

near what it was which it proposed to reconsider. He thought the whole had better be postponed for the present, and accordingly moved that it be laid on the table.

Dr. Janeway concurring in this, the subject was for the present laid on the table.

The discussion being renewed on Wednesday, Dr. Jones of Georgia, on behalf of the Committee, explained that they were entirely willing that the foreign letters should be read, if it were the wish of the house. They had no desire to suppress them; but had supposed that as the ground assumed by abolitionists was so well known, it would be an unnecessary waste of time for the Assembly to hear a reiteration of their views. Since the reading had, however, been called for, he hoped that members would be gratified.

Dr. Hoyt took occasion also to explain the remarks he made yesterday. He had never supposed he was uttering a threat or using intimidating language. When he said that those who called for the reading might see cause to repent, he did not imply that they would incur danger thereby in a Southern city; far from it; such an intimation would have done grievous wrong to the citizens of Richmond; but he meant to be understood, that when the language of the foreign letters was heard, they would repent that they had not suffered such truths to pass in silence. In saying he would leave the house if the reading was entered upon, he intended to be understood, that he would not suffer himself to be lectured in such tones as characterized those letters. The speakers then referred to Mr. Lewis, one of the Scotch delegates to this country, who had most grievously slandered a ruling elder in one of the Southern Churches, and although the church to which this elder belonged had sent a communication to Scotland demanding an investigation by the proper ecclesiastical authorities there, yet no notice had been taken of their request, and Mr. Lewis was permitted to repeat his unfounded libel against a worthy and innocent man. By such men he was not willing to be lectured.

The discussion was then continued in good temper and with much animation. Southern brethren manifested right feelings and expressed their readiness to concede the point pleaded for, while those from the North manifested a readiness to throw upon the moderate, not to say mild spirit, with which the foreign churches are disposed to interfere with the policy of the American Church of which they have no just ideas or proper appreciation. Several speakers were careful to distinguish between the letters from Scotland and Ireland. The former is written with proper courtesy, and it was literally a triumph of the friends of the American Church in Scotland over the rampant abolitionists who had been wrought up to the highest pitch of fury by such men as Garrison, Douglas, and Thompson. The letter from Ireland is a most remarkable specimen of the epistolary style. It speaks very moderately (and this is the only good thing about it) of the dignity and good sense of the Irish Assembly, which could have sanctioned it. It never could have emanated from one who had enjoyed the advantages of good breeding. Several of the speakers with no little wit referred to the beginning and the ending of this brotherly epistle, and to make the matter obvious they brought the extremes together somewhat in this fashion:—"Beloved brethren—ye are man-stealers; dearly beloved in Christ, ye are man-slayers and murderers; dearly beloved, ye are murderers of fathers and mothers; you are honoured servants of the Lord, but we cannot rely on your word," &c. The letters were read, and then the answers were adopted with almost entire unanimity. These answers we hope in due time to lay before our readers.

CHRISTIANITY IN EUROPE.—In a report given in the Boston Journal, of an address delivered by the Rev. Dr. Baird in that city, we find some gratifying intelligence on this subject. In discussing the possible reasons why the Turks were permitted to conquer the nominal Christians of the Mediterranean, Dr. Baird observed that this very circumstance had arrested the perversion of sacred truth in those nations, and had wrested from their grasp the sword of persecution; adding—

The Turkish government now favour the spread of the pure gospel, and extend their protecting power around the little Protestant Church of eighty or one hundred men, in Constantinople, who are Bible Christians, saying a few months since to those Armenian priests and others, who would disturb their simple worship, "Go home to your houses, your wicked dogs, you base hypocrites, and let these unobedient Protestants alone." The Pacha of Egypt and the Sultan of Turkey are disposed to protect missionaries, and the time is at hand when Mahommedans, with entire impunity, may embrace the gospel; indeed, he doubted whether they would even now be molested on account of believing in Christ and rejecting Mohammed.

Countries that have done most to sustain the Papacy, are now open to Christianity. France, which has been the right hand of Papal power, ever since the days of King Pepin, is now asking loudly for preachers of the gospel. The few Protestants of France and Belgium called on us twelve years ago to aid them in circulating the Scriptures, and the change produced by their agency already far exceeds all our expectations. And all over Europe light is spreading, and the days of revolution are dawning. Whoever lives four or five years will see great changes. Men are beginning to think for themselves—to be capable of standing on their own feet, and determined to have liberty, civil and religious liberty.

In France the influence of the Bible on the hearts of the people is so great that Protestants are overwhelmed with its magnitude. They have not a tithe of ministers necessary to meet the demand for religious teachers. Twelve years ago they had thirty colporteurs, now they have three hundred spreading the Bible throughout the kingdom, and hundreds of ministers are needed to harvest the seed thus sown. This year 200,000 copies of the Scriptures will be circulated in France, and a million of religious tracts and volumes. There are now about one hundred evangelists employed in the country—there are two hundred evangelical preachers in the established Church and one hundred among the dissenters. But what are these among thirty millions of people?

In Belgium there are fifteen evangelists and twelve or fifteen colporteurs. A committee, at the head of whom was the Hon. and Rev. Baptist Noel, of London, spent, during the past year, six weeks in the middle and South of France, and they report fifteen communes as open to the preaching of the gospel; and such is the demand every where, that it has been determined to establish a seminary in Paris for the education of evangelists. In Spain, Portugal and Italy there is also a demand for teachers, and many are ready to hear the pure word of God.

SYNOE FUND.

MR JOHN LAIDLAW, Treasurer.

June 1	£.	s.	d.
To Contributions from Knox's Church, Toronto, per Rev. R. F. Burns	10	0	0
Saltfleet, Rev. G. Cheyne	1	5	0
Streetsville, Rev. W. Rintoul	1	5	0
Norval and Union Church, Rev. W. Rintoul	1	5	0
Free Temple Church	1	0	0
Ayr, Rev. R. Lindsay	2	2	0
St. Thomas	1	5	0
Niagara	2	11	6
Donerestville	1	5	0
St. John's Church, Quebec, per Rev. John Clugston	5	0	0
South Gower, Rev. J. McDowall	1	5	0
Grafton and Colborne, Rev. W. Reid	1	5	0
Darlington, ditto	1	5	0
Peterborough, Rev. J. M. Rogers	5	0	0
Dundas and Ancaster, D. McMillan	2	12	6
Rev. Mr. Robb, Hamilton	8	0	0
Osgoode and Gloucester	1	5	0

Cote Street Church, Montreal, W. J. Redpath	5	0	0
Verth, per Mr. Nicol	0	17	6
Black Street Church, Kingston, per Rev. Mr. Reid	1	5	0
Pictou, Mr. McAllister	1	5	0
Otonabee, Rev. R. Wallace	1	5	0
Bytown, Rev. Mr. Wadrope	1	5	0
Gananoque, Rev. Henry Gordon	1	5	0
Prescott, Rev. Mr. McDowall	1	5	0
Galt, Rev. John Bayne	5	0	0
Ramsay, Rev. Mr. Johnston	1	10	0
Returns from Rev. John Bayne's Pamphlet, per Mr. J. Redpath	2	2	6
Ditto, Messrs Shaw, Kingston	1	14	0
Manies of Synod	0	11	10 1/2
Nottawasaga, Mr. James Mair	0	10	0
Boston Church, Esquesing, per Rev. W. Rintoul	1	5	0
West Gullinshury, per Mr. J. Scott	2	0	0
Congregation City Buildings, Kingston	4	11	10 1/2
Eldon Congregation, per Mr. J. Ross	1	15	0
Tucker-Smith and Stanley, per Rev. W. Rintoul	1	5	0
Port Sanna, Mr. T. Houston	1	5	0

FOREIGN MISSIONS.

1847.	£	s.	d.
Feb. From the congregation in the township of Williams by D. Frinsen, Elder	3	0	0
March. Darlington, Rev. Mr. Steele	3	0	0
April Sunnada	1	0	1
Nottawasaga	2	9	4
Grafton, Rev. Mr. Reid	4	0	0
May Presbyterian Missionary Association of Peterboro, Rev. Mr. Rogers	18	0	0
Knox's Church, Hamilton: Collections £17 15 0			
Sabbath Sch. 12 8 11—30	2	11	
St. Thomas Congregation	4	4	0
Wellington Square, Mr. Bustelo	1	10	0

J. REDPATH.

May 29, 1847.

The £3, recently acknowledged for the Home Mission Fund of the Presbytery of Toronto, from Nottawasaga, should have been from St. Vincent, per Mr. James Mair, Catechist."

COLLEGE FUND.

1847	£.	s.	d.
June 21 Vankleek, per Rev. Mr. Mc Giltvray	3	0	0
26 Beckwith per Mr. Stewart	2	15	0
Pictou, per A. Macalister	2	10	0
Gananoque, per Rev. Mr. Gordon	5	0	0
Galt, per Rev. J. Bayne	17	1	0
Ramsay, per R. J. Johnston	2	0	0
Fergus, per Mr. Smellie	2	10	0
Saclute, per Mr. Henry	2	15	0
July 16 A debtor to the College, per Rev. Wm. Rintoul	2	10	0
Apr. 14 Zora, per Rev. Mr. McKenzie	8	10	0
June 2, West Gwillimbury, per Mr. Thos. Maconkey	4	5	0

J. McMURRICH,

TREASURER.

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