

were entrusted, to the elders and that too in the very church where these seven had been appointed: for it was to Jerusalem that they went. Nor was this a singular case. We find the Apostle Paul again similarly employed as he tells us, 2 Corinthians viii. 18, 21. "And we have sent with him the brother, whose praise is in the gospel throughout all the churches, and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men." Should it be thought by any that this may have been merely the churches availing themselves of an opportunity of transmitting money by the Apostle who happened for other objects to be travelling in the direction where their business lay, we have an answer to that in Romans xv. 25, 26. "But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." This was the special object of his mission to Jerusalem at that time. He gives the same view of it in Acts xxiv. 17. "Now after many years, I came to bring alms to my nation, and offerings."

I must now, however, stop, my letter having extended to a much greater length than I anticipated when I began. I would only, in conclusion ask, are you acquainted with the writings of Knox and Melville and Henderson and Guthrie, when you venture to say that they never discovered the Scriptural authority for Deacon's Courts—and, as it is evident at all events that your acquaintance with them is not great, I would recommend you to look into the eighth number of the *Missionary Record*, where you will find some extracts from their writings. In explanation of my reason for writing at all on this subject, and for requesting that you will do me the favour to insert this in the *Banner*, I have to remind you that you have been assailing that Presbyterian system of Church Government which is set forth in our Ecclesiastical Standards, and which, at my ordination, I solemnly engaged to assert, maintain and defend.

I am, Dear Sir,
Your's very faithfully,
(Signed,) ANDREW KING.

Home Missions.

CORRESPONDENCE OF MISSIONARIES.

REPORT

OF MISSIONARY PROCEEDINGS IN VARIOUS DISTRICTS WITHIN THE BOUNDS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.—BY THE REV. WILLIAM LEITCHMAN, ONE OF THE MISSIONARIES TO THE SYNOD.

Published in the *Record*, at the request of the Presbytery of Kingston.

On the 9th of November, 1844, I arrived at Hamilton, Canada West, and on the following day being Sabbath, the 15th of November, I preached in the pulpit of the Revd. Alexander Gale, forenoon and afternoon. This Sabbath was the last on which the congregation enjoyed the use of their Church, as one of the Trustees of the property, had, during the previous week, resorted to such an interference with the proceedings of the congregation in the management of their congregational affairs, that at a meeting held subsequently, they resolved to abandon the Church that they might elsewhere enjoy their stated privileges without molestation. On Tuesday the 12th the Commission of Synod met at Hamilton, and immediately thereafter, on Wednesday, the Committee of the Synod on Missions. At that meet-

ing I was directed by the Committee to preach at Caledonia on Sabbath, the 17th November, and at Guelph on Sabbath, 21st November, and 1st of December: and thereafter to proceed to Kingston to place myself under the direction of the Presbytery of the bounds.

In compliance with these instructions I proceeded to Caledonia, and on Sabbath, the 17th of November, preached at two different stations:—in the early part of the day at York, and in the latter part at Caledonia. In the forenoon I had an audience of about thirty or forty people, and have no doubt that I would have had a much larger congregation if the people had not received such short notice of my coming. It is but seldom that the Presbyterian people here have the advantage of religious services from a Minister of the Communion which, above all others, they love. My small congregation was deeply attentive, and in the short private intercourse which it was in my power to hold with my hearers, I could not but feel touched at the manner in which they spoke of the spiritual destitution of Canada in general, and of their own desire for the services of a Presbyterian Minister in particular. The population seems too scanty and scattered to do much for the regular maintenance of the Gospel among themselves, but those with whom I conversed—who were chiefly natives of Scotland—expressed themselves as very willing and anxious to do something, at least to share with some neighbouring settlements in the services of a Minister.

After preaching at York I returned to Caledonia. The weather was very inclement, and the distance about five miles. My congregation were assembled in a store-room, and I think did not exceed fifty people. It is my hope, as it was my prayer on that day of the Lord, that the Great Master of Assemblies, whose true worshippers need not gorgeous altars, and who is not confined to temples made with hands—would fulfil his promise: to these little flocks, that wherever even two or three may meet together in his name, he would be in the midst of them to bless them and to do them good. Paul may plant and Apollus may water, but it is God alone who can give the increase; and while the humble labourer goes forth to sow the seed of the word of life, it may never be his satisfaction to see it springing up around him, and yet long after he sleeps in the dust, the precious harvest may be growing in beauty above his grave.

Caledonia promises to be a thriving settlement. It is pleasantly situated on the Grand River, and enjoys every facility of land and water conveyance. A few years ago the beautiful river bore nothing on its waters but the canoe of the Indian; and the wide forest landscape around was not broken by the cultivated fields and the smiling habitations of civilised men. Now, the scene is very different. A prosperous and busy village is rapidly increasing in population, and the hum of business is heard in every corner. An elegant timber bridge has been built across the river, and the river itself is navigated by steamboats & barges, with passengers, and various descriptions of agricultural produce; it is a situation of great beauty. The Presbyterian population are fervently attached to the principles for which the Free Church has been contending, and are disposed to use the necessary means that the fair spot which promises to be a garden of nature, may also be enriched and beautified with the precious fruits of the garden of the Lord.

There was much conversation here about building a suitable place for the worship of God, and about the exertions necessary for the regular maintenance of Gospel ordinances, and I have no doubt if not in Caledonia itself, at least in conjunction with some other place, that suitable means, without much difficulty, might be provided for the support of a regular Ministry.

On departing from Caledonia, I returned to Hamilton, departing thence the next morning for Galt, on my way to Guelph. At Galt I sojourned

a few pleasant and happy days with the Revd. Mr. Bayne, and during my stay, addressed a prayer meeting of his much attached people.

On Sabbath, the 21st of November, I preached in the Scotch Church at Guelph, to a numerous, but not a crowded congregation, the inclemency of the weather preventing the attendance of some whom I was happy to see the following Sabbath. On that occasion, Sabbath, 1st of December; the Church was full, the congregation being chiefly Scotchmen and Presbyterians. The people here deplore very much the want of an acceptable Minister; and there can be no doubt that it is a station of great importance, which it is most desirable should be suitably occupied without loss of time. Almost every one with whom it was my privilege to meet in private, expressed great anxiety on this point, and from various facts which came to my knowledge during my stay, there is abundant evidence that the people are disposed to exert themselves to provide the temporal means. The country in the vicinity of Guelph is very fine, and the population is rapidly increasing. There are many stations in the colony which are already occupied, where the wants are less urgent, and where the prospect of successful efforts is less promising. The people here have not done so much for themselves as they might have done, but still they are very desirous to have a Minister settled amongst them; and I have no doubt if this were only effected, that Guelph would form one of the most numerous and flourishing congregations in the bounds of the extensive Presbytery of Hamilton. With very few exceptions the entire Presbyterian community are attached to the principles for which the Free Church of Scotland has been contending, and were looking forward with much interest to a public meeting of the congregation to be held the week after my departure, of which I gave intimation; and at which a deputation of Ministers were to attend to give an account of the circumstances which originated the formation of the Synod of the Presbyterian Church of Canada. I have since heard that at this meeting the whole congregation, with only three exceptions, gave in their adherence to the Synod, and applied to the Presbytery of Hamilton for ministerial supplies.

From Guelph I proceeded, by way of Hamilton and Toronto, to Kingston, and on passing through Toronto I had the pleasure of a personal meeting with the Revd. Henry Esson, and the Revd. Andrew King of the Free Church of Scotland. On Saturday the 8th of December, I arrived at Kingston, and on the following Sabbath, forenoon and afternoon, I preached to the congregation in conjunction with the Presbyterian Church of Canada, in their new place of worship. It is a very elegant hall in the public buildings erected during the time when Kingston was the Seat of Government, and has been fitted up with great taste and comfort for the regular services of the Sabbath. A numerous congregation assembled on both occasions, as well as at our evening diet, when the services were conducted by the Revd. Mr. Hamilton from Belfast. I had here the pleasure of meeting with many of the people in private, and received much kindness during my short stay. It gives me unspeakable satisfaction to see the flattering prospects, which appear of a large and prosperous congregation in this important place; attached, I have every reason to believe, to decided intelligence, and sound conviction; to the great and scriptural principles for which the Free Church of Scotland has been honoured to contend so nobly, and to sacrifice so much. The Revd. Henry Gordon, of Gananoque, the Moderator of the Presbytery, came to meet me at Kingston. By advice of Mr. Gordon, and with my own entire concurrence, I returned from the town of Kingston, and proceeded on a Missionary tour to various destitute portions of the Presbytery. On Thursday, the 12th of December, I went to Bath; where I arranged to preach on the following Sabbath in the afternoon, and before I left the place, called