

and guidance in all things—and that the spirit may be abundantly poured out on its assembled members—as a spirit of wisdom, and meekness, and zeal and love? As to the members of Synod, it surely concerns them very deeply to have their minds suitably exercised in respect of the sacred duties to which they are called—and the weighty responsibilities under which they act. May they receive the spirit of power and of love and of a sound mind; and may their meeting prove a source of encouragement, edification and comfort to the whole church—not only through the wisdom, vigour and unanimity of their counsels, but by the exemplification in all their proceedings of the spirit of the meek and lowly Jesus.

We have great pleasure in announcing the arrival, by the last steamer, of two additional deputies from the Free Church of Scotland, viz: the Rev. Mr. Fraser of Kinkhill and the Rev. Mr. McLachlan. The Rev. Mr. McTavish also, who came out with Mr. Begg, and spent a considerable period in the destitute parts of Nova Scotia and New Brunswick, has recently reached Montreal, and will, we trust, devote some adequate portion of time to the visitation of this country. We understand that Mr. Fraser will remain until the arrival of the next mail, in the Lower Provinces, and then proceed to the London District, in this Province. Mr. McLachlan is in the meantime to succeed Mr. Stevenson at Montreal, where he will remain until the arrival of another deputy, who may be expected in the course of a few weeks. All these ministers possess we believe the Gaelic language, and will no doubt devote a considerable portion of their time to the visitation of our Gaelic congregations. Mr. Stevenson is just about to return to Scotland, after having spent the winter in Montreal, where his services have been highly acceptable, and we have reason to believe much blessed. He purposes we understand to pay a passing visit to Toronto and Hamilton, whence he will proceed direct to Boston.

We are happy to be able to state, that the Tract which, at the earnest request of the Commission, the Rev. Mr. Bayne undertook to draw up, for the purpose of exhibiting the grounds of our withdrawing from connexion with the Scottish Establishment, and of exposing the various misstatements and misrepresentations which have been propagated on that subject (especially by the late deputation from the Establishment), is now in the press, and will soon be ready for circulation. We believe it is intended to issue a Gaelic translation of it for the use of our Highland brethren. It has long been our wish—and as we well know the wish of many others—to have the substance of some of those able addresses on this subject we have heard delivered by Mr. Bayne, secured in a permanent form. We doubt not the members of our Church generally will gladly avail themselves of the forthcoming publication.

In connexion with this, we would specially invite the attention of our readers to the views and opinions held by the majority of the Court of Session, and by our leading statesmen, as to the present constitution of the Scottish Establishment. They are given in their own words, and there is certainly no opportunity of misapprehension. No man can read them without being struck by the terms and apply the laws under which that institution now exists, without being driven to the

conclusion that Christ is not its Head, *temporal, legislative, or judicial*; that it is a mere corporation, like the city of Edinburgh, having some limited power to make *by-laws*, which are good, if ratified by parliament, but no farther; the creature of civil law, deriving all its powers from the law. So say the supreme civil judges—so say they to this Church, which is yet content to acquiesce in these terms, for its endowments. The Executive Government is equally explicit; for Sir Robert Peel and his colleagues, with one voice, declare that no church shall be established by them without having its spiritual power restrained, subjected to stringent control, and made subordinate to parliament. What shall we think of professed ministers of Christ—and those in Scotland too—and in the church planted and defended by Knox and Melville, and Henderson and Thomson—bearing their necks to such a yoke, homologating such principles, and thereby betraying the honour of Christ and the best interests of his people? How can any thinking Christian man—whether in Canada or in the remotest corner of Australia—give them the right hand of fellowship, by continuing in their connexion and communion?

### Home Missions.

The subject of the following paper is one that has a preeminent claim on the attention of the Presbyterian Church of Canada at present, and it will doubtless have a large place assigned it in the deliberations of the Synod. We cordially commend to the consideration of Ministers and Elders and the Church at large the suggestions of our respected correspondent, who is well acquainted with the religious wants of the country—and has been most abundant in his labours for many years in our Home Mission field.

#### THE DUTY OF THE PRESBYTERIAN CHURCH OF CANADA AT THE PRESENT CRISIS IN REGARD TO MISSIONS.

The present it will be admitted is an important era of our church. Previous to the unhappy division to which we owe our existence as a separate body, we had, as a united church, to deplore a vast amount of destitution and privation of ordinances; but the evil may be regarded as now of still greater magnitude, inasmuch as the proportion it bears to the Presbyterian Church is greater than the proportion it bore to the whole church before the disruption, when in connection with the establishment of Scotland; for while we have reason to believe that the great mass of the Presbyterian population adheres to us, the body of Ministers on whom it depends for supply, with all the increase it has obtained since the disruption, is scarcely a moiety of what the whole church was, previously to that event; and the Parent Church also to which we must look chiefly for a considerable time yet for ministers and missionaries to fill our vacant congregations, has not, owing to various obvious causes, so many labourers to spare, and the danger of losing our footing in these destitute congregations is obviously greater now than it was in our former circumstances; an event which in entire consistency with the views and feelings dictated by Christian charity towards other bodies is yet to be deprecated by us—especially if through our supineness and inactivity, or any other cause, we should fail to occupy the field which is open for our reception, and by taking possession of which ourselves we would not only impart the benefits of a Gospel Ministry according to Scriptural order, but extend those great principles, for the maintenance of which we were constrained to assume our present position, and in the dissemination of which we feel so conscientiously. On the evils flowing from that destitution of ordinances for which we are desirous to provide a remedy we shall not enlarge, and there is the less need for expatiating on the subject that many recent and affecting descriptions of it have been given both by those min-

isters who have been of late kindly sent to us from Scotland, and who have visited so many of our destitute settlements, and also by ministers and missionaries amongst ourselves. That in so many places, among such a soil, this privation of a Gospel Ministry, indolence, spiritual indifferency and coldness of affection towards the church of their fathers should be gaining ground; that in so many of these settlements of her sects whose principles we repudiate, should be obtaining such a footing as to render the establishment of our church among them very soon difficult if not impossible, and all this at a crisis too in the history of the Province when the position we may secure shall likely be a permanent one for ages; these evils flowing from an inadequate supply of a Gospel Ministry to thousands of our hearers are more to be deplored than language can express, and the very thought of them should excite us to the most earnest prayers and the most indefatigable exertions both as a church and as individuals to remedy it to the utmost extent of our power. The columns of the Record for the last twelve months and the communications of the Deputies of the Free Church of Scotland furnish sufficient means to all interested of judging of the extent of the religious destitution of this country, and we shall not here attempt any description of it—not being able to give even a list of all the settlements in which it prevails, and far less to state fully the circumstances which give peculiar interest to many of them.

For affording a preached gospel to such places, resources to a certain extent exist amongst ourselves—these resources have of late been rendered more available than hitherto and they can be rendered still more available, especially by Presbyteries faithfully carrying out the plan of distributing the superintendence and supply of destitute localities among their members. To this subject and others connected with the management of Home Missions we intend to advert on a future occasion.—In the meantime what we are now chiefly intent upon is, as the meeting of Synod is at hand, to tender a few suggestions in regard to certain action, which we, humbly and in all deference to the united wisdom of our brethren, conceive they ought to take with the view of obtaining from the Free Church of Scotland an augmented supply of missionary and ministerial labour; and as there perhaps never was a time when greater exertions should be made by us to obtain from her such a supply, so perhaps there could not be a time more favourable to the success of such an application. There is quite a combination of propitious circumstances encouraging us to set forth our necessities, to present our claims and to solicit assistance.—And first of all the parental interest and affection which the Free Church has manifested towards us of late in sending so many of their most faithful and efficient ministers to visit us, and to offer us a temporary supply of ordinances, in a guarantee or her favourable reception of our appeals and representations. She has also repeatedly, especially of late, admitted the inadequacy to meet our pressing wants of what she has hitherto done in our behalf, and that her liberality and exertions to afford us aid require to be on a scale altogether different from what they have manifested hitherto. Various of the respected deputies, also, after returning home and giving an account of their mission to assemblies of their brethren and the people, have represented the destitution and desolation prevailing as vast and deplorable; that now is the time for exertion in our behalf, that if such exertions are not now made to extend the Church here they will be less likely to be successful afterwards; that soon the people will be as ready to hear from any lips as from those of Presbyterian Ministers (a result which our brethren from Scotland could not fail to have observed) that this is the crisis of her moral and spiritual history, and that we may be lost to many good influences if the present opportunity be not improved, while if improved it may tell on the welfare of the community for ages to come. Such representations coming from impartial and well qualified eye witnesses will tend no doubt to prepare the mind of the church for giving a favourable ear to our application. We should also be encouraged to urge our suit by the consideration that in all probability some of the brethren who have visited us will agreeably to the intention signified by them bring our case speedily before the General Assembly with the