

ment and piety. The Superintendent is a person of much worth. The Committee, three beside the Superintendent, are men who, I hope I may say with confidence, themselves 'know the truth.' There is another school—twenty scholars or upwards—conducted by some of our adhering people, who lately applied to our Superintendent for guidance and advice as to the most profitable mode of imparting instruction, &c. He, with one of the Committee, visited the station where that school is taught, six or seven miles from the town, and conferred with the teachers, praying with them and advising them how to proceed. We have a prayer meeting, in the Chapel which we have rented, every Thursday evening. If there is any intelligence of interest or importance, it is laid before the members. We have reading of the Scriptures, with a few remarks, and prayer, in which many of our members willingly engage, I trust, with the spirit and the understanding also. There are several prayer meetings in the Congregation on Sabbath evenings, kept up among families who associate for that purpose. With respect to our temporalities, we are about to build Church; the site has been purchased—we expect it to be completed during the summer. With regard to the Sustentation Fund Scheme, it will, I believe I may say, be adopted, but nothing has been done formally as yet. Many of our members are of the poor of this world, and their seat rents in the 'Connexion' Church, were due in the beginning of this month, and it has been thought best to postpone the consideration of the scheme, till all arrears were discharged.

SCOTLAND.

DR. CHALMERS ON THE SUSTENTATION SCHEME AND HOME MISSIONS.—This eminently great and good man has recently delivered two addresses in Glasgow which seem to have awakened a new and profound interest in the subjects of them. The Sustentation Fund was the subject of the first, and we learn from the Scottish Guardian that "it was listened to with the deepest attention by a crowded assemblage of those engaged in the active collection of the fund in that city, the Elders, Deacons and Collectors of the several congregations. Irrespective altogether—says the editor of this able paper—of the intrinsic excellencies of the address, the bare fact of our most esteemed Father having interrupted his academical duties for the sole purpose of delivering the address, is enough to produce the strongest impression, evincing as it does the vast importance he attaches to the Sustentation Scheme. In so far as regards natural means—he goes on—the Sustentation Fund is indeed the main pillar of our Church, being that which is to give it efficiency, stability, and expansion as a great national system." We would recommend the following observations to the special consideration of those who are disposed to represent or rather misrepresent the first draft of our Canadian scheme as final, immutable and irreversible; and who, instead of leaving it to time and experience to develop its working, and to suggest the alterations and improvements which it may require, would at once demolish and trample under foot the whole because it does not, in all respects, square with their fancy:—

"On account of its possessing this most important and permanent character, and also because the entire scheme is now to be instituted and tried for the first time, no pains or anxiety is too great to be bestowed both on its vigorous working, and on the consideration of the whole principles and details of its arrangements,—so that, with the Divine blessing, its ultimate success may be secured in the most effectual manner. A system of this kind—at once vast in its extent, novel in its conception, and permanent in its design—is not to be worked out or established in a day; and the labors of the first year, and of the second (now drawing to a close), are invaluable, as furnishing us with experience, and teaching us with what degree of

confidence we may anticipate the success of our matured system. The measure of success which has attended the labours of the last two years is not only most encouraging, but is, we think, decisive of the fact—that our method commands resources capable of realising our purposes to an extent far surpassing the most sanguine anticipations, and this well founded conviction, so far from relaxing, should only stimulate and invigorate our endeavours, and increase the anxiety with which we study to place the whole system on the basis best fitted to encourage its permanent working and promote its growing prosperity.

We were not aware, until Dr. Chalmers referred to it, of the existence anywhere of a notion that the Sustentation Fund is "going down." No thing can be more opposite to the fact. Under the impulse of the disruption, and the sympathy which its sacrifices called forth, we received, during the first year, donations, from extraneous sources, to the extent of not less than £10,000. However seasonable and gratifying such donations may be they are of little consequence as indicative of permanent revenue, and their amount, for the present as compared with last year, has declined to the extent of more than £5000. But the annual revenue, derived from the associations, has not merely made good this deficiency, but has swelled the gross income of the second year to £20,000 more than that of the preceding year;—or in other words, the stated annual revenue derived through the associations has this year been increased by the sum of £25,000,—affording (it aided by some extraordinary effort between this time and the meeting of the Assembly,—to which we attach little importance)—a dividend not, as last year, of £105 to 530 ministers, but of about £120 to no fewer than 625 ministers! There is certainly no "going down" here."

Dr. Chalmers' second Address was on "Home Missions," or rather on "Christian Agencies," and the means of recovering thereby a population which has sunk into practical heathenism, irreligion and vice, to the decencies and virtues of the Christian life. For the Doctor's plan is to engage Christians generally in the work, so that they shall fulfil their great duties as "the salt of the earth and the light of the world." "Were we asked," says the Guardian "to state what forms the elementary principle—the practical rationale—of Dr. Chalmers' system, we should say it is—that moral evils can only be counteracted by moral remedies—that the vicious and degraded are to be reclaimed only by active and direct communications maintained with them, on the part of the good and virtuous. The dense and degraded city population of Great Britain is the Doctor's immediate aim—but is there no lesson in this for us in Canada?"

CHEAP PUBLICATIONS SCHEME.—The first volume of the series of books for the present year, was published in January, by Collins of Glasgow, and the subscribers in Canada may, we presume, look for their copies of this and a second volume, in the course of this month or early in June. The subscribers to the scheme are nearly 50,000—which enables the Committee to give 4 volumes of 350 pages each, for this year's subscription. The execution and interest of the first volume are highly spoken of. For this noble scheme, which will put the writings of the Fathers of the Scottish Church into the hands of so many Presbyterians, we are indebted to Dr. Candlerish.

THE PRESBYTERY OF EDINBURGH.—AMERICAN CHURCHES AND SLAVERY.—Dr. Duncan brought forward his promised motion on this subject on the 12th March, and a very interesting and able discussion ensued. The motion—which proposed an overture to the General Assembly, amounting to an out and out condemnation of those Churches in admitting any one as a member who held slaves—was seconded by Mr. H. Grey, and was met by Dr. Candlerish with a counter motion expressive of confidence in the Assembly, and leaving the mat-

ter in their hands. Dr. Cunningham spoke at great length, and with peculiar force and clearness against the motion. He set out by stating it as the main point which they were called to consider; is it or is it not a matter of imperative duty upon every Church of Christ to exclude every slave-holder, no matter what may be his character from the Church, its offices and ordinances? He maintained the negative of this, and denouncing slavery in principle, as a system, and those civil communities and laws by which it is cherished, he pointed out how entirely powerless good men and churches might find themselves in regard to its removal, however they might deplore and abhor it, and further, he showed how absolutely impossible it might be, for individuals, in certain circumstances, to avoid held in slaves, and asserted that individuals thus situated might be innocently slave-owners, and could not, as such, be rightfully excluded from the Church. On these grounds he explained the course pursued in this respect in the apostolical churches, and while admitting that the Presbyterian Churches in America ought to have done more for the abatement of this enormous sin and evil, than they had done, he maintained that as a Church they were not to be condemned and cut off on the principle involved in the motion, and in the affirmative of the proposition he had been controverting. We give the following passage at length:—

"One feeling that operates powerfully in this country is, that unless we take up the principle, we are connecting ourselves with the pro-slavery interest; and it may be proper to advert, to it. I have not the slightest hesitation in repudiating American abolitionism. I sympathise with them only to this extent, that they have a good object in view, and have done some good in exposing the evils of slavery. Beyond that I have no sympathy with them. They have adopted extreme principles, and cannot be vindicated; and by these means, especially by their frequent denunciation of the Churches of America, they have done a vast deal of mischief. These American Churches, both as to the personal character of the ministers, general soundness, orthodoxy, and usefulness, and unequivocal tokens of the presence and blessing of their Master, are as well, entitled to be regarded as Churches of Christ, as the Churches of this country. The American abolitionists misrepresent all the principles of the Churches. They not only make every slaveholder responsible for all the evils of slavery, but lay the guilt on every Church, which does not exclude slaveholders from its communion, and not only so, but on all the men and women, members of the Church, that does not do so. That is the wide-sweeping responsibility they impose upon us."

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