

MEETING OF COMMISSION.—At a late meeting of the Presbytery Toronto, it was resolved to send a requisition to the Moderator of Synod calling upon him to intimate a meeting of the Commission, on an early day, to take into consideration the reversal of the opinion formerly given by the Law Officers of the Crown respecting the illegality of the 57 Rectories established in this province by Sir John Colborne, and the measures that might be necessary to vindicate and maintain the rights of the church. Accordingly, on the call of the Moderator, the Commission met at Toronto on Wednesday the 9th May. The following members were present.—the Rev. Alexander Gale, Moderator, Rev. John Machar, Rev. James Ketchan, Rev. James George, Rev. William T. Leach, Rev. William Rintoul, Rev. Andrew Bell, Rev. M. Y. Starke and the Rev. Robert McGill.—Elders John Mowat, Esq. the Hon. James Crooks, John Burns, Esq. and Mr. William Paterson. After the Moderator had constituted the meeting by prayer, and the requisition from the Presbytery of Toronto to the Moderator had been read, it was stated by the Moderator of that Presbytery that the communications which His Excellency the Lieutenant Governor had promised to send him, had not yet reached him, and the commission not being prepared to enter on the consideration of the question for which they were summoned together, it was resolved to send a deputation with an address to His Excellency, craving copies of such despatches as had been recently received from Her Majesty's Government, on the subject of the Rectories, which might enable the Commission to take what steps it might deem proper to vindicate the rights of the church, and carry into effect the resolutions passed by the Synod in 1836. The deputation was graciously received by His Excellency who informed them that the pressure of business arising from the numerous state trials had prevented him from attending to the request made to him by the Presbytery of Toronto, and that the promised communications had not yet been prepared; but they would be prepared forthwith, and sent to the Moderator of Synod. This delay of course prevented the Commission from taking any measures except a renewal of their solemn protest on the part of the Synod against the establishment of Rectories, as "an act injuriously affecting their just rights;"—and the Moderator was instructed to lay a copy of the protest before His Excellency the Lieutenant Governor, together with a brief statement of the reasons on which it is founded. The deputation enjoyed the favor of a very lengthened interview, and were enabled to state in a desultory manner, their claims and complaints. Its members were much gratified with the manifest candor and honesty of Her Majesty's Representative, and with his enlightened and Christian views of the ecclesiastical policy adapted to a new colony. With such a spirit and such views as are possessed by Sir George Arthur, we fondly hope that he may be successful in his efforts for abating the incompatible pretensions and soothing the asperities of party, and that some plan may be carried into effect which will peacefully and equitably settle this complicated question.

DONATION.—It is with sincere gratification that we announce a donation of £500 Sterling from the General Assembly's committee on colonial churches, in aid of the eighteen congregations in Canada which from their smallness and their poverty, are unable to provide a maintenance for their ministers. A representation was sent home some time ago of the circumstances of these congregations, setting forth their inability to maintain divine ordinances amongst them without foreign aid, that they were not assisted in any way by the government of the country agreeably to

the just expectations they were led to entertain when they emigrated from the parent state, and craving whatever assistance the Assembly's committee could grant to prevent them from being subjected to so severe a deprivation as the loss of their pastors and the shutting up of their places of worship. This application has called forth the above liberal donation, which will materially alleviate the necessities of the current year. We trust, moreover, that this token of christian remembrance, will still more affectionately unite the Presbyterians of this colony with the church of their fatherland. Her pecuniary donations are for the present necessary to relieve the spiritual destitution of this land, but far more do we need and prize her counsel, protection and prayers. Seas divide, but must never estrange us. United in heart and holy enterprise—she in preserving and beautifying her own ancient towers and palaces, we in laying the foundation of a church which will be her own fair type on this new continent—we will encourage each other in the good work of the Lord. We trust the time is not far distant when the increasing wealth of this magnificent and populous province will enable its people (in connection with that aid which they are entitled to claim from a parental and christian government) adequately to maintain and extend the church among us, without drawing upon the liberality of our transatlantic brethren. Then, it may be hoped, we shall be both able and forward to send contributions to her treasury for the support of her missions among the millions of India and other heathen lands. How melancholy is it that sectarian jealousies, and the hostility of a home-born heathenism should be leaguely together to cut off the means by which the national church is seeking to fulfil her part in the conversion of the world! We cannot hope to escape the opposition of infidelity; but, oh, that this strife among brethren were heard of no more! Whilst they are fiercely contending for obscure and doubtful principles, death ever busy is sweeping generations of unenlightened and sinful men, who have a strong claim upon their compassion, into eternity. While multitudes are angrily debating about the sufficiency of the *voluntary principle*, the church in all its branches, is making only very slender and feeble exertions to diffuse the message of mercy and prepare them for their destiny. The Scottish church alone, were she possessed of the pecuniary means, could find and send out every year a hundred qualified missionaries into the heathen dependencies of our country, to disseminate these blessings, infinitely greater and more durable than any our commerce and civil protection can bestow. But, alas these means are not within her reach; and even those resources which the liberality of her people places at her disposal, are drained by the demands for christian instruction at home, which a feeble and ill-compacted administration, guided by no sound principle, and ever yielding to temporary expedients, refuses to supply. Had the state, as a sound christian policy would have dictated, both on the ground of christianity and economy, built and endowed the numerous churches which have within these few years been erected by private liberality in Scotland, and left that liberality free for carrying the gospel into her colonial possessions and heathen territories, the government and people would have been doubly blessed. But it would seem that an evil spirit now presides in the councils of the nation and turns them away from the noblest designs—those connected with the intellectual and spiritual well-being of a people on whose empire the sun never sets. If such an unchristian policy belong persisted in, we have reason to dread the displeasure of God, and may be looking out for sure indications that the British empire is hastening to its downfall. But as the principles that have prevailed for the last few years are manifestly exotic—