

have detailed can never be tolerated. Mr. Milne has met with a kind reception in Quebec and Montreal. We had the pleasure, along with others, of introducing him to friends in Toronto, who contributed in the handsomest manner to the aid of his now emancipated flock. Mr. M. is about proceeding to the United States, where the bare recital of the wrongs and the intolerance in Canobie, will ensure him a welcome. We doubt not that, in New York alone, the friends of religious liberty, with their wonted liberality, will send him back to his family and flock with the means of providing accommodation for both—to finish the church and manse, which are far advanced, and enjoy the possession of both, sweetened by the satisfaction of "owing no man anything" but good will.

The church, though still in an unfinished state, has been taken possession of by the congregation. It was opened by the Rev. Dr. Duff, who preached an eloquent discourse from Psalm cxlii., 1st verse—"I was glad when they said unto me, let us go into the house of the Lord."

Little allusion was made to the sufferings which the people had endured, but the Dr. said that the bare recital of their wrongs, caused their countrymen on the banks of the distant Ganges, to blush for their native land.

THE PROGRESS OF THE CHURCH.

Under this heading we have been most desirous to give a continuous series of papers, each containing the history of one or more of the congregations of our Church, noting any interesting incidents connected with the rise and progress of the congregations or mission stations. The *Record* is the only history yet in existence, of our Church. The founders of some of its congregations are passing away. Their successors will have only a traditional knowledge of what these men themselves enacted and witnessed. It is not expected that the founders of the various congregations should write the detailed history of all the minute particulars connected with their infant state. But there is not a single Presbyterian congregation or mission station, in the Canadas, whose history is not worth preserving, and connected with which, there is not some individual who could write or collect the interesting facts belonging to it, in order to their being *Recorded*. Besides the importance of preserving the annals of the Church, these papers are otherwise valuable, imparting as they do an interest to our columns. The title of our monthly is a misnomer, while we are compelled to fill its pages with general matter and extracts from exchanges. We sincerely hope that the above will command attention, at least to the extent of enabling us to keep up the heading of this article. And if we write not the history of the Presbyterian Church of Canada, let us provide materials for the future historian—the facts and the statistics. It can never be so well done as at the present time.

Our attention has been called to a very sensible letter, from the pen of the Rev. Robert McGill of Montreal, addressed to the Synod in connexion with the Church of Scotland, which ap-

pears in the September number of the *Home and Foreign Record of the Church of Scotland*, and was previously published in the *Presbyterian*.—The facts and the figures which it contains are worthy of being pondered. As it furnishes a chapter of the history not only of the Church of Scotland in Canada, but also of our own Church, we give the following extracts:—

Montreal, June 15, 1852.

Sir,—I shall offer no apology for calling your serious attention to the matters contained in the following Overture, intended to be proposed to the Synod which shall assemble at Williams-town on the first Wednesday of July.

"Whereas, since the secession of many of our ministers in 1844, this Synod, and several of the members thereof individually, have used great exertions to procure ministers to supply the destitute localities within our bounds; and during the seven years that have since elapsed, we have obtained eight ministers from the Church of Scotland, and nine from other Presbyterian bodies, which, together with six ministers licensed and ordained by the Synod, making a total of twenty-three, presents only an actual increase of nine members on the roll of 1851 over that of 1845,—an increase bearing no adequate proportion to the spiritual destitution which prevails among the members of our Church in this Province, enlarging, as it does, by emigration, and the natural increase of population: Therefore it is respectfully overtured, that this Synod do take some effectual means to enforce the duty that is laid upon us to perpetuate and extend our Church and to diffuse its blessed influence among all who shall ask for the benefit of its ministrations, by training up young men for the ministry; and that for the attainment of this object the Synod do ordain that Presbyteries shall use effectual means to secure at least one student on the average from every four congregations, and, if need be, assist to maintain him at Queen's College during the whole course of studies; and that for the carrying out of this scheme, the synod shall organize itself into educational boards of four congregations each, on such a plan as shall best ensure cordial and effective co-operation in this measure."

With a full knowledge of the difficulties and discouragements by which we have been surrounded, and which still, in a deplorable degree, encumber us, permit me to state frankly my opinion, that our Church has not faithfully discharged its duty to Queen's College. That Institution is peculiarly our own in its origin and design. Its funds were collected mainly from our own people. The General Assembly of the Church of Scotland has continued annually a liberal donation to its funds—a donation originally intended to assist in educating a native ministry. Yet after the lapse of nine years, and a large expenditure, the result has been, as appears from the roll of 1851, only six ministers to the Church, some of whom received part of their education in Scotland.

The Synod, as now constituted, is made up of—
Ministers of the Church of Scotland..... 30
Ministers from other Presbyterian bodies. 24
Its own Licentiates 6
Two Professors and two Missionaries on the Roll of the Presbytery of Kingston.
One French Missionary on the Roll of the Presbytery of Montreal.

One Missionary and Catechist on the Roll of the Presbytery of Toronto.

In 1844, at the second meeting of the Synod in that year, 63 names are found upon the Synod Roll; but shortly after, and previous to the meeting of Synod in 1845, two ministers retired from the Presbytery of Montreal, two from the Presbytery of Glengarry, three from the Presbytery of Hamilton, and four from the Presbytery of Quebec,—total, thirteen.

In	Memb.	Profes'srs.	Names.
1845 Synod Roll contains	51	3	54
1846	51	2	53
1847	56	1	57
1848 No Minutes publish'd			
1849 Synod Roll contains	58	2	60
1850	61	1	62
1851	60	2	62

The Synod which originated by dissent from ours in 1844, has now upon its Roll 74 ministers with pastoral charges, and 6 without pastoral charge.

The United Presbyterian Synod, whose origin is not long anterior to 1844, has now on its Roll 42 ministers with pastoral charges, and 3 without pastoral charge.

The facts exhibited in the preceding view are melancholy enough; they ought always to be admonitory. During the last seven years, the additions to the ministry have done little more than counterbalance the waste that death and other causes have made in its ranks. We are indebted for nearly half its strength to a source that may be styled foreign in reference to the legal designation which our Church bears. While should we take our omens for the future from the past, which we may certainly do if the former apathy prevail, the next seven years will only find us further sunk in senility and decrepitude.

Will such a prospect not put an end to our vain-jangling and paper schemes, plausible enough sometimes, which are never carried into execution, because the inert mass is content to approve, without any serious united effort to realize their good; and treats practically, the authority of our ecclesiastical judicatures as a thing without force or obligation. If there be any among us despairing of our condition, and destitute of all hearty good will to advance our cause, hugging themselves in that guarantee of stability which a Parliamentary enactment is supposed to give, and congratulating themselves, that whatever may come of the Church, "there shall be peace in their day;" they ought to be reminded that the descent of a church, like that of a man into the valley of death, is not always a period of peace, but more usually of sorrow and tribulation to all connected with it. Let us not shut our eyes, then, upon the prospect. It requires no gift of prophecy, and only a little skill in the statistics of life in men and churches, to predict that, unless we shall be more successful than we have been in increasing our power from healthful and legitimate sources, twenty years will not pass before the Church of Scotland in Canada is a shapeless shadow—a heterogeneous thing, which its parent will refuse to own. No friendly man, thoroughly acquainted with the state of our affairs, will treat the contingency lightly. Our duty, our safety, our very life, lies in the application of a right remedy.

SABBATH PROFANATION.

The christian public are at present stirred up to action in regard to the protection of the Sabbath from public profanation. Well were it for the country if there were no other forms of Sabbath desecration than the labor done in the Post Offices, and the traffic on our great thoroughfares. These abuses (for such they must ever be regarded,) may be corrected by legislative enactment. But there are many other ways in which the Lord's day is openly and publicly profaned, that cannot so easily be reached. It is unnecessary to enumerate these—they will readily occur to the reader. The simple rule that only works of necessity and mercy are lawful on the Sabbath, will enable the candid enquirer, without difficulty, to decide what may be done on, and what should be left undone until after the Sabbath.