

own destitution is very great; but still we conceive we have as much claim upon those of her Missionaries who can spare, as any other distant field of labour—and if we have advantages that other churches enjoy not, in having a college, we have a vast amount of destitution to counterbalance this, and to render our claims on her help, notwithstanding this, imperative. The church has made a mighty effort, since the disruption, to supply our destitution, and to use such language as to give a check to her zeal; to tell her that she is doing for us more than we can expect; and that she then discontinues her supplies, we cannot be disappointed. We hope that these suggestions will be received in a spirit of candour, and, in so far as they seem consistent with sound reason, be adopted. That still more effective means are required than have yet been adopted, for the advancement of the cause, is, we think, abundantly manifest; and it is worthy of enquiry whether those we have recommended belong to this class. What is done should be done quickly: great evils have flowed from the delay of such indispensable efforts. Our season of opportunities for promoting the glory of God, and the good of men, is rapidly passing away. Both as individuals and a church, have we not reason to lament our infidelity and misimprovement of favourable occasions for doing good! and does it not become us to make reparation, as far as we can, for past remissness, by future diligence!

A. M.

EXTRACT FROM A LETTER

TO THE PUBLISHER, DATED RAMSAY, MAY 4TH, 1848.

“We are going on well at Ramsay; our Church has doubled itself with hopeful members in two years. We organized with 135 members. Now we have 270. We have six Sabbath Schools within the bounds of the congregation, containing 200 children, taught by 24 teachers,—a Bible class in the Church for our young people above 14 years of age,—also 4 weekly Prayer Meetings, in the different districts of the church. Our congregation contains 180 families, amounting in all to above one thousand, old and young; and our church reaches from above Carlton place to Packenham on the one hand, and from the 11th line of Ramsay to Lanark on the other.

Our buildings—church, manse, &c., are neat and commodious. Around the church, in form of a parallelogram, and at 35 feet distant, are 64 sheds, which hold 128 horses—two standing in each shed as in a stable.”

The above is a very cheering account of the Ramsay congregation. Much credit is due to that people for the spirit they have manifested to keep up the ordinances of religion amongst them.

At the disruption the congregation was stripped of a church and manse, which had been built by them at a cost, we believe, of £900.

QUESTIONS FOR MISSIONARY CANDIDATES.

PROPOSED BY THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

1. As it is indispensably necessary that he who undertakes to teach Christianity to the Heathen should himself be a real Christian—you are desired to state what are the grounds on which you have been led to conclude you are such; together with any memorable circumstances connected with your first religious impressions, and the periods of their commencement.

2. What are your views of the principal and distinguishing doctrines of the gospel?

3. What is your judgment of Christian Baptism? Have you thoroughly investigated the question respecting the Baptism of Infants; and is your mind established as to the Divine authority of Infant Baptism?

4. Of what Christian Church or Society are you a member? How long have you been such? and to

what minister or ministers can you refer for information respecting your religious character?

5. Have you been accustomed to engage in any social or public religious services—in prayer meetings—in the instruction of the young—in visiting the sick—in the distribution of tracts—or in any other effort for the spiritual good of others? and if so, state the particulars.

6. Where were you born? What is your age? Are your parents living? Do they depend upon you in whole, or in part, for their support? Do they know of your wish to become a Missionary, and do they approve of it?

7. What has been your occupation? Are you so employed at present as to be able to obtain a comfortable maintenance? Have you a reasonable prospect of the same support in future? Does the desire of improving your worldly circumstances enter into the motives of this application?

8. What advantages of education have you enjoyed, and what books have you read?

9. What has been the general state of your health from your infancy? What is it at present? If your health be good, is it such as is likely to continue, particularly if you should go to a sultry climate? Have you seriously considered the hardships and dangers to which a Missionary may be exposed? Are you willing to subject yourself to them; and do you judge your constitution is able to support them? (Before your offer can be finally accepted, the opinion of some Medical person on this point will be required).

10. How long have you entertained the desire of becoming a Missionary? What first led you to form that desire? Has that desire been constant or fluctuating? Has it led you to any particular exercises of mind? if so, state them.

11. Have you felt a decided preference to the work of a Missionary abroad, above that of a Minister at home? and do you think you should continue so to feel, were an equal opportunity of becoming a Minister to present itself? if so, state the reasons of this preference.

12. As there is too much reason to fear that some persons have become Missionaries under the influence of improper principles, you are desired seriously and sincerely to state what are the motives by which you are actuated in offering yourself as a Missionary to the Heathen?

13. What, in your judgment, are the qualifications necessary to form a good Missionary of Jesus Christ?

14. What do you apprehend are the proper duties of a Christian Missionary? And what do you conceive to be the peculiar temptations to which he is exposed?

15. Have you communicated your desire to any minister or ministers, or other Christian friends; and do they encourage, or discourage you in this application?

16. Are you married? If not, are you under any engagement relating to marriage; or have you made proposals of marriage to any one; or are you willing to go unmarried, should circumstances render it desirable?

17. As your personal expenses for clothes, washing, &c., may, while residing at college, amount to from twenty to thirty pounds per annum, can you, from your own resources, or those of your friends, meet that sum, or any part of it?

UNION,

Minutes of the Committees on Union of the Presbyterian Church of Canada and of the United Presbyterian Church in Canada.

HAMILTON, 9th May, 1848.

The Committees of the Presbyterian Church of Canada, and of the United Presbyterian Church, met this day according to appointment, as in the minutes of last meeting. Present on the part of the former, the Rev. Messrs. John Bayne and Ralph Robb, Ministers, and Mr. W. McMillan, Elder; and on the part of the latter, the Rev. Wm.

Proudfoot, Thomas Christie, R. H. Thornton and James Roy, Ministers, and Messrs. R. Christie and W. Chisholm, Elders.

It was moved by Mr. Bayne and agreed, that the Rev. T. Christie take the chair. Upon the call of the chairman, the Rev. Mr. Bayne opened the meeting with prayer. It was then proposed and agreed, that the Rev. R. H. Thornton act as clerk.

Read the minutes of last meeting.

The papers referred to in said minutes as not forthcoming, on account of Mr. Bayne's absence from the Province, being then called for, Mr. Bayne proceeded to read the Report of the Committee of the Presbyterian Church upon the "Statement of Opinions" mutually given by the parties at previous meetings.

After conference, the Committee agreed to take up the subjects which had been under consideration, and on which written statements of their respective opinions had been previously given in, and resolved to embody in a formal statement the points on which they agreed, and those also on which they differed. According to which plan the Joint Committee concurred in the following synopsis:

I.—Regarding Christ's Headship over the nations, as distinguished from his Headship over the Church.

The Committees agreed in holding Christ's appointment by the Father as Head and King of nations, as well as Head of the Church. With regard to the design of the appointment, and the duties that result from it, there is some difference. The Committee of the Presbyterian Church holding that while the province of the Civil Magistrate remains the same, the revelation of Christ's appointment as Head and King of nations, has imposed new duties upon nations and rulers. And the Committee of the United Presbyterian Church holding that the revelation of Christ's appointment as Ruler, has not added anything to the department over which the Civil Magistrate is placed, nor formed any new relationship between him and his subjects, nor any new duties different from those, to discharge which he was previously bound; "and, moreover, as the whole institution and end of his office are cut out by and he within the compass of natural principles, it is not their opinion that there can, or ought to be any exercise thereof toward its end, but what could be argued for and defended from natural principles."

Adjourned, to meet to-morrow morning, at nine o'clock. Closed with prayer.

MAY 10th.

The Committees met again at this date. Present as above, with the exception of the Rev. M. Y. Stark being present, and Mr. McMillan, Elder, being absent. Resumed consideration of the above subjects.

II.—Province of the Civil Magistrate.

The Committee concurred in holding that his province is purely civil, as contra-distinguished from ecclesiastical, and that no ecclesiastical power, and no right of interfering in the administration of the affairs of the Church, has been committed to him. But with regard to the duties of the Civil Magistrate, within his peculiar province, there seems a difference between the Committees to this extent—that the Committee of the Presbyterian Church hold that religion is the concern of legislators and civil rulers, as such; and ought to be not only protected by the maintenance of religious liberty, but also publicly countenanced, favored and promoted by them; while the Committee of the United Presbyterian Church think that the duty of the Civil Magistrate is only to protect every subject in the exercise of the right which God has given him, to judge for himself in matters religious, and to act in them according to his own judgment, so far as not to interfere with the rights of conscience.

III.—Is national recognition of Christ's Headship over the nations a duty, and if so, in what form is it to be made?

On this head the committees also differ, that of the Presbyterian Church holding that it is the duty of nations and rulers to make a formal recognition