

after prayer by the Moderator, duly licensed as a Preacher of the Gospel. He was thereafter suitably and affectionately addressed by Mr. Boyd, Moderator, on the duties and responsibilities of his office.

The subject of the Annual Synodical Collections for the different Schemes of the Church was discussed at some length—the Presbytery expressing its determination to see that these are taken up regularly, as appointed by the Synod.

Appointments were made out for Bellamyville for the next three months. Mr. McDowall to preach there on Sabbath the 28th inst., at eleven o'clock, A. M.; Mr. Smart to preach on Saturday the 17th of September, at two o'clock, P. M., and on the next day preach and administer the ordinance of the Lord's Supper; Mr. McMurray to preach there on Sabbath, the 16th October, at three o'clock, P. M.

Mr. Crawford, in the name of the members of our Church resident at Bedford, Westport, Newboro', and Elgin, requested the Presbytery to appoint one of its members to visit those places, and administer the ordinances of baptism and the Lord's Supper. The Presbytery granted the request and appointed Mr. McMurray to visit Newboro' before Sabbath next, call the people together, organise those stations, and administer the sealing ordinances of the Church to such as are entitled to the enjoyment of christian privileges. Mr. Boyd was appointed to preach at Charleston and Farmersville, on Sabbath the 11th Sept.

It may not be out of place to add, that Mr. Crawford labored as Missionary and Catechist at the above-named stations for the last three months, and that, by his persevering efforts there, for the advancement of the spiritual interests of young and old, he greatly endeared himself to the people, and now that he is removed to another sphere of labour within the bounds of our Church, his departure is much regretted both by the Presbytery and by the people, at these flourishing stations. The Presbytery has made application to the Home Mission Committee for two Missionaries or Catechists—one of whom must be sent with all convenient speed to the four first named stations, and the other assigned to Charleston, Beverly, &c., as the sphere of his labors.

I am happy to report that, having duly fulfilled the appointment of Presbytery, (having preached at Beverly and Charleston on my return to Brockville,) I found the stations referred to in a most thriving condition. About 210 of a congregation assembled on the Sabbath in Newboro', and 18 of the 20 members of our Church at those stations sat down for the first time in that place at the Lord's Table. The people are heartily attached to the Free Church, and in one quarter, at Westport, they are making preparations for the erection of a new church. It would be invidious to mention names, as all are so warmly engaged in the good work. Much good has been done by the occasional visits of members of Presbytery, but it is chiefly owing to the labours of Mr. Crawford that matters are in such a favorable position. Some time ago George Crawford, Esq., M.P.P., of Brockville, very generously gave an acre of land at the flourishing village of Westport, for a site for church and manse.—The quarterly contribution, handed in to the Presbytery at its last meeting, from Bedford and Westport, was £10 10s., and the other stations will not be behind in their share of local subscription to the Presbytery's Mission Fund. The treasury is still in good condition, and with the sums contributed by the stations, the Presbytery is able to pay at least two Missionaries for months to come. *All that we want is a supply of Labourers*—and had we the encouragement and aid we solicit at the hands of the Home Mission Committee, we might soon double our Missionary stations, already amounting to eight in number. We trust the H. M. C. will aid us in lengthening our cords and in strengthening our stakes, by sending us at least two labourers,

who may shortly, by the divine blessing upon us, be added to the roll of our Presbytery, as pastors in fixed charges. The Brockville Presbytery numbers only five ministers as ordained pastors.

JOHN McMURRAY, *Pres. Clerk.*

#### PROGRESS OF THE CHURCH—DUNNVILLE.

As it is just about one year since the induction of a minister in this place, (the Rev. Mr. Porterfield,) a few remarks relative to the progress made, may be of some interest to the readers of the *Record*.

The village of Dunnville is situated on the Grand River, a few miles above its union with the bright waters of Lake Erie. From its proximity to Buffalo, and other advantages, it enjoys many facilities as a place of business, and in this respect, it is likely to rise to some importance. Its population is now about 1,000, but this is of a very mixed character, embracing representatives of many nations. Owing to its position, and the extensive lumber trade carried on for many years, it is exposed to great immoral influences; so that the great vices of the day are not unknown here. For long it remained very destitute of religious privileges, owing to the fewness of those who professed Christianity, and the diversity of views even among these. I believe, the first regular church organised, was what was called Presbyterian-Congregational, but this failing, gave rise to a small church in connection with the Niagara Presbytery, which soon also became extinct. In the midst of these ups and downs, a few friends applied to the Hamilton Presbytery, of the Presbyterian Church of Canada, for a supply, and desired that they might be organised, and become a mission station.—That Presbytery, in the exercise of their accustomed diligence, appointed the Rev. Mr. Cheyne to visit Dunnville, and carry into effect their object. Accordingly, Mr. Cheyne attended on September 21st, 1849, when a small church was organised, consisting of twenty-five members, to whom the ordinance of the Lord's Supper was dispensed. After this, or perhaps before, the building of a place of worship was begun, so that by praiseworthy efforts, a neat, substantial, and comfortable brick church was erected, occupying a very good and attractive position.

For three successive years the people enjoyed the services of several missionaries during the summer. These, however excellent, were not sufficient for the necessities of the place, so that little progress was made. In the course of providence, the Rev. Mr. Porterfield was sent amongst them, whose labors being acceptable, the people became anxious for his settlement in the place. The necessary steps being taken to accomplish this, he was inducted. At this time the number of members had been reduced, by death, removal, and other means, to about fifteen, and the wickedness of many in the place had reached a bad pre-eminence. After the induction, the next object was the election and ordination of elders, for the constitution of the session.

At the first communion, which we had in August following, there was an increase of twenty-one members; at the next, during winter, sixteen, and at the other in May last, twenty-eight—making in all an increase of seventy-one members in one year.

During this time, a Sabbath-school and Bible-class have been in active operation, and productive of good effects. Considerable, too, has been done in family visitation, and in the circulation of the scriptures and religious tracts.

In addition to regular service in the village, Mr. Porterfield attends to several places in the country, preaching often three times on the Sabbath, and frequently on week-day evenings.—With all these means, attended by the blessing of God, we trust that a great work may be ac-

complished, and that our Zion may become strong and beautiful.

In relation to pecuniary matters, the congregation is yet weak, and unable to do all that should be done for the proper support of the ministry. At the outset several things had to be provided, such as communion vessels, Sabbath-school books, &c. The congregation has also contributed more or less to the different schemes of the Church. As it is, we are glad in what God has done to us, and hope that, though in this distant part, we will not be forgotten in the prayers of our brethren occupying a more advanced position; that from this place the beams of Divine light may radiate and spread over many townships, and that, as witnesses for God, we may bear a faithful testimony, and confirm the truth by a holy walk and conversation.—*Communicated.*

DUNNVILLE, July 21, 1853.

#### DUTIES OF PROTESTANTS.

To the Editor of the *Record*.

SIR,—

In view of the present aspect of Popery in Canada, and of the recent exciting events in the Lower Province, I may perhaps be permitted, in an humble way, to give expression to a sentiment or two, with reference to that system of iniquity. Of course, I do not propose to attempt an argument, on any particular point of controversy between Papists and Protestants—I wish rather to call attention to the particular disposition and attitude towards the system, which it becomes protestants to manifest; and to what the call of duty requires of them at the present juncture. And I would remark, 1st, That the harbouring of vindictive feelings—of a spirit of retaliation or revenge against individuals of the papist community, on account of the wrongs they have done, or may do to the protestants, is inconsistent with the spirit of the religion of Christ. While the precepts of the gospel by no means inculcate the doctrines of passive obedience and non-resistance, in cases of encroachment upon our liberties and privileges, as set forth in the word of God; nay, while we are expressly enjoined to “contend earnestly for the faith,”—to “stand in the liberty wherewith Christ makes free,”—and to “hold fast that which we have,” of liberty and privilege; yet this contending, and standing, and holding, must be carried out in consistency with the principles laid down in Scripture; and a spirit of retaliation and revenge, on account of injuries done to us, is one which we are not permitted to entertain. The weapons of vengeance are denied to the disciple of Christ. They are weapons with which he is not to be trusted. The natural mind would dictate their use, the natural heart would second an appeal to them; but the children of God *must not* use them. And well may they dispense with them. They are wielded by a wiser and abler hand—“vengeance is mine” saith God, “I will repay.” And it is a much more consoling, peace-yielding exercise, to leave the repayment of our wrongs in the hand of God, who will not miscalculate, by one iota what is due on either side, than to attempt to balance an account by revenge, which God alone is competent to balance by equity.

2ndly, I would remark, that the present aspect of Popery in Canada calls, for all the true protestant people of God in the land, to unite in a vigorous exhibition of scriptural truth. God has given to his true church on earth “a Banner to be displayed because of the truth.” That Banner requires to be raised and borne aloft—it is the *Word of God*. That the Bible—the Bible alone, is authoritative in matters of religion—not the Bible and tradition—not the Bible and the priest, but the Bible *alone*, in its plenary inspiration—and its completeness as a rule, without the appendage of tradition, or without the sanction of the priesthood—is a great