

## MISSIONARY FOR HAMILTON PRESBYTERY.

We are glad to learn that another Missionary has been appointed to the Presbytery of Hamilton by the Colonial Committee. This is truly encouraging. We would urge upon Presbyteries, in addition to the statements furnished to the Synod's Committee, to forward to the Colonial Committee carefully prepared digests of practical information as to the various vacancies within their bounds, showing the number of families, probable stipend, &c., &c. We should not be remiss in taking advantage of the kindly interest evinced towards us by the Committee. Yet some Presbyteries have as yet, we are assured, neither furnished a statement to the Synod's Committee nor made an independent application to the Colonial Committee.

## PROCEEDINGS OF THE COLONIAL COMMITTEE.

By recent and reliable intelligence from Scotland we are apprised that the General Assembly's Colonial Committee, already so favourably known for their activity and zeal, have, in addition to the appointments noticed elsewhere, taken steps to revive a chaplaincy at St. Vincent's, and institute another at Callao, the port of Lima, in South America.

## THE SABBATH SCHOOL COMMITTEE.

We are glad to learn that the Committee, appointed at last Synod to supervise the Sabbath School work, have entered upon their duties, and have issued a Circular to the various Sessions and Superintendents of Schools.

In this document the primary object of the Committee is stated to be, to obtain statistical information for the use of the Synod, to enable the Committee to report their diligence, and to prepare a digest to be laid before the Synod of the results of their inquiries. Their ulterior objects are comprehensive, and indicate a desire to grapple heartily with the work. The Circular states—

"That it is contemplated to forward the organization of Sabbath School Societies in individual congregations for the mutual benefit of the Teachers, and for the establishment of District Schools, to bring Superintendents into correspondence on local and general interests, to devise some scheme of lessons to render the working of our Sabbath Schools more systematic than they have hitherto been, to further the missionary effort which has already been made with so much success in the Orphanage scheme, to unite our Sabbath Schools in a movement for the employing of a missionary to establish Schools in destitute localities, and to give an impetus to the general circulation of the *Juvenile Presbyterian*."

The Committee invite answers to be sent to their Circular before the first of March. The Convener is the Rev. Robert Burnet, of Hamilton, to whom any parties in charge of Schools, who have not received the Circular, should apply. The questions attached to the Circular are perhaps sus-

ceptible of some improvement, which can be overtaken in future issues; but we hail with real pleasure the appearance of this Circular, and the appointment of this Committee, as a real step in advance,—a public recognition by the Synod of its duty towards the Sabbath School, and we trust that all our ministers and teachers will cooperate ardently with the Committee, who are deserving of the thanks of the Church for their promptitude.

To adopt the words of the Circular,—  
"May the Almighty own and bless this beginning of systematic effort on the part of the Church 'to care for the lambs of the flock,' and to 'train them up in the way that they should go.'"

## EXTRACT FROM "THE CANADIAN PRESBYTER."

"We wish we could see any prospect of a movement in this direction, ('union with other Presbyterian Churches,') in the Church in connection with the Church of Scotland. We fear that in that community the feeling for the most part is all the other way, and that we shall have to contend with them for our own ground against the pecuniary resources which the Church at Home and the Clergy Reserve Fund has put into their hands for the purpose of aggressive extension. We, it is true, need not fear these unspiritual weapons, knowing that they carry with them a fatal influence upon the liberality, independence, and spiritual life of congregations. This state of things in that Church is certainly to be regretted, and we can only wait for a more genial state of feeling and a more favourable condition of things; sure we are that it will one day see it to be for its own interest to unite on just and equitable principles with the other Presbyterian Churches."—*Canadian Presbyterian*, Jan., 1858.

The *Canadian Presbyterian* is edited by the two Free Church Ministers in the city of Montreal, and has, we believe, at least a paying circulation. We offer a few observations upon the above extract.

The union of Christian Churches is desirable. The union of the Presbyterian Churches in this Province is especially so. But, unless it be a union of hearty goodwill, it is not, in any sense, a thing to be desired. We know not how a stronger evidence of the absence of this necessary spirit on the part of the Free Church, if the views of the writer of the above extract are generally sympathised with, can be given than by the unqualified expression of a "fear that in our community the feeling for the most part is all the other way." This is to assert that we do not possess their confidence; that to them we are objects of suspicion and distrust. The making of such an unsupported statement is assuredly not the way to induce a "more genial state of feeling and a more favourable condition of things." The Free Church party should know best the value of the reasons which led them to secede. We confess our utter ignorance of any good or valid ground on which their separation can be justified or continued, and of any principle, different from or in addition to the principles we already hold, that we are re-

quired to adopt for their accommodation or reunion. We are as free and uncontrolled in all our movements as they are. We are as jealous for the purity and efficiency of Presbyterianism. We rival them in the wish that pure and undefiled religion may prevail, and it is our ambition to do what in us lies to carry forward this glorious mission. The door by which they went out from us appears to us to be standing open for their return, and, should they come back, they will find a remarkable similarity between our doctrines and principles and their own. If they see any obstructions or difficulties in the way, we shall be glad to have them pointed out and happy to remove them, so far as a conscientious regard for principle will permit. What are the just and equitable principles on which it would be for our interest to unite with the other Presbyterian Churches? Will Mr. "K." instruct the ignorant? Supposing a union were to be consummated to-morrow, it would not be by our ignoring the Free Church of Scotland nor by their denouncing the National Scottish Church. Their readiness for union must imply that they are prepared to re-enter into Church fellowship with the very people from whom they have separated. A declaration to this effect would be more to the purpose than the unsupported expression of a fear that our feeling is for the most part opposed to a reunion.

But, again, the writer of the extract expresses a fear that the Free Church "will have to contend with us for their own ground against the pecuniary resources which the Church at Home and the Clergy Reserve Fund has put into our hands for the purpose of aggressive extension." We do not know whether to regard this statement more as an indication of their conscious weakness or an admission of our formidable position and growing strength. To one part of it we give a flat contradiction. The writer of the extract must be very ignorant of the nature of the settlement made with our Church for our share of the Clergy Reserves. Surely he does not know that that settlement was made on the principle of allowing a certain sum for the maintenance of as many ministers as were on the roll of our Synod at the time the settlement was made, and that the object of the settlement was the continued maintenance of the ordinances of religion in at least as many congregations as that number of ministers represented. And we beg to inform him that the pecuniary resources, which the Church at Home is putting into our hands, are applied to the maintenance of ordinances in our destitute congregations and mission-fields according to the terms in which they are granted. In neither case is the object contemplated that of aggressive extension in the sense in which his use of that expression obviously implies. The adherents of the Presbyterian Church of Canada in connection with the Church of Scotland are the objects of