

was finished some time ago, except painting, which we expect to have done in a few weeks. The ladies in connection with the congregation, gave a soiree on the 17th ult., the proceeds of which, together with a collection, amounting in all to about £17, will be appropriated to painting the church. This meeting was very interesting.—There were in all five ministers present. The subject discussed was the Popish Controversy. The following is the notice of the meeting in the *Bowmanville Messenger* :—

NO POPERY MEETING—On Wednesday evening last, there was a meeting held in the Division Room of the Sons of Temperance, Bowmanville, and an excellent Tea prepared by the Ladies, the proceeds of which were to be applied to the purpose of painting the inside of the Free Church in this village. The attendance was large and respectable, and the speeches good. The errors of Popery were fully explained, and among the resolutions submitted to the meeting was one of no less an important character than the excommunication of his holiness Pope Pius IX. Yes, it was so clearly proved that Pope Pius was the representative of (not Christ, but) the whore of Babylon, that he was placed without the pale of the Christian Church by a unanimous vote of all parties present.

As was remarked by one of the speakers, the evening was "St. Patrick's Day in the evening," and of course something must be said about the illustrious old gentleman who had for so many years—aye, centuries—been the Patron Saint of Ireland, but who had been lately deprived of his "patronage" by Archbishop Cullen, "Lord Primate of all Ireland," who conferred the honor upon the Virgin Mary. The reason assigned by the speaker for the step taken by the "Lord Primate" was, that it had been lately discovered that St. Patrick was not a Roman Catholic, but a purely orthodox protestant. We do not know how the "Lord Primate" came to discover the error into which himself and predecessors fell, but the case was so clear that his "lordship" dismissed the good old saint without a moment's notice. We hope that the change of Patrons may prove of service to the beautiful Emerald Isle, and that the prayers of the faithful may have the effect, through the intercession of Mary, of softening the hearts of the landlords, preventing the potatoe rot, suppressing agrarian outrage, and causing health, happiness, and contentment, to dwell in the land. If she does this, it will be a miracle.

[FOR THE RECORD.]

A FEW HINTS ON THE CHURCH'S DUTY, IN REGARD TO HER MISSIONS.

Though, at a distance from your field of labour, we have not ceased attentively to observe and to cherish a deep interest in all the movements of the church in Canada; and while much that has taken place since we last corresponded with you, has afforded us great satisfaction; one event has happened which has proved a source of deep sorrow, viz., the removal by death of that faithful and able servant of God, the Rev. William Rintoul.—When he accepted of the pastoral charge of the congregation in Montreal, we rejoiced in the accession made by his appointment to the scanty supply of labourers in Canada East, and from a confidence that he would exert himself energetically for the supply of Divine ordinances to our destitute adherents in that part of the land.—It has pleased the Head of the church mysteriously to remove him from a field, where his missionary zeal was so much needed, and where its happy effects had begun to be apparent.

We rejoice that so much has been done and is doing among you for the mission cause, and that such an increased interest is felt in it: still much remains to be done, as appears from the last report of the Synod's Mission Committee, and the number of candidates for the ministry annually licensed can supply only a small portion of the

existing destitution, and though the destitution appears to be gradually diminishing through this periodical supply of labourers, still unless for a few years yet there be also a considerable addition from other churches, especially from those on this side of the Atlantic, many fields of labour which may now be secured will be lost to us.

That part of the mission field which lies in Canada East, may be held as having special claims on our exertions, on account of the general prevalence of Popery,—for the fewer the positions where on this account the truth can obtain a footing, the more important are these positions; the more wide-spread the popish darkness, the more important are those spots from which light may be made to emanate upon it. We were happy to find that the Synod, at its last meeting, in compliance with an important overture, resolved that application should be made through the Home Mission Committee, to Scotland, for a supply of missionary labourers,—it would be well also that the application were extended to the Presbyterian church in Ireland.

We regret that the Colonial Committee have found it necessary to curtail the various colonial churches, that owing to the want of funds, they are constrained to devolve upon them the expense of conveying such missionaries as they may desire, to their destination. There is no reason to infer that this deficiency of funds arises from any diminution of interest at home in colonial churches, (as is manifest from the supply which is offered of useful labourers if not of resources), but may be ascribed to other causes; to these we shall not at present advert, but may on a future occasion. It is to be hoped, however, that this depressed state of the fund will not continue, and that the aid which through the pressure of circumstances, is in the meantime withheld, may yet again be afforded,—but, at present, these expenses which cannot be defrayed by the church at home, may be met, it is to be hoped, by the additional resources arising from these missionary meetings—which we rejoice to find are now so often held—and by the appropriation also, if thought necessary, while the fund is so low, to the Colonial Committee, of all or greater part of the collections which as have been hitherto made for the scheme of the Free Church in general;—and should the funds furnished from these sources not be sufficient, it is to be hoped the church here, by an additional effort, may make up the deficiency.

We regret that nothing appears to have been done at last meeting of Synod, in reference to the appointment of a Superintendent of Missions.—If the church was so far persuaded of the propriety of having such a functionary, what has changed the aspect of affairs, so as to render that unadvisable now, which not long ago was deemed expedient. No doubt the church happily appears to be more thoroughly roused on the subject of missions, and therefore, such an office, may appear less necessary on that account; but, would it not be well, that through such an appointment, this zeal might be fostered and kept alive, directed, and increased in efficiency.

By way of conclusion, we would hope and desire that the church in Canada may not refuse the offer of efficient missionaries, which we understand the Colonial Committee are now tendering, on account of the temporary difficulty arising from their deficient resources. Reinforcements of labourers must be had from abroad, or incalculable detriment to the church will be the result;—a cruel arrest will be laid upon her progress, and a sad annihilation of many openings for her which now exist. Some, we regret to say, labour under delusion in regard to the extent of our destitution in Canada, or some fancied *exclusive* claim to estimation of native missionaries. We have heard speak of labourers from our native land, as if the church in Canada could do without them, and might be content with such alone as could be raised by herself. Such we fear (should there still be any such,) will be disposed to find fault

with the accruing of any expenditure for the securing of such distant labourers,—but let the church, as the values her best interests, beware of listening to such counsels: they are irrational, and pregnant with evil, nothing is of such vital moment at the present crisis as a supply of labourers: this let her determine if possible to obtain at any reasonable, we would say any necessary cost or sacrifice, and regard the expense of procuring them as the small dust in the balance. The special effort now required for the extension of the church and for taking advantage of present opportunities, (which if not improved will soon pass away,) though arduous, will not be protracted,—the existing destitution gradually giving way before a combined phalanx of native and imported labourers, will at length, be so reduced as not to require for its supply much additional aid from without,—the most important openings being filled up, there will no longer to any extent exist those distressing evils arising from the want of ordinances which are still so much to be deplored, and they who are now engaged or may engage resolutely in this struggle, for the dissemination of the truth, may have the satisfaction ere their earthly career is terminated, of seeing the church, whose principles they love and revere, attain an extension, influence, and a triumph over existing error and ungodliness, beyond their most sanguine anticipations.

A. M.

GLASGOW, SCOTLAND, }
March 26th, 1852. }

On the authority of a member of the Colonial Committee, the writer of the above article informs us that no new regulation has been adopted in regard to Missionaries sent to the Colonies, but that their support, on account of the low state of the funds, must be derived from the churches receiving their labours.—Ed.

CODE OF DISCIPLINE.

To the Editor of the Record.

KICKHALT, FERIOUS;
19th April, 1852.

DEAR SIR,—

The Committees appointed by our Synod have great difficulty in meeting except during its session, and at that time, they can scarcely do justice to any matter requiring lengthened and mature deliberation. Consequently the Committee appointed to prepare a Code of Discipline, has never yet convened, save in these unfavourable circumstances. I have, therefore, on my own responsibility drawn out the accompanying Prospectus, and would ask the favour of your giving it a place in the next number of the *Record*, so that it may be submitted to the calm and patient consideration of the other members of Committee, and of the members and office-bearers of the Church at large; and that in the event of nothing else being produced, they may be able to pronounce a verdict, either approving of, or condemning the plan, when the Synod at next meeting shall call for the Committee's Report.

I think it desirable that the result of this Committee's labour be not merely a Hand-book for directing our Practice in Church-courts; nor a Digest of Rules, as the term "Code of Discipline" would indicate—for regulating any judicial proceeding that may arise, but a book of general authority containing all our standards, or such reference to them as should point out what is to be regarded as authoritative by our Church. I have accordingly introduced into the *first* section on Doctrine, a reference to the Westminster Confession of Faith, which might be printed, either in full or abridged, and bound up with the rest of the work; or, without being embodied, might be distinctly recognised, and have such notes on particular passages inserted, as this Church may deem necessary. In like manner in section *second* on Worship, I have made an acknowledg-