

A's precentor comes and sings for us, voluntarily. We meet in the Temperance Hall, a nice comfortable place in the centre of the village. A great many old country people, well off in circumstances, live round about. Average attendance 150. At the last meeting of our (Montreal) Presbytery, a petition from them was read, asking regular supply. This was granted. Sincerely hope a large congregation may yet be established at this place. At the last meeting of Presbytery a fourth station was given to me—English River—so that I have now enough, and more than enough to do.

"I am happy to tell you that I have never been in a place where I have met with more interesting young people than in this. I have two Bible-classes—one of them attended by 12, another by 25; and all, with a few exceptions, are members of the church—a gratifying fact. We have a Sabbath-school held in Chateaugay church, attended by about 40 children, and several interesting teachers. I introduced missionary boxes into the school and Bible-classes, which I am happy to say are fast filling up. Though I supply two stations every Sabbath, and ride a considerable distance, yet, I am happy to say, I am quite well, and have enjoyed excellent health since I came here.

"On the second Sabbath of last month, the communion was dispensed at Chateaugay Church. Mr. Henry, of La Chute, presided. About 150 sat down at the Lord's table; about 18 for the first time, one of whom was brought up in the Roman Catholic Church. On that day our church was crowded—it holds about 300—several had to stand outside. Mr. Rintoul preached on the Fast day. On the communion Sabbath I was at Mr. Henry's place, so I did not get to the Feast.—When in that quarter I paid a visit to Mr. Cameron, at Vankleekhill. Mr. C. and all the friends were well. Since I returned, we have had some pleasant meetings at our stations. I hope an alabaster box was broken at the feast, which will diffuse a sweet fragrance for time to come. Our people here conflict with two great obstacles to the progress of Messiah's cause—Popery and Erastianism. It is rather singular that there are here around me, within an area of twenty miles, no fewer than five Residuary ministers, while from St. Regis to Melbourne, a distance of upwards of one hundred miles, there are only two representatives of our Church, and these humble catechist! There are French Canadians all around, and no lack of churches, nunneries, and colleges. Large Popish churches are in the villages of St. Louis, Beauharnois, Chateaugay Basin, St. Martin, and St. Chrysostom. As I pass along to the church on Sabbaths, I see the Canadian women sitting sewing, and the men either around tables playing at cards, or in the fields playing at ball, &c. I heard lately of a new regulation made by a priest at a certain place, to the effect that every Friday the people must go to church at a certain time, and fall down upon their knees, and remain in that posture for an hour. The poor creatures leave their work, whatever it is, and wherever they are, and run to perform their penance! How striking and full of meaning are the Apostle's words,—“For the mystery of iniquity doth already work; * * * * with all power, and signs, and lying wonders: and with all deceivableness of unrighteousness in them that perish.” O that this soul ruining system were overthrown! The Lord hasten it in His time.”

PRESBYTERY OF TORONTO.

The ordinary meeting of Presbytery was held in Knox's College, Toronto, on Wednesday, the 4th inst. Dr. Burns reported that he had, according to appointment, preached in Vaughan, and held intercourse with the session and congregation, in regard to their peculiar circumstances.—Dr. Burns further reported that he had preached at Acton, and ordained elders and that applica-

tion had been made for the dispensation of the Lord's Supper in that congregation, on the second Sabbath in October.

The Rev. John McLachlan laid upon the table testimonials of his ministerial character and standing, from the Reformed Church in Scotland, and applied to be received into connection with the Presbyterian Church of Canada.

In order that the case of Mr. McLachlan might be brought before the Commission of Synod at its next meeting in October, a Committee of Presbytery was named, to write circular letters to the Presbyteries of this Church, intimating the wish of this Presbytery to receive Mr. McLachlan, on the ground of his having been selected and designated as a missionary to Canada, by the Reformed Presbyterian Church of Scotland, and not having come out on his own mere motion; and that Mr. McLachlan is a minister of approved character, and tried usefulness—well known to our congregations, several of whom, in this and in other Presbyteries have expressed a desire of hearing him, with a view to a call.

The Rev. David Greer, late of the Mariners' Church, Belfast, presented a commission from the Secretary of the Colonial Mission of the Presbyterian Church in Ireland, designating him to the Missionary field in Canada; also a certificate from the Secretary of the Board of Missions, and a Presbyterial certificate, which documents being satisfactory, Mr. Greer was received as a minister of this Church.

On motion it was agreed to refer the draft of a Charter for Knox's College to the following committee, to correspond with other Presbyteries according to the instructions of the Synod, viz:—The Moderator and Mr. Gale, ministers, and John Burns, elder.

PRESBYTERY OF MONTREAL.

On the 4th September, the Rev. J. C. Quin, missionary from the Free Church of Scotland, was ordained to the pastoral charge of the United Congregations of Cornwall and Osnabruck. Particulars in our next.

IRISH MISSIONARY INTELLIGENCE.

In reading lately the annual reports of the Irish Assembly's Home Mission, we were much struck with the thought, that so near Protestant Britain—enlightened, missionary Britain—there should exist vast numbers of human beings, living in as gross darkness as the natives of Katiawar or Hindostan. It is very painful also to find that so little interest is taken in the mission to the Irish Roman Catholics by the different evangelical bodies in Britain. We would not certainly advocate the principle of confining missionary labours to home, to the neglect of the idolatrous millions abroad, but we do think, that the philanthropy of many British Christians, would find a most suitable field for its exercise in a sister Isle, amongst those millions, on whose neck the iron heel of the world's great tyrant, the man of sin, has been so long and so heavily pressing. Notwithstanding the many discouragements, however, which have been experienced from the effects of poverty, priestly interference and otherwise, the Home

Mission of the Irish Presbyterian Church has not been labouring fruitlessly, as the following facts abundantly testify.—Sixteen Scripture readers, and thirteen Missionaries are employed, and in eight counties—the field of their labors—there are eighty Irish schools, containing 800 scholars. In one district in Tyrone, all the teachers of Irish schools have abandoned Romanism. They attend public worship at the Missionary stations, and are distinguished for their zeal in teaching their neighbors to read the Irish New Testament, and their own children the Assembly's Shorter Catechism. A poor Irish teacher, who was obliged to fly from persecution to London, is now acting usefully as a reader for the Irish in that city. Even at head-quarters of Irish Romanism in County Galway, Sunday-schools, Irish schools, and preaching stations are in operation. Within the bounds of the Birr Mission, the Colporteur has been able to sell, during the last year, chiefly to Roman Catholics in deep poverty, above 400 copies of the Scriptures. Here also, notwithstanding the bustle of daily business, and the necessities of a pinching poverty, the devotional meetings are crowded—whether these meetings be held in the barn, the poor cabin, or at the medical dispensary of the mission. The Connaught mission furnishes equally satisfactory reports.—There are here 33 schools, with about 2000 children attending them. There are six Scripture readers, four of whom speak the Irish tongue, and three of them are converts from Popery. In some of the districts, as many as a hundred Roman Catholic families attend the meetings.

These blessed changes concern not the Irishman alone, but all with whom he comes in contact throughout the wide world. The light received will shine; wherever they travel, the effects will be visible. The good seed thus sown will bear immortal fruit far away in distant climes.—These will now emigrate, not as they have been wont to do, the slaves of superstition—blinded tools of priestcraft—a curse to any community which would receive them, but educated, enlightened, free. “Thus, (says the missionary,) though laboring in Ireland, our sphere is the world—thus, foreign lands receive from poor Ireland importations of industry, intelligence, Christian morality, instead of savagism, poverty, crime—and thus, from the little village of Birr, from the side of the Nephin mountain and the wild Connemara glen, we send away to the isles of the Pacific, and to the broad continent of the western world, men who are to be the bones and sinews of new communities, the strength and stay of young kingdoms—patriarchal fathers, who will shed down blessings on coming generations, by commanding their children and their household after them.”—Well may the Christian exclaim, “What a pity that such a work should not be suitably supported—what a dishonour to the Christian Church that such a man as the father of the Birr Mission should be left to mourn over an increasing debt, opportunities of usefulness lost, and open fields, large and wide, unoccupied solely for want of means.” Of the Irish Foreign Missions, and of the statistics of the Irish Presbyterian Church, we shall have something to say next month.