

healthy and unpromising regions of heathenism, is to me unaccountable. We are leaving our people to relapse into a state approaching to heathenism. If we were privileged with a few energetic men to pervade the land and proclaim the glad tidings, what a world of good would be the result! We trust that a goodly band of faithful and energetic preachers will soon be sent to proclaim the gospel to our countrymen in Canada, many of whom, it is melancholy to think, are perishing for lack of knowledge."

Thorold, 4th Dec., 1845.

NOTES OF MISSIONARY SERVICES IN THE PRESBYTERY OF TORONTO, BY THE REV. ROBT. WALLACE  
*Chinguacousy, November, 1845.*

TO THE EDITOR OF THE RECORD,

When we parted in Toronto, on the 6th inst., I expected to write you immediately, but that week was fully occupied after I reached home in preparing for Sabbath and in visiting.

I spent most of last week in Toronto, attending to various matters connected with the different preaching stations where I have been of late; and as soon as I returned home had to set out for Vaughan, where on the 8th inst. I addressed about 100 hearers.

The people who attend this new station, are Presbyterians from Scotland and Ireland, some of whom have been connected with the Congregational body for some years; but retaining their affection for the Church of their fathers, and being deprived of the means of grace by the removal of their late Pastor to another section of the country.—one of them requested me to preach for them, which I consented to do on the 16th inst., knowing that application had been made before for supply of preaching from our Presbytery. This station is in the neighborhood of two small villages, Pine Grove and Berwick central places of resort for the farmers around, and presenting an important field of usefulness for our Church to occupy,—in setting forth the peculiar and glorious doctrines of the gospel, in opposition to the insidious workings of infidelity, the dangerous influence of certain plausible and delusive errors often propagated by those professing the Christian name, and the natural tendency of the carnal mind to depart from God and trample under foot his holy name.

In the afternoon I preached in a School-house on No. 26, 7th line, where a congregation which has been regularly organized by the Presbytery now assembled, intending to erect a place of worship early in spring. To this congregation the Rev. James Harris, of Toronto, administered the word and ordinances during the summer.

There are generally between 100 and 200 hearers present, and the number of our adherents is likely to increase since the people find that the Presbyterian Church of Canada is not like Jonah's Gourd, but like a vine planted by the Lord, taking a deep root in the heart of the people, sending forth goodly branches, and bearing nutritious fruit, acceptable to God and beneficial to the people.

One of those who formerly saw in our adherents nothing but chaff, of which the north wind would soon clear the land, was lately so confounded with the quantity and quality of the wheat among our chaff, that he despairingly exclaimed—"they are going to annihilate us!"—Very ominous words truly.

I cannot say much about the state of religion among the people, having as yet a very imperfect knowledge of most of them.

In connection with this station I preached alternately with Chinguacousy, in the West of King, on the 9th, 10th and 11th lines, and before leaving them organized a preaching station on No. 18, 9th line, to be supplied for the most part during the winter by the advanced students of Dixmity.

A goodly number of Presbyterian families reside between the 8th and 12th lines of King, who before the disruption of our Synod were left without any regular supply of the means of grace. Since that time one of the ministers of the connection Synod preached on the 11th line, and proposed to continue to preach for them if they desired.—But though they respected the worthy gentleman who, on that occasion, offered his services to them, and would willingly have embraced such an offer under other circumstances—having received no promise, and with very little prospect of supply from our Presbytery, yet they refrained from inviting the services of

a minister of the Establishment Synod. Many of the intelligent Christian people have, notwithstanding the doctrine of implicit faith in the dogmas of their spiritual overseer, so sedulously inculcated, obeyed the injunction—"Prove all things"—in discriminating between men and systems, a duty which many are either incapable of performing, or from the discharge of which they wickly manifest the utmost aversion. Many act as though a certain course of procedure must necessarily be right, or at least cannot be far wrong, because such and such men are connected with it, or involved in it.

This is a practical denial of the fundamental principles of Christianity—that the word of God with the teaching of the Spirit, is sufficient for the direction of our conduct in all things relating to Christ's Kingdom—that all are bound to study the will of God for themselves, (John 5, 39; Acts 17, 11; Is. 26, 8, 9), as exhibited in his word, and in his Providential dealings with his Church and with the world,—that Christians should with the Bertrams of old compare the statements of their spiritual teachers with the "law and with the testimony"—knowing well, not because they are infallible, nor yet because they are better judges than their instructors; but because the God of Truth has declared, "If they speak not according to this word, it is because there is no light in them," (Is. 8, 2.); and finally, that "every man must give account of himself to God,"—Rom. 14, 12.

Pamphlets tending to mislead the ignorant, and confute in their opposition such as have condemned us without a hearing, have been circulated in Vaughan and elsewhere. The author of the *Quarist* assumes as a first principle that the Free Church claims to be infallible, and then exerts all his little ingenuity to overturn this fancy of his own disordered brain. This tract contains a mass of such low, silly quibbling as we might expect from the hired buffoons of an exhibition; but nothing of the serious and well-founded argument which should distinguish writings intended to set forth, illustrate, and defend the truth of God. But the good people of Vaughan have not been deceived by the malicious misrepresentations which these productions of residuary genius contain.

Nov. 23.—Since I wrote the above, I had unexpectedly to set out on the morning of Saturday the 22nd, for West Gwillimbury, but was unable to reach that place before Sabbath morning, when I preached in the new Church, and at Bradion in the evening. Having ascertained that several of the members of the new Church were unwell, I returned to the settlement, intending to visit two or three families during the evening. After conversing for some time with one of the afflicted, and conducting worship in his house, I found myself so much exhausted that I did not think it prudent to travel farther that night, especially as the air was piercingly cold. Before leaving, next morning, I was delighted to hear a young lad—who had been employed in preparing my horse while the rest of the family were at breakfast—ask a blessing on the bounties of Providence of which he was about to partake. At nine, a. m., I met a little company of the fathers of the congregations, in the house of one of the elders, who was unable to leave his bed. We spent some time in religious exercises, and afterwards conversed freely about the present condition and future prospects of their congregation. In the afternoon I proceeded to the house of another of the elders, accompanied by several of those who met me in the morning.—There also we enjoyed something of that happiness which results from converse with God and communion one with another.

The people are generally from Sutherlandshire, and exhibit much of that same living and practical piety which has been found among their friends and brethren who adhere to the Free Church of Scotland. They meet every Sabbath in their new Church for the worship of the God of their fathers, and for mutual instruction and edification.—I left those kind people on Monday evening, but, owing to the state of the roads in this quarter, and to delays by the way, it was Wednesday before I reached home, greatly fatigued by exertion beyond my strength, having suffered from the inclemency of the season, and being frequently of late under the necessity of travelling till a late hour at night.

The work of God appears to be advancing in Chinguacousy. On a late visitation of several of the families in this quarter, I felt encouraged by

the interest which the people take in every effort employed for their benefit. Family worship is not yet attended to by all our people; but even in this respect there is a change for the better—a movement in the right direction—and many who formerly lived "quiet and secure" in the utter neglect of this duty, are convinced of their sin, and are beginning to see the importance—the necessity of carrying their religion with them into the daily concerns of life—of setting the Lord ever before them—of doing all to his glory.

ADDRESS OF REV. MR. ARNOT, BEFORE THE COMMISSION OF THE FREE CHURCH, Nov. 19, 1845.

Rev. N. W. Arnot then rose, and, after a few introductory remarks, proceeded to say, that since the last report was given in from the Colonies, one new phenomenon had emerged on their horizon. A deputation had gone forth and returned, from the Establishment. They seem (he said) to be taking a leaf out of our book; and from observing the report which they have given on their return, I am led to call the attention of the Commission to the kind and degree of the support which the Establishment in Scotland obtained, even from that portion of the Church in Canada which retained its connection therewith. I would also call the attention of the Court to the particular degree and amount of that connection. I find, from the report of the deputation, that they take much credit to themselves for having in our absence dealt very gently, tenderly, and charitably with us. If my voice could reach them, I would tell them that the Free Church is not such a sickly bantling as to need to be so tenderly handled; and I would say to them, "Speak just the truth, and see that you speak it in a right spirit, and it may do us good." I would suggest as one reason, besides tenderness to us, why they said but little of the peculiar principles or basis of the Establishment, namely, this fact, which cannot be gainsayed, that the great body of the people of Canada, who remain in connection with the Establishment of Scotland, do not defend the Establishment as right. (Hear, hear.) They only defend themselves on the ground that it is not, in their circumstances, necessary to break the connection. I know it well, from my intercourse with the people there, that this is the general opinion prevailing among them; and I have not met with one of them who will set himself to defend the principle of the Scottish Establishment as against the Free Church of Scotland. They just say, that there is not such a close connection between them as to justify them in incurring the inconvenience of a separation. The case is just exactly this: Sometimes there is a firm for the management of business in this country, consisting of a number of partners; and there is another firm, under the same name, in Canada, consisting of one or two other partners, for the management of business there. It so happens that one or two of the partners drop out of the firm; and you are well aware that sometimes even when this happens, the name of the firm is retained, it is very inconvenient to change the designation. Or, suppose the firm in this country in process of time becomes bankrupt, and not only bankrupt, but disreputable, and that a friend writes out to the firm in Canada, advising them to cut their connection with it; the partners of the firm in Canada meet to examine the case. They find that there is bankruptcy as well as disreputability in the case; but they consult counsel, and they find that their connection is not such as to make them legally bound for the concerns of the firm in this country, and they therefore say, that, as it is exceedingly inconvenient to change the designation, —as they would require to send notice to all their customers of the change, and might lose some of their customers by it—(laughter)—they will keep up the designation as before, but on the express and declared ground that they do not approve of the bankruptcy, and that they are in no serious way connected with it. (Hear.) Now, this is the very ground on which in Canada they retain their attachment and connection with the Establishment in Scotland. Their attachment to it is no glory to the Establishment here; and I think it is of some importance that this fact should be borne in mind. It is another question altogether whether the opinion on which our friends in Canada act is a right one. I think it is completely