

vained, formally tried, and faithfully disposed of by the proper ecclesiastical courts; but they are never to be submitted to the private members of the congregation for decision, neither may the office-bearers be degraded at the will of irresponsible parties. Again, since Elders are called by the congregation, their office and persons should be reported by those who call them; and their decisions when not unrighteous, or contrary to God's Word, implicitly sanctioned in. Seeing also that all their duties are performed gratuitously; and often in the face of much difficulty and self-denial, they deserve at the hands of all, but thanks, and their conduct claims the most charitable construction. (To be continued)

## Foreign Missions.

### OPENING OF THE FREE CHURCH CALCUTTA.

The following letter of Dr. Duff has reference to the opening of the Free Church in Calcutta. That Church built at such a cost, begun anew when a former erection had fallen from the foundation, is, indeed, a testimony to those principles, for which it was reared, and of which it will, it is hoped, be a monument to many generations. It is pleasing to have the testimony of such a mind as Dr. Duff to such principles. Their value consists in the homage which is demanded by them from every heart to the reign of Christ. "Sweet and blessed subjection to be thus entirely under the government of Jehovah Jesus!"

Calcutta, September 7, 1818.

MY DEAR MR. TWEDDIE.—On Sunday the 13th August last, the anniversary of our Calcutta Disruption, our new church was at last opened—being, so far as we know, the first Free Church edifice opened for public worship in Asia. May it be the first of a numerous progeny! As a building, it is worthy of its position among the other Christian temples of this great metropolis. Its having once fallen, when well-nigh completed, has subjected the congregation to double expense—a great trial this to their faith! but they have been wonderfully sustained from on high. Altogether, it will not have cost less than a lakh and twenty thousand rupees, or £12,000—a noble offering for the consolidating and perpetuating of the Free Church cause in this mighty land, with its teeming myriads of people—an offering which I trust, the people of Scotland will duly appreciate—an offering, above all, which we pray may be acceptable to the great God whose glory and honour we earnestly desire to be thereby promoted; for, whatever may be the outward visible beauty and symmetry of this material edifice of ours, our prayer is, that it may be shown to the world that these bear no proportion to the vastly superior beauty and symmetry of the spiritual edifice that shall, through the omnipotent agency of divine grace, be reared within it—each stone in which shall be a living stone; which, when completely polished and purified, is destined one day to shine as a gem in the Redeemer's diadem of glory. And if but one such gem were to be prepared in our "house of prayer," it alone in point of intrinsic value, would incalculably outweigh all the poor perishable dross of silver and gold which has been expended upon it. And when ours, like every other Christian church, is truly a temple in which the worship of our God may be duly celebrated, we desire to remember, and never forget, that ours, as a Free Church, is, over and above this, in a peculiar and pre-eminent sense, a MONUMENT—a monument, or rather one of many monuments, reared in this far-distant land, under the force of sympathy with Scotland's noble army of worthies to commemorate one of the greatest victories of ancient or modern times—a victory, which, with

reference to its sublimer and more heavenly objects, must, in the eye of all holy and intelligent creatures, cast the renowned Marathon and Thermopylae for ever into the shade—the victory on a scale of national magnitude, of faith over sense, of high principle over worldly interest and carnal expediency, of the spirit of allegiance, in all things sacred, to Zion's anointed King, over the spirit of timidity and traitorous submission to the powers and potentates of earth. While, therefore, we would have our material edifice discharge its more general functions as a Christian temple, with reference to instruction in the articles of saving knowledge and the manifold duties of holy practice, prayer, and praise, the conversion of sinners, and the edification of saints, we also intensely desire to make it discharge aright its high and peculiar function as a monument, by reminding us, every time we assemble within its walls, more impressively than ever, of our close, endearing, and enriching relationship to Him, who is not merely our Prophet and our Priest, but also our living, dead, and exalted King, who alone ought to reign over us who alone ought to reign in us with reference alike to all the powers, faculties, and affections of the soul and all the doing; whether religious or civil, of the outward life! O sweet and blessed subjection to be thus entirely under the government of Jehovah Jesus!

As regards our missions, all things are quietly, but effectively progressing.

### FREE CHURCH MISSION AT PUNA.

The following extract from a letter of Mr. Mitchell, of Puna, is interesting, as indicating the reception not only of Christianity, but *Presbytery*, among the natives of India. Bombay is about to follow Puna in the same good work—the organization of a native Church, with native office-bearers:—

"I am thankful that the native Church has lately taken a more distinctive form than formerly. Heretofore it has been entirely under the care of the missionaries, as evangelists. Now it has its own chosen office-bearers. I am still viewed as its pastor, and have associated with me two ruling elders, Messrs Cassidy and W. Heg. These two brethren were chosen by the Church members, at a meeting convened by order of the presbytery, at which Dr Wilson, Dr Grierson, and W. H. Bell, Esq., acted with me as assessors. Their edict was regularly served, and as, in the requisite period, no objection was taken, the ordination took place on Monday evening last, when, after I had delivered a discourse in Marathi, on the nature of the Christian Church, they were set apart to their office by the imposition of hands. Two elders of our English congregation attended, and united with me in their ordination. As far as I know, this is the only event of the kind which has ever taken place in a native congregation in Western India. Our brethren in Bombay are about, however, to follow in the same good work. May this step in advance be accompanied by much of the blessing of the Holy Spirit, tend much to the good of the cause generally, and the special benefit of all concerned. We have now our whole ecclesiastical machinery in operation, and I trust it may prove as beneficial here as it has done in Scotland—that it will take as firm a hold of the faithful, and be extended with the gospel itself over the length and breadth of the land. Discipline I conceive to be second only to doctrine, as a proper ordering of it, according to the institution of Christ, is most desirable."

THE Convener of the Synod's Committee on the Widow's Fund Scheme, regrets that our Presbytery has yet sent in answers to the queries issued by the authority of Synod, in October, and printed in the *Record* for that month, and requests that such answers be transmitted to him without delay.

### SYNOD'S HOME MISSION FUND.

Binkbrook and Saltfleet, per Rev. G. Cheyne, £1 9s. 4d.; Caledonia and Ancaster settlement, per Dr. Ferrier, £1 0s. 4d.; Knox's Church, Toronto, per J. McMurrich, Esq., £13 16s. 3d.; Paisley, per W. Meldrum, £2 17s. 6d.; York Mills, per Rev. Thos. Wightman, £1 10s.; Scarborough, per Mr. Clark, £2.

D McLELLAN, Treasurer.

### TO CORRESPONDENTS.

The following articles are omitted in this number, from want of room: a second letter of Mr. Eason, a Memoir of the late Lieut. General McDouall, a brave officer in the late American war, and latterly a zealous and devoted Christian, Mr. Peck's letter, and a reply to it—the omission of this has been occasioned by the unexpected length of the continuation of the critique on his tract.

Also, a notice of Kirwan's Letters—see, in the meantime, the advertisement of the Tract Society respecting a reprint. We recommend our friends to procure copies for distribution amongst their Romanist neighbours.

COLLAGE COLLECTIONS.—Farther particulars in our next. We may just notice, that some of the Elders of the Quebec congregation were informed of the more than exhausted state of the funds, and the reply was a prompt contribution from the congregation of £80. The subscriptions at Oakville have commenced on a respectable scale.

## The Record.

### THE SECESSION OF THE HON. AND REV. BAPTIST NOEL FROM THE CHURCH OF ENGLAND, AND ITS PROBABLE RESULTS.

The flight of the Roman Pontiff from the seven-hilled city, and the secession of a minister from the Established Church of England, are events apparently so unequal in importance, that it might be thought that they could never once be compared with each other. Yet, amidst all the attention that is given in Great Britain, as throughout the world, to that most momentous event—the flight of Pius IX. from the Vatican,—the British public are not unmoved with the part which the Hon. and Rev. Baptist Noel has acted, in seceding from what we have often, in Canada, heard called "the Church of the Empire."

And we do not wonder at the interest which is felt in this apparently unimportant event. For, though it may be in itself a small matter for one of the 12,000 ministers of the English Established Church to withdraw from her, as such an event is of not infrequent occurrence, yet, this particular act of secession is so circumstanced, as to be, in our opinion, as certainly indicative of the coming downfall of that Church, as a national establishment, as the flight of the Pope is, of the coming destruction of the Papacy.

The character and position of Mr. Noel, in connection with the circumstances of our times, give a peculiar interest to the step which he has taken. He was, in every sense of the word, eminent amongst the evangelical ministers of the Episcopal establishment; not from his noble descent, or his station in the hierarchy, but from his ministerial gifts and labours, and his long and tried fidelity to the cause of the Saviour. Then, he occupied a