

the Committee of the General Assembly, for correspondence with Foreign Churches, which has been transmitted to Rome, and those associated with him in the formation of the new Catholic Church in Germany. It is signed by the convenor, the Rev. Wm. Linnell, of Glasgow, on behalf of the Committee, and is characterized by an affectionate faithfulness, which, with the Divine blessing, must render its counsels, exhortations, and counsels, both acceptable and useful to the parties to whom it is addressed. The course which these men shall pursue, placed as they are in providence, at the head of ecclesiastical management, and surrounded with difficulties and dangers on every side, will well engage the prayerful concern of all Christians.

**Weekly Offerings.**—One of our Congregational ministers of England has prepared a tract, recommending the adoption of Paul's method of raising money for all purposes of the Church, and of Christian benevolence—a plan which we have often commended to the notice of our readers. Paul's plan is this—1 Cor. xvi. 2: "Now, concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." The author regards this passage as containing a canon of universal, happy and immutable obligation. He believes that, if it were obeyed, it would fill the coffers of the Church with the cheerful and constant contributions of the people. Offerings made according to this plan, he shows, are personal—let every one of you; anticipative—lay by him in store; propitiatory—as God hath prospered him; on principle, and not from excitement—that there be no gatherings when I come." Reduced to practice, our author shows, that the Apostolic command would amply support every institution which Christian duty ought to establish. Of course, this method would require deep and earnest faith in Christianity. Money-giving would be a purely religious exercise, a thank-offering to God, a silent, almost secret act of spiritual obedience, the holy repayment to God of his own. "Of thine own," would the Christian tradesman or laborer say, "I have laid on Thee," as he deposited, on the Lord's day, the just proportion of his weekly profits or earnings into the box provided for that purpose in every pew.

In recommending the adoption of the plan, he says that it "will increase the power and efficiency of our Churches without the sacrifice of their independency. It reserves to us the full possession of our power as Churches of Christ, while it seeks to promote our personal benefit and our general usefulness, by a combination quite consistent with all the principles of Congregationalism. It proceeds on the principle recommended by the Apostle to the Corinthians: "For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality."

Miscellaneous

RELIGIOUS INTELLIGENCE.

**GRONABLE.**—The new Presbyterian Church at the village of Keene, in the township of Otsego, was opened on Wednesday, the 23d of October last by the worthy and much esteemed pastor of the Peterboro' congregation, the Rev. J. M. Rodger, with an appropriate and impressive discourse, after which the congregation were reminded of the necessity of assembling together for reading and other appropriate exercises on the Sabbath day, when no public service could be had; also of establishing a Sabbath School (which has since been commenced.) The necessity of taking steps at an early day for endeavouring to secure the services of a faithful minister was considered, and a committee of the congregation appointed to take any measures they may think advisable under the circumstances. The Church is a good substantial wood building, upon a stone foundation—is 50 feet by 40, and will accommodate from 200 to 300 sitters.—*Com.*

**Ramsay.**—It gives us much pleasure to learn, that the congregation of Ramsay is now supplied with the stated ministrations of the Rev. W. G. Johnstone, originally from Scotland, and who, after labouring for some years in connexion with the Presbyterian Church of the United States, came over to Canada, and, as we formerly mentioned, was received into ministerial communion with us. His labours are likely to take place soon after the meeting of King'ston Presbytery, on the 7th of January ensuing. We would congratulate the congregation of Ramsay, and the surrounding region, in the prospect of having a pastor among them so devoted to the cause of Christ, and so active and energetic, as Mr. Johnstone is known to be. May the blessing of the Lord accompany and crown his labours, and make him the honored instrument of turning many to righteousness, and of comforting the churches in that interesting region. Mr. Johnstone has parted with his wife and children in Pennsylvania under an impression that it is his duty to find his field of labor in the Free Church, in applying the spiritual illumination which prevails in Canada, and we rejoice that Providence has sent him to a region where his labours are so much required, and where, with the blessing of God, he may be the means of extensive good.

We learn that our friends in Ramsay have given Mr. Johnstone and his family a most cordial welcome, and are doing everything in their power for his domestic comfort. We trust they will find, in their own experience, that by receiving a prophet in the name of a prophet, they receive a prophet's reward. They seem to be a people who value the gospel, and who are prepared, through grace, to profit by its faithful ministrations. May the relation anticipated between pastor and people there be one of divine formation, of long continuance, and of eternal results of good.

We understand that the new Church at Ramsay was opened lately, and that an audience of from four to five hundred people continue to worship there regularly. This church will hold nearly eight hundred persons when it is seated with galleries; and, as the prospect of prosperity is great, this is contemplated by the ensuing spring.

The Resisters, we are told, have made an attempt to occupy the same field, and with this view have brought a minister to the "Old Camp." But every effort to resuscitate their cause seems to be vain; and it is said that their number, counting young and old, does not exceed thirty.

Some idea may be formed of the destitute state of this region, when we mention that there is no settled minister, belonging to our Church, nearer Ramsay than forty miles; and that Perth, Carleton, Beckwith, and many other populous settlements, where Presbyterian Congregations are organized or contemplated, are all without ministers. Truly the harvest is plentiful whilst the labourers are few. Let us pray that the Lord of the harvest may send forth labourers into his harvest.—*Com.*

**SECESSIONS FROM THE ANGLICAN CHURCH.**—We are now enabled to mention the names of all those members of the University of Oxford who have been received into the Roman Catholic Church in the course of the last few days. They are—the Rev. J. H. Newman, B.D., Fellow of Oriel College; the Rev. Stanton, M.A., of Brasenose College; the Rev. Bowles, M.A., of Exeter College; the Rev. Andrew St. John, student of Christ Church; Mr. J. D. Dalgairns, M.A., of Exeter College; and Mr. Albany Christie, M.A., Fellow of Oriel College. It is stated confidently, that other clergymen, also members of the University of Oxford, are preparing to take a similar step. We understand that the reception of Mr. Newman into the Roman Catholic Church took place at Littlemore. We have authority for adding to the lists of recent converts to Romanism the name of Mr. Leicester S. F. Buckingham, the author of "Memoirs of Mary Queen of Scots," who was received into the Roman Church at Ocott about the end of last month.—*Morning Post.*

**EPISCOPALIAN CHURCH IN SCOTLAND.**—Letters from the Archbishop of Canterbury and the Bishop of Exeter have been published in the newspapers, denouncing as guilty of "manifest schism" "any priest or deacon, whether ordained in England or Scotland, who presumes to minister in any diocese in Scotland in defiance of the bishop's authority."

The latter bishop had been reported as intending to consecrate a chapel in Nairn. He states, in reference to this report, that he was astonished at such a rumour, and that "the notion of" such chapel "being in connexion with the Church of England, unless through the Bishop of Moray, is monstrous." "The bishops in England have no jurisdiction whatever out of their own dioceses respectively." The Archbishop of Canterbury, in his letter, says: "Of congregations in Scotland not acknowledging the spiritual jurisdiction of the bishop in whose diocese the chapels are situate, yet calling themselves Episcopalian, we know nothing. In order to prove their right to this designation, they should be able to show what bishop in England has authority, by law or by custom, to regulate their worship, and to direct or control their ministers in respect of discipline or doctrine." In default of such proof they cannot be considered as Episcopalian, though the service of their chapels be performed by clergymen who have been regularly ordained by a bishop.

[Mr. Drummond of Edinburgh, has published a letter in answer to these statements, in which he says: "Those with whom I have the privilege to act in Scotland, have the written sentiments of bishops of the Church of England, in direct opposition to those of the Archbishop of Canterbury, the Bishops of London and Exeter."]

**PROTESTANT MISSIONS OF IRELAND.**—On Sunday last, sermons were delivered in the various Independent Chapels in this city, by the Rev. Thomas James, of London, and the Rev. Alex. King, of Cork, who are at present in Scotland as a deputation from the Irish Evangelical Society, and the Congregational Union of Ireland. Collections were made in aid of these Societies at all the diets of worship. A public meeting was also held on Monday evening, in connexion with the same object, in Albany Street Chapel, the Rev. J. R. Campbell in the chair, when the reverend gentleman above named gave a number of interesting details respecting the operations of the two Societies in Ireland. The Irish Evangelical Society, it appears, have thirty-three agents employed in that country in preaching the gospel and reading the Scriptures to the ignorant and unenlightened natives. The Irish Congregational Union, which is formed on the exact model of the Scottish Congregational Union, consists of twenty-six churches, or at least twenty-four, two being only in the course of forming. Both Mr. James and Mr. King bore ample testimony to the general readiness, and in some cases even eagerness, of the Irish Roman Catholic population to listen to the preaching of the gospel, when addressed to them by the missionaries in the benevolent spirit of their great master; but they both lamented that the Irish Church had hitherto operated as a great obstacle to the success of their efforts, by associating in the minds of the Roman Catholic the name of Protestantism with persecution and oppression. The meeting was well attended, and great interest seems to have been awakened in reference to the revival of evangelical religion in Ireland by the information communicated by the deputation. It was mentioned that an auxiliary to the Irish Evangelical Society had been formed in this city several years ago, but it had hitherto made so little stir that few people knew anything of its existence. It was resolved, however, to infuse into it new vigour. It is also in contemplation to establish an auxiliary to the Irish Congregational Union.—*Edinburgh Witness.*

**GOOD EFFECTS OF KALLEY'S EXERTIONS IN MARYLAND.**—"The standard of religion," according to a prefixed to a just published poetical work, entitled the "Queen Flower," "is unhappily low. The native clergy are supine and perfunctory in the discharge of their duties. The efforts at proselytism recently made by Dr. Kallely has been defeated by the stringent interference of the Government, but were of great use in applying a stimulus to the lethargic clergy. The present Bishop of Madeira is a pious and active ecclesiastic, who has availed himself of the temporary religious ferment to incite his clergy to regular habits of useful preaching and catechetical instruction, as well as to inculcate a more rigid observance of the Sabbath."

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