report is not yet published, but as charges have been frequently brought against the United Presbyterian Church, for holding all manner of opinions on Sabbath Observance but Scriptural ones, we are really curious to see this Report that we may compare it with the memorial of our own Church, and then learn from authorized documents, and not from assertions, in what the difference between us consists, or whether there be a practical or Scriptural difference at all.

The business being finished, the Moderator briefly addressed the Synod, and after prayer and singing the 133rd Psalm, announced that the Synod would meet in Kingston, and within Chalmers' Church there, on the second Wednesday of June, 1852, at eleven o'clock a. m. The Synod was then closed with the blessing.

CONGREGATIONAL UNION OF CANADA WEST.

We have not yet been favoured with the Annual Report of the Congregational Union, which met in Toronto in June last, so that *verbatim* extracts cannot be given. We had the pleasure of meeting the brethren of that denomination assembled in their "Union," and saw a little both of the goodness and defectiveness of Independency. Business connected with the Missions and general organization, was conducted in a manner and spirit that we much admired. Resolutions were passed condemnatory of Slavery, and churches countenancing it, and also recommending great caution on the part of the brethren visiting the States, that they do not fraternise with ministers and churches supporting that enormous evil. Resolutions were also passed regarding the Clergy Reserves, and just such as we might have expected, full and clear, and no mincing, against Canada's curse. In another number we shall probably give them when discussing that question. In the abstract of the minutes of Synod it will be seen, that the Moderator, Dr. Taylor, and Rev. Messrs. Jennings and Thornton, were appointed a deputation to wait upon the Congregational Union. Dr. Taylor was obliged to deny himself the gratification it would have been to him to have gone, but the other members were present, and were most cordially welcomed. The Rev. Professor Lillie, Chairman of the Union, Rev. Mr. Clark, of Simcoe, and Rev. Mr. Robinson of Hamilton, spoke in warm terms of their delight at the intercourse that had thus commenced between the denominations, which all the members responded to.

Rev. Mr. Jennings addressed on the fact that the puritanism of England had not a little to do in leaving Scotland with evangelical dissent. The United Presbyterian Church, in both branches, claims somewhat of a common ancestry with the Independents. The Eskines were the sons of a Puritan divine, and Gillespie, the father of the Relief, was educated, to a considerable extent, by Doddridge, and in course of time, the spirit of Nonconformity showed itself in their several secessions from the spiritual death of the Scottish Establishment. He then expressed his hope

that while they were brethren in some degree by lineage, and brethren to the full extent in holding the same faith, that the reciprocity of friendship so happily begun, would be continued. The Rev. Mr. Thornton then addressed us how much there was in common held by both; how the United Presbyterian Church looked to them as fellow helpers in regard to the most important questions that affected the welfare of the Province, and the best interests of both churches, and all churches. He showed how much could be done by co-operation, and thought that both might look forward to a time, not far distant, when the bonds that united both now, would be drawn much closer.

A hymn was sung, Rev. Mr. Knibbs offered prayer, and the members of the deputation were invited to take their seats in the Court, and take a part in any subject that was brought forward.

We are glad at this commencement of fraternising between the Congregationalists and the United Presbyterian Church, and happy shall we be to see the day when they and we shall be—(what?)—Presbyterians—at any rate, when we shall be one.

All orders, payments, and communications to the Editor, are requested to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto. We intend, in the meantime, to publish the Magazine on the 15th of every month, and have to request that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, JULY, 1851.

SPECIAL MEETING OF SYNOD.

The Rev. Dr. Taylor, Moderator, has called a Special Meeting of Synod, "to be held in the City of Toronto, in the United Presbyterian Church there, on Wednesday, the 30th of July, at 12 o'clock, noon." The business is, in accordance with the provision of a remit of Synod, in a probable contingency, to consider a proposal of the Board of Missions in Scotland, in regard to the appointment of a Professor.

ORDINATION.—Mr. THOS. DICKSON, formerly a preacher in connection with the Free Church, was ordained by the Presbytery of Toronto, to the pastoral charge of the United Presbyterian Congregation of Caledon, on the 27th of June. The Rev. Messrs. Pringle, Dick, and Couits, conducted the services. A large, and hitherto neglected field is there presented, and we hope that the young pastor may have strength and gifts to cultivate it with much success.

CALL.—The Rev. John Hogg, late of Dumfries, Scotland, who arrived in Canada about three months ago, received a unanimous call from the congregation of Hamilton, on the 27th of June. Mr. Hogg has accepted of the call, and will be inducted in a few weeks.

LICENSE.—On July 1st, the Flamboro' Presbytery licensed Mr. John Scott to preach the gospel.

ARRIVAL.—Mr. McClure, preacher, arrived from Scotland two weeks ago, and has entered on the usual routine of appointments.

Presbytery Clerks are particularly requested to send pretty full reports of the meetings of their several Presbyteries, that thus all parts of the Church may have some knowledge of what is transpiring in the various localities.

On the last day of June, a circular was sent to all the ministers and several other friends of the Church in the Province, stating the proposal to publish a periodical in connection with the United Presbyterian Church, but it was left for the Magazine to be, in a great measure, its own prospectus. The first two paragraphs of the circular are now repeated, as explanatory of the Editor's position, and what is aimed at in regard to the general character of the Magazine.

"I have frequently been requested, by a considerable number of my brethren, to publish a monthly periodical, devoted to the religious interests of our Church. For many reasons I have long felt great reluctance, and even now there is a degree of hesitancy on my mind; but, a periodical being absolutely necessary for our cause—to vindicate and sustain as well as disseminate our principles—to make all our congregations more

interested in each other, by giving them the means of knowing more about each other's operations—to bring out their latent powers for the support of gospel and missions among themselves, and to animate them to abound in missionary zeal and liberality—I have resolved to undertake it, provided that, to begin with, I obtain a list of subscribers at all approaching to an ordinary representation of the Church, and which can be taken as an index of what may be ultimately expected. I do not anticipate that it will pay at first, and that the number of subscribers will be large, but if ministers and congregations, in general, are interested about it, I hope, after it is fairly started, that pecuniary loss incurred at the commencement will ultimately be covered by the subsequent increase.

"In regard to the editing of it, I can say little. It is a new kind of work to me, and whether I be qualified for it or not, remains to be seen. My desire is, that it be not inferior to any periodical here, or any where else; but that this may be realized, my brethren, I will give their hearty and generous aid. I must look for my assistance. I shall endeavor to obtain one or two original articles for every number—to give a monthly condensation of all that is valuable in the periodicals of the Parent Church—the United Presbyterian Magazine, Missionary Record, Juvenile Magazine, and also of the most important religious intelligence to be gathered from other sources. It is unnecessary for me to say more, for my idea of a good Magazine has to be worked out, and as I do not care about being wrong in promises, I trust you will give a generous confidence that I will do the best I can, and that it will improve as I become familiar with an Editor's department, and have a full supply of excellent literary contributions."

Having gone so far as to issue a circular, we determined to publish the Magazine at once, and thus give assurance that we were in earnest. For the Church then, we have at last, after much desiring and talking, got a Magazine, and now, to the ministers and membership in particular, we look for a hearty support. We have no time to dilate on the advantages of a magazine to our cause, and surely do not require to do so though we had; but we have to request ministers in particular, to contribute articles for its pages; and further, as it has been begun for the good of the Church, we request all our friends to do their best to encourage it and to procure subscribers.

It will be gratifying to our friends to learn, that the returns, in almost every case, have been double our calculations: but, as we are publishing sooner than many expect, and indeed sooner than was intended when the circular was issued, a great many have yet to be made; and, therefore, to prevent disappointment, we shall send a quantity of this number to those who have not yet sent orders—and a few extra to some who have—and in cases where we send more than required, we request that they be kept, and returned if necessary; and where we send too few, we shall complete the number on request.

Some friends have objected to the *quarto size* of our Magazine. We do not like it either, having a decided preference for a large octavo of 32 pages, but there would be a difference against us of £40 a year were we to adopt the latter, and that, in the meantime, is a sufficient reason for our choice.

On reflection, we have changed the name proposed in the circular, and though we have not yielded to adopt one which some of our warm supporters recommended, yet we hope that all will be satisfied. "What's in a name!"

Our terms are cash with the order. For the first month or so, however, we may deviate a little from what is to be our *uniform rule*, because now we come unexpectedly on many who at this season of the year have little money on hand, but in all cases, at present, when the dollar is not sent with the order, we must have the positive assurance that it will be forthcoming. We cannot afford to incur a heavy pecuniary liability.—The responsibility is not small, for we refused a guarantee bond that was generously proposed; and our constant expenditure will be heavy, and therefore we may reasonably demand punctual payments.

To the Head of the Church, our Lord Jesus Christ, we commend our undertaking, and may He bless it for our denominational prosperity, and for the advancement of His own cause.—"Except the Lord build the house, they labour in vain that build it."

In the report of the Synod in Scotland, given in the Scottish Press, when the application of the Synod in Canada for a Professor was under discussion, two statements attracted our attention, and have created no little surprise—to use a soft word—among many of our ministers. The first was by the Rev. James Robertson, of Edinburgh. He said:

"He would like to know what provision had been made for the Professor having a pastoral charge. Was it meant that a Professor leaving this country for Canada would be merely a callable man, and might be settled somewhere in the back-woods? Or had the idea been

entertained of not only settling the Professor in Toronto, but of creating for him a congregation there! He believed the population of that city was now some-where between 25,000 and 30,000, and thought that there should be a second congregation there."

The second was made by the Rev. Mr. Paterson, of Kirkwall, Orkney—

"He thought it of importance that the Professor should be located in Toronto, and he would have no objection to his being provided with a pastoral charge in that city; but he would not like the idea of his settling in the back-woods."

It may appear almost unnecessary to reply to what these two ministers have said. It is not because they said so that we write, but from other considerations which will appear in due time. These gentlemen were the ministerial portion of a deputation sent to visit our church, five years ago; and who in seven-league boots, marched west, and then marched east again, but never put a foot into the bush, or backwoods, and saw little, learned little, and did little, except preaching when on the gillop, and now they talk as if they were to be our deacons, forsooth! When we read these statements we were inclined to conclude two things first—That the Moderator, who is a gentleman, and knows what is due from one man to another, and one part of the Church to another, must have been asleep, else he would not have allowed such an unwarrantable license to talk. Second, we concluded that our brother, Mr. Torrance, of Gaelp, must not have been present, else he would on the spot, without fear, have maintained our independence as a church, and taught even those gentlemen that we, and they too, are Presbyterians, not Episcopalian. But, what a frightful region our back-woods is! The Professor must not go here! He must come as a preacher, not as one of our humble selves! The bush is good enough for the present minister of Toronto, or for any one of us, but the coming Professor, of finer mould and more delicate frame, and who has been accustomed to all the elegancies of Scottish refinement!—must have room made for him, and under the patronage of the Mission Board, the congregation in Toronto must accept their nominee, and then he shall sit down and enjoy the fruits of another man's land, anxious, and prayerful toil! Or, if that be not meant, then this must be meant, that the Professor be sent out to start an opposition congregation in Toronto. How brotherly! How Presbyterian-like! How Christian-like! Personally, we are perfectly indifferent which was meant, but on principle, we condemn such statements in toto: we condemn them, because they are ill-bred in the extreme; and we condemn them because they are a violation of Presbyterian organization, such as the merest tyro ought to know. "Toronto has now," says Mr. Robertson, "between 25,000 and 30,000 inhabitants," and therefore, "there should be a second congregation there." Well, Toronto has a few hundreds above 25,000 of population, but out of the whole, only about 3,400 are real or nominal Presbyterians: and we have five Presbyterian Churches, with variety enough to gratify them,—one Scotch Kirk, one Free Church, one United Presbyterian, one Irish Presbyterian, and one Cameronian; that is, rather more than a church to every 700 of the Presbyterian population. We have churches of one kind or other to every 850 inhabitants, and the United Presbyterian, Free, and "Kirk," will hold with great ease every man, woman, and child that can come under the Presbyterian category.

But why fix upon Toronto as the only place suitable for this new Professor? Montreal has nearly double the number of inhabitants, and we have only one church there, and why not have four: at any rate why not have a second, in that doubly desolate city? We know very well that one is enough, and though the Professor were there to-morrow he would not gather a congregation of a score, but these gentlemen have made population (!) the basis for judging, and consequently they should have given our friend, Dr. Taylor, the broadside first. But in Quebec there is not one United Presbyterian Church, and should not the man, for Professor, be chosen who has zeal, and spirit, and intellect enough to create a congregation for himself, and not one who must exist by building upon another man's foundation. Kingston, too, is equally destitute of our Presbyterianism, and why was it passed over? Or, why have we only four churches in London, in England, with a population of two millions? Or in the towns of Scotland, composed of Presbyterians in a very great proportion, why have we not more churches? We say, commence that principle at home, and give two United Presbyterian congregations to every 3,400 Presbyterian inhabitants—and begin at Kirkwall, for in-

stance, and a better place it is than Toronto for the experiment—and then we will understand the logic of these gentlemen a little better, and the purity of their missionary zeal for the specially benighted people in the Provincial metropolises.

Our Church in Canada has never got the full attention and support it deserved from the Home Church, notwithstanding that there has been great liberality in the way of money. Money has never been grudged, most certainly, but something else has been wanting, and for the future we intend to show what that something is, and make our claims be known, and have our rights respected. We desire no controversy with the Mission Board, far from it, but neither do we fear it. A few knotty points we leave to be discussed at the special meeting of Synod. Canada may be thought an out-of-the-world-place by our friends in Scotland, and that therefore the ministers, must be, or may be considered to be, of a lower grade; but we tell them that our ministers—all of them—are to be treated with the fullest measure of Presbyterian parity, and they deserve it, as well as have a right to it, and they are men of feeling, education, talent, and piety, and not behind the very chief of any of the missionaries anywhere. Our ministers have, for their own sakes and standing with the parent church, made one grand blunder—they have never sought to be puffed up, and they have never attempted to puff. And now, one word to an article which duty has caused us to write, unpleasant though it has been. If a Professor is asked from Scotland, it is not because we have said, or thought, that we had none fully qualified among ourselves, for we have many ministers just as well qualified for that office, as any we can get; but there are other reasons, altogether apart from the mere qualification to teach students, in divinity, which have very much led our Church in Canada to take this step, and which we may take occasion afterwards to state and advocate.

We will not profess to give a summary of Canadian matters for the last month or two, but merely take notice of facts which deeply affect us. In Parliament there have been motions, and amendments, and speeches, and wranglings about Ecclesiastical Corporations, grants to denominational schools, Clergy Reserves and Rectories. As to the Reserves, the address to the throne was carried by a larger majority than last year, which is so far well, but nothing more will be done, can be, or ought to be this Session. This Parliament is not composed of the men to adjudge the matter rightly, and we must look to the coming elections to have the full clear voice of the people, and for those who will put an end to the great grievance. But evil seems to loom in the distance. Upper Canadian Prebacy, and Lower Canadian Popery, we fear will combine. English Episcopacy fears for the Reserves, and Popery fears for its Endowments, and the interminable and intolerable system of grants to its schools and colleges, and therefore they may possibly attempt to go as one against popular rights and religious equity. The Clergy Reserve question is now the question, and it is a vitally religious one, though unfortunately it mixes up the churches with politics; and if there ever was a time in our colonial history when those opposed to State endowments should be true and firm, it is now. No compromise. Our churches must be free, and on an equality. The Reserves must go for a Provincial system of Election, every acre, and every shilling; and those who shall ask to be our future Legislators must be men who recognize our rights, and will give them to us, else they ought to receive no confidence and support.

ON THE OBSERVANCE OF THE SABBATH.

This subject was ably and amicably discussed during the last meeting of the United Presbyterian Synod in Canada, and whilst there was a slight difference of opinion on minor points, there was in reality much unanimity of sentiment and feeling. Some members of Synod thought, that as the Sabbath is a sacred and not a civil enactment, it is inconsistent for a voluntary church to ask the civil magistrate to go beyond his province, and to legislate for the church. Others thought that the enjoyment of the Sabbath is a civil privilege as well as the subject of a divine command; and that, therefore, it is the duty of the magistrate to remove existing obstacles to its due observance, and that it is competent for the Synod, as an ecclesiastical body, to petition the Legislature on the subject.

There are many points on which both parties are agreed; so that the difference at first sight appears greater than it really is. Both admit that

ministers ought to petition for the observance of the Sabbath, as citizens, and that even as ministers it is their duty "to enlighten the people themselves, and to stimulate them to use all constitutional means to obtain their civil rights which have a religious aspect." Now this really does appear to be giving up the whole question. If it be consistent for members of Synod "as ministers of religion and members of civil society" to urge their people to petition the Legislature against the abrogation of the Sabbath; how can it be wrong to extend the very same principle to the Synod itself? Surely, what a man may do, not only as a citizen, but as a Christian and a minister, it is perfectly right for the Synod to attempt. But what is meant in the reasons of dissent, by the phrase, "constitutional means"? It cannot mean the right to petition, as that is the very course dissented from, and it is certainly as inconsistent with voluntarism for a Christian and a minister to ask the Legislature to go beyond its province, as it would be for the Synod. Neither can it mean to enlighten the people themselves; for this is carefully distinguished from stimulating them to use all constitutional means "to obtain their civil rights which have a religious aspect." Surely, such an important subject ought not to have been wrapped in doubtful phraseology.

There appears to us to be a good deal of confusion of thought in the reasons of dissent; and, therefore, they do not seem very consistent with themselves. The first reason of dissent is not so much framed against the fact of petitioning the Legislature, as against the kind of petition that ought to be presented; for it admits that "the object desired in the petition is a thing, which, in our civil capacity, we are entitled to demand from the Government of our country." If the particular kind of petition, then, presented for consideration, be objectionable, why not propose another, based on different principles? The dissentients do not surely intend to affirm that a minister may petition as a minister, and that his people may petition as Christians; but that a Presbytery, or a Synod cannot petition as such; there being no more inconsistency in the one case than in the other. Were the privilege of "assembling ourselves together on the first day of the week" interfered with, would it be incompetent for the Synod to petition for its restoration, on the ground that it is a "civil right which has a religious aspect"? We hardly think that the dissentients would maintain such a principle; and yet the reason that appears to them so conclusive in the one case, ought to be equally so in the other. The truth is, that in Scotland, a few years ago, a similar objection was urged against petitioning Parliament in favor of shutting the Post Office on the Lord's Day. To create the objection, many petitions were framed on purely civil considerations, as many Scotch voluntaries objected not against the fact of petitioning, but against the kind of petitions that were presented. It was ultimately felt, however, that it was taking far too low ground to advocate the observance of the Sabbath as a mere civil and social institution—to demand it as a political privilege—and now almost all petitions are founded on the fact that the Sabbath was made for man as a race—and that its due observance is closely bound up with the temporal and spiritual prosperity of a nation. Perhaps, the United Presbyterian Synod of Canada might have petitioned for the due observance of the Sabbath, viewed solely as a civil institution, but from the unanimity of sentiment that pervaded the Synod, it would soon have been felt that the only true ground on which its observance could be urged is the express command of God, "Remember the Sabbath Day to keep it holy."

BETA.

RELIGIOUS ANNIVERSARIES. BRITISH AND FOREIGN BIBLE SOCIETY.

From the *Christian Times*.

The annual meeting of the British and Foreign Bible Society was held in the large room, Exeter Hall, on May 7th.

The Secretaries read the Report, which commenced by deploring the losses which have been experienced in the official department of the Society, and which succeeded each other in rapid succession. Mr. Cockle, the Depository, died towards the end of October last; before the close of December, the Clerical Secretary, the Rev. A. Brandram, was also numbered with the dead, and within a few weeks, he was followed by the lamented President, Lord Alwyck.

FOREIGN OPERATIONS.

In reference to foreign operations, the report stated that M. de Pressensé issued during the last year 109,210 copies; the French and Foreign Bible Society, after deducting 15,000 copies sold to the British Society, 52,849; the Protestant Bible Society of Paris, 6,535, and a grant has

been made to it of 500 Bibles for the use of schools. In Belgium, Holland and the northern parts of Germany, Mr. Tidy issued 85,534, irrespective of 15,236 forwarded to different societies or agencies; and there have been sent from this country, for the depôts at Brussels and Cologne, 2,223 Bibles, and 2,220 Testaments, in English, French, German, &c. A gratifying report has been received from the Society's agent in Germany, Dr. Pankert, that the issues amounted to 17,000. The year, from the eleven depôts in Switzerland, by Leut. Graplow, have been sent 1,000 copies more than last year, amounting to 6,016, in return for which he received and remitted 7,064 francs. The Geneva committee have disposed of 3,334 copies, from November, 1848, to the end of December, 1850. In Italy the work of the Society has been chiefly confined to the northern parts, more especially to Piedmont and Lombardy. At Milan, the authorities, more especially the military authorities, have allowed the introduction of the Scriptures, and 8,214 copies have been disposed of, principally through the book-sellers. This elicited an address of "The Bishops of the Ecclesiastical Province of Lombardy, assembled in Special Conference at Milan," which deplored the success of the Society, and "warned the faithful against the wily machinations of the enemies of the faith." Notwithstanding this, 11,251 copies of the Scriptures have been disposed of in Lombardy and the Sardinian territories, 68,000 of the Italian version have been put to press, and 20,147 sent to Italy. The report further stated, that 3,642 copies of the Italian New Testament, printed in the name of the Society at Rome, have passed into the hands of the Papal Government, who have sent back the following copy:—Mr. Elster, of Berlin, whose distribution amongst the troops of Prussia has now amounted to above 335,000 copies, received supplies last year of 2,600 copies. The agency at Stockholm have issued 50,667, and at Christiania, 6,876 copies. The Schleswig-Holstein Bible Society reports an issue of 6,570 Bibles and Testaments in two years, in the two Duchies, The St. Petersburg agency's issue last year was 27,022; and Mr. Colville, of Odessa, issued 5,652 copies. From the depôt at Malacca, 12,655 copies have been issued, and from the depôt at Athens, 1,338. The Scriptures are now printed in one volume in modern Greek, and the New Testament is given freely to the schools. The issues from Smyrna and Constantinople have been 10,225 copies. A firm has just been issued by the Sultan, granting enlarged protection to Protestants in Turkey. The circulation of the Auxiliary at Calcutta was 29,892. The revised translation of the New Testament into Chinese was brought to a close on the 21th of July last; and the committee regret to say, that the controversy as to the terms "God" and "Spirit" still continues. To the London Missionary Society, a grant has been made of £250 towards printing and sending the new version of the Scriptures to the natives, the translators for "God" and "Spirit" being filled up by the native terms "Shangh" and "Shin." To the Church Missionary Society, a tender of £250 was made for the same purpose, on the application of some of the missionaries, who proposed to employ the terms "Shin" and "Ling;" but it has not yet been accepted.

DOMESTIC.

After mentioning the acceptance of the Presidency by Lord Ashley, the appointment of the Rev. John Cullinon, Vicar of Swinburn, as Clerical Secretary, and of Mr. Franklin as Deputy, the report proceeded to speak of the funds of the Society. The entire receipts of the year ending March 31st, 1851, amounted to £103,330 2s. 8d., being an increase of £11,235 10s. 1d. on those of last year. The receipts applicable to the general purposes of the society, amounting to 57,795 7s. 1 1/2d., including £33,295 10s. 10d. free contributions from auxiliary societies. The amount received for Bibles and Testaments was £49,534 11s. 10d. The issues of the Society for the year are as follows.—From the depôt at home, 788,073; from depôts abroad, 319,544; total, 1,136,617. The total issues of the society now amount to 34,217,667 copies. The expenditure during the past year has amounted to £103,543 10s. 10d., being £6,197 9s. 1 1/2d. over the previous year. The society is under engagement to the extent of £26,522. The report also states, that the adoption of the system of colportage had met with great success in Manchester and Liverpool, where a single Colporteur disposed of 7,029 copies in the course of last year. The fund of £5,000 which had been set apart for the supply of recently-formed Sunday and day-schools, having become exhausted, a further sum of £1,000 has been applied to the same purpose. During the year, 12,965 Bibles and Testaments have been granted to the schools from that fund. The following grants have also been made:—To the Merchant Seaman's Bible Society, 10,947 copies of Bibles and Testaments; to emigrants and convicts; to the London City Mission, 7,525 copies, the greater part of which are intended to be placed in the hands of missionaries for loan stock; to the London Society for promoting Christianity among the Jews, for distribution on the Continent, 75 English Bibles and Testaments, 500 Hebrew and German Pentateuchs, 400 German Bibles and Testaments, and 100 Dutch Bibles; to the Manchester Town Mission, 100 English Testaments and Psalms, as loan stock; 400 Bibles to the Sunday-school Union; to the Glasgow Auxiliary, 226 Bibles and Testaments in various languages; to correspondents in Scotland, 200 Gaelic Bibles and Testaments, and 84 English. The total of the liberations of the Society during the past year has been 103,330 2s. 8d. copies. To the Sunday-school Society have been granted 34,000 copies, of which 15,070 were Bibles, and 19,000 Testaments; to the Ladies' Hibernian School Society, 506 Bibles; to the Edinburgh Irish Mission, 100 Irish Testaments; and to the Irish Trinitarian Bible Society, chiefly for distribution among emigrants, 500 Bibles and 300 Testaments. The report proceeded to state, that in the Great Exhibition, the Committee

have sought and obtained a niche for the Bible—170 specimens of versions, in 130 languages, selected from a yet larger number in the collection. And which the Society has more or less assiduously exhibited, and that measures have been adopted, by which the vast multitude, whether of Foreigners or of Englishmen, who are expected shortly to be drawn together, may have a ready opportunity of supplying themselves with copies of the Scriptures in various languages.

The Marquis of Cholmondeley moved the adoption of the report. He was desirous to have an opportunity of testifying his allegiance to the great principles of the society. Three years was a period in the history of the World and of the Church, when its efforts were more needed than the present. He believed that the Word of God which it circulated, was the best antidote to every evil.

Sir R. H. Inglis, M.P., in a brief address seconded the motion. He congratulated the society on the choice of their new President—one who was universally known to be the most laborious of men for the welfare of his fellow-creatures, while he sought to do the will of God and promote His glory. He was glad to hear that in Italy, where the society had lately met with so much obstruction, a door had been opened for its entrance, the worth of man thus being made to praise God. Sir Robert then went on to speak of the value of the Bible as a national treasure, from that point of view, and asked what the world would have been without the Bible Society. It was most gratifying to know that the society had been enabled to print the Scriptures in such a vast number of languages, some of them, indeed, were not even known to Sir William Jones, and there existed no writing or grammar of them till the Bible Society fairly reduced them to a state as had printed the Word of God.

The Lord Bishop of Cashel moved the second resolution. He felt constrained to express his continued adhesion to the great principles of the Bible Society. Especially were the circumstances of the present times calculated to make us love the Bible Society yet more than we ever had done. It was necessary to be more indefatigable in bringing the light of Protestantism to bear upon the darkness of Popery, and to that end, all lovers of the Bible should join together upon the great platform of the Bible, and the Bible only. (Cheers.) Popery had no antagonist which would do it half such damage as the Word of the living God. Those individuals in this country who had gone over to the errors and darkness of Popery, were not members of the Bible Society. They had made it, like the Papists, of their religion. They had been called upon to give us more zeal than ever to come back to the truth of God's Word, which containeth all things necessary to salvation. Some men were too "High Church" to become members of the Bible Society: he called this wrong Churchism, false and corrupt Churchism. (Hear, hear.) But while it was a cause for sorrow that numbers had left the Protestant Establishment and gone over to Rome, it was gratifying to know that not less than 10,000 converts from Popery had taken place in the Kingdom of Ireland, and to be universally attributed to God's blessed Word. (Hear, hear.) He thought it was the duty of every one to speak openly against the errors of Rome. He remembered the time when the Bible Society was afraid to hurt the feelings of the Roman Catholics; now, he was glad to say, it was not afraid to speak of Rome as its great enemy. His Lordship then referred to a late instance which had occurred in Andover, of a Lithuanian who had, when free from the fetters of priesthood, openly declared themselves Protestants; and he congratulated Lord Ashley, as occupying the highest position in which a man could be placed in this country—that of President of the British and Foreign Bible Society.

The Rev. Dr. Duff, of Calcutta, seconded the resolution. He said: My Lord,—I rise merely to second the motion which has been so powerfully introduced to your notice, and as I believe there is no other one here to-day from the East, from the great regions of Asia, to represent this society, I desire very briefly to say a few things with reference to the East. I believe that the Society in Asia, in which, for the last twenty years, it has been my privilege to co-operate, was the first offspring, as it were, of the British and Foreign Bible Society in that immense region. It owed its origin primarily to a man, who has long been dear to all the churches of Christendom; it owed its origin as far back as 1810, to a sermon preached by the incomparable Henry Martyn. He saw in the city of Calcutta, some thousands of the remnants of the old Portuguese settlers and their descendants, lying under the blight of that awful apostasy, which has been so nobly denounced this day as the Antichrist. The Gallies of Calcutta had no other God, no other Bible. He cast his eyes on the south of India, and there he saw, not thousands, but hundreds of thousands, of proselytes to the Church of Rome, not one of whom knew anything about the Bible; and when in South India, only about a year and a half ago, I ascertained as a fact that during the last two or three hundred years, not one single leaf of the Bible has been given to the hundreds and thousands of the Indian Church of Rome there, not one single leaf translated into any of the Indian languages. On the contrary, there is circulating in the south of India, a work entitled the "History of Christ." And what do you think it consists of? Ten thousand legends more monstrous than what is to be found in the Talmud. And this has been circulated in the name of truth as a history of our blessed Lord and Saviour. However, letting that pass as returning to the subject of the mission of the Society, we were after the sermon of Henry Martyn, which they belonged to different churches—there was Corrie, afterwards Archdeacon and Bishop of Madras; Thomson, to whom this society is chiefly indebted for his admirable Arabic translation, and other men of renown in the Christian Church,

they thought what shall we do! And three men thought to form themselves into a committee, and did a monumental England, and ask whether it would take them under its patronage and protection. This Society was rejoiced to take up this earliest child, and adopt it as its eldest and its first born in Asia. The design of this society then was, to supply all India with Bibles—all not all India, only the nominal Christians of India—for remember, in those days, the Government were afraid of the Bible; they were jealous of missionaries, and they were afraid not only not to do so, but printed so, and the pamphlet may be had now, in which a furious water in those days came toward, denouncing, with reference to this Bible Society, that of Napoleon Bonaparte had put forth the whole of his ingenuity, to derive the simplest and most effectual plan for throwing all India into rebellion, and sweeping the British India sea, he could not be prevailed upon to do so. It was the British and Foreign Bible Society in getting the Bible translated into all the leading languages of India, following everywhere on the conquest of the British; and, instead of rousing the people of India into rebellion, it has made them respect the British ten times more, by making them feel they were a British nation and a God-fearing people.

The Rev. Dr. Murray, the representative of the American Bible Society, said—The society from which he was delegated was the daughter of that whose claims were now more immediately advocated, and he supposed that the mother would like to hear something of her child.—(Hear, hear.) The first year, when the American Bible Society was composed of eight different classes of Christians, but like those when living in their beautiful Palestine, though they belonged to different tribes, they were all the tribes of Israel (hear, hear). The society was formed in 1816, and its operations now extended through the whole of the United States, from the Atlantic to the shores of the Pacific. Its auxiliaries amount to 12000. The number of Bibles, in whole, or in part, circulated in the last year, up to the 1st May, amounted to 600,000 copies; and the sum received was nearly 300,000 dollars. Reference had been made to the flow of emigration from Ireland to America. He would tell the meeting how the emigrants were dealt with. There was in America a system of common schools to which they were subjected, not by direct force, but by the force of public opinion; beneath them the spirit of benevolence, which was the result of the multitudes of them were found into public Protestantism. (Laughter.) Permit me, said Dr. Murray, to relate a conversation which was detained to me a little while ago, between one of these converted Papists and a bishop of the diocese to which he belonged. He went with his bible in his hand, and said to the bishop, "I want to know this text—'Peter's wife's mother lay sick of a fever.' Was Peter the first Pope?" (Laughter.) "Certainly not," said the bishop, "but the first of Peter's first Pope, and had a wife, would a wife do any harm to Pius Nonus?" (Laughter.) Another man turned the attention of his priest to the text—"A bishop must be the husband of one wife," and asked him the meaning of it. The priest could not reply. Another man went to his priest with his bible in his hands, and said, "I have been reading this text—'Confess to your father, and to your brethren, and to your neighbor, your reverence?' The priest made no answer. "Well, now," said the man, "I have often confessed to you, and this text says, 'Confess your law to one another, praise your reverence, come and confess to me.'" (Laughter.) The priest replied, scratching his head, "Divil you've been reading the Bible," and drove the man from his presence. That was a noble minded Protestant. (Cheers.) The reverend Dr. Murray then proceeded to read a paper, which contained a list of the free and general circulation of the Bibles. The Bible was the great promoter of both civil and religious freedom, and there was no hope for either the one or the other where a free Bible did not exist. He concluded by saying, that between thirty and forty years ago, on one of the tides of emigration to America, there went out a boy who had been educated in the last school of Popery from the very earliest year; and when he arrived at the new country and settled in it, he was the first man to be placed in his hands, and its truths illumined his mind as his heart.—From the period years had passed away, and that boy had grown to comparatively an old man, and said at that moment on the platform of Exeter Hall, a delegate from the Americans to the British and Foreign Bible Society. (Applause.)

The Rev. Hugh Stowell in supporting the resolution, said: My Lord, the Word of God must be free, it must "have free course and be glorified." There are multitudes opposed to its freedom—there are multitudes indifferent to its freedom; there are men who have called out "Free Trade" in the bread that perisheth; they may have done well—I give no opinion in the matter; but I call upon them in consistency to join with me in the larger and surer cry, "Free Trade in the bread of immortality." The Pope has done us no small service; we were slow in being drawn together by the magnetic centre of the common Bible; but he has driven us in upon the centre, by an attack upon us all. We are here neither as Churchmen nor as Dissenters, but we are here as Christians, professing to receive this one Word as the foundation of our common faith; and if any form of Dissent does not hold the Bible in its integrity, and act according to its precepts, it is not only wrong, but it is a form of Dissent; and if the Church of England, which is the centre of the Church of England does not hold the Word of God in its integrity, and exalt the Bible, and depend upon the Bible, then, I say, let that section of the Church of England, or the Church of England itself, were it

so, perish. My Lord, time was when I was disposed to think, that the Bible should be circulated with its companion, the Common Prayer-Book; but I can truly say now, that the Common Prayer-Book, to my mind, is so immeasurably different from the Bible, that I would put them in no juxtaposition. I believe that the Creator is so immeasurably above the creature, that to bring any saint, or angel, or Virgin, or Mary herself, into juxtaposition or juxtaposition to the infinite and Inimitable, is one of the darkest crimes a poor wretch of the dust can perpetrate. And I believe—and on the same ground and for the same reasons—that to bring any uninspired book, any composition of the creature, in juxtaposition with that only Book which Omniscience designed, and which Infinite power and love wrote, is a sin in the sight of God; and therefore, much as I love the Book of Common Prayer, much as I value many beautiful commentaries upon the Scriptures, I would never wish for a moment that the Bible Society altered its constitution, and added any commentaries, or any annotation, or even the Book of Common Prayer, as a companion to the Bible. Let the moon have its stars in the evening sky; but for the sun, let it go forth alone in the firmament to shine in its splendour. Yes, my Lord, may this be indeed the principle of our land and the principle of our rulers. There was one fault, I must confess, that I found with the arrangement for the translations effected by this society in the Great Exhibition. You remember, we are told that in Paradise the tree of life was in the midst of the garden. Now, I would have stood this second tree of life in the midst of the Great Palace of the exhibition. I think, that if the commissioners had had it represented to them, as I believe it ought to have been, they would never have thrust the most glorious object in the wide world, into a corner, and that a comparatively dark corner of the Exhibition. It should have stood where, I am told, there was a cranny, Jesuitical design to have had what is almost the antipodes to the Bible—the mass-book with all its intricate adornments—in the centre; it should have stood under the great dome itself, and then every eye should have been turned to it, and it should have been said, "Here is the strength of this great nation—here is the foundation of its throne—here is the safeguard of its liberties—here is the source of its skill—here is the spring of its matchless wisdom. Hence it derives all that makes it great, glorious, and free—the envy and the wonder of a civilized world." (Cheers.) My Lord, we used to be, when we were, when I was a child, to see the good old picture that so often adorned our early books, the cushion, and then the Bible, and then the crown and sceptre resting upon the Bible; and this is the real source and secret of England's liberty and freedom, that the sceptre and crown rest upon the Word of God. And so it must remain. Our laws must be Bible laws—our legislators must legislate according to the Word of God. We cannot have too much of the Bible in the sanctuary—we cannot have too much of the Bible in the closet—we cannot have too much of the Bible at the family altar—we cannot have too much of the Bible in the social circle—we cannot have too much of the Bible in the Cabinet—we cannot have too much of the Bible in the Senate. Yes, my Lord, there are some people afraid of being in every-where, and act from the fear of the powers of darkness being afraid of it—let the powers of darkness be afraid of the light that is introduced into their antiquated, and cobwebbed, and festooned cathedrals—and in the daylight of Protestant liberty and freedom, we are not afraid of the torch of Divine revelation—for thank God, we are, (or at least we ought to be) not the owls of the raffered, cobwebbed roof, but the larks of the morning sky, that soar upward in the liberty where with the truth makes us free, soaring as they sing, and singing as they soar, with the sunshine of Heaven's hope and freedom on their wings.

ANNUAL PUBLIC MEETING OF SUNDAY SCHOOL UNION.

The Annual Meeting of this Union was held at Exeter Hall, on 7th May.

Richard Harris, Esq., M. P., the chairman, introduced the business of the evening by a few remarks, from which it appeared that he had first attended a Sabbath-school, in 1835, at St. Mary's, Leicester, his native town. It was, he believed, the first Sunday-school in the kingdom, and for many years, the only one in that neighborhood. In 1851, owing to a change in his religious convictions on several points, he seceded from the Established Church, and connected himself with the Independents. A school was speedily founded in connexion with that Church, of which, in 1856, the Rev. Robert Hall became the pastor. He commended that Sunday-schools constituted most valuable auxiliaries to the Church of Christ.

W. H. Watson, Esq., then read the report. With regard to foreign affairs it appeared that the schools in the neighbourhoods of Copenhagen, (Denmark) were still sustained by the committee. The committee expressed great gratification at having received copies of a French Sunday-school Magazine. In Van Diemen's Land, the schools in connexion with the Union were 22, teachers 165, and scholars 1295. Several of these scholars had been admitted to the Churches during the past year. From New Zealand, the accounts were very encouraging. Grants of libraries had been made to schools in West India, which were received with great thankfulness. Trinidad, too, was the subject of interesting reference. During the past year £175 had been granted in ten sums. 221 libraries had been granted, making a total of 2,298, affording the means of self-instruction to no fewer than 40,000 scholars, of whom 23,507 were Scripture readers. The retail value of these 221 libraries was £1,353, which had been furnished to the schools for the sum

of £119. The following are the particulars of the returns which have been received of the schools within a circle of five miles from the General Post Office:—

Connected.	Schools.	Teachers.	Scholars.	Average Attendance.
South	15	157	14,573	13,123
East	87	1,233	24,230	14,100
West	87	1,205	16,196	10,323
North	90	1,281	20,168	13,077
Total	315	7,253	75,657	52,259
Unconnected.				
South	7	181	1,700	1,134
East	39	611	7,670	5,698
West	61	777	8,414	6,273
North	38	684	6,495	4,615
Total	145	2,253	24,279	17,709
Total	460	9,512	99,936	69,968

No report has been obtained from 151 unconnected schools, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—pupils 681, teachers 13,220, scholars 124,359 average attendance 97,211, or little more than two thirds. After a few words on Sunday-school labour, the report touched on the subject of criminal statistics. It will be remembered that a return was procured, some two years back, with regard to the numbers of Sabbath-school scholars incarcerated for the infraction of some criminal law. The result was that the statistics thus obtained presented the alarming fact that a larger proportion of children from Sabbath Schools had rendered themselves amenable to the laws of the country, than from those portions of society which had been deprived of such advantages. Whilst to many minds, these statistics commended themselves as truthful and were received with deep grief, in other directions they were regarded with a smile of incredulity, while a portion wholly rejected them. This led to an investigation on the part of the Committee of the Sunday School Union, which resulted in the conclusion that not only were many of these youths wholly undeserving of credit, from the fact of its being greatly to their interest to conceal the facts of their past history so far as it was not already known to the police, but that in looking at the fearful numbers to whom we said to have been in Sunday Schools, a very large proportion had been only just passed through them, and could not, therefore, be said to have ever been brought fully under Sabbath School instruction. The Committee, therefore, invited the three teachers who had been some what disconcerted by the evidence which these statistics had obtained, would now take courage, seeing that they were founded on a misconception. In conclusion, the report next adverted to a subject which had been more or less the subject of comment in most reports this year—Popery. Teachers were strongly urged to take some means of thoroughly acquainting themselves with the leading errors of this dangerous system.

The Rev. Dr. Beaumont, after some introductory observations, observed that the Sunday School Union was essentially an educational institution, and that education was of a strictly religious character. (Hear.) Even a stone when rough and uncouth, you might knock against, and be conscious of a very unpleasant sensation from the contact; yet educate that stone—"Heard" and laughter)—and one day it might adorn the finger of the noble of the land, or glitter amidst the gems which sparkle in the diadem of the monarch of a land of freedom. (Cheers.) Not only was this true of the mineral, but also of the vegetable kingdom. Look at those small, insignificant, green leaves—they might shoot up, bud and blossom into a flower loaded with beauty, flashing with lustre, and be held in the hand of the Queen of England, when she sits in the Crystal Palace the representative of the population of the world. (Cheers.) If this was the case with matter, how much more so it was with mind! (Hear.) It was not only an educational organization, but a union—(Hear.) He was glad there was a union somewhere—(cheers)—union real, not nominal; actual, not shadowy; positive, not professional. (Applause.)

The Rev. G. Greenhouse moved the next resolution:—
"That this meeting has observed with great concern, the efforts which have been recently made to diffuse Roman Catholic principles, believing such principles to be most fatal to the spiritual and eternal interests of man—that the religious instruction afforded in Sunday Schools offers the best preservative against the apprehended evil, and the responsibility thus thrown upon teachers, calls upon them to seek by every practical preparation on their own parts, and by concerted efforts in their work, to impart to their scholars such an enlightened acquaintance with the Divine Word, as will best qualify them for the conflict in which they must engage."

The Rev. J. Henson, coloured minister, seconded the resolution in a characteristic speech, which was received with great enthusiasm by the audience.

We shall endeavour to have reports of other world-renowned Religious Institutions in our next, and thus give some idea of the extent of Christian enterprise.