

with great spirit the collection of a suitable Library for the use of the Church.

The Report on Home Missions was read by Dr. Edgar, the whole receipts of the Committee for this object for the year, amounted to £3905 9s 10d. Reports on the Jewish Mission and Foreign Missions of the Assembly, were also read by Dr. Hamilton and Mr. Morgan respectively. It appears that Mr. Morgan, with aid of Dr. Wilson, has raised £1500 for the erection of Mission premises in India, and an offer has been made by Lieutenant Valant to the Assembly, that if they will send out a Sixth Missionary to India, he will contribute £80 a-year for five years to his support.

A Deputation from the Free Church of Scotland, consisting of Dr. Patrick McFarlan of Greenock, and Henry Paul, Esq., and one from the Presbyterian Church of England, consisting of Rev. Dr. Ferguson and Rev. V. M. White, both of Liverpool, and William Stevenson, Esq., of London, addressed the Assembly. Dr. D'Aubigne has been prevented by indisposition from attending the Assembly. It is gratifying to observe, that this Assembly are also prosecuting a scheme for the establishment of schools and the erection of manses.

On Monday, the 7th July, the principal business was the consideration of a memorial from certain members of the Church resident in Belfast, and another from members resident in Derry, praying the Assembly to consider the propriety of taking immediate steps to render the ministers of their communion independent of all State endowment, the memorialists declaring their determination to contribute, as in duty bound, according to the ability wherewith God may bless them, towards a fund for supplementing to all such ministers an adequate support; and also their readiness, by every means in their power, to co-operate in carrying forward any plan that might be suggested by the Assembly as necessary to accomplish so desirable an object.

JAMES GINSON, Esq. of Belfast, appeared before the Assembly as a commissioner on the part of the memorialists, and delivered an address of considerable length in support of the prayer of the memorial. The Assembly eventually adopted a series of resolutions on this subject, on the motion of Dr. Stewart;—declining to assent to the prayer of the memorialists.

**NEW PRESBYTERIAN CHURCH, DUBLIN.**—The foundation stone of the Presbyterian church, which is about to be erected on Ormond Quay by the congregation of Usher's Quay, was laid on Friday morning, at ten o'clock, by the Rev. Dr. Brown, late Moderator of the General Assembly, who was assisted by the Rev. Dr. McFarlan, the Moderator of the Free Church of Scotland, the Rev. S. Simpson, and the Rev. Richard Dill. The ceremony was attended by the members of the General Assembly, and a large concourse of the respectable citizens of Dublin, of different denominations.—The Rev. S. Simpson commenced the proceedings by giving out a portion of the 102d Psalm, which was sung by the meeting. Dr. McFarlan then offered up a most impressive and appropriate prayer. The Rev. S. Simpson then read a portion of the 8th chapter of 1st Kings, after which the Rev. Dr. Brown laid the foundation-stone in the usual manner.—*Banner of Ulster.*

### ENGLAND.

**THE EXPANSIVE POWER OF THE SUSTENTATION SCHEME.**—Many of our readers may be aware that the cause of Presbytery is making great progress in the metropolis of this empire and its suburbs, as well as in other parts of England. Within a few years, several new churches have been built and but a few days ago, the Moderator of the Free Church laid the foundation of another Scottish Church in London. Our zealous and devoted friends there have started a monthly periodical called the *Presbyterian Messenger*, which promises to be an useful ally in the cause of Presbytery in the south. The first number was published in May last, and contains an account of the proceedings of a meeting held to promote that cause in London. The Rev. Robert Redpath, of Well's Street Secession Church, in his address, made the following allusion to the Sustentation Scheme. We should rejoice more than can be told, were the Secession Church as a body, to resolve to act on Mr. Redpath's sagacious suggestion. He says, in enumerating

the advantages of Presbyteranism, and applying them to the various other denominations:—

"...are our Wesleyan brethren remarkable for the admirable organization which they have introduced into their Churches, and for the energy and enthusiasm which they have infused into all the parts of their most efficient body? The Free Church of Scotland have shown how all that is best in the Wesleyan organization can be filled in most successful, and work, as I think, an immense improvement in our old Presbyterian forms. I allude to the plan of having a self-supporting Church instead of merely self-supporting congregations.—This scheme admits of several modifications. It might be limited to districts or Presbyteries, as well as extended, as in Scotland, to a whole kingdom. But the Free Church of Scotland has set an example which I believe has infused fresh life into Presbyteranism both in the old world and in the new, an example which I trust will, in one or other of its modifications, be adopted without much delay, by all the Churches which follow our form of polity, and I cannot help thinking that we are warranted in anticipating from this revival of our principles the happiest and most favorable results."

**CASE OF REV. MR. OAKLEY.**—The Rev. Frederick Oakley, "articled" by the Bishop of London for publishing doctrines inconsistent with his position and character as a clergyman of the English Church, has had his license revoked by the Court of Arches, and is prohibited from exercising any clerical function within the diocese of London or the province of Canterbury. Mr. Oakley's doctrines were ultra Puseyite, and he maintained that his subscription to the "articles" did not forbid him to teach the dogmas of Rome.

The Rev. J. M. Capes, of St. John the Baptist's Church at Eastover, has resigned that living and written a letter to his parishioners, informing them that he can no longer find truth in the English Church, and must go for it to the Church of Rome.

**SCHISM AMONG THE PUSEYITES.**—Dr. Pusey, Hook, Manning, Mulberry, Churton, Gresley, and others, adhere to their "spiritual mother," the Church of England, taking the roughs and the smooths, the Thirty-nine Articles, and the good things of the Establishment, one as a set-off against the other. On the other hand, all doubt has ceased to exist that a secession of certain less "gifted" members of the party is at hand. The presence of some influential members of the Catholic communion, now in the University and its neighborhood, is probably not unconnected with the projected movement.—*Oxford Chronicle.*

### MERLE D'AUBIGNE IN LIVERPOOL.

On Tuesday, pursuant to announcement, Merle D'Aubigne, the celebrated historian of the Reformation, who arrived from Scotland on Saturday evening, in renovated health and spirits, was entertained at a public breakfast at the Music Hall. The anxiety to be present on the memorable occasion, to do honor to a man, whose life and writings will live in the grateful recollection of all the Churches, was seldom surpassed. The applications for tickets were exceedingly numerous; and we have no doubt that if the number had not been limited, and a larger building could have been obtained, the admissions would have very considerably exceeded those of Tuesday. As it was, about 550 ladies and gentlemen sat down; and there was one feature which particularly characterised the demonstration, and which, in our estimation, was far more important than all other considerations. We allude to the gratifying union of Protestants of various religious denominations. Never before had we the pleasure of witnessing such an absence of sectarian differences, or so cordial a fraternisation among men holding different but conscientious religious principles. The various evangelical bodies, for instance,—the Episcopalians, the Independents, the Baptists, the Wesleyans, and the Presbyterians of Scotland and Ireland—were represented by their ministers and many of their members, all animated by a zealous desire to rescue the Roman Catholic countries of the Continent from the dominion of the Papedom. The Chair was occupied by the Rev. Chancellor Raikes.

The Rev. Hugh McNeill, in the course of his speech, made the following allusion to the Free Church of Scotland:

"When, a fortnight ago, I explained and apologised for the non-appearance, according to expect-

ation, of our beloved brother, it was as I conjectured. The Scottish soil, in which he was laboring on behalf of his modern reformation on the Continent, yielded such an abundant and instantaneous harvest, that the workman was unable to endure the success of his own labors; yet in Scotland he struck into a mine which had been vigorously worked before his arrival. Sir, you are aware that I felt it my duty to accept of an invitation from the Scottish Church, and raise my voice against the Disruption, because, although agreeing in the great principles on which that movement was conducted, and prepared to advocate and act upon them when circumstances should arise to render it necessary—(enthusiastic cheering)—I thought, and still think, that such circumstances had not arisen. But while I say this, I rejoice in the favorable opportunity now afforded me to say also (and I am happy in having the opportunity to say so in the presence of the Rev. Moderator of the Free Church of Scotland,) that so far as I am informed and capable of judging, that movement has been carried on with a singleness of eye, a simplicity of purpose, a disinterestedness of sacrifice, and a magnanimity of self-denial, and a perseverance in Christian liberality, which entitles it to our most unfeigned admiration, and the most affectionate sympathy of our hearts. (loud applause.) Deeply do I regret that they felt a necessity laid upon them to take the decided step; but supposing the necessity really to have been what they really and truly believed it to be, then the movement itself was a noble response to a high demand. The demand was a crucifying demand, and the response was well calculated to awaken the thoughtless, and to make all men feel that there is a practical reality in religion. (Cheering.) We require such a testimony in our day."

### UNITED STATES.

**GENERAL VIEW OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA FOR THE YEAR 1845.**—The Presbyterian Church in the United States of America embraces one thousand five hundred and sixty-two ordained ministers; two hundred and twenty-four licensed preachers; three hundred and forty-six candidates for the ministry; two thousand two hundred and twenty-nine churches, and one hundred and seventy-one thousand eight hundred and seventy-nine members.

**D'AUBIGNE'S REFORMATION.**—The fourth volume of D'Aubigne's History of the Reformation is now ready and will shortly be published in this city.—At the last accounts D'Aubigne was in Scotland, a delegate from Geneva to the Assembly of the Free Church of Scotland. He had been very ill, but was rapidly recovering.—*New York paper.*

The Presbytery of Toronto will meet, by adjournment, at Toronto, in Knox's Church, on Monday, the 8th Sept.

**DEPUTATION FROM THE ESTABLISHED CHURCH OF SCOTLAND.**—Dr. Simpson, of Kirknewton, Dr. McLeod, of Morven, and Mr. N. McLeod, of Dalkeith, have arrived in Nova Scotia, and will, of course, visit Canada.

### COLLECTIONS AND DONATIONS.

FOR THE SCHEMES OF THE PRESBYTERIAN CHURCH OF CANADA.

#### HOME MISSION FUND.

PRESBYTERY OF HAMILTON.  
Aldboro, per Mr. Henry, Elder,.....£5 15 0  
Stratford, per Rev. David Allan, .... 3 16 7

#### HOME MISSION FUND.

PRESBYTERY OF TORONTO.  
James Shaw, Esq. Treasurer.  
To Collection at Vaughan per Mr. Campbell,.....£2 15 0  
To collection at Modont, per Mr. David Johnston,..... 3 0 0  
To collection at Chinguacousy per Rev. Dr. Burns,..... 3 7 10  
To collection at Eldon, per Rev. Wm. Rintoul,..... 1 0 0  
To collection at West Gwillimbury and Bradford per Rev. Dr. Burns,..... 4 15 7½  
To collection at Free Temple Church, Chinguacousy per Rev. Wm. Rintoul, 3 0 0

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