

sionary stands up in the house of God, and pronounces out of the pulpit on the Lord's day, and that before a congregation of professed Presbyterians, "that all the Presbyterian sect are in the broad way that leadeth to destruction." "I, myself," continued the missionary, "was once a Presbyterian, but, thank God, I am no longer one." These words were uttered in the presence of the governor to whom this representation was addressed, and he was a Scotchman, and the great mass of the people were Scotchmen and Presbyterians.

Amid their many grievances—a tithe is not known—these noble settlers have had cause to rejoice that they have been enabled to stand fast by the banner of Christ's cross and crown. They have held together as by one golden cord; manifesting their attachment to their "Free Church" in the vast wilderness, while at home we were rolling in sullen security on the lap of public favor. Although each leading minister, Episcopalian, Roman Catholic, and Methodist, received an annual grant from the Company, the Scottish settlers declared their readiness to dispense with this, and to support their minister cheerfully out of their own resources. £20 or £100 is per. as all they could promise at first, but this is not a despicable sum in the circumstances, and an increase annually might be rationally counted on.

There are three churches in the colony, to all of which the Scotch settlers have liberally contributed. One of these they hoped would be instantly granted to them for their minister's use; but should it not, they declared their readiness to erect another for their own laborer and at their own expense. These worthy men have ever been foremost in obedience to the laws, and in vindicating the rights and liberties of Britain, and "why" they emphatically ask, "is the olive branch denied them more than others."

By advice of Governor Finlayson, the settlers sent, in 1844, a similar representation to the Company at London, subscribed by the same persons and thirty others. Among the truly noble sentiments expressed, this one may serve as a specimen: "The attention of your petitioners has often been turned with painful solicitude to their spiritual wants in this settlement. Widely as they are scattered among other sections of the Christian family, and among many who cannot be considered as belonging to it at all, they are in danger of forgetting that they have brought with them into this land, where they have sought a home, nothing so valuable as the faith of Christ, or the primitive simplicity of their form of worship; and that their children are in danger of losing sight of those Christian bonds of union and of worship, which every where characterises the sincere followers of Christ."

The current doctrine was, and is, that salvation flows through a certain priesthood, through particular rites administered by consecrated functionaries, and that their Church possesses the exclusive right of expounding the Scriptures and of pointing out the road to heaven.

In 1817 a church lot and glebe were marked out by Lord Selkirk, for the special use of the Scotch settlers. Both have been sold by the servants of the Hudson's Bay Company, at a nominal price to the Church of England Missionary Society! Although for two miles up the river and four miles down, there is scarcely a single settler, or single family, but Scotch Presbyterians.

During the thirty years of unavailing appeal for their minister on the part of these worthy settlers—and "their minister" is the only favor they ever asked—no less than twelve Roman Catholic priests, eight English missionaries, and four Wesleyan ministers, have been brought into the field, aided and assisted, and in every way patronised by the Board and servants of the Company.

The representation to the Company, in 1844, was laid before them by Sir George Simpson, and an answer was returned, of date "Hudson's Bay House, London, March 31, 1845." In that letter the Company deny altogether the alleged promise by Lord Selkirk, to furnish a Presbyterian minister; and they further declare that the aid given to other religious bodies, was in consideration of benefit received from them by the aborigines of the land. "Nevertheless," add the Honorable Company, "if you and those whom you represent are prevented by conscientious scruples from availing yourselves of the religious services of a clergyman of the Church of England, the governor and committee will order a passage to be provided in one of their ships for any minister, to be supported by yourselves, whom you may think proper to engage."

In the extremity of their distress, application was made by them to the General Assembly of the Free Church of Scotland, by letter, of date Nov., 1846, which found its way in 1847 to the Convener of the Colonial scheme. After several unsuccessful efforts to obtain a minister, the matter was referred to the Synod of the Presbyterian Church of Canada, and mainly through the zealous efforts of the students in Knox's College, and of the Presbytery of Toronto, to whom they made their appeal, a successful issue has been achieved, and the Rev. John Black, licentiate of the Church in Canada, and for some time Secretary of the French Canadian Missionary Society, was ordained for that field. It is proper to state that on application through Sir George Simpson, the promise of a free passage was renewed, and our only regret has been that we were not in a capacity to take advantage of it. In case of a second and a Gaelic minister being sent out next season—a thing most desirable—the offer thus guaranteed by the Company will be taken cheerfully advantage of. In the meantime, how cheering to think, that in all probability those noble men have already "seen their teacher" with their own eyes, and grasped by the hand "their minister," the object of their final hopes and painfully disappointed expectations. Doomed they were to another disappointment just before the dawn of morning. Let us hope it may be the last act in this deeply affecting history.

## THE WESLEYAN CONFERENCE.

The Wesleyan Conference closed its annual session, in Newcastle-on-Tyne, on the 16th August. It opened on the 30th July, and thus sat eighteen days, twenty-one being the time allowed in the constitution. The proceedings present numerous points for comment, did our space permit. The denomination has suffered much from recent agitation—There has been a decrease of membership, in England alone, within the first twelve months, of about 56,000. The funds have also diminished, from the threatened stoppage of supplies. The various items are not before us, but the reduction must be considerable, judging from the results. The annual payments made to ministers, widows and aged preachers, must henceforth be decreased. The number of ministers employed is also to be diminished, though there have been thirty-one deaths during the year. The Conference has been, moreover, compelled to decline the services of many acceptable candidates for the ministry, deeming it, in the present state of the Conference, "the kindest way to tell them so at once, and leave them to direct their steps to some other line of usefulness in the service of the great Lord of all." In addition to those whose applications have been rejected, there are sixty waiting for appointments. Of two hundred and twenty memorials presented to Conference, of which fifty were from circuits, not more than five expressed unqualified confidence in their wisdom. And yet, undimmed by those warnings, the old spirit of despotism is as rampant as ever, and the motto is no surrender. There was a Committee of Privileges appointed by the delegates from the Wesleyan societies sitting in Newcastle, at the same time, and a letter was forwarded from them to the Conference. In this it was stated, that they were appointed "to act in conjunction with the Conference, or their Committee, and to agree upon, and settle, such a code of laws as shall tend to promote the peace and prosperity of the connection," and that in compliance with their instructions, they were prepared to meet with the Conference or its Committee, and "praying that the connective breaches might speedily be healed, their differences adjusted on a Scriptural foundation, and their great community again be united, happy, and useful." How cool the reply. Its principles "effectually preclude it from recognising or entering into any formal communication with a self-constituted body, the existence of which involves a deliberate and flagrant violation of the discipline of Methodism, and the effect of whose operations has been very seriously detrimental to Christian order, edification and charity." A self-constituted body! What is the Wesleyan Conference but a self-constituted body! The reforming party has not lost heart. They have resolved to send twenty well-qualified lecturers through the circuits, to give a new impulse to their cause, nor do they seem deficient in funds.—*Un. Pres. Magazine.*

## REPORT OF THE MISSION COMMITTEE OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

*Submitted to the Synod at their meeting in Hamilton, on the 6th of June last—approved and ordered to be printed.*

On presenting their report for the past year, your Committee would commence with observing, that £322 17s. 7d. have been given to supplement the stipend of twelve congregations, being an average of £26 18s. 13d. to each, while the lowest sum granted to any one congregation, has been £10, and the highest £55. For the services of preachers during the year, £383 0s. 1d. have been paid out of the fund, being an average to each of £63 16s. 8d. The total demands have thus amounted to £705 17s. 8d.; and there has been a draft upon the Treasurer of the United Presbyterian Church in Scotland, for £659 9s. 8d.

In all cases of application from weak congregations, your Committee have required full compliance with the regulations prescribed by last Synod. No petition was entertained without the sanction and recommendation of the Presbytery, within whose bounds the applying congregation was situated. The plan of supplementing stipend, at present in force, appears to work well, and we would suggest the propriety of continuing it without alteration.

Your Committee have been impressed with the conviction, that more might be done by stations and vacancies, to pay the preachers who are appointed to minister in them. In some instances nothing has been given—in very few has it amounted to four dollars, and there has consequently been a heavy demand on the Home grant. The Convener, in accordance with a resolution of Committee, addressed a letter upon the subject to the clerks of different Presbyteries, requesting them to bring it under the consideration of Presbytery, that vacancies might be reached through them, and incited to a more faithful discharge of their duty in supporting the gospel. But we are not in circumstances to say whether any action has been taken upon it.

There has likewise been some conversation respecting the expediency and propriety of reducing the present stipend of those who have no settled charge. Your Committee have no desire to suggest or recommend any measure that might, warrantably, be regarded as harsh or oppressive, nor do they think that preachers are over-paid for their services at the rate of £100, currency, per annum; yet, as their incidental expenses are not greater than those of ministers with congregations, nor even so great, it is thought that they would not be placed in any disadvantageous circumstances, were there a reduction made to £ , thus allowing a decrease in the amount of draft from the fund in Scotland.

The suggestion has been adopted of placing upon the Mission Fund,