

Messenger," and Gospel Trumpet are widely circulated in Britain, and are thoroughly sound, evangelical, and rousing. We should rejoice to know that these works were extensively circulated in Canada.

FEMALE EDUCATION IN INDIA.—The Rev. Murdoch Sutherland of Pictou, Nova Scotia, is at present visiting a number of congregations with the view of calling attention to the important subject of Female Education in India, and taking up collections in aid of the Ladies' Society of the Free Church of Scotland for the promotion of Female Education in India. The object is a most important one.

WIDOWS' FUND—NOTICE TO MINISTERS.—Ministers who are interested in the Ministers' Widows' and Orphans' Fund are hereby requested to take notice that the annual rate is payable on the 1st November.

KILBRIDE.—A new Church erected by the congregation of the Rev. Alexander McLean, was lately opened for public worship. The Church is neat and well finished and adds much to the romantic beauty of the village of Kilbride.

BOSANQUET.—We understand that this congregation have given, or are about to give a call to the Rev. J. Blount, lately licensed to preach the gospel.

JARVIS AND WALPOLE.—These Congregations have given a call to the Rev. J. McKelvie, Probationer.

CALLS.—Calls have been given to the Rev. J. Cameron, from the congregations of Oro,—West Gwillimbury and Bradford,—and Caledon and Erin.

KNOX'S CHURCH TORONTO.—A resolution has been passed by this congregation, to give a call to the Rev. John D. Paxton of Glasgow.

BROCK AND REAR OF RACINE.—These congregations have given a call to the Rev. D. Anderson, who has accepted the call.

WOOLWICH.—The induction of the Rev. George Cuthbertson at Woolwich, is appointed to take place on Wednesday, 7th current.

Items of Religious Intelligence.

WESLEYAN CONFERENCE.—In connection with the Conference, there are 484 schools, the total number of Scholars being 52,630. Of Sunday Schools, there are 4,166; Teachers, 76,517; Scholars, 437,814. The *Sunday School Magazine* circulated 30,000 numbers. During the year the sum of £38,932 has been expended on Chapels and Schools.

SABBATH QUESTION.—Vigorous attempts are still being made in England to introduce Sabbath amusements among the people. In the public parks, while preaching is prohibited, bands of music are tolerated and encouraged.

ANGLO-TURKISH LITERATURE.—A Committee has been formed for promoting the cultivation of literature. Lord Calthorpe, General Williams of Kars, and Sir E. C. Smith, and other distinguished gentlemen, are members of it.

MILITARY MISSIONARIES FOR INDIA.—Brevet-Major Courau of the Bengal Artillery, has written several excellent letters in the *Edinburgh Witness* on the importance of military missionaries to the soldiers in India.

DEGREE CONFERRING.—The Rev. Hugh McLeod of Cape Breton has received the degree of D. D., from the University of Indiana, U. S.

MACAULAY RAISED TO THE PEERAGE.—Mr. Macaulay, the celebrated historian, has been raised to the Peerage by the name of Lord Macaulay.

OPEN-AIR PREACHING.—The Home Mission Committee of the Free Church of Scotland have been sending out deputations of Ministers to preach in the open air. We observe that in Belfast, Ireland, attempts have been made to put down open-air preaching.

RICHMOND PRESBYTERIAN CONVENTION—ORGANIZATION OF SOUTHERN (PRO-SLAVERY) CHURCH.

Our readers are aware that at the last meeting of the Assembly of the New School Presbyterian Church, a number of Ministers and Elders protested against the action of the Assembly on the subject of slavery, and seceded. They called a convention of those who sympathized with them, and this convention was lately held in Richmond, Virginia. It was attended by one hundred and twenty-six delegates, who came from six different Synods, or from Presbyteries within their bounds. Three of these were from the north, viz., two from Philadelphia and one from New Jersey. There was a good deal of discussion, principally, as to whether they should connect themselves with the Old School Assembly or organize a separate ecclesiastical body. Ultimately it was decided to carry out a new organization. We subjoin the resolutions which were finally adopted and a short paragraph from the correspondence of the *New York Independent*:

"The prospects of the new church, at present, are not very flattering. Very little can be said with certainty as to the number of presbyteries and synods that will join themselves to it, or withhold themselves from it. The Synod of Kentucky, which is under the lead of Rev. Mr. Dickerson, will most probably go over to the Old School. The Synod of Mississippi, with the half-consent and half-opposition of Dr. Newton, is likely to take the same course. These two bodies number about twenty-five ministers each. The Synod of West Tennessee—a smaller body of fifteen—is strongly in favor of a re-union; and two of its Presbyteries have actually made overtures. Of the Synod of Tennessee, (proper,) Holston Presbytery is not expected to join the new body. It numbers ten ministers. It is thought also that at least ten ministers of the Synod of Virginia will travel the road to the Old School. The Synod of Missouri is doubtful. Its chief Presbytery (St. Louis) still remains under the *Cleveland Assembly*. It is thought also that the other Presbyteries of that Synod will follow the lead of St. Louis, and that even the Osage Presbytery, which Mr. Morrison represented as *preferring* to join the Old School, but *willing* to join the New Church, will take the same course. The South cannot now count very confidently upon Missouri, either politically or ecclesiastically. The New School

Churches in Delaware, Maryland, and the District of Columbia, which have seceded from the General Assembly, will, it is supposed, stand independent for a year or two, and then possibly, with the advance of public sentiment in the North and on the border, will go back to the bosom of their former brethren. What is left of the Southern New School Church, when all these branches are cut off, will transplant itself into the New Church. But Dr. Ross expects that a large part of the *Old School* body in the South, who cannot stand the resolutions of 1818, and who want the radical doctrine on the subject of slavery, will leave their lines from the General Assembly of New Orleans, to join a worse body that happens to meet in a better place. Dr. Ross expects to see a Church of bright lights; and to this end, he certainly offers strong oil. But it yet remains to be seen whether the New Church, when it assembles to be organized, shall be worth organization. It also remains to be seen whether the New Church, when its doors are opened, will receive the formal recognition and fellowship of the New School General Assembly, or of any other ecclesiastical body in the North. Yet it is not improbable that churches will be found, even in the North, which will tend to this Church an annual delegation to endorse before all the world the new interpretation of the Gospel by which the Christian religion gives one man a divine right to trample upon the neck of his fellow; and by which the Christian Church offers her altars as the bulwarks of such oppression."

The following are the Resolutions as finally passed:

Whereas, All acts, resolutions, and testimonies of past General Assemblies, and especially the action of the last General Assembly, whereby suspicious and doubts of the good standing and equal rights and privileges of slaveholding members of the Church, or imputations or charges against their Christian character have been either implied or expressed, are *contrary* to the examples and teachings of Christ and His Apostles, and are a violation of the Constitution of the Presbyterian Church,

And Whereas, The relation of master and servant, in itself considered, or further than the relative duties arising therefrom, and Slavery as an institution of the state, do not properly belong to the church judicatories as subjects for discussion and enquiry;

And Whereas, In the judgment of this convention there is no prospect of the cessation of this agitation of slavery in the General Assembly so long as there are slaveholders in connection with the Church; therefore,

Resolved, That we recommend to the Presbyteries in connection with the General Assembly of the Presbyterian Church in the United States of America to withdraw from said body.

Resolved, That in the judgment of this Convention, nothing can be made the basis for discipline in the Presbyterian Church, which is not specifically referred to in the Constitution as crime or heresy.

Resolved, That the General Assembly of the Presbyterian Church has no power to pronounce a sentence of condemnation on a lower judicatory or individuals for any cause, unless they have been brought before the Assembly in the way described by the Constitution.

Resolved, That the Convention recommend to all the Presbyteries in the Presbyterian Church, which are opposed to the agitation of Slavery in the highest judicatory of the Church, to appoint delegates—in the proportion prescribed by our Form of Government—for the appointment of Commissioners to the Assembly to meet at Knoxville, Tenn., on the first Thursday in April, in 1858, at 7 p. m., for the purpose of organizing a general Synod under the name of