

THE
ACTS AND PROCEEDINGS
OF
THE SYNOD
OF THE
PRESBYTERIAN CHURCH OF CANADA,

IN CONNECTION WITH THE CHURCH OF SCOTLAND.

SESSION XXI.
HELD AT TORONTO, 3RD JULY,
1850.

Nec Tamen Consumebatur.

TORONTO:
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1850.

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SYNOD ROLL.—JULY, 1850.

1. PRESBYTERY OF GLENGARY.—*Chk*, REV. T. MCPHERSON, A. M., *Lancaster*. *Meets on the third Wednesday of January, May and September.*

CONGREGATIONS.	MINISTERS.	ELDERS.
<i>Williamstown</i>	John McKenzie, A. M.....	Hon. John McGillivray.
<i>Cornwall</i>	Hugh Urquhart, A. M.....	James Pringle.
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<i>Osnabruck</i>	Isaac Purkis.....	William R. Croil.
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<i>Lancaster</i>	Thomas McPherson, A. M.....	John McPherson.
<i>Dalhousie Mills and Cote</i> } <i>St. George</i> }	Æneas McLean.....	Angus Cattanach.
<i>Lochiel</i>		John Fraser.
<i>L'Original</i>		Charles C. Treadwell.
<i>Finch</i>		Duncan McMullen.
<i>Coteau du Lac</i>		Duncan McIntyre.
Donald Munro, Missionary.		

2. PRESBYTERY OF HAMILTON.—*Clerk*, REV. ANDREW BELL, *Dundas*. *Meets at Hamilton on the second Wednesday in January, April, July and October.*

<i>Nelson</i>	William King.....	Timothy Cooper.
<i>Mount Pleasant</i>	John Bryning.....	
<i>Clinton and Grimsby</i>	George McClatchey.....	Francis Comfort.
<i>Goderich</i>	Alexander MacKid.....	John Macdonald.
<i>Dundas and Ancaster</i>	Andrew Bell.....	Robert McCulloch.
<i>Fergus</i>	Hugh Mair, D. D.....	A. D. Fordyce.
<i>Guelph</i>	Colin Gregor.....	David Allan.
<i>Stratford & N. Easthope</i>	William Bell, A. M.....	Charles McTavish.
<i>Simcoe and Vittoria</i>	George Bell, A. B.....	John Polley.
<i>Galt</i>	J. Malcolm Smith, A. M.....	Simon Patterson.
<i>Niagara</i>	J. B. Mowat, A. M.....	John McFarland.
<i>Hamilton</i>		John Young.
<i>Woodstock and Norwich</i>		
<i>London and Westminster</i>		
<i>Woolwich</i>		
<i>Sarnia</i>		
<i>Amherstburgh</i>		
<i>Albino</i>		
<i>Yarmouth</i>		
<i>Dover</i>		
<i>Fredricksburgh</i>		
<i>Williams</i>		

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

<i>Beckwith</i>	John Smith.....	Donald McLaurin.
<i>Perth, 1st Church</i>	William Bell, A. M.....	John Ferguson.
<i>South Gower</i>	Joseph Anderson.....	Jacob VanAllan, jr.
<i>Pakenham</i>	Alexander Mann, A. M.....	John McNab.
<i>Richmond</i>	David Evans.....	Robert Lyttle.
<i>Lanark</i>	Thomas Fraser.....	Robert James.
<i>Perth, St. Andrew's</i>	William Bain, A. M.....	John Clark.
<i>Ramsay</i>	John McMorine.....	Robert Bell.
<i>Dalhousie</i>	John Robb.....	Archibald Nairne.
<i>Bytown</i>	Alexander Spence.....	Hon. Thomas McKay.
<i>Brockville</i>	Thomas Haig.....	George Malloch.
<i>Smith's Falls</i>		William Williamson.
<i>Buckingham & Cumberland</i>		Archibald Petrie.
<i>Newburgh & Bedford</i>		
<i>Kitley</i>		
Solomon Mylne, Missionary.		

SYNOD ROLL—JULY, 1850.

4. PRESBYTERY OF KINGSTON.—Clerk, MR. DUNCAN MORRISON, *Kingston.*
Meets at *Kingston on the first Wednesday of every month.*

Kingston John Machar, D.D. Geo. Davidson.
Queen's College James Williamson, A. M.
Seymour Robert Neill David Allan.
Camden Thomas Scott Mark Hermiston.
Belleville.
Otanabee.
Dummer.
Asphodel.
Percy.
Belmont,

Archibald Colquhoun, Ordained Missionary.
William McEwan, Ordained Missionary.
Duncan Morrison, Catechist of the Congregation
of St. Andrew's Church, Kingston.

5. PRESBYTERY OF TORONTO.—Clerk, REV. J. BARCLAY, A. M., *Toronto City.*
Meets on the third Tuesday of February, May, August and November.

Pickering Peter McNaughton, A. M. William Gourlie.
Esquesing Peter Ferguson George Brown.
Scarboro' James George Alexander Stirling.
King John Tawse, A. M.
Chinguacousy Thomas Johnson.
Mono Alexander Lewis.
Eldon John McMurchy James Monro.
Toronto John Barclay, A. M. Walter Telfer, M. D.
West Gwillimbury Alexander Ross James McKay.
Clarke and Hope Samuel Porter Alexander Bradley.
Hornby William Barr David Forrest.
Scott and Urbridge William Brown.
Markham James Stewart James Daniel.
Vaughan Donald Cameron.
Darlington, Newmarket, Whitby, Brock and Reach, Caledon, Thorah,
Nottawasaga and Sunnidale, Mara.

6. PRESBYTERY OF MONTREAL.—Clerk, REV. WILLIAM SIMPSON, *Lachine.*
Meets at *Montreal on the first Wednesday of February, May, August and Novr.*

St. Andrew's, Montreal ... A. Mathieson, D.D. Hugh Brodie.
Dundee Duncan Moody.
Chatham Wm. Mair.
Ormston James Anderson Neil Campbell.
Georgetown J. C. Muir.
St. Andrew's, Quebec ... John Cook, D.D. J. Thompson.
Lachine William Simpson D. Duff.
Valcartier David Shanks Wm. Knox.
Hemmingford John Marlin.
French Cong'n. Montreal .. E. Lapelletrie.
Three Rivers James Thom. L. J. McNair.
Huntingdon Alexander Wallace Hugh Barr.
St. Paul's, Montreal ... Robert McGill John Bruce.
New Carlisle John Davidson.
Melbourne Robert McFarlane,
St. Louis James T. Paul,
Beauharnois.
Laprairie.
Beech Ridge.
St. Eustache.
New Richmond.

ACTS AND PROCEEDINGS

OF THE

**Synod of the Presbyterian Church of Canada, in connection with
the Church of Scotland, begun at Toronto, the 3rd day of July,
and concluded the 10th day of July, 1850 years :**

SESSION XXI.

DIET I.

*At Toronto, and within St. Andrew's Church there :—
Wednesday, the Third Day of July, One Thousand
Eight Hundred and Fifty Years :—*

The which day, after Sermon, by the Rev. John McLaurin, Minister of Martintown, from Rom. xii, 21, "Be not overcome of evil, but overcome evil with good,"—(in absence of the Moderator for the preceding year,) the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met, according to appointment, and was constituted with prayer by the Rev. James George, Minister of Scarboro', a former Moderator.

Presbytery Rolls having been given in, the Synod Roll was made up, and read over.

Sederunt, Mr. James George, *Moderator, pro tem.*, Mr. Hugh Urquhart, Mr. John McLaurin, Mr. William King, Mr. George McClatchey, Mr. Alexander McKid, Mr. Andrew Bell, Dr. Hugh Mair, Mr. Colin Gregor, Mr. William Bell (Stratford), Mr. George Bell, Mr. John Malcolm Smith, Mr. John B. Mowatt, Mr. John Smith, Mr. William Bell (Perth), Mr. Joseph Anderson, Mr. William Bain, Mr. Alexander Spence, Mr. Thomas Haig, Dr. John Machar, Mr. Peter McNaughton, Mr. John Tawse, Mr. Thomas Johnson, Mr. Alexander Lewis, Mr. John McMurchy, Mr. John Barclay, Mr. Alexander Ross, Mr. William Barr, Mr. William Brown, Mr. James Stewart, Dr. Alexander Mathieson, Dr. John Cook, and Mr. Robert McGill, *Ministers* :—together with Mr. Robert McCulloch, Mr. John Young, Mr. Robert Bell, the Hon. Thomas McKay, Mr. George Davidson, Mr. William Gourlie, Mr. Alexander Stirling, Dr. Walter Telfer, and Mr. Donald Cameron, *Elders*.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. John Malcolm Smith, A. M., Minister of Galt, was unanimously elected, and, at the Synod's desire, took the Chair.

The Synod next proceeded to the election of two Trustees for Queen's College, at Kingston, in room of the Rev. Robert McGill, and the Rev.

James Williamson, A. M., who retire from Office at this time, according to the terms of the Royal Charter of Queen's College, when the Rev. Robert McGill, and the Rev. James Williamson, A. M., were unanimously re-elected, and their names placed at the top of the Roll ;—and the Clerk was instructed to intimate the same to the Board of Trustees.

The Synod appointed a Committee of Bills and Overtures, to receive papers and prepare business for the Synod, with instructions to meet this evening after the adjournment of the Synod, and to-morrow morning at half-past eight o'clock ;—and all papers to come before the Synod were ordered to be given in to the said Committee.

Leave was granted to Presbyteries to meet in Toronto, for all competent business, during the sitting of the Synod, at such hours as the Synod may not be met.

The Synod agreed to meet in the morning at Nine o'clock, and to remain in Session, with an interval of half an hour at Noon, until Four o'clock,—and to meet again at Seven o'clock in the evening.

It was also agreed that the first part of each morning's Sederunt be devoted to devotional exercises.

The Synod adjourned until Nine o'clock, to-morrow morning, and was closed with prayer.

DIET II.

*At Toronto, and within St. Andrew's Church there :—
Thursday, the Fourth Day of July, One Thousand
Eight Hundred and Fifty Years :—*

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

Sederunt.—The Minutes of yesterday were read and sustained.

The Rev. William Bain was appointed to act as Clerk, *pro tem.*, in consequence of the illness of the Clerk.

The Committee of Bills and Overtures made a Report of the business to come before the Synod, so far as had been laid before them.

The recent legislation by the Provincial Parliament, in regard to the Clergy Reserves, having been brought under the notice of the Synod,

the Synod appointed the following Committee, viz.: The Moderator, Dr. Cook, Dr. Mathieson, Dr. Machar, Mr. Urquhart, Mr. McGill, Mr. George, Mr. Barclay, Mr. Spence, the Hon. Thomas McKay, Mr. John Young, and Mr. William Gourlie,—Dr. Cook to be Convener, with instructions to take the whole matter into consideration, and report on the best course to be pursued in regard to the same, by this Synod.

The Synod appointed the following Committee to take the whole state and condition of Queen's College into consideration, and report on such action as may be deemed necessary in regard to the same by this Synod, viz.: The Moderator, Mr. William Bell (Perth), Mr. Spence, Dr. Machar, Mr. Barclay, Mr. George, Mr. McNaughton, Dr. Mathieson, Dr. Cook, Mr. McGill, Mr. Urquhart, Mr. McLaurin, Mr. McKid, Dr. Mair, Mr. George Bell, Mr. Young, the Hon. Mr. McKay, Mr. Davidson, and Dr. Telfer.

The Synod appointed Mr. George Bell, Mr. Tawse, Mr. Gregor, and Mr. Stirling a Committee to collect and arrange the Returns from Presbyteries on the several matters transmitted to them for their opinions by last Synod.

The Synod had transmitted to them, by their Committee of Bills and Overtures, a Petition from John Mowat, Esq., Kingston, in regard to an unpaid balance of the Hon. William Morris' expenses to Britain as Deputy from the Presbyterians of Canada. The Synod appointed the following Committee to consider and report on the same, viz., the Hon. Mr. McKay, Mr. Young, and Mr. Davidson.

The Synod had transmitted to them an application from the Presbytery of Montreal, on behalf of Mr. Peter Lindsay, Student, in regard to abridging his period of study at Queen's College, and appointed the following Committee to consider and report upon the case, viz., Dr. Machar, Mr. Spence, Mr. Bell (Perth), and Mr. Gourlie.

The Synod called for the Records of Presbyteries, which were given in ; when the Synod appointed the following Committees to revise the same, and report on them, viz., Mr. McKid, Mr. George, and Mr. Gourlie, to revise the Records of the Presbytery of Glengary ;—Mr. Spence, Mr. Smith (Beckwith), and the Hon. Mr. McKay to revise the Records of the Presbytery of Hamilton ;—Mr. Simpson, Dr. Mair, and Mr. Davidson to revise the Records of the Presbytery of Bathurst ;—Mr. McGill, Mr. Barr, and Mr. Stirling to revise the Records of the Presbytery of Kingston ;—Mr. Simpson, Mr. McLaurin, and Mr. Stirling to revise the Records of the Presbytery of Toronto ;—Mr. Mowat, Mr. Bell (Stratford), and Mr. Young to revise the Records of the Presbytery of Montreal.

The Synod also appointed a Committee to revise the Records of Synod.

The Synod appointed Mr. Barclay, Mr. George Bell, and Mr. Spence, a Committee to attend to the Financial concerns of the Synod, in conjunction with the Treasurer;— and the Synod instructed Presbytery Clerks and others to pay over to the Treasurer all monies collected by them for the Synod fund, and directed all accounts against the Synod to be given in.

The Synod proceeded to the election of two Clergy Reserve Commissioners, in room of the Hon. Peter McGill Montreal, and the Hon. John Hamilton, Kingston, who retire from office at this time, according to the Regulations adopted at a former meeting of Synod, when the said Hon. Peter McGill, Montreal, and Hon. John Hamilton, Kingston, were unanimously re-elected, and their names directed to be placed at the foot of the list of Commissioners.

The Synod next proceeded to the election of three Trustees, for the management of the Ministers' Widows' and Orphans' Fund, in room of the Rev. Dr. Cook, Thomas Wilson, Esq., and William Whiteford, Esq., who retire from office at this time, in conformity with the provisions of the Act of Incorporation, when the said Rev. Dr. Cook, Thomas Wilson, Esq., and William Whiteford, Esq., were unanimously re-elected, and their names directed to be placed at the head of the lists of Ministers and Laymen respectively, composing the Board.

The Synod appointed the following Examining Committee, in terms of the Act anent the examination and reception of Ministers, Preachers, and Students coming from other Churches not in connection with this Church, viz., Mr. John Malcolm Smith, Mr. Hugh Urquhart, Mr. John McLaurin, Mr. Alexander McKid, Mr. Andrew Bell, Mr. Colin Gregor, Mr. Alexander Spence, Mr. John McMorine, Dr. Machar, Professor Williamson, Mr. John Barclay, Mr. James George, Dr. Mathieson, Mr. Robert McGill, and Dr. Cook.

The Synod then took up the Protest and Appeal of the Rev. Peter McNaughton against certain findings connected with a sentence of the Presbytery of Toronto, suspending Mr. William Brown, Minister of Scott and Uxbridge, from the office of the Holy Ministry, for the sin of drunkenness. The following papers connected with the case, transmitted by the Committee of Bills and Overtures, were then read, viz., the Libel against Mr. Brown and the Evidence led by the Presbytery in proof of the several counts contained in the same ;—also certificates from several individuals, obtained by Mr. Brown with the view of rebutting

portions of said evidence ;—likewise the Deliverance of the Presbytery of Toronto, suspending Mr. Brown *sine die*, and dissolving his Pastoral connection with the Congregation of Scott and Uxbridge ;—and Mr. McNaughton's Appeal, on the ground that the law of the Church required deposition ;—Mr. McNaughton was heard in support of his appeal, and Mr. George in behalf of the Presbytery. Mr. Brown was also heard. After reasoning, it was moved by Dr. Cook, seconded by Mr. George Bell, that " The Synod, desiring to mark their abhorrence of the sin of drunkenness in Ministers of the Gospel, and their determination to exercise strict discipline in such cases, sustain the appeal, and instruct the Presbytery of Toronto to proceed to the deposition of Mr. Brown, and to meet for this purpose during the sitting of the Synod." It was moved in amendment by Mr. McClatchey, seconded by Mr. W. Bell (Perth), that the Deliverance of the Presbytery of Toronto be sustained. The Roll having been called and votes marked, the amendment was carried by a majority of voices, and the Synod accordingly decerned in terms of the Deliverance of the Presbytery of Toronto, suspending Mr. William Brown from the exercise of the functions of the Holy Ministry *sine die*, and dissolving his Pastoral connection with the Congregation of Scott and Uxbridge. Against this decision, Dr. Cook entered his dissent, in his own name and the name of all who should adhere to him, and craved leave to have the same marked in the minutes.

The Synod then took up the Protest and Appeal of the Rev. Thomas Haig, of Brockville, against a Deliverance of the Presbytery of Bathurst respecting the application of certain moneys granted by the Colonial Committee of the General Assembly of the Church of Scotland to aid in building the Church at Brockville. The following documents were read:—1. Extract minute of the Presbytery of Bathurst, containing the Deliverance appealed against. 2. Letter dated 27th December last, from the Secretary of the Colonial Committee of the Presbytery of Bathurst, requesting that Presbytery to make an investigation. 3. Certified Copy of Mr. Haig's letter, dated 13th Nov. last, referred to in the above. 4. Memorial of the Elders and Building Committee of St. John's Church, Brockville, to the Colonial Committee, dated 9th June. 5. Extract Minute of the Colonial Committee, dated 7th August, granting £100 sterling on the above Memorial. 6. Reasons of Protest and Appeal by Mr. Haig against the Deliverance of the Presbytery. Mr. Haig was heard in support of his Appeal,—and Mr. Smith, Mr. W. Bell, and Mr. Bain in support of the Deliverance of the Presbytery. Parties were then removed, and, after reasoning, the following Deliverance was agreed to, viz.,—" Inasmuch as there is no evidence on record by the

Presbytery of Bathurst of the grounds on which their Deliverance was come to, and as the verbal statements made as to the nature of that evidence appear to the Synod to conflict with the statements in Mr. Haig's Letter to the Colonial Committee, into which the Presbytery were requested to enquire, the Synod remit the case to the Presbytery, with instructions to summon the Kirk Session, Building Committee, and Congregation of Brockville before them, and, conferring with the several parties, endeavour to elicit full and distinct replies to the charges contained in Mr. Haig's letter, and transmit the same to the Colonial Committee for their information."

The Synod next took up a Reference from the Presbytery of Bathurst for advice in regard to the state in which, at a recent Presbyterial Visitation of the Church and Congregation of Brockville, they found matters to exist there. The statements of the Elders and certain members of the Congregation taken down by the Presbytery at the Visitation, were read. Mr. Spence was then heard in support of the Reference, and Mr. Haig in his own behalf. After long reasoning, the Synod, on motion of Dr. Cook, seconded by Mr. Urquhart, appointed Dr. Mathieson, Dr. Machar, and the Hon. Mr. McKay, a Committee to confer with Mr. Haig and report to the Synod.

The Synod then adjourned till nine o'clock to-morrow morning, and was closed with prayer.

DIET III.

*At Toronto, and within St. Andrew's Church there :—
Friday, the Fifth Day of July, One Thousand
Eight Hundred and Fifty Years :—*

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

The Rev. Alexander Spence, on the call of the Moderator, conducted the devotional exercises of the Synod in praise, reading the Scriptures, and prayer.

The Minutes of yesterday were read and sustained.

The Synod called for the Report of the Committee appointed to carry on the French Mission in Canada East, when there was given in a Report from that part of the Committee in charge of the Spiritual Superinten-

dence of the Mission, which was read. Dr. Mathieson, on behalf of the Committee, was heard at length in reference to the management of the Mission during the past year, as well as its present state. After long reasoning, the Synod appointed Mr. George, Mr. Spence, and Mr. Urquhart, to consider the whole matters brought up in the Report, and report to-morrow on the course of action that may appear necessary to be pursued by the Synod, in order to facilitate the Synod's coming to a deliverance.

The Synod called for the Report of the Committee appointed at last meeting to take the whole state of the Church into consideration, and to suggest whether any steps could be taken by which the Church Courts could give greater practical efficiency to the working out of the Plan of Presbyterian Church Government. Mr. George, as Convener of the said Committee, gave in a Report, embodying a Plan containing a number of suggestions with the above view. There was also read an Overture from the Presbytery of Montreal on the same subject. Mr. George was also heard at length in explanation and support of his Report. After reasoning, the Synod agreed to approve *generally* of the Plan proposed by Mr. George, for the better carrying out of the Government of this Church :—ordered the Draft of said Plan to be printed and circulated ;—and recommended Presbyteries and Sessions, in the meantime, to carry out the same in practice, as far as it may be deemed for edification to do so, and send up their opinions thereon to the next meeting of Synod. The said Draft is as follows :—

I. *Anent Sessional Prayer Meetings.* It is believed that in those times, in which religion has flourished most in the Church of Christ, it has been the practice for the Ministers and Elders of each Kirk Session to meet together for prayer and Godly converse. Nor can it be doubted that wherever this devotional fellowship is gone about with Scriptural simplicity and sincerity, the effect must be beneficial, not only to the rulers of the Congregation, but to the whole flock under their charge. The Synod, therefore, highly commend the practice of Sessional Prayer Meetings, wherever this has been in use among us,—and where it has not,—recommend that in future the duty be attended to by each Kirk Session. And that this may be done with decency, order, and to edification, it is recommended, that each Session shall meet on the first Monday of the month, from the Fourteenth of October, till the First of May, and as often in summer as circumstances will permit, at such hour as is deemed most convenient for prayer and other pious exercises. And for the present it is deemed proper that the devotional duties shall be entirely conducted by the Minister himself. And in addition to these duties, he shall expound a portion of Scripture suitable to the Session.

But while the main object of these meetings is to be devotional—so that the graces of Minister and Elders may be more and more purified and strengthened, it is nevertheless considered advisable, that some portion of time should be spent by the Session, in inquiries regarding the state of the flock within the bounds of each Elder's quarter, and on such matters as may concern the spiritual well-being of the Congregation in general.

II. *As to the attendance of Elders on Church Courts.* Inasmuch as, for the full development and efficient action of our admirable form of Church Government, it is necessary that there should be a fair representation of ruling Elders, not only at the meeting of Synod, but at every meeting of Presbytery; and although from the peculiar circumstances in which we are placed in this country, it is difficult to attain this, as fully as would be wished, yet it is believed that were there the zeal and effort which the importance of the case demands, Congregations might be far better represented in our Church Courts by their Elders than they hitherto have been:—it is therefore earnestly recommended by the Synod, that at all Presbytery meetings from the 1st of October, till the 10th of May, all Congregations within 40 miles of the Presbytery seat shall be regularly represented by their ruling Elders, and as often at meetings held at other times as possible, and that Congregations at a greater distance, shall, at least once a year, be represented in Presbytery.

III. *The Annual Eldership Meeting.* Although it becomes us not to boast, seeing we have so much cause for humiliation, yet it is believed that among the Eldership of this Church, there is a large share of varied talent and sound piety. It is, nevertheless, matter of regret, that neither the talent nor the piety of this valuable body of Church Rulers has been made at all effective commensurably with its worth. One very obvious cause of this is the want of a more free and brotherly intercourse, not only among the Elders of the same Congregation, but among the Elders of the same Presbytery, to which they belong. With the view, therefore, of making the whole Eldership of each Presbytery better acquainted with one another so as to cultivate brotherly love, and mutual confidence, as well as to elicit the sympathies and common action of all in the general welfare of the Church—the Synod recommend that on some day in the month of January or February, as may be fixed on—all the Elders of each Congregation, shall assemble at the Presbytery seat to attend a general meeting—which shall be known as *the Annual Eldership Meeting*. And at said meeting, in addition to the devotional exercises which shall be attended to—one or more of the Ministers, having been previously appointed,—shall address the Eldership on some suitable

subject, such as the special duties of the Ruling Elder—the duties of the Church as to the work of Missions—family religion—Sabbath Schools—the interest of the College—the duty of pious young men to study for the Ministry—or any similar topic which may be supposed appropriate to the occasion. And all the more fully to give effect to some of the bearings which this measure contemplates, it is recommended that the Clerical Brethren and the Ruling Elders shall partake of a frugal social repast before separating.

IV. *Clerical Fellowship Meetings.* It is deemed practicable and on many accounts desirable, that Ministers when they meet in Presbytery to attend to the business of the Church, should spend some portion of time in a way which may the better prepare them for transacting this business with wisdom, meekness, and harmony, and have on the minds of each a purifying and elevating effect as he returns to his pastoral charge. For the attainment of these and other spiritual advantages, the Synod recommend that the evening of the day on which the Presbytery meet, or some other convenient season, be set apart for prayer and fraternal intercourse; and when it is supposed it would be for edification, one of the Brethren having been previously appointed, shall give a Lecture on some subject, critical or practical, as his taste may incline him—or the circumstances of the Church may seem to require.

V. *Visitation of Presbyteries.* For the better supervision of the general interests of the Church, and for giving more efficiency to certain parts of our Church Government, as well as for other good and salutary ends—the Synod regards it as of great importance that the visitation of Presbyteries which was enacted some years ago, but which has fallen into disuetude, shall be revived and as far as possible by every Presbytery carried into effect. And that the Presbyteries may have suitable guidance as to this very important measure, the Synod recommend as follows, viz.,—that at the first meeting of each Presbytery after the meeting of Synod, two Ministers shall be appointed by the Presbytery who, betwixt the time of their appointment and the first week of March, shall visit all the Congregations within the bounds of the Presbytery, due notice having been previously given by the Visitors to the Ministers of the several Congregations. And the Synod enjoin, that the duties of said Visitors shall be to this intent and no further:—viz., the business of the day having been opened by a sermon by one of the Visitors, they shall thereafter proceed to make enquiry as to the temporal affairs of the Congregation. For this purpose they shall call on the Trustees of the Congregation who shall be notified by the Minister to be present, and to them the following questions shall be put and the answers taken down:

1. What is the Church Property here ?
2. How deeded ?
3. Any debt, and of what sort ?
4. How many is the Church seated for ?
5. The ordinary attendance increasing or decreasing ?
6. What is the stipend promised ?
7. How much is paid ?
8. From what sources—seat rents—or otherwise ?
9. Collections taken up during the past year ?
10. How much and for what purposes ?

The Visitors having obtained answers to the above queries, from the Trustees as to the temporalities of the Congregation, shall next proceed to make enquiry as to the spiritual condition of the Church, and to this end, they shall call the Elders and put to them the following questions :

1. How many Elders are there ?
2. Has each his quarter ?
3. Does the Session keep a Communicants' Roll ?
4. What is the number on the Communicants' Roll ?
5. The number received last year, by examination, or certificate ?
6. Is discipline attended to ?—the common causes of this ?
7. Is the Sessional Prayer Meeting attended to ?
8. Is there peace in the Congregation ?
9. Do you think family religion is commonly attended to in the Congregation ?
10. Is there a general satisfaction with your Minister's labours ?

The Minister of the Congregation shall then be called and the following questions put to him :—

1. How often do you preach on Sabbath ?
2. In one or more places ?
3. Any week day sermons ?
4. Do you pay pastoral visits and how often ?
5. On these visits do you catechize the young ?
6. Do you visit the sick ?
7. Any prayer meetings in the Congregation ?

8. Any Sabbath Schools?—the attendance?
9. Any Bible Class?—the attendance?
10. Have you been adding to your Library?

All these questions (but no other) shall be put to the Office Bearers of the Church, in the face of the Congregation, and the answers carefully recorded—but no question shall be put to the people, and no discussion allowed to arise, as the power of the Visitors is only investigatory, and shall not extend further—save and except in such cases as the Minister and his Elders may wish the private advice or counsel of the Visitors, on any matter. Before the business of the day is closed, one of the Visitors shall deliver an address. And that the information thus obtained regarding both the temporalities and the spiritual condition of the Congregations within the bounds visited may be made available, it shall be delivered into the Presbytery on or before the Second Monday of March. And the Synod enjoin that the reports of Visitors, having been read over in the Presbytery but in no ways altered, and the Presbytery left to take such action in any case as may be seen fit,—shall be arranged in tabular form by the Clerk of the Presbytery, and by him be transmitted to the Standing Committee of the Commission of Synod, on or before the first Monday of April.

VI. *The Standing Committee of the Commission of Synod.* In order to secure to the Church the full advantages of the visitation of Presbyteries and for divers other good ends which it may serve—the Synod recommends that the Commission at its meeting in October, shall elect a Committee of three Ministers and two Elders, to be known as the *Standing Committee of the Commission of Synod*; that said Committee may meet at any time on the call of the Chairman, but shall have an annual meeting on the first or second week of May, on such day as the Chairman may fix. And at this meeting all the reports of the visitations of Presbyteries shall be thoroughly examined, and in case the Committee shall find in any of said reports, matter which seems to demand immediate action, they shall without loss of time communicate their views to the Clerk of the Presbytery, and require him to direct the attention of the Presbytery to the same. And, furthermore, the Synod specially enjoin said Committee, at their meeting in May, to prepare a full statement from all the Visitation Reports, to be given in to the ensuing meeting of Synod—to be known as the Report on the general state of the Church.

The Synod made the following appointments for the public services of the Sabbath, viz.:—Dr. Cook, to preach in the forenoon, Mr. Bain, in the afternoon, and Mr. George Bell, in the evening.

The Synod had transmitted to them, by their Committee of Bills and Overtures, a reference from the Presbytery of Toronto for advice in regard to dissatisfaction alleged to exist in the Congregation of Toronto, together with relative papers showing the action the Presbytery had already taken in the matter. Mr. George, Mr. McNaughton, and other Members of the Presbytery of Toronto, were heard in explanation of the reference and in support of the same. After long reasoning, it was, on motion of Dr. Mathieson, seconded by Mr. Urquhart, unanimously agreed, "That the whole matter be remitted to the Presbytery of Toronto to deal with it tenderly, and to apply such healing measures as to them in their wisdom may seem meet, humbly trusting, that, with the blessing of God, they will not be applied in vain, either in regard to Minister or people."

The Synod then adjourned till to-morrow morning at Nine o'clock, and was closed with prayer.

DIET IV.

*At Toronto, and within St. Andrew's Church there:—
Saturday, the Sixth Day of July, One Thousand
Eight Hundred and Fifty Years:—*

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

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

The Minutes were read and sustained.

The Committee appointed to consider the Report on the French Mission reported a minute which was recommitted, with certain suggestions for their further consideration,—Dr. Mair, Dr. Machar, and Mr. Bell (Perth), being added to their number.

Mr. Bell tendered his resignation of the office of Clerk of Synod, on account of the state of his health, and other circumstances which prevented his discharging his duties as he wished. At the request of the Synod, he agreed to continue, with Mr. Bain's assistance during the meeting of Synod.

There was laid before the Synod a Statement from the Clergy Reserve Commissioners, in regard to the state of the Fund, and the Synod having examined the same, expressed their fullest satisfaction therewith.

There were produced and read to the Synod the Answers to the Synod's Addresses of last year, to Her Majesty the Queen and to the Governor General.

The Synod called for the Report of the Committee appointed to take into consideration the recent legislation of the Provincial Parliament in regard to the Clergy Reserves, and the best course to be pursued by this Synod in regard to the same,—which was given in and read and sustained. In accordance with the recommendations of the Committee, the Synod unanimously agreed “that a Petition be presented to Her Majesty the Queen against any interference with the present arrangement of the Clergy Reserves; that copies of this Petition be sent to the Colonial Committee of the Church of Scotland, with an earnest request that the influence of the Church of Scotland be exerted on behalf of this Church; that copies be also sent to the friends of the Church in both Houses of the Imperial Parliament; and that a Pastoral Address to the Members of this Church be prepared, pointing out the course of duty in this matter.” The Synod, thereupon, appointed the Moderator, Dr. Cook, Dr. Mathieson, Dr. Machar, Mr. Muir and Mr. McGill, a Committee to draw up the said documents and carry out the action decided on by the Synod, as above declared: the Moderator to be Convener of the Committee.

The Synod called for the Report of the Committee appointed to consider the state of Queen's College, which was given in. After long reasoning, the following Deliverance was agreed to. The Synod having heard the Report of the Committee appointed to consider the state of Queen's College, agreed to approve and adopt the Minute of the Commission of Synod, held at Kingston on the 11th day of October, 1849, anent Queen's College, as follows:—

“The Commission had read the Minutes of last Synod, referring to them a Paper transmitted to the Synod by the Trustees of Queen's College, anent the best course to be pursued in regard to the College; and the said Paper was read. After lengthened consideration of this matter, the Commission appointed Dr. Machar and Professor Romanes to draw up, for general circulation through the Church, a Paper containing a full statement of the reasons which have induced the Board of Trustees of Queen's College to resolve that they shall use their utmost exertions to carry on that Institution in conformity with its own Charter, and to lay

the same before the next meeting of Commission; and the Commission also recommended that this paper should contain a statement of the Financial affairs of the College. The Commission further recommended that Principal Liddell, as soon as convenient after his arrival, should visit all the Congregations within the bounds of the Synod, to explain the course of proceedings which the Board of Trustees have deemed it proper to pursue, and to set forth the duty of such parents as have the means, to give a Collegiate education to their sons. And further, the Commission recommended that Presbyteries should co-operate with the Trustees of Queen's College in the exertions they may make to obtain subscriptions and collections in aid of the College Funds." The Synod, further, resolved anew to give their best aid to the Trustees to maintain the Institution; and with this view the Synod ordain that the support of Queen's College shall henceforth be one of the permanent schemes of the Church, in aid of which collections shall be annually made in all the Congregations belonging to the Synod; that, for the present year, collections in aid of the Funds of this Institution shall be taken up in all the Congregations throughout the bounds at an early day; that Ministers do earnestly recommend the interests of Queen's College to their people, not only in regard to increasing its funds, but also in the way of promoting a larger attendance of students; and that, in conjunction with the Board of Trustees, one or two Ministers be appointed to visit the principal Congregations of the Church, and advocate the cause of the Institution.

The Presbytery of Bathurst reported that Mr. Solomon Mylne, a Licentiate of the Presbytery of Belfast, in connection with the General Assembly of the Presbyterian Church of Ireland, who was examined and approved of by the Examining Committee during the last meeting of Synod, had been labouring as a Missionary within their bounds since July last; expressed their satisfaction with his conduct, and craved the Synod to declare him to be eligible to be called to any Congregation as a Probationer in full standing with this Church. The Synod, accordingly, declared Mr. Solomon Mylne to be a Probationer in full connection with this Church, and eligible as Pastor of any Congregation therein.

The Synod then adjourned till Monday morning at nine o'clock—and was closed with prayer.

DIET V.

*At Toronto, and within St. Andrew's Church there:—
Monday, the Eighth Day of July, One Thousand
Eight Hundred and Fifty Years:—*

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

The Rev. George Bell, on the call of the Moderator, conducted the devotional exercises of the Synod in praise, reading the Scriptures, and prayer.

The Minutes of Saturday were read and sustained.

The Synod appointed Mr. Barclay and Dr. Machar to draft an Address to Her Majesty the Queen; and Mr. George and Mr. Spence to draft one to His Excellency the Governor General.

The Synod called for the Report of the Committee in regard to the unpaid balance of the Hon. William Morris' expenses to Britain as the Deputy from the Presbyterians of Canada, which was given in, read, and approved of; and, in accordance with the recommendation of the Committee, the Synod agreed "that an assessment of One Pound Five Shillings should be made upon every Minister of the Church, to be collected by the Treasurer of the Clergy Reserves Commissioners in January next; leaving it with each Minister, if he chooses, to collect the amount from his Congregation, who have participated with the whole Church in the benefits of the Delegation."

There was produced and read, a Petition to the Synod from certain members of the Church at Brockville, in regard to the state of that Church, and in favour of Mr. Haig;—also, a letter from the Treasurer of said Church, enclosing a certified list of the subscribers, and the amount subscribed, for Mr. Haig's support. The said documents were referred to the Committee appointed to confer with Mr. Haig.

The Synod called for the Report of the Committee appointed to consider the state of the French Mission in Canada East, which was given in and read. After long deliberation, the Synod, in terms of the Report, "appointed the Rev. Dr. Machar, the Rev. James George, the Rev. Hugh Urquhart, the Rev. Alexander Spence, the Hon. Peter McGill, and William Edmonstone, Esq., as their Commissioners, to meet in Montreal, on the first Wednesday in September, or as soon thereafter

as convenient, on the call of the Convener, to adjudicate on the whole matters in dispute between Mr. Lapelletrie and the Committee who have had charge of the Mission, with full power to call both parties before them; to examine all papers connected with the business; and to make whatever arrangements about the Mission may appear to them expedient. And further, the Synod, giving thanks to God for what measure of success has been vouchsafed to this Mission, resolve to continue to support it with all earnestness, and enjoin collections to be made in all the Churches and Congregations of the Synod for this end, according to the standing order of the Church in this matter."

The Clerk laid on the table the Report of the Committee in charge of the financial affairs of the French Mission (just received by him), showing in detail the receipts and expenditure for the past year, which was read, and referred to Mr. McKid, Mr. Smith, and Dr. Telfer, who thereafter reported "that they had examined the same, but having no vouchers laid before them, except one dated 3rd July, 1850, cannot report any further than the correctness as appears on the balance sheet." The said Report, and all other documents connected with the management of the French Mission, in possession of the Clerk, were directed to be transmitted to Dr. Machar, as Convener of the Commission, above appointed.

The Clerk also, at the same time, laid before the Synod, a letter from Hew Ramsay, Esq., Montreal, resigning his office of Acting Treasurer for the French Mission; which having been read, the Clerk was instructed to write to Mr. Ramsay, intimating to him the appointment of a Commission to meet in Montreal, to arrange matters in regard to the French Mission, and requesting him to receive any monies forwarded to him, and retain them until the aforesaid Commissioners shall determine in the premises, and make the necessary further arrangements.

The Synod called for the Report of the Committee appointed to consider the application of the Presbytery of Montreal, on behalf of Mr. Peter Lindsay, Student; and, in accordance with the Report of the Committee, agreed to recommend to the College Senate that the term of Mr. Lindsay's Curriculum be shortened to the extent that he be permitted to enter on the first year of his Theological Studies, while he is prosecuting the last year of his Philosophical Course."

On the application of the Rev. Dr. Machar, the Synod gave permission to the Presbytery of Kingston to take Mr. Duncan Morrison, Student of Divinity in Queen's College, on trials for license as a Preacher, immediately on the close of the next Session of Queen's College, provi-

ded he shall lay before the said Presbytery a Certificate of his having passed the Examining Committee.

The Synod had transmitted to them, by their Committee of Bills and Overtures, an Overture from the Presbytery of Montreal, anent Sabbath Observance, as follows:—

“Inasmuch as God hath in His Word commanded us to keep holy one day in seven by resting on it from all our ordinary employments and avocations, promising a blessing to those who keep his Sabbaths, and denouncing a curse against those who profane them; and whereas, there is much sin committed and danger incurred, by negligence in this matter, it is moved—That this Presbytery do overture the Synod to take this matter into serious consideration at its next meeting, and enjoin Ministers to call the attention of their Congregations specially to this subject, and enforce upon them the duty of a strict observance of the Sabbath, in their own person, and in their families, and in all their social intercourse, with a view to promote its observance by others through their example. Further, seeing that to make the law of God give way to any supposed public convenience, is a great national sin, when acted upon by rulers and acquiesced in by people, and likely to bring down public judgments upon every community where it is done; and whereas the Sabbath rest is constantly broken in this Province, in consequence of certain laws and regulations of the State—It is moved, That Ministers and Congregations be exhorted to remonstrate against this public breach of God’s commandment, and not to cease from using all lawful means for effecting a reformation, until the scandal be removed of a community professing Christianity requiring the servants of the public to minister to their convenience, by a habitual neglect of God’s law.”

After reasoning, the Synod agreed to enjoin Sessions and Presbyteries to enquire into what are the most prevalent modes of Sabbath breaking within their bounds, and report to the next meeting of Synod; and in the meantime to make all due efforts to discountenance and put a stop to Sabbath desecration. The Synod, also, enjoin Ministers to read this Overture to their Congregations, and preach on the subject of the proper observance of the Sabbath, before the first Sabbath in October. The Synod further agreed to petition the three branches of the Provincial Legislature, to take measures to prevent the desecration of the Sabbath, and especially to abolish Sabbath labour in the Post Office; and Mr. Bain was appointed to draft a petition to the Legislature for this purpose.

There was produced and read, a Reference from the Presbytery of Hamilton, for advice on behalf of the adherents of the Church at London, in regard to their Church Property. Mr. McKid, and other members of the Presbytery of Hamilton, having been heard, and papers read, the Synod agreed to encourage and countenance the adherents of the Church at London to seek for the restitution of their Property by a suit in Chancery.

A Petition was read from Mr. William Ferguson, Teacher of the Grammar School at Williamstown, craving to be restored to his former status as a Licentiate of the Church of Scotland, accompanied with certificates in his favour from certain members of the Presbytery of Glengary. After deliberation, the Synod instructed the Clerk to inform Mr. Ferguson that the Presbytery within whose bounds he resides is the proper Court before which to bring his case, in the first place. The Synod, further, agreed to instruct the Presbytery of Glengary, in the case of Mr. Ferguson bringing his case before them, with the view of ascertaining the reality of his penitence, to correspond with the Church of Scotland, to know their action in the case; to correspond also with the Presbytery of Montreal; and, generally, to prepare the case for adjudication by the Synod, at next meeting.

The Synod adjourned till to-morrow morning at nine o'clock, and was closed with prayer.

DIET VI.

*At Toronto, and within St. Andrew's Church there:—
Tuesday, the Ninth Day of July, One Thousand
Eight Hundred and Fifty Years:—*

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

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

The minutes of yesterday were read and approved.

Drafts of Addresses to the Queen and Governor General, also of a Petition to the three branches of the Legislature in regard to Sabbath Observance, were read and approved of, and ordered to be engrossed for the Moderator's signature.

The Synod called for the Report of the Committee appointed to confer with Mr. Haig, which was given in and read, to the effect "that they have conferred with Mr. Haig, and find him deeply sensible that much discontent and dissatisfaction exist among some of the members

of his Congregation, but by the greater proportion of them he is treated with respect, and believes that his ministrations are acceptable unto them; and though he is persuaded that the existing differences have arisen more from private feuds among individuals, than from any real or good ground of dissatisfaction with his ministry, he yet conceives it more for the general good and edification of the Church to request that the Presbytery of Bathurst be authorized to receive his demission of his charge, and loose his pastoral connection with the Congregation at Brockville, stating that he is ready unconditionally to give up the Bond or Obligation given him for the payment of his stipend." The Synod, therefore, in accordance with the recommendations of the Committee, and in view of the whole evidence before them, "empower the Presbytery of Bathurst to dissolve the Pastoral tie between Mr. Haig and the Congregation of Brockville, after the expiry of three months from the 17th current, but not until all arrears of stipend up till that period be paid, together with such remuneration for the rent of Mr. Haig's house during the current lease, subsequent to the period of his demission, as may seem to the Presbytery just and reasonable; and further, the Presbytery are enjoined to admonish, with all meekness and Christian gentleness, the Congregation at Brockville of their duties to them who are set over them in the Lord, and of the danger of evil surmisings and idle talk, tending as they do to overthrow the foundations of the Church, and to inflame a spirit inconsistent with all good government; and the Presbytery of Bathurst are authorized to grant Mr. Haig at least six weeks leave of absence previously to the termination of his Pastoral connection with the Church at Brockville."

The Rev. Dr. Mathieson laid before the Synod a Report (just received by him) from John Greenshields, Esq., Montreal, in name of the Board of Managers of the Ministers' Widows' and Orphans' Fund, which was read; and the Synod unanimously resolved not to act, for the present year, on the suggestion made by the Board, to modify the allowance to the Widows of those Ministers whose Congregational collections in aid of the Fund may not have come up to the sum expected by the Board.

Mr. Joseph Lowry, Student of Divinity, from the Presbyterian Church of Ireland, appeared on the ground of his former application, and applied to be received as a Candidate for License. There was also laid before the Synod an application by the Presbytery of Kingston, on behalf of the Rev. William McEwen, a Minister of the Presbyterian Church of Ireland, to be received as a Minister in connection with this Church. The Synod remitted them to the Examining Committee, and adjourned for a short time to allow the Committee to meet.

The Synod having resumed, called for the Report of the Examining Committee, which was given in and read.

Mr. McEwen not having appeared, the Synod authorized a meeting the Examining Committee to be held during the sitting of the Autumn meeting of the Commission of Synod; and in the event of the Committee certifying favourably in regard to him, the Synod authorize the Presbytery of Kingston to proceed in his case according to the standing laws of this Church.

The Synod, having had their attention called to the Overture brought before them at last meeting, anent devising and recommending some uniform and efficient mode of raising funds for various purposes, especially the stipends of Ministers, in all the Congregations, renewed their injunction of last year, to Presbyteries, to take this subject into their serious consideration, and report to next meeting of Synod their opinions as to the plan best suited for securing the objects specified.

The Address to Her Majesty the Queen was signed by the Moderator in presence of the Synod. The said Address is as follows:—

Unto the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY:—

We, the Ministers and Elders of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, heartily embrace the opportunity of our present annual meeting in Synod, to renew the expressions of our unwavering attachment to Your Majesty's Royal Person and Government.

We sympathize with Your Majesty in the deep regret of the Nation, at the demise of Your Royal Relation, the late Queen Dowager, a Princess endowed with many amiable and estimable qualities, which justly made her the object of general respect and esteem.

We offer to Your Majesty our congratulation on the auspicious birth of another Prince, on whom, as well as upon the other members of Your Family, we earnestly pray that the blessing of Almighty God may descend. And whilst we rejoice in this event as conducing to the increase of Your Majesty's own domestic happiness, we also hail it as another pledge of the permanence of a dynasty, whose occupancy of the British Throne has, under the Divine favour, been so intimately associated with the consolidation of Constitutional Liberty, and with the prosperity and glory of the Empire over which your Majesty so happily rules.

It has been to us matter of deep concern, that, regardless of what is due to true allegiance to Your Majesty; reckless of the consequences that might ensue; lightly esteeming the many hallowed associations so

fondly cherished by Your Majesty's faithful subjects; or hastily giving way to irritated feelings in connection with recent events; persons should have been found who hold, and endeavour to spread, although with but little success hitherto, sentiments adverse to the maintenance of the tie which unites this Province to the Parent State. The result thus aimed at by some we should deeply deplore, and shall do our utmost to aid in preventing.

We cannot conceal from Your Majesty our regret that attempts should now be made, amid the strife of political parties, to divert from the sacred object to which it has been solemnly devoted, that provision made by the pious care of Your Majesty's Royal ancestor for the religious instruction of the people of this portion of Your Majesty's dominions. We confidently trust, that small as that provision is, and insufficient as all other means have hitherto proved, of adequately maintaining the public ordinances of religion in this land, Your Majesty will not be advised to alienate that provision, so made for the maintenance of a preached Gospel, especially among a population struggling, in many instances, with the difficulties of straitened means and recent settlement.

In the discharge of the duties of our office as Ministers and Elders, it is our desire and constant care to cherish among the people of our respective charges, those sentiments of loyalty to the British Crown, of attachment to your Majesty's Royal Person, and of obedience to your Government, apart from which, individual happiness, social well-being and public prosperity, would, we are persuaded, be in danger of being lost.

That He, by whom Kings reign and Princes decree justice, may, of His abundant Grace, enrich your Majesty with every princely virtue; that He may impart His choicest blessings to Your Majesty, to Your Royal Consort Prince Albert, and to Your Royal Offspring; that He may grant you long to reign over an attached and virtuous people; and that at length He may place upon your head that Crown of Glory which fadeth not away; shall ever be our earnest prayer.

Signed at Toronto, this Ninth day of July, One Thousand Eight Hundred and Fifty Years:—In Name, in Presence, and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

J. MALCOLM SMITH, M. A.,
MODERATOR.

The Address to His Excellency the Governor General was signed by the Moderator, in presence of the Synod. The said Address is as follows:—

*To His Excellency the Right Honourable JAMES, EARL OF ELGIN
AND KINCARDINE, Governor General of British North America,
&c. &c. &c.*

MAY IT PLEASE YOUR EXCELLENCY:—

We, the Ministers and Elders of the Synod of the Presbyterian Church

of Canada, in connection with the Church of Scotland, being now assembled in our Synodical capacity, embrace this opportunity of again respectfully addressing Your Excellency as the Representative of our Most Gracious Sovereign in this part of Her Majesty's dominions.

We rejoice, on this occasion, once more to declare our ardent attachment to our beloved Sovereign, and our profound regard for British Institutions. It is our deep conviction that the best way to cherish a healthy loyalty is to imbue the minds of the people with a healthy piety. It is our sacred task to labour to accomplish this, while we hold it to be the bounden duty of our Rulers to make wise and good laws, and prudently and fearlessly to carry them into effect. We firmly believe that both of these things are necessary to produce and sustain genuine loyalty, under free institutions, or to make such institutions a blessing to mankind.

In an address of this sort, we feel precluded from touching on many topics on which, as Christians and Citizens, in these times, we cannot but take a lively interest. We must, however, express our intense anxiety for the preservation of the union of this Province with the Mother Country. We trust that the fears which have been awakened in many good and loyal hearts on this momentous matter, may be speedily allayed, and that the designs of artful and wicked men may be calmly, but promptly and firmly repressed by Your Excellency, so that in this, as well as in all other respects, you may show yourself to be "a terror to evil-doers, and a praise and protection to those who do well."

In the conflicts of party politicians, for party ends, we as a Church Court, never have engaged, and never intend to participate. Our aim has ever been to preserve and expand those grand elements of the Constitution which are essential to the liberty and well-being of the whole people. And we, who minister in holy things, are well assured that this will be most effectually accomplished by widely diffusing that Bible knowledge throughout the country, which, when imbibed by the popular mind, never fails, in the long run, to guide men to what is right, in all the relations in which they stand to their God and to their fellow-creatures.

We rejoice to think that the Province is at present blessed with a large measure of temporal prosperity and peace, and we would fain hope that the commercial embarrassments and social misunderstandings which have resulted from great changes which have taken place shall not again return.

It is our earnest prayer that your Excellency, as the Chief Magistrate in this land, may ever be surrounded with wise men—men fearing God and hating covetousness—and at all times feeling their deep responsibility not only to the powers of earth, but to the Great God that ruleth over all; and that in your personal and family relationships, Your Excellency may possess every temporal and spiritual blessing which

the Father of Mercies, for Christ's sake, bestows on the children of men.

Signed at Toronto, this Ninth day of July, One Thousand Eight Hundred and Fifty Years :—in Name, in Presence, and by Appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

J. MALCOLM SMITH, M. A.,

MODERATOR OF SYNOD.

The Synod appointed a Deputation to wait upon His Excellency the Governor General, and present the Synod's Address; and also to request that he would be pleased to transmit the Synod's Address to Her Majesty the Queen to the proper quarter, in order that it may be laid at the foot of the Throne.

The Petition to the Legislature on behalf of Sabbath Observance, was signed by the Moderator, in presence of the Synod. The Petition to the Legislative Assembly is as follows; those to the other branches of the Legislature being the same, with the exception of the title and address :—

To the Honourable the Legislative Assembly of the Province of Canada, in Provincial Parliament assembled,

The Petition of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland,

SHOWETH—

That God, in His Word, has commanded us to keep holy one day in seven by resting on it from all our worldly employments and avocations, promising a blessing to those who keep his Sabbaths, and denouncing a curse against those who profane them.

That to make the Law of God give way to any supposed public convenience is a great national sin, when acted upon by Rulers and acquiesced in by People, and sure to bring down judgments upon every community where it is done.

That the Sabbath rest is constantly broken in consequence of certain laws and regulations of the State, by which the servants of the public are required to minister to their convenience by a habitual neglect of God's law.

That your Petitioners would especially call the attention of Your Honourable House to the desecration of the Sabbath caused by the transmission of the public mails, and by the opening of the Post Office and the delivery of letters on the Lord's Day.

Your Petitioners pray your Honourable House to take the premises into your consideration, and to take such steps as to Your Honourable House may seem proper for preventing the desecration of the Sabbath.

Signed at Toronto, this Ninth day of July, One Thousand Eight Hundred and Fifty Years :—in Name, in Presence, and by Appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

J. MALCOLM SMITH, M. A.,

MODERATOR.

The Synod instructed the Moderator to have the several copies of this Petition presented to His Excellency the Governor General, and the two Houses of Parliament respectively.

The Synod called for Returns from Presbyteries on the Act anent the Examination of Ministers, Licentiates, and Students from other Churches; and the same having been found to be approved of, the Synod adopted the said Act as a standing law of this Church, it being understood that it shall also apply to the Students of Divinity of this Church who shall be candidates for licence to preach the Gospel. The said Act is as follows:—

Whereas the prosperity and efficiency of a Church as an Institution for carrying forward the work of Christ in the world, depends, with the blessing of God, in a great measure, on the high literary and theological attainments and devoted piety of her Ministers :—And whereas it is the duty of those who have rule to take especial care that no one shall be admitted into the sacred office of the Ministry, but after the most faithful and searching examination into their ministerial gifts and qualifications :—And whereas it is desirable and necessary to the carrying into effective operation the Act of Synod anent the reception of Ministers, Licentiates, and Students of Divinity from other Churches, not in connection with this Church, that more full provision be made in regard to the conducting of the examinations required by the said Act, the Synod hereby resolve that a Committee of Synod be formed, whose duty it shall be to examine thoroughly and strictly such candidates as shall be recommended to them by any Presbytery under the jurisdiction of the Synod, on Literature, Philosophy, Exegetical and Systematic Theology, and Hebrew, and, if satisfied, shall, in good faith to the Church and to the applicant himself, certify the same.

This Examining Committee shall be appointed annually, on the second day of the annual meeting of Synod, and shall consist of not less than two members from each Presbytery. Seven members shall be a quorum; and the Moderator of the Synod for the time being shall be the Convener of the Committee.

The Committee shall meet during the meeting of Synod or immediately after its rising; and if it shall be found necessary to hold any other meetings, on account of any applications that may be addressed

to the Convener, and which require to be disposed of without delay, the Convener may appoint a meeting to be held at such time and place as shall appear most convenient for the majority of the members, and if possible at the same time and place as the then next meeting of the Synod's Commission is to be held,—notice of which shall be given by Circular to all the members of the Committee in time sufficient to allow them to attend, and stating the object of their meeting.

All Students of Divinity, Probationers, or Ministers from Churches not in connection with the Presbyterian Church of Canada, in connection with the Church of Scotland, desirous of joining this Church, shall, first, place their Certificates of Character and of Literary and Theological Curriculum on the Table of the Presbytery of the bounds within which they reside, who shall examine the same, and decern,—and, if sustained, shall transmit the same, with their Deliverance thereon, to the Synod at its next meeting or to the Examining Committee who are authorised to receive and act on the same. The applicant shall then compare before the Examining Committee and undergo a thorough examination on the several branches of education required by this Church.

The subjects of examination shall be as follows:—

I. *In Latin.* To read, *ad aperturam libri*, in the Odes and Epodes of Horace, and in the Orations of Cicero against Cataline, with examinations on the scanning, parsing, &c.

To write a few paragraphs of Latin from English dictated.

II. *In Greek.* To read in the Greek New Testament, in the first Six Books of the Iliad, and in the Anabasis of Xenophon.

To write a few sentences of Greek, from English dictated.

III. *Mathematics.* The first six books of Euclid, Elements of Plane Trigonometry, and Algebra as far as Quadratic Equations.

IV. *Logic, Moral and Natural Philosophy.*

V. *General Knowledge,* as Geography and the leading facts of History.

VI. *Composition.* A specimen of the applicant's ability in respect of English Composition, by writing in a certain time a short Essay on some moral or general subject.

VII. *In Theology.* 1. The Evidences of Christianity.

2. The peculiar Doctrines of the Gospel; the harmony and difference between the Jewish and Christian systems.

3. Difference between the Calvinistic and Arminian systems.

4. The principles of Presbyterian polity and Church Government.

5. A general view of the great outlines of Church History, and especially of the Church of Scotland.

6. Hebrew and Chaldaic, — the principles of the grammar, and of Hebrew Poetry,—and to read portions both of the Hebrew and Chaldee parts of the Old Testament.

The Examining Committee shall then certify to the kind and degree of knowledge and acquirements the said applicant has been found to possess; and this certificate shall be laid on the Presbytery table before any further action be taken in the case, and being considered, the Presbytery shall proceed according to the Standing Rules of this Church, viz., that they shall examine him, and, if a Student of Divinity, shall determine what further course of study he shall pursue, or issue circulars announcing their intention of taking him on trials for license,—and, if a Probationer or Minister shall proceed according to the Act of Synod, September 14, 1847, anent the Reception of Ministers and Licentiates from other Churches.

And Presbyteries are enjoined, notwithstanding the appointment of this Synodical Committee of Examination, to take special care that there be no relaxation in the trials of Candidates for the Holy Ministry, but to remember that some of the most important interests of the Church are involved in the faithful discharge of their duty in this matter.

The Synod called for Returns from Presbyteries on the Act anent the course of study for the Holy Ministry, and, in accordance with the opinions of Presbyteries, the said Act, embodying the amendment proposed at last meeting, was adopted, as a standing Law of this Church, and is as follows:—

Whereas it is expedient, that the course of Study to be henceforth pursued by those who look forward to the office of the Holy Ministry in the Presbyterian Church of Canada, in connection with the Church of Scotland, should be more definitely prescribed than it has heretofore been: It is hereby enacted, by the Synod of the aforesaid Church, that the literary and scientific Course of Study shall embrace three Sessions' attendance on the classes of Queen's College; each Session to consist of seven months; the classes to be attended in the following order:—

1st year, Junior Latin, Junior Greek, and Junior Mathematics.

2nd Year, Senior Latin, Senior Greek, Senior Mathematics, and Natural Philosophy.

3rd Year, Third Greek, Natural Philosophy, Moral Philosophy, Logic and Rhetoric, and with Third Latin or Third Mathematics, as may be determined, in each case, by the Senatus.

But Students whose circumstances do not permit them to attend Sessions of seven months each, and whose case shall have been specially certified and recommended thereto, by the Presbytery within whose bounds they reside, shall be allowed to attend Sessions of six months each, provided they attend four such sessions; the Classes to be attended in the following order:—

1st year, Junior Latin, Greek and Mathematics.

2nd year, Senior Latin, Greek and Mathematics.

3rd year, Third Latin, Greek and Third Mathematics, and Natural Philosophy.

4th year, Logic, Rhetoric, and Moral Philosophy.

And it is also enacted, that the Theological Course shall consist of three Sessions of six months each, the subjects of study to be arranged as the Professors of the Faculty of Theology shall see fit; always providing that the study of the Hebrew language shall form a part of the business of each Session, unless in cases where a dispensation may be obtained from the Synod or the Senatus; and providing also, that all the discourses and exercises prescribed by the rules of the Church of Scotland, shall be delivered by each Student during his Theological course.

And it is also enacted, that before a young man enters on his literary course, he shall come before the Presbytery in whose bounds he resides, or before such a Committee as they may appoint, and after due examination, shall receive a certificate of his being of good moral and religious character, and also of his proficiency in the ordinary branches of education, and in those subjects which are required by the rules of Queen's College, as qualifications for matriculation; such certificate to be presented by him when he applies for admission.

And it is also enacted, that if any young man shall have gone through a part of his literary or theological course at any College or University, and produce certificates thereof, the same shall be held and accounted as part of his course of study as prescribed by this Act; providing always that his progress, when examined, either by a Presbytery, or a Committee of Synod, or the Senatus of Queen's College, shall be found to be such as to entitle him to assume the standing which he may claim.

The Synod having called for the Returns from Presbyteries in regard to the Act anent Regulating the Public Collections in the several Congregations, agreed to convert the said Act into a Standing Law of this Church, embodying in it, according to a former deliverance of this Synod, a clause providing for an annual collection in aid of the funds of Queen's College. The said Act is as follows:—

Whereas great inconvenience has resulted from the irregular manner in which many Congregations have contributed to the several Funds for carrying on the Missionary and other operations of the Church; and whereas it is desirable that a more uniform and regular mode of raising the said Funds should be observed throughout the Church,—the Synod enact, that all Ministers of this Church shall annually have collections made in their several Congregations on behalf of each of the following objects at the time specified, viz:—1. For the Ministers' Widows' and Orphans' Fund, on the First Sabbath of January.—2. For the French Mission, on the First Sabbath of March.—3. For the Synod Fund, on the First Sabbath in June.—4. For the College Fund, on the First Sabbath in September.—5. For the Home Mission Fund, of the Presbytery of the Bounds, on the First Sabbath of November.—Provided always that when the celebration of the Sacrament of the Lord's Supper happens to fall on any of the said Sabbaths, or any of the said Sabbaths is otherwise deemed unsuitable or inconvenient for making the collection, then the collection shall be made within at least four weeks thereafter; and provided also that in case of any Congregation preferring to raise

the contributions required of them in any other way, as by subscriptions and donations, or to furnish them out of any fund under their control, they shall be at liberty to do so. The Synod also enjoin Ministers to explain and advocate the object for which the collection is to be made, upon a previous Sabbath. And the Synod, also, enjoin Presbyteries, at their meetings next after the times specified, to enquire and take account of how Ministers have attended to the injunctions of the Synod in giving their Congregations an opportunity to contribute, and to deal with those who have disobeyed unless a sufficient reason be given.

The Draft of the Form of Procedure in the calling and settling of Ministers was again remitted to the Presbytery of Montreal, as a Committee of the Synod, with instructions to perfect the same as far as practicable in accordance with the opinions of the several Presbyteries sent in to them, and report to next Synod.

The Synod called for the Report of the Finance Committee, which was given in and read,—showing the state of the Synod Fund, the amount paid in and by what Congregations, the claims against the Fund, the amount of the contingent expenses of the Synod for the year, and the arrears due. The Synod directed the said claims to be discharged, and steps to be taken for the immediate collection of arrears. The Synod, also, at the suggestion of the Committee, directed a Statement of the receipts and expenditure for the year to be printed in an Appendix to the Minutes. And further, the Synod, finding from the number of collections made, as well as the amount of the collections, that there is, on the part of many Congregations, a most culpable remissness in providing for meeting the necessary expenses connected with the conducting of the public business of the Church, resolved, that hereafter more stringent measures shall be adopted in regard to the collection of said expenses:—and, with this view, the Synod instructed their Clerk to draw up an estimate of the probable expense, connected with the public business of the Church for the ensuing year, and present the same to the Commission of Synod at their first meeting; and the Synod instructed their Commission to prepare a scale of contributions for the several Congregations, and transmit the same to the several Presbytery Clerks, who are hereby instructed and enjoined to use all due diligence to have the specified amounts collected from the several Ministers and Congregations within their bounds, within a reasonable time previously to the next meeting of Synod, and to make an accurate Return of all the sums collected by them, and of the names of all defaulters, to the Synod at next meeting.

It was unanimously agreed that the thanks of the Synod be given to Mr. Barclay, and the members and friends of the Church in Toronto, for the hospitality extended to the members of Synod on this occasion.

The Synod appointed Mr. John Malcolm Smith, *Moderator*, and Mr. Andrew Bell, *Clerk of Synod*;—and *from the Presbytery of Glengary*, Mr. John McKenzie, Mr. Hugh Urquhart, Mr. John McLaurin, Mr. Thomas McPherson, *Ministers*; Hon. John McGillivray, Mr. James Pringle, Mr. Alexander McMartin, *Elders*:—*From the Presbytery of Hamilton*, Mr. William King, Mr. Alexander McKid, Dr. Hugh Mair, Mr. Colin Gregor, Mr. William Bell, Mr. George Bell, Mr. John B. Mowat, *Ministers*; Mr. John McDonald, Mr. Robert McCulloch, Mr. Alex. Dingwall Fordyce, Mr. Simon Paterson, Mr. John Young, *Elders*:—*From the Presbytery of Bathurst*, Mr. William Bell, Mr. Alexander Mann, Mr. William Bain, Mr. John McMorine, Mr. Alex. Spence, *Ministers*; Mr. Robert Bell, Hon. Thomas McKay, Mr. George Malloch, *Elders*:—*From the Presbytery of Kingston*, Dr. John Machar, Professor Williamson, Mr. Robert Neill, *Ministers*; Mr. George Davidson, Mr. David Allan, *Elders*:—*From the Presbytery of Toronto*, Mr. Peter McNaughton, Mr. Peter Ferguson, Mr. James George, Mr. John Tawse, Mr. John Barclay, *Ministers*; Mr. William Gourlie, Mr. George Brown, Mr. Alexander Stirling, Dr. Walter Telfer, Mr. Donald Cameron, *Elders*:—*And from the Presbytery of Montreal*, Dr. Alexander Mathieson, Mr. James Anderson, Mr. James C. Muir, Dr. John Cook, Mr. William Simpson, Mr. Alexander Wallace, Mr. Robert McGill, *Ministers*; Mr. Hugh Brodie, Mr. John Thompson, Mr. D. Duff, and Mr. John Bruce, *Elders*:—**TO BE COMMISSIONERS** of this Synod, to the effect after mentioned; with power to the said Commissioners, or their quorum, which is hereby declared to be any Five of the said Commissioners, whereof Three are always to be Ministers, to meet in St. Andrew's Church, at Kingston, on Wednesday the Second Day of October, at Twelve o'clock, Noon, (being the Day of the opening of Queen's College);—in St. Andrew's Church, at Montreal, on Tuesday, the Fourth Day of February, next, at Twelve o'clock, Noon, (being the day before the February Meeting of the Presbytery of Montreal);—and in St. Andrew's Church, Toronto, on Wednesday, the Twenty First Day of May next, at Twelve o'clock, Noon, (being the day after the May meeting of the Presbytery of Toronto):—and oftener, when and where they shall think fit and convenient:—and the Synod fully empower their said Commissioners, or their quorum above mentioned, to transact all business referred to them by this Synod, and to determine in the same as they shall see cause,—also to attend to such emergent cases as may require immediate action on the part of the Church,—and to watch over the general interests of the Church, that the Church do not suffer or sustain any prejudice which they can prevent:—Further, the said Commission is hereby empowered to receive any References and Appeals that shall be made to them from Presbyteries, and ripen

such affairs for next Synod,—and to give all needful advice to Presbyteries, upon application to them for that end :—And in all their actings, they shall proceed according to the Laws of the Church, and they shall be accountable for the same to next meeting of Synod. And this Commission is to continue until the next meeting of Synod ; and members are required to attend the diets of the said Commission :—and such members of the Presbytery within whose bounds the Commission meets, as are on the Commission, are required, all of them, to attend,—and other Presbyteries are to take care that at least two of their members, who are named on the Commission, shall attend.

The Synod appointed their next meeting to be held in St. Andrew's Church, in the City of Montreal, on the first Wednesday in July, 1851, at Seven o'clock, P. M.

The Moderator then addressed the Synod, when, after prayer and singing, the Synod was closed with the Apostolical Benediction.

APPENDIX.

ADDRESS

OF THE

Synod of the Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

TO THE MEMBERS OF THAT CHURCH,

ON

PARENTAL RESPONSIBILITY.

Prepared by the REV. JOHN McMORINE, Ramsay, at the request of the Synod, and published by their order, after having been examined and approved by the Commission of Synod.

BELOVED BRETHREN :—

The Synod of our Church, while, under God, it trusts mainly to the labours of its Ministers, in their respective localities, for awakening and strengthening in you a sense of religious obligation, binding to all Christian duties, and to your duties as Parents among others, yet resolved, at its last meeting, to address you directly on your responsibility as Parents. Though parental duty be of the utmost importance, experience proves that there is a strong temptation to neglect it. It is, in fact, neglected to a woeful extent in this Province. We do not see a common fixedness of purpose and aim manifesting itself everywhere, in parental care and diligence, and issuing in one glorious result, the enlightenment and practical guidance of the rising generation. There is an amount of injury done, and of guilt contracted, in this respect, which no language can express. In one family children are carefully instructed; in the next formally and superficially; in the next they are totally neglected; in the next they are educated to guilt and crime. What a lamentable mixture! what a miserable derangement and confusion! Who would not pity the poor, the helpless victims of so imperfect a system? They are the sufferers; they have no voice in the matter. They cannot change their circumstances; they cannot change their parents. They grow up more ignorant of religion than their fathers; they grow up without any solid convictions, or settled

opinions, or religious habits. They stand loose to the Church of Christ. They are carried a wide step downwards in the scale of religious degeneracy, and make way for a still lower descent, in those who follow them. But will professing Christians, will Members of the Church of Christ, taking their places at a communion table, be accessory to these evils? Will *they* give ground for the charge, that *they* neglect their children? It cannot be denied, that those, who make a fair profession in other respects, often miserably fail here; and even the best might be more careful than they are. There is great need for a special communication on the subject; and, may the Lord carry this one home to the minds of you all, and give it practical effect.

The duties of parents are plain, and require only to be named, to recommend themselves to the conscience of every one, who looks at them, with candour and intelligence. They consist of family instruction, family devotion, and family government. These are means obviously conducive to one great end—the end which parents should have in view,—the eternal salvation of their children. It is for the performance of these duties, that parents are responsible. And that word *responsible* may well have a solemn sound in their ears. Responsibility carries us forward to the great day of judgment, when all our conduct, and all its effects are completed, and the whole becomes a subject of trial and decision before God and an assembled universe. And how will you stand that account if you neglect your children? Most parents have an awe upon their spirits, when they hear of their responsibility. But they frequently shut their ears that they will not hear. They despair of fulfilling their duty, and therefore avoid the full sense of their obligation. But this is the way to shift duty, not to perform it. The more proper course is to call in the aid of every consideration, that may tell upon the practice. And it is hoped you will thus act, as we proceed to show the greatness of your responsibility.

And the first consideration we shall urge, is the interest at stake. As professing Christians, you are prepared to take a proper view of these interests. You know that a child is, at once, born immortal, and a lost sinner. These facts are but dimly seen through the feebleness and helplessness of infancy. They are utterly unknown to the little subject himself. But they are not the less true, and ought not the less to be realised by parents. That tender babe has a soul of incalculable value—a soul that shall, one day, shine in all the beauties of holiness, or wear the horrid characters of matured and full grown corruption; that will, one day, rival angels in glory, or devils in degradation; that will, one day, take its flight to the mansions of eternal light and joy, or descend to the regions of utter darkness and despair. For such souls, a Saviour

bled ; towards such, an ocean of divine love is directed ; for such, eternal blessings are provided. This is as true of the feeble infant, that lies, passive and scarcely capable of motion, in its mother's bosom, as of the mother herself. And is that mother startled by its faintest cry ? Does she spring to its assistance, on the least alarm of danger ? And will she refuse to hear the cry of its immortal spirit ? Will she refuse to move at the dangers that threaten its better life ? Will not the precious burden, which she carries, rise to dignity in her eyes, and draw forth a deeper affection, and a more anxious care, when she remembers that she folds in her arms, a germ of immortality ? The child will make no solicitation for its own soul ; it will not remind her of her obligations ; no remonstrance, no appeal to a parent's pity or love will ever come from its lips. Even when it is older there will be a woeful concurrence with her neglect ; its lost, its corrupt nature will sanction and second all her carelessness ; it will rival her utmost indifference. But ought not its silence, its innocence, to be a more moving call in the ear of affection, than its lowest importunity, its deepest anxiety ? Who does not feel all the more pity for the unconscious lamb, when he sees it going, dumb and unresisting, to the slaughter ?

The next consideration, we would instance, is the degree, in which the eternal interests of your children are committed to you. God has laid an awful extent of responsibility upon you, by putting your children so completely into your hands. If you are a parent, if you have a living child capable of being influenced by your conduct, these very circumstances bring a weight of obligation upon you, from which you can no more escape than you can cease to be a parent. It lies upon you every moment. Can you deny that the duty of religiously educating your children is laid upon you, and not upon another ? Are not your children a charge ? Are they not a charge committed to *you* ? They are yours ; they are in your possession ; they are under your influence, continually, unavoidably. It is the will of God that they should be so. He has singled you out and laid the burden of their education for heaven on you, as plainly as if he had named you individually, and pronounced in your ears the most positive injunctions. We see that spring is the proper seed time, from its own nature ; and youth proclaims equally, from its own nature, that it is the proper season for sowing the seed of religious instruction and forming religious habits. It is evident that the whole circumstances of a child's first entrance into the world, and of his early condition in it, are modified by God, in subserviency to the acquisition of knowledge, and the formation of character. God has formed the family relation, the family constitution, and, through it all, he has wrought for the advantage of parents. He has tied you to your children

by a natural affection, which you cannot resist. He has bound them to you by an instinct almost equally strong. He has provided in you what the child wants in himself. He has made you his superior in knowledge, wisdom, energy, resolution, and strength. He puts the child into your hands, the moment it is born; he gives you the lead of all other influences; he gives you the mind of the child entirely empty that you may fill it—he has made its simplicity, its confidence, its reverence, its love, and its whole nature, to open up facilities for your success. He has made it weak in body and mind, to favour your authority and government. He has made it dependent,—consciously dependent on you, for support and protection, to render it still more at your command. He has placed it in the same house with you, often in your presence; almost always accessible, and habitually under your inspection. Its fate, its character, its habits, are linked to you, in a manner inseparable. Your neglect is its certain loss—your care, its certain gain. It is actually learning from you every day. Its character is moulding on yours. The world of parents are giving shape moral and religious to the world of children, in spite of themselves. They may prevent the shape from being a good one, but they cannot prevent it from being given, in one way or other. God has made children peculiarly open to impressions, and he has made these impressions peculiarly ineffaceable. They strike deep into the young heart, especially when they are hallowed and strengthened by every tie of endearment, that binds a child to a parent. They are laid at the foundation; they are laid, as it were, under ground, and are not easily reached by the hand of the destroyer. It is as if nature itself were partly forming in early youth; as if the image derived from the parent were not complete until the stamp of his domestic influence was communicated. What a call then do a parent's obligations, as manifested by his opportunities and advantages, and the degree in which the eternal interests of his children are suspended on his conduct, make upon him, to consult these interests in his whole deportment.

But you are not left to infer your duties from your circumstances, however clearly and certainly you may do so. There is laid before you all the responsibility involved in bringing the subjects of an express command of God. The Lord himself hath spoken, and all reasoning, excuses and objections, however plausible, must yield before his sovereign mandate. If you are Christians indeed, you will need nothing more than the explicit declaration of God's will. That will is signified to us by injunctions and examples, by God's approval of those who attend to the duties of family religion, and denunciation of those who neglect them, &c. Space will not allow us to quote; but we refer you to the following

passages. For Family Instruction, see Deut. iv. 9 and vi. 6, 7; 1 Chron. xxviii. 9; Ps. lxxviii. 5—7; Prov. xxii. 6; Eph. vi. 4. For Family Devotion, see Gen. xxviii. 1—4, and xlvi. 15, 16; Job i. 5; 2 Sam. vi. 20; Jer. x. 25; Zech. xii. 10—14. For Family Government, Discipline, Example, see Gen. xviii. 19, and xlix. 33; 1 Sam. iii. 11—14; 1 Tim. iii. 4; Prov. xix. 18, and xxii. 15, and xxix. 15—17; Col. iii. 21; Ps. ci. 2.

No language can enforce diligence, perseverance, and laborious zeal, in the work of religious education, more strongly than the word of God. He has laid a stress on it, which evidently shows, that youth is especially his own season for working. He calls upon parents to work, because he intends to work along with them. Why otherwise should he be so urgent? Why should he promise success? Why should he bind children so strictly in obedience to their parents. Why should his blessing be declared to flow down from pious parents to thousands of generations? It is a well known fact that he does work chiefly in youth. Instances of early piety are by far the most numerous; and even late conversions can very often be traced to impressions received under a parent's roof. There are few men of celebrity in the religious world, who have not acknowledged their obligations to the pious care of their parents. On the other hand, there is not a plainer case, in which God visits the iniquity of the fathers upon the children, than in that of a neglected religious education. All means used to reclaim such children, afterwards, are often unavailing. They plunge into an element of ungodliness, out of which they never emerge, but sink deeper and deeper till death seals them over to unchangeable woe. But Christian parents are responsible, not only because God has made them so, but also by a positive act of their own. This, at least, is the case with you. On the baptism of your children, you acknowledged, you assumed all the responsibility of which we have been speaking. Your own vows and engagements constitute a new and distinct obligation, which, though many reduce it to a mere form, stands out in all its innate strength and sanctity in the judgment of God. This, you will find, when you come to answer to him for the manner in which you have fulfilled your engagements. Beware lest your own vows witness against you on the last day.

But you are responsible, not only to God, but to all whose rights and interests are affected by your conduct. You are responsible to your own conscience, which will condemn you and destroy your peace, if you live in neglect of so plain and so great a duty as that which we recommend. A heavy condemnation from your own consciences will fall upon you now; heavier when your children grow up, regardless of God and dis-

respectful to yourselves, and pass into a life of profligacy and crime; heaviest of all, when they are lost for eternity. You are responsible to other parents and children. You and your children come in, as deleterious ingredients, to poison the good effects wrought by others. You are responsible to future generations, on whom you are entailing irreligion and vice. Your evil influences may be propagated through thousands of years. You are responsible to the Church, whom you rob of her members and office-bearers. Pious families are the nurseries of the Church. With no family religion, no early seriousness, whence is the Church to get her members? Whence is she to obtain her Ministers? It is when young men are about to leave the parental roof that they usually choose a profession. With piety generally prevailing in families, a goodly proportion would be inclined to the high calling of winning souls to Christ. Our Church at this moment looks mainly to you for an increase of labourers. She regards her present want of Ministers as a sad proof of parental delinquency. The Church is languishing, Congregations are starving through the want of family religion. The young are brought up with tastes and habits altogether alien to the sacred profession, or even to common membership in the Church of Christ. You are responsible to society at large. The alienation of parents from their children, seen in the general neglect of religious obligations, paves the way for the most blasting curse, with which God visits the nations. A nation may thrive and enjoy many of the blessings of civilized life, that has never heard of Christianity. But when it has once been Christianized, and has got the mental stimulus and enlargement, which Christianity imparts, and afterwards renounces the faith, no language can describe the dreadful results. Because they like not to *retain* God in their knowledge, he gives them over to vile affections. Their unbridled passions are excited to fury and frenzy. The whole community is convulsed, and becomes a scene of riot, anarchy, and blood. Now, if parents neglect their duty to their children, religion will infallibly lose hold of the public mind; and its absence will give rise to these terrible consequences.

Upon the whole, then, it is plain that your responsibility is of the most grave and solemn kind; and it is emphatically so in this country. Here, there is a special necessity that the principles of your children should be well established in youth. Here, there is such a mixture of right principle and wrong principle producing a general laxity and indifference, that even those who were nursed in the bosom of pious families at home, and had long lived under the restraints of religion, are seen to give way and draw back unto perdition. What then can be expected of the young, who grow up untaught and uncared for, in the midst of the

unhappy influences? Fearful results will yet come out of the neglect of family religion in this Province. Saints will weep, and devils will triumph, over these results. The Church, the State, will yet have to grapple with them. Parents themselves will encounter them. Yea they are encountering some of them already. They often find themselves despised and cruelly abandoned by their own offspring; and they should receive such treatment as a just punishment for their sin, in not bringing their children under the chastening and subduing influence of religion. But, it is also to be remarked, that there are hundreds of localities in this country, that are, in a great measure, deprived of public ordinances; and how is Christianity to maintain itself there in the absence of family religion? The instructions, the devotions, the discipline and government of the family may be kept up *everywhere*; and if they are kept up they form a grand reserve, upon which religion may fall back and be upheld in remote settlements. But with no religion in the family, the consequence must be, the virtual extinction of Christianity altogether, if not immediately, yet in a very short time. We cannot, however, enlarge. But we beseech you, for conscience sake, for your children's sake, for the Church's sake, for your own sake, for God's sake, listen to these your responsibilities. If you have never begun before, begin now all your parental duties,—instruction, devotion, government. Omit none of them. Make no excuses, raise no objections. The duty is imperative; it is one of the greatest duties that lies upon you. Set the end to be attained properly before you. Seek steadfastly to reach it. Act upon a system. Be deeply in earnest—seek all needful preparation,—more knowledge, more personal religion, to fit you for the duty; think of the glorious results. And now, may the grace of our Lord Jesus Christ be with you all,—Amen.

STATEMENT OF THE BOARD OF TRUSTEES
OF THE UNIVERSITY OF
QUEEN'S COLLEGE, KINGSTON,
OF THEIR
Reasons for resolving to carry on that Institution
IN CONFORMITY WITH ITS ROYAL CHARTER.

At a meeting of the Board of Trustees of the University of Queen's College, Kingston, held on the Fifth day of March, 1850, an Extract from the Records of the Commission of Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, of date, Kingston, the 11th October, 1849, was read, to the effect that the Commission having had under their consideration a paper transmitted to the Synod by the Trustees of Queen's College, anent the best course to be pursued in regard to the College, had appointed Dr. Machar and Professor Romanes a Committee, to draw up, for general circulation, through the Church, a paper containing a full statement of the reasons which have induced the Board of Trustees of Queen's College to resolve that they shall use their utmost exertions to carry on that Institution in conformity with its own Charter.

The Committee appointed by the Commission of Synod to prepare a Statement in terms of the said extract, laid before the Board of Trustees the Statement which they had prepared.

The Statement was then read and approved, and the Committee were requested to take such steps as may be deemed necessary to give it the widest circulation.

S T A T E M E N T .

The Trustees of the University of Queen's College, having resolved to carry on the Institution in conformity with its Royal Charter, irrespectively of the University Act passed last session of the Provincial Parliament, think it proper to present to the people of this country the reasons which induced them to come to this resolution.

It must be premised that the Act lately passed is not only entirely different from, but, in all essential respects, quite opposite to the measure brought forward, some years ago, by the Government of this Province. The one recognised Religion as the proper foundation and

attendant of education ; the other aims at their total separation. The one provided for the incorporation of the several colleges as integral parts of the University, and for a participation, by Queen's College, in the public endowment ; the other gives but a mere shadow of representation to the several colleges that may agree to the measure, and no share whatever of the endowment.

Although the Trustees of Queen's College, anxious to promote a peaceable settlement of the question, would have agreed to the plan of union proposed some years ago, notwithstanding several serious objections to which such a plan is liable, yet, from the entirely different character of the new measure,—the apparent impossibility of procuring a union of colleges on Christian or equitable principles, and the rapid increase in the population of the country calling for additional seats of learning, they have, on mature consideration of the subject, come to the conclusion to maintain Queen's College, not only for instruction in Theology, but for all the purposes for which it was established.

The objections to the new University Act, and the reasons for maintaining Queen's College according to its Royal Charter, may be comprised under the following heads :

1. The irreligious character of the Act referred to. Not only is the teaching of Theology prohibited in the University of Toronto, but all forms of Divine Worship, all public prayer, every thing that can remind either professors or students of God, and the duties we owe to him,—of our responsibility and obligations, is rigidly and peremptorily excluded. And as no test whatever is required of the professors, not even belief in the existence of God, there is nothing in the Act to prevent infidels, atheists, or persons holding the most dangerous and pernicious principles, from being entrusted with the instruction of youth at that time of life when evil impressions are most likely to be made upon their minds.

2. Another objection is, that while the Act thus banishes the very semblance of Religion from the University, it makes no improvement, and no provision for improvement, on the existing system of literary and scientific instruction. It leaves entirely unreformed what chiefly stood in need of reformation. It leaves the management nearly in the same hands as formerly. There is indeed a show of alteration by the addition of several members to the governing body, but all who are acquainted with such subjects, will at once perceive, that in all practical and essential respects, the management will be the same as before.

3. The Act is liable to this further objection, that even although it made the best provision for the efficiency of the University, yet the confining of all the means of University education to one place and one set of teachers, will of itself very much impair that efficiency. In education, more than in any other subject, a wholesome rivalry, a generous competition, is of paramount importance ; in this department the deadening effects of monopoly are more apparent than in any other. And if such a system would be at once condemned, if attempted to be applied to ordinary trade or commerce, what reason can be assigned for applying it to a subject of such immensely higher importance as the education of our youth.

To confine to one particular *place* the means of a higher education, appears no less injudicious and impolitic, than unjust. A country of such immense extent, and increasing so rapidly in population, most assuredly requires more than one University. To require all the youth of the Province to travel to Toronto to obtain education, is, in fact, to pass sentence of exclusion against the greater part of them. Even in countries of far less extent, it is found indispensable to establish Universities in many different localities: as, for example, in Scotland, where four Universities have long existed, and are all fully attended. Already the population of this country is equal to that of Scotland when her four Universities were established, and we cannot doubt that Canada will, at no very distant day, number a population far exceeding that which Scotland even now contains.

4. There is every reason to fear that, if Queen's College were to cease operations as to its literary and philosophical department, the progress of nearly all those young men, who are now studying with a view to the Ministry, would be stopped. Of these there are now nearly twenty, in different stages of advancement. Many of them, from different causes could not attend at Toronto. At Queen's College every possible exertion is made to render attendance as cheap as possible to students for the Presbyterian Church. They are entirely exempted from class fees, not only at the Divinity classes, but from the very commencement of their college course; and the boarding establishment while possessing every needful comfort, is conducted with such strict economy, that the expenses of the students per session amount only to a very moderate sum. The time of attendance is so arranged as to permit young men to teach, or be otherwise employed, during the summer. None of these advantages could be expected by them at the University of Toronto; the full amount of fees and dues would be exacted; they would have to board themselves in as expensive a manner as other students; and the times of attendance are such as to prevent any other occupation; so that none could attend but those who possess independent means, or whose friends are able to maintain them during the whole college course. Besides all this, the bursaries, now pretty numerous, granted by individuals or bodies interested in the welfare of the Presbyterian Church, would, in many cases, not be given to students attending an Institution like the University of Toronto, in which these individuals or bodies might not place any confidence.

5. The number of students at Queen's College, and the almost certain probability of further increase, ought to induce us to maintain it. After the secession in 1844, only ten students attended—the number now is thirty-five, and the number anticipated next Session is fifty. The increase in the Preparatory School, which may be safely regarded as an indication of the future increase of the College, is most encouraging. In 1846, when the school re-opened there were but six scholars. The number now attending is fifty, nearly all engaged in such studies as will fit them for College; and from this source alone a constant annual influx of well prepared students may be expected. The fact that we can now point to upwards of eighty, and probably next Session to one hundred, of the youth of this Province, enjoying the benefits of a superior education, in connection with Queen's College, must undoubtedly tend to give the Institution very strong claims on the assistance of the Legislature, and the countenance of the community generally.

6. The Roman Catholic Church has made Kingston the principal seat of their educational operations in Upper Canada, for which purpose it is admirably fitted by its central situation, and the easy access to it from all parts of the Province. Should Queen's College be given up, as a Literary Institution, there would be no Protestant College in the whole vast distance from Montreal to Cobourg: and thus the whole of the superior education of those large sections of country, of which Kingston is the natural capital, would be made over to a Roman Catholic Seminary.

7. The manner in which the new measure has been received by the country gives no hopes of its ultimate success. All the most numerous and influential denominations have declared themselves most decidedly opposed to its principle. The adherents of the Church of Scotland, especially, look upon it with suspicion and dislike. Indeed, a measure so utterly opposed to Christianity, and so repugnant to the principles and practise of Presbyterianism, could never be expected to secure their confidence. The Church of Scotland has always held that education, from its lowest to its highest stage, ought to be founded on religion, upon which all the real prosperity of individuals and nations depends. And there is reason to believe, that not only the members of that Church, but many parents who belong to other denominations, will prefer sending their children to Queen's College, rather than to one where every vestige of religion is proscribed, and is studiously and purposely rejected.

The Royal Charter granted to King's College, and the endowments therewith connected, having been given expressly "for the instruction of youth in the principles of the Christian Religion," as well as in Arts and Faculties, it is held by many, whose opinions are entitled to attention, that the endowment cannot be LEGALLY or CONSTITUTIONALLY diverted from that purpose, such a change not being an amendment, but a subversion of the Charter. But leaving this to be determined by more competent authority, *our* duty is clear. Whatever other Protestant denominations may see it proper to do in the present crisis, it seems to be the imperative duty of the Trustees of Queen's College and of the Ministers and members of the Presbyterian Church in this land, to maintain, to the utmost of their ability, an Institution so important to the Church and to the whole country, and to extend, in every possible way, its means of usefulness, that so there may be in this great Province at least one University where Literary and Scientific Instruction shall be combined with Religion; where the Divine blessing is daily implored upon the labours of Professors and Students; and where Divine Truth is revered as the best and highest object of contemplation for the human mind, and the surest guide in the conduct of life.

REGULATIONS FOR QUEEN'S COLLEGE.

CHAPTER I.

OF SESSIONS, AND ADMISSION AND ATTENDANCE OF STUDENTS.

1. The Session, or Academical year, shall commence on the First Wednesday in October, and end on the last Thursday of April. There shall be a recess at Christmas, and another at Easter. The duration of these to be fixed by the College Senate.
2. No one shall be entitled to rank as a Student who has not been matriculated; that is, whose name has not been placed on the Album or Register of the University by the Secretary of the Senate, and by their authority.
3. Every person applying to be matriculated for the first time, shall undergo an examination before the Senate,* and if the candidate does not display such a proficiency in these elementary subjects of examination, as to warrant the expectation that he will pursue his studies with success, it shall be competent for the Senate to refuse his admission. The Senatus shall have power to rank a Student, even at his first entrance, as a senior one, provided that he display such proficiency in the subjects of examination as shall fully warrant his being so ranked; such indulgence to be granted only in those cases where the Student exhibits a degree of proficiency decidedly above the average rate of intrants.
4. When a Student of a former year applies for matriculation, he shall be examined by the Senate on the studies of the previous Session or Sessions, and also in regard to the improvement he has made, during the vacation, by private study; and if it shall appear that he has been negligent, it shall be competent for the Senate to place him in the same situation, in regard to standing, which he held the previous session.
5. Every Student, at the time of his matriculation, shall subscribe a declaration of obedience to the authorities and laws of the University.

* The subjects of examination are at present, the first three Books of the Æneid of Virgil—the first three Books of Cæsar's Commentaries—Mair's Introduction—the Greek Grammar—and Arithmetic as far as Vulgar and Decimal Fractions, inclusive.

6. Every Student at the close of the Session, shall apply to the Professors, on whose instructions he has attended, for certificates attesting the regularity of his attendance, his proficiency and diligence. The nature of these certificates shall form an element in the judgment of the Senate as to the person's standing for that Session.

7. Any Student who shall have been absent from the classes during such time or times, in the course of one Session, as shall amount to thirty days, without leave obtained, or cause shown, shall be held and accounted as not having attended that Session.

8. Any Student who shall have been absent from the classes during such time or times, in the course of one Session, as shall amount to fifteen days, without leave obtained or cause shown, shall be held and accounted as having given only partial attendance that Session, which, in regard to standing, shall count only as half of a regular Session.

9. Any Student, who, from ill health or other necessary cause to be approved of by the Senate, shall have been compelled to be absent from the classes during such time or times, in the course of one Session, as shall not exceed two months, shall be held and accounted to have attended regularly. But if the time of absence exceed two months, his attendance shall be regarded as partial; and if the time of absence exceed three months, he shall not be regarded as having attended that Session.

10. Cases of an urgent or peculiar nature in regard to attendance and absence, may be adjudged upon by the Senate according to the circumstances of each case.

11. Students coming from other Universities may be admitted to the same standing in this that they held in the University to which they formerly belonged, provided that due regard be had to the number and duration of the Sessions or terms in such other University; and provided also, that the applicant display a degree of proficiency corresponding to the standing which he claims.

12. Every applicant for admission shall produce a certificate of good moral and religious character from the Minister of the Congregation to which he last belonged, or, if there be no regularly ordained Minister in his vicinity, from the nearest Magistrate, and the names of the persons granting such certificates shall be entered on the Album of the University.

13. No religious test or qualification of any kind shall be required of any Student entering the University; but it is expected that every Student will pay due reverence to the ordinances of the Christian Religion, and attend some place of public worship.

CHAPTER II.

OF DISCIPLINE.

1. The Statutes and Regulations of the University shall be administered and enforced by the College Senate, and in regard to matters not provided for by these Statutes, the Senate shall have power to make such orders as circumstances may require.

2. The whole department of the Students, both Academical and Moral, shall be under the supervision of the Professors and of the Senate. Insubordination, immoral conduct either in or out of College, gross neglect of study, refusal to perform the appointed exercises, and all offences of a similar kind, shall render a Student liable to the infliction of a punishment proportionate to the offence.

3. The penalties by means of which the Senate may enforce the Regulations, shall be as follows:—

First.—Fines not exceeding in any one case Five pounds, to be paid into the College Fund.

Second.—A declaration that the person offending shall be incapable of receiving a Degree.

Third.—Refusal to admit the person to attendance on subsequent Sessions.

Fourth.—A *nota* of disapprobation in the class certificates.

Fifth.—Immediate expulsion in the case of some serious offences, with or without the liberty of applying for re-admission.

CHAPTER III.

OF DEGREES.

1. The curriculum or course of attendance on the Literary and Philosophical classes for Students who intend to compete for the Degree of Bachelor of Arts, shall be three Sessions attendance. The course of study shall be as follows:—

First Year.—Junior Latin—Junior Greek—Junior Mathematics.

Second Year.—Senior Latin—Senior Greek—Senior Mathematics—Natural Philosophy.

Third Year.—Third Greek—Natural Philosophy—Moral Philosophy—Logic and Rhetoric—and with Third Latin or Third Mathematics, as may be determined in each case by the Senatus.

Students having it in view to study for the Ministry, whose circumstances do not permit them to attend during a seven months' Session, and whose case shall have been specially certified and recommended by the Presbytery within whose bounds they reside, may enter on or before the first Wednesday of November, and their course shall be completed in four Sessions of six months each.

2. The time for the examination of candidates for Degrees shall be fixed by the Senatus, and public intimation thereof given in the several classes; and all candidates shall, within ten days after such intimation, signify their intention to come forward, either to their respective Professors, or to the Secretary of the Senate.

3. The subjects and manner of examination shall be determined by the Senate. The examination shall take place in presence of the Senate, and shall consist partly of written questions and translations, and partly of *viva voce* examination. The subjects of examination for Degrees for each Session shall be appointed by the Senatus and entered on the Minutes of the Board of Trustees.

4. If any of the candidates distinguish themselves by an uncommon degree of proficiency either in Classical or Mathematical studies, or both, it shall be competent for the Senatus to express their sense of such high merit by honorable mention of such candidates names in the published List of Degrees conferred.

5. No Student shall be entitled to come forward as a candidate for the Degree of Master of Arts, unless he has obtained the Degree of Bachelor of Arts, and had his name on the Books two Sessions after taking such Degree. In other respects the Regulations in regard to the Degree of Master of Arts, shall be the same as those regarding the Degree of Bachelor of Arts.

6. Graduates of other Universities or any other distinguished persons shall be admissible to Honorary Degrees.

7. The Fees payable on obtaining Degrees and the application of said fees, shall be determined by the Senate.

Form of Declaration to be subscribed by Students at time of matriculation.

I, _____ being now admitted as a Student of Queen's College, do hereby solemnly and sincerely declare and promise that I shall, at all times, render due respect and obedience to the Principal, Professors and other authorities of the University, and strictly observe and obey the Laws and Statutes thereof (as enacted and administered by the Senatus

Academicus,) that I shall apply myself carefully and diligently to the studies in which I am to engage, and perform, to the utmost of my power and ability, the exercises prescribed; that I will conduct myself in a courteous and peaceable manner towards my fellow Students; and that I shall always maintain and defend the rights and privileges of this College, and never seek, in any way or manner, the hurt or prejudice thereof.

The following were the subjects of Examination for the Degree of Bachelor of Arts—for Session 1849-50.

Cicero—Orations. Horace—Odes and Epistles.
 Xenophon—Memorabilia. Iliad—First 12 Books.
 Sophocles—Edipus Tyrannus. Euripides.
 Hecuba and Medea.

Euclid 1st six and 11th and 12th Books.
 Hind's Algebra. Playfair's Plane Trigonometry.
 Snowball's Plane and Spherical Trigonometry.
 Whewell's Doctrine of Limits.
 Differential and Integral Calculus.

Whately's Logic and Rhetoric.
 Paley's Moral Philosophy.
 Wayland's Elements of Morality.

Earnshaw's Statics.
 Arnott's Physics.
 Herschell's Astronomy.

Paley's Evidences of Christianity, and generally the subjects of study throughout the course.

MEMORANDA FROM PRESBYTERY RECORDS.

- 1849.—July 12. Mr. Solomon, a Probationer from the Presbytery of Belfast, appointed by the Presbytery of Bathurst to be a Missionary within their bounds.
- August 22.—The Rev. James Stuart, formerly Missionary at Frampton, C. E., inducted as Minister of Markham, by the Presbytery of Toronto.
- August 27.—The Rev. Walter Roach, Minister of Beauharnois, died.
- October 27.—The Rev. John Davidson, formerly of Laprairie, inducted at New Carlisle, by the Presbytery of Montreal.
- November 22.—The Rev. Robert McFarlane inducted at Melbourne, by the Presbytery of Montreal.
- 1850.—April 27.—Rev. Professor Romanes received a Presbyterial Certificate from the Presbytery of Kingston, previous to his departure for Scotland.
- May 2.—Mr. John B. Mowat ordained to the Office of the Holy Ministry, and inducted as Minister of Niagara, by the Presbytery of Hamilton.
- June 5.—Mr. James T. Paul ordained to the Office of the Holy Ministry, and inducted as Minister of St. Louis, by the Presbytery of Montreal.
- July 2.—The Rev. William Brown suspended from the exercise of the functions of the Ministry, by the Presbytery of Toronto.

PAYMENTS TO THE SYNOD FUND,

1850.

PRESBYTERY OF GLENGARY.

Cornwall.....	per Rev. Hugh Urquhart.....	£1 5 0
Martintown.....	" Rev. John McLaurin.....	0 15 0
Williamsburgh....	" Rev. John Dickey.....	1 0 0

PRESBYTERY OF HAMILTON.

Goderich.....	per Rev. A. McKid—for two years ...	2 10 0
Dundas & Ancaster.	" Rev. A. Bell.....	1 10 0
Guelph.....	" Rev. C. Gregor.....	1 0 0
Simcoe.....	" Rev. G. Bell.....	1 2 6
Galt.....	" Rev. J. M. Smith.....	1 15 0
Niagara.....	" Rev. J. Mowat.....	3 2 6

PRESBYTERY OF BATHURST.

Perth, 1st Church...	per Rev. W. Bell.....	1 2 6
South Gower.....	" Rev. J. Anderson.....	0 10 0
Pakenham.....	" Rev. A. Mann.....	0 15 0
Richmond.....	" Rev. D. Evans.....	0 10 0
Lanark.....	" Rev. T. Fraser.....	0 17 6
Perth, St. Andrew's.	" Rev. W. Bain.....	1 5 0
Ramsay.....	" Rev. J. McMorine.....	1 0 0
Bytown.....	" Rev. A. Spence.....	1 0 0

PRESBYTERY OF KINGSTON.

Kingston, St. Andrew's.	per Rev. Dr. Machar.....	5 0 0
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PRESBYTERY OF TORONTO.

Esquesing.....	per Rev. P. Ferguson.....	1 0 0
Scarboro'.....	" Rev. J. George.....	1 0 0
Chinguacousy.....	" Rev. T. Johnson—for two years ...	2 0 0
Mono.....	" Rev. A. Lewis.....	0 15 0
Eldon.....	" Rev. J. McMurchy—for two years.	1 5 0
Toronto.....	" Rev. J. Barclay.....	2 0 0
West Gwillimbury..	" Rev. A. Ross—for 1849.....	1 0 0
Clarke and Hope...	" Rev. S. Porter.....	1 0 0
Hornby.....	" Rev. W. Barr.....	0 15 0

PRESBYTERY OF MONTREAL.

Montreal, St. Andrew's.	per Rev. Dr. Mathieson.....	2 0 0
Dundee.....	" Rev. D. Moody.....	0 15 0
Lachine.....	" Rev. W. Simpson—for two years ..	1 0 0
Valcartier.....	" Rev. D. Shanks.....	0 10 0
Huntingdon.....	" Rev. A. Wallace.....	0 15 0

£41 15 0

N. B.—Defaulters will be found by comparing this list with the Synod Roll; and all such are requested to forward their contributions *immediately*, either to the Treasurer, at Toronto, or to the Clerk at Dundas, as may be most convenient.

STATEMENT OF SYNOD FUND AND EXPENSES FOR 1850.

Balance in Treasurer's hands, at the opening of Synod, 1850, clear of all expenses for 1849.....	£0 18 10	
Contributions paid in for 1850.....	41 15 0	
	£42 13 10	
Paid for Candles.....	£2 5 10½	
Do. Church Officer.....	1 10 0	
Do. Synod's Postages, 1849-'50.....	7 8 8½	
Do. Synod Clerk's Salary.....	25 0 0	
	36 4 7	
OTHER EXPENSES.		
Printing during Synod at Toronto.....	£1 0 0	
Stationery, &c.....	1 12 8½	
Printing Minutes for 1848, probably about....	9 0 0	
Printing Minutes and Appendix for 1850, probably about £15 or £16.....	16 0 0	
Allowance to Clerk for expenses attending meetings of Commission.....	2 0 0	
	£29 12 8½	
	29 12 8½	
	£65 17 3½	
	42 13 10	
	£23 3 5½	

Besides the expense of a continuation of the Standing Acts of the Synod; 2000 extra copies of the Synod's Address to Parents; and other Papers; which may perhaps be defrayed by private contributions.

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