

quest in writing to them. I believe they were mindful of us, and I think their prayers were not unanswerd. We were favoured with the valuable services of the Rev. Messrs. Fraser and MacLachlan. The weather was not favourable: it was cold, and very wet: which prevented many from coming forward. The people were very attentive, and many seemed much impressed. I trust the hand of the Lord was with us, and that much good was done. Upwards of £12 10s. was collected for the Home Missionary Fund. A woman, I was told, came from Lingwick with the intention of coming here, but was led to return when about 60 miles from home, having been informed that she could not be in time for the solemn services of the communion.

I was informed that the people in the villages around had a prejudice against the Lingwick people on account of their language and dress; many of them being unable to speak any language but Gaelic, and still continuing to wear part of the clothes they brought from the Islands of Scotland; but particularly on account of the evil conduct of some of them. Within the last two years, however, they are so much changed, in their conduct at least, that they are looked upon as persons remarkable for sobriety, honesty and industry.—Indeed, I was told at Inverness, C. E., that some of the Lingwick young men were there engaged at work for some time, and that they had a practice of meeting together morning and evening for worship, at a distance of about 80 miles from home.

On the 14th of July a meeting was held in the Church of Lochiel. The Rev. Mr. MacLachlan preached in Gaelic, and I preached in English.—The congregation was considerable, and would have been greater were it not that the busy season had commenced. However a petition to have the congregation placed on the list of the Presbytery of Montreal, in connexion with the Church of Canada, was signed by upwards of 80 individuals: there are now upwards of 100 names; more than 80 of these are names of heads of families.

On the 22nd of July a similar meeting was held in Martintown, and a similar petition signed by many of the office-bearers and other respectable members of the congregation. I intend to lay both petitions before the Presbytery in Montreal, on the 26th instant.

I believe that, as soon as certain pecuniary embarrassments of former years, can be got rid of by the congregations of Lochiel and Martintown, and other congregations in this part of the Province, there will be a very general expression of feeling in favour of the Presbyterian Church of Canada.

I am, Sir,

Your most obed't. serv't.

DANIEL CLARKE.

Martintown, C. W. Aug. 20th, 1846.

**INGERSOLL.**—On Monday the 20th July the foundation stone of a new church in connection with the Presbyterian Church of Canada, was laid in the village of Ingersoll, County of Oxford, in the presence of a large assemblage of Presbyterians and others. The Rev. Donald McKenzie of Zorra preached in the Gaelic and the Rev. W. C. Burns in English in the open air; after which they proceeded with the large congregation to the beautiful site of the church where the Rev. Donald McKenzie prayed for the divine blessing on the undertaking, and afterwards addressed the people in a manner suitable to the occasion. A handsome collection was made for aid in building the church.

**THE REV. WM. C. BURNS.**—If it be lawful to apply the addition apostolic to any uninspired man, we think it might be used appropriately in connection with the name of William Burns, who has just left the shores of Canada, probably forever.—For nearly two years has he laboured in this Province, visiting almost every part of it from Lake Huron to Quebec, and during that time he has been instant in season and out of season, beseeching men to be reconciled to God through Jesus Christ, and setting faithfully before them the terrors of the Lord which would follow obstinate refusal; and all this without money and without price. We understand that Mr. Burns declined

all stated support, and consequently no Church nor society has been in any way charged with his maintenance; but we deem it only right to add, that one Society at least has in consequence of his labours received a considerable accession of income: we mean the French Canadian Missionary Society, with which he was intimately acquainted, and which enjoyed much of his affectionate regard.

It is not our purpose to chronicle the cruel mockings and bufftings which Mr. Burns encountered in Canada, or rather, we should say in Montreal, for we believe this City has a monopoly of the persecuting spirit which manifests itself in violence. There is no record of those injuries kept on earth, not even in the memory of Mr. Burns himself, but there is a record of them in Heaven, where Christ's saints are regarded as the apple of Jehovah's eye. And fearful will that record be for some unless they repent. We have only to say that on all such occasions he bore himself meekly like his master, and literally obeyed the injunction, when smitten on the one cheek to turn the other—insomuch that many must remember him whether they will or not, and say "we never saw it on this wise before."

Long did Mr. Burns linger about Montreal, and frequently did he return to it; yearning over the poor souls who had persecuted him: and giving them opportunity after opportunity of repenting and receiving the Gospel. But on each occasion, he was received with the same mixture of indifference on one hand, and persecution on the other; till he was as it were constrained to depart, never probably to meet again until the day of judgment; a meeting which, however intolerable for his unrelenting persecutors, none of them will be able to avoid.—*Montreal Witness.*

**DR. CHALMERS' IDEA OF HOME MISSIONS.**—We encountered lately "a deliverance," as they say in Scotland, by the celebrated Dr. Chalmers, on the nature of the missionary work which pleased us exceedingly. It shows that Dr. Chalmers has the right view of the business to be done in evangelizing the world, and that his religion is not a large theory merely. Beginning with labour at home, the missionary work is to be carried on in labour abroad. At home and abroad the gospel is to be carried to men, to individuals, to neighbourhoods, and to be pressed upon their acceptance. Christians must be missionaries at home, as well as abroad. Missionary work is to be done in every city, town, and hamlet.

"The first principle in my scheme is," said Dr. Chalmers, "that you must take a slice of territory, small enough for a single man to overtake; and the second principle is, that you must go forth to the population inhabiting this territory, and that you must not expect them to come to you for the good things of which you are the dispenser. If you were the dispenser of physical good things; such as bread, butchermeat, and other things of the same nature—there would be no necessity for your setting up the aggressive principle—the attractive principle would be sufficient to insure a demand for them; but I say that you are the dispenser of that which has no charm for man, who is morally and spiritually dead, and therefore, you must go forth to hunt with the benefits of which you are the dispenser: and this is missionary work at a short distance. Don't think that it is necessary that you should travel thousands of miles, or that you have immense oceans to traverse, before you can engage in a missionary work. There are wretched creatures in many parts of this town who are at as great a moral distance from the gospel, and from its lessons, as if they had been born and lived all their days in the wilds of Tartary.—Now, this is what I call a home mission, which essentially requires all which constitutes the virtue of self-denial in the missionary work."

This is truth, and on this ground it is clear that every church ought to be a band of home missionaries, seeking out and blessing with the gospel of Christ those who will not, of their own accord, come to it. More voluntary missionary work is needed in the Church of Christ. For the life and brightness of her own graces it is needed, and for the bringing in of many souls into the fold of Christ it seems to be absolutely necessary; there being multitudes, who will not be reached, but by just such work.—*N. Y. Evangelist.*

## THE FRENCH CANADIAN MISSIONARY SOCIETY.

This Society was established in 1839, under the direction of a Committee composed of different denominations in Montreal, for the purpose of evangelizing the French Canadians, numbering above half-a-million, and who are sunk in the darkness of Popery, under the yoke of a numerous and wealthy parish priesthood, aided by the Jesuits, (whose order has been publicly re-established in Montreal,) and other devoted partisans of Rome. Although naturally intelligent, the French Canadians are extremely ignorant:—hence this Society in connexion with the direct preaching of the Gospel, seeks the advancement of education (upon a Scriptural basis) among them. In furtherance of the latter object, an Institute, to which a farm of 100 acres is attached, is now in course of erection at Pointe aux Trembles, near Montreal, where one hundred youths may be educated, and at the same time, trained in the knowledge of agriculture, in which the French Canadians are miserably deficient. From among these youth also, it is hoped, will be raised up Colporteurs, Schoolmasters, and other Missionary labourers. Already this plan has been attended with encouraging success at the Belle Riviere Institute, commenced in June, 1844.

The Society has six permanent stations, besides other places where meetings are held. The Missionaries (most of whom have been approved of by a Committee in Geneva, composed of Dr. Malan, Dr. Merle d'Aubigne and others) consist of three ordained ministers, three teachers and five Colporteurs, making, with their wives, (who also labour in the work) seventeen persons. The number of converts at the different stations is about 50; and the whole number who have left the Church of Rome about 120 souls.

The sum of £1,500 is needed immediately, to complete the erection of the new Institute; contributions towards which object, and the general expenses of the Society, are respectfully solicited. Above all, it is requested that the Redeemer's cause among the French Canadian Romanists be presented before God, in the closet, in the family, and at the Missionary Prayer Meeting. The following are the leading articles of the Society's constitution:—

I. This Society shall be called the "French Canadian Missionary Society;" and its exclusive object shall be, to provide means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada using the French language.

II. The operations of this society shall embrace—the employment of ministers, teachers, book vendors, and scripture readers, (whose native language is French if possible),—the establishment and support of schools, and places of worship,—and the distribution of the Holy Scriptures, and such publications as may be requisite in accomplishing the objects of the Society.

III. No person shall be admitted or continued a Minister, Teacher, Agent, Trustee, or office bearer under any name, in connexion with this Society, whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant Faith; namely,—the fallen and totally depraved condition of human nature; the supreme divinity of our Lord Jesus Christ; the sacrificial character and design of the Saviour's death: the deity, personality, and saving influence of the Holy Spirit; justification by faith alone, through the atoning merits and all prevalent intercession of the Son of God; the necessity of holiness of heart and life as produced and maintained by the indwelling Spirit of God; and the endless duration of future rewards and punishments.

The above summary of doctrine shall equally apply to all Books and Tracts distributed by the agents of this Society.

IV. This Society shall maintain an entire absence of a sectarian spirit in the choice of its agents, the application of its funds, and the management of its concerns. In the selection of its Agents, there shall be alone consulted their religious and intellectual fitness for promoting the grand object in view, namely, the bringing of souls into the kingdom of God, and building them on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.