

over the consciences of all who do not agree with him. There are men of this stamp, and there are also those who believe that the magistrate has only a civil duty to discharge, and that he ought, while preserving order and upholding morality in the state, to avoid interfering with the religious scruples of those over whom he is appointed to rule—interference which in past times has led to bloody persecutions, strife, civil war, and lasting injury to religion. We say these two classes exist, yet of so little practical importance are their differences that they have never come into collision. There were elders in the same meeting of Synod with Mr. McAllister, who held extreme voluntary views. Would any one have dared to endeavor to turn them out? Most assuredly not; for more than one-half of the people would have followed them. The highest advocates of establishments in the Free Church in Canada demand nothing in practice from the Provincial Government, which voluntaries do not join in. They ask no money from the Government, they hold it unwise and wrong to put them under the yoke of the state; they would laugh at Mr. McAllister's idea of calling on Mr. Cauchon and Mr. Tache to circulate the Bible at Government expense. They ask only that the Sabbath shall be protected from violation, and in this all men even of ordinary morality join. There is no practical proposition which can produce a contest between the two parties of establishment men and voluntaries, and here lies the absurdity of making these views a test of exclusion for the United Presbyterians. Single members are not excluded from the Free Church now because they are voluntaries, and why should a whole church be treated differently? This is the state of the case now, but what is it in the future? Is not voluntaryism in Canada, as in the United States, certain to be the established rule? When the present generation, who have brought from the British islands their antiquated theories, the legacies of the middle ages, are passed away, will such a thing as establishments be ever mentioned in America? Then why let these unreal mockeries be a barrier to the progress of the Presbyterian cause in the province?

From the Morning Star.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The Sixth Anniversary of the American and Foreign Christian Union was celebrated Tuesday morning at the Tabernacle. The Rev. Dr. De Witt was called to the Chair.

The exercises commenced with the congregational singing of a long metre hymn to the tune of "Duke Street," after which the Rev. Dr. McLeod read the psalm, "Why do the heathen rage and the people imagine a vain thing," and offered a prayer.

The following abstract of the Report of the Board of Directors was read, and the Report adopted:

The receipts of the Society last year were \$63,867.28, and the expenditures \$66,361.69. The receipts from donations and annual subscriptions will be but little less than they were in the preceding year; while those from legacies were much less considerable. The Rev. Dr. Heather's collections up to the middle of April were more than \$9,000. They are not included in the above statement.

The Report calls the attention of the Society and its friends to the movements and counter-movements which concern Rome and her efforts.

In reference to the foreign field, the Report stated that in Sardinia the Government is marching steadily forward in its liberal career. The suppression of the monastic institutions and the curtailment of the ecclesiastical power as regards church property are

measures which Rome herself has forced the State to take. In Spain the Government seems determined to confiscate all church property and place the church on the ground on which it stands in France. The principle of religious liberty has failed to be incorporated in the new constitution by less than half a dozen votes. In South America, especially in Brazil, Venezuela, New Granada, and Uruguay, a liberal spirit characterizes the present Government. The same is true of Peru.

In our own country a great movement has commenced, having its origin in the awakening sentiment of the nation on the dangers to be apprehended from the rapid increase of Romanists among us, as well as by the increasing arrogance of a portion of the Romish hierarchy. The influence of this movement has been widely felt. In some quarters there is a disposition to institute legal inquiries into the manner in which Monastic Institutions which exist are carried on, and especially with a view to ascertain whether any of their inmates are held contrary to their own desires. It is encouraging, too, to see symptoms of a disposition in some places to resist the domination of priestly authority, on the part of our Roman Catholic fellow-citizens. But the most important of all movements in our country is that which relates to the "Tenure of Church Property." On this great subject the States of New York, Pennsylvania, and Michigan, have taken strong ground. Other States will follow, and this nation, we have reason to hope, will soon see one of the greatest sources of danger to its free institutions forever removed from its midst.

In the department of Missions the Board have employed, with much encouragement, laborers in thirteen States—among German, French, Spanish, Polish, Italian, and Irish residents, native or immigrant. For details they refer to the Annual Report itself.

The Romish Church in this country at the commencement of 1855 may be stated to embrace 7 Archbishops, 33 Bishops, 1,704 Priests, 1,824 Churches, 21 incorporated and 5 unincorporated Colleges, (having 2,662 students,) 31 Theological Seminaries, (with 500 students,) and 117 Female Academies. The entire nominal Papal population can hardly be less than 3,250,000 at this time.

The Society has aided the French Canadian Society to the amount of \$1,000 during the year, which sum supported six laborers in the field.

It has one Missionary in Hayti and two in South America.

In Ireland the Board have three Missionaries, including the Rev. Alexander King; a part of the year they had five.

In Sweden the excellent Auhfelt and Rosenius continue to labor with much success for the Society. In Belgium the Society has now four missionaries.

In France the Board give to the "Evangelical" and "Central Protestant" Societies the means of employing eighteen or twenty missionaries of various classes.

In Piedmont the Table of the Waldenses employ five missionary laborers at the expense of the Society.

The Rev. Edward D. G. Prime has taken the place, as chaplain, of the Rev. Charles W. Baird, whose health compelled him to return last summer to this country.

The Rev. Mr. Dundas, a converted Hungarian priest, was employed last year among his countrymen and other Romanists in Constantinople and its vicinity, at the expense of the Society.

The entire number of the missionaries of all classes supported by the Society last year was 108, of whom 62 were in the home field and 46 in the foreign.