

ral state of dissatisfaction among the people originated in Mr. McKinnon's strictness in admitting to sealing ordinances, and that the present state and prospects of the congregation's ability to support ordinances has resulted mainly from want of a proper system of financial management, and undue influence of persons not members of the Church,—finding further, that the Congregation, Elders and Trustees approve of Mr. McKinnon's public services and ministerial conduct,—and finding still further, that those attached to Mr. McK's personal ministry, feel themselves quite unable alone to undertake the responsibility of engaging to support Mr. McK. as their minister, and the congregation being duly cited to appear, and being present, the Presbytery resolved to approve of Mr. McKinnon's character and ministerial faithfulness; but, in respect of the difficulty connected with obtaining a suitable maintenance, and there being no prospect of his further usefulness in the place, in these circumstances, grant him permission to demit his pastoral charge if he see cause. Mr. McKinnon expressed his willingness to demit his pastoral charge of the congregation.

FRENCH CANADIAN MISSIONARY SOCIETY.

We hope that all our congregations and mission stations have remembered the collection, for this Society, that was to have been made on the 19th August, and that any of them who had forgotten it, will yet attend to it. The following extract, from the quarterly paper of the Society, for August, will shew our readers how doleful must the condition of a people be, whose religious teachers deliberately take away from them the key of knowledge! How truly is the head of the papal system characterized as "the Man of Sin the son of perdition." Well may we pray, "Let God arise, let his enemies be scattered: let them also that hate him, flee before him."

On the evening of the 22nd February, three persons from Ramsay, a Canadian, his wife, an English Protestant, and myself, visited the Cure of St. F.—. This priest at first hesitated to receive us, but, after the exchange of a few words, he requested us to be seated. We had a long conversation, during which, this gentleman denied many of the superstitions which the Church of Rome teaches; and professed to believe and to preach the Gospel doctrine that man can be saved in no other way, than by putting his trust in Jesus Christ alone.

When that point was well established, I turned towards the Canadian and said to him, Mr. T., remember well these things, so that when you are on your dying bed, you will not put your confidence in things which cannot save you.

The Canadian, with feeling.—I will remember them well.

The Cure.—That is what we preach. We teach nothing else but the Gospel interpreted by the Church.

Mr. T.—If you preach the Gospel you do well. It is the doctrine of God. Those of your parishioners who are troubled on the subject of their sins will find peace. I advise you, Sir, to sell them no more masses, and to adhere to the grace of God. Even though you should sell masses enough to buy the whole world, of what use will that be to you when you are about to die.

The Cure.—We do not sell masses.

Mr. T.—But I have always heard that the priests sold masses. If I am well informed, they are generally paid for in advance, and at a fixed price; low masses—at one shilling, and high masses—at twelve shillings and sixpence.

The Cure.—The price was fixed so that no one could demand more.

Mr. T.—You see that I have said truly. It

appears, then, that there are Cures who would sell them dearer if they could.

The Cure.—Sir! I have told you that we do not sell them. When you get a coat do you not pay the tailor who makes it for you?

Mr. T.—Yes! but the tailor does not deny that he sells his work.

The Cure.—Monsieur Ducharme (the presiding Cure of the St. Therese College) was quite right in saying that we should never have discussions with heretics. If you had asked for a discussion, I should have refused it. I see that it is useless.

Mr. T.—Yet I have had one with Mr. Ducharme, at the St. Therese College, and one with Father Telnont, in the church of St. Elizabeth.

The Cure.—Those gentlemen would not have any now. They have seen then that they were wrong in disputing with a heretic.

Mr. T.—Dear Sir! I again advise you to sell no more masses. I look upon it as a fraud to sell to any one that which is good for nothing.

The Priest.—You say then that I am a thief.

Mr. T.—I said that I look upon it as a fraud to sell an article which is good for nothing; and that is the case with masses.

The Cure.—You say that I am a thief. Whether I steal by day or by night, it is equally stealing.

Mr. T.—It is you who say that; but I do not consider it the less a fraud to sell masses to deliver souls from a purgatory which does not exist.

The Cure, angrily.—Yes! there is a purgatory.

Mr. T.—But Sir! you said a moment ago, that we could only be saved by the merits of Jesus Christ!

The Cure, in a low tone.—Yes, Sir! we are saved by the merits of Jesus Christ; but, being a sinner, I have lost the gift of salvation. Nothing impure can enter heaven. I could not enter there, except after having expiated my sins—and, as my penances are too imperfect, it is necessary that I should pass through purgatory.

Mr. T.—The Gospel says that Jesus Christ has himself made atonement for all our sins; and that his blood purifies us from all our sins. If the Lord Jesus purifies a soul, it is clean; if he does not purify it, it will remain filthy for ever.

The Cure.—That is true; but there is a purgatory.

Mr. T.—If you firmly believe that there is a purgatory, you should make every effort to succour those souls which you believe are suffering. It seems to me cruel to leave them burning, while they wait until some one brings you a shilling. In your place I would say as many masses as it was possible.

The Cure, with a triumph.—That is precisely what I do. I can only say one mass a day—and I say one every day.

Mr. T.—But, M. le Cure! have you not said that you could (*biscunter*) chant mass twice a day?

The Cure, angrily.—I know it; but I can only do it with the permission of the bishop.

Mr. T.—Well! ask this permission from your bishop. Doubtless, he will have sufficient charity to allow you not to leave these poor souls suffering.

The Cure.—The bishop is not a man like you. He is a man who loves union. He is a man of peace.

Mr. T.—That is another reason to encourage you to ask permission to chant mass twice a day. He will be glad to see that you desire to succour these poor souls.

The Woman.—It is long, M. le Cure, since we have doubted that purgatory is in the pocket of the priests. But, since you say that you preach the Gospel, why did you burn that one of— (I have forgotten the name).

The Cure.—I did not burn it. It is a false report that you have heard.

The Woman, (addressing a man seated near the door).—Did you not tell me that M. le Cure had burnt—'s Testament.

The man.—I did not say that.

The Woman.—Is it possible that any one can

tell such a lie. Perhaps you lie because you are afraid to tell the truth before the Cure.

The Cure.—I did not burn it. I should not be afraid to burn them. If I did not burn it, it was because I had not one.

Mr. T.—I hope, M. le Cure, that you would not be so wicked as to burn the word of God. If you have not a Bible, I will give you this one.

The Cure.—If you give it to me, put it there. (I placed it where he told me) Have you decidedly given it to me?

Mr. T.—Yes! I give it to you.

The Cure.—It is then my property!

Mr. T.—Yes! I have given it to you.

The Cure opened the stove, and took a poker and tongs, with which he seized the Bible, saying, "I will not take it with my hands; I should dirty my hands by touching it. (He advanced towards the stove).

Mr. T.—You are not going to be so wicked as to burn the word of God. Do you know what you are doing? You are burning the word of God. (The Cure puts the Bible into the stove, and shuts the door.) As you burn the word of God, so will you burn in eternal fire, if you be not converted.

The priest advanced towards me with a furious countenance, his arms extended, crying, "Go away from here, go away from here; leave my house!"

Mr. T.—I will indeed go away. Nothing more can be said to a man who burns the word of God.

We all went out. My heart was torn with the melancholy condition of this poor priest; and I prayed the Lord to pardon him, if that were possible; and also to pardon me if I had been imprudent in giving him this Bible. J. E. TANNER

PRESBYTERIAN CHURCH, NOVA SCOTIA.

The negotiations for a Union between the Synod of the Presbyterian Church of Nova Scotia (a branch of the United Presbyterian Church of Scotland) and the Synod of the Free Presbyterian Church of Nova Scotia, have, we regret to say, come to an end.

The following documents show on what grounds the negotiation has been broken off. All our readers who desire to see the Presbyterian Church one in its organization in every land where it is planted, will lament the present divisions that are found in it, and the judgment which they pass on the reply of the Synod of the Free Presbyterian Church of Nova Scotia, found below, must be according to the views they entertain of the points which keep us in Canada from a union with the United Presbyterian Church of Canada.

The following resolutions were adopted by the Synod of the Presbyterian Church of Nova Scotia (Secession), at their meeting on the 28th June.

Resumed consideration of the subject of Union with the Free Church. The following resolutions were adopted by the Synod, for the guidance of the Committee, in their negotiations with the other Presbyterian body:—

1, Whereas our brethren of the Free Church of Nova Scotia, are desirous of knowing to what changes we are willing to submit, for the sake of Union; Resolved, that being descended from the Secession Church of Scotland, and entertaining in general a high respect for her principles, in which we have been educated, we are not prepared to abandon them, but willingly concede to them the right of entertaining their views on the few points on which we happen to differ—leaving them as a matter of mutual forbearance.

2, That should the two Synods happily unite, we agree to maintain a friendly correspondence, and that upon precisely the same terms, with the United Presbyterian and the Free Churches of