

to support and call a minister, the Presbytery will be prepared to take the case into consideration; and in the mean time such missionary supply will be given as the Presbytery can command, and as the contributions from that quarter will warrant.

Mr. Cameron reported us to Haysville, Blenheim, and Blandford. The Presbytery resolved to appoint the following committee, viz. Mr. Landsey, Convener; Mr. Allen and Mr. Meldrum to visit the stations under Mr. Cameron's charge, and to enquire as to the provision they are making for his support. They are also empowered to examine, and, if they shall see fit, to ordain persons nominated for elders at Haysville.

The following missionary appointments were made, viz. for Mr. Sutherland, October 31st and November 7th, at London or Williams; November 14th, Ingersoll and St. Andrews; 21st, Port Dover and Simcoe; 28th, Dunnville and Wellandport; December 5th and 12th, Niagara; 19th and 26th, Wellesley Peel, and Stratford; January 2nd, 9th, &c., Owen's Sound settlements. For Mr. McColl, October 31st, November 7th and 14th, Woodstock and adjoining stations; 21st and 28th, London and Aldboro; December 5th, Zone; 12th, Harwich; 19th, Tilbury; 26th and January 2nd, Chatham; 9th, London.

The following distribution of mission stations among the members of Presbyteries was agreed to, and they were conjoined to have committees chosen and appointed at the stations respectively, under their superintendence, for the purpose of raising contributions for the Home Mission and College funds, according to the injunction of Synod, to report progress to the meeting of Presbytery in January next, and to make a full report in May: Dunnville, Watpole, and Oneida, Dr. Ferrier; West Flamboro', Mr. Meldrum and Mr. Stark; Woolwich and Queen's Bush, Mr. Bayne; Port Dover, Simcoe, and Vittoria, Mr. McLean and Mr. Robb; London, Williams, Eckfrid, and Mesa, Mr. Donald McKenzie; Ingersoll, Woodstock, and St. Andrews, Mr. Allan; Owen's Sound settlements, Mr. Smellie, Mr. McGregor, and Mr. Meldrum; Wilnot, Blenheim, and Blandford, Mr. Landsey; Aldboro, Danwich, Oxford, Howard, Harwich, Tilbury, Fingal, and Chatham, Mr. McKinnon.

The Presbytery resolved to call the attention of ministers to the collection which should have been made, by appointment of Synod, for the Jewish and foreign missions of the Free Church of Scotland, on the 1st Sabbath of October, but which, owing to the delay in printing the minutes of Synod, may have been neglected.

The following overture was given in by Mr. McGregor, and adopted, viz: that the 1st Thursday of December next, or any other day previous to the 1st of January which shall be judged by the Kirk Sessions more convenient for particular congregations, be appointed by the Presbytery as a day of solemn humiliation, on account of sin, and of thanksgiving to God for his bounty displayed in the late abundant harvest.

The next ordinary meeting of the Presbytery of Hamilton to be held at Hamilton, on the second Wednesday of January next, at 11 o'clock A. M.

A *pro-re-nata* meeting of the Presbytery of Hamilton was held there on the 18th October, to consider an application from the congregation at Niagara, to appoint a Minister to moderate in a call there, on such day as may be convenient, but at as early a day as possible; and after deliberating, it was agreed to appoint Mr. Cheyne to discharge this duty, leaving the time to be fixed by himself, and enjoining him to give the necessary intimations.

M. Y. STARK,
Presbytery Clerk.

PRESBYTERY OF COBOURG.

A meeting of the Presbytery of Cobourg was held at Peterboro', on Tuesday, 5th October. A report was read from Mr. McIntosh, catechist.

Mr. Andrew Wilson, student, was examined, before proceeding to Toronto to resume his studies, under the professors in Knox's College. The subject of Mr. Wallace's resignation was allowed to be over, at Mr. Wallace's request, his health being

happily so far restored as to hold out a hope of his being enabled to remain at Otouabee. A committee was appointed to make inquiries with regard to the new Registration Act and Report. A committee was appointed to confer with the congregation of Cobourg about supplies. In consideration of the loud and solemn calls which God in his providence has been addressing to the inhabitants of this and other lands, the Presbytery resolved to recommend to the congregations within their bounds, to set apart Thursday, 24th November, as a day of humiliation, on account of the righteous judgments of God, as well as a day of thanksgiving for his many undeserved mercies. The Presbytery appointed its next meeting to take place at Cobourg, on Wednesday, 5th January, 1846, and thereafter the meeting was closed with prayer.

THE MIRACLES OF THE ROMISH SAINTS.—The publication by the Puseyites of the Lives of English Saints has drawn forth an article in the *Edinburgh Review*, from which we copy the following. The reader cannot fail to be struck with the trivial occasions and selfish motives assigned for the working of the miracles; and especially will he contrast these with the noble ends and benevolent motives prompting the various miracles recorded in the Scriptures of truth.

The object of many of these miracles was the mere personal convenience or advantage of the saint. When St. Mechtia wanted a fire in his cell, he called down flame from heaven to light it. The candles of the saints were often lit in a similar manner. When St. Senan found that he had only one small candle, that no others were to be obtained, he caused it to burn as long as a whole week, without consuming. When St. Faro of "Meldis" in Burgundy, was at supper, his cup-bearer let fall the vessel from which he drank, and it was broken to pieces. The saint, by a miracle, made it whole, and continued his meal. St. Goar, of Treves, seeking a beam to hang up his cape, saw a sun-beam that came through the window, on which he suspended it, and it remained there till he took it down.

The same miracle was performed, among others, by St. Acadrius, abbot of Junieges, who similarly hung up his gloves on a sun-beam. St. Leufroi, when in summer the flies infested his cell and settled on his food, drove them away by a miracle. By another miracle St. Columbanus kept the grubs from his cabbages, when other gardens were overrun by them. St. Cuthbert, in a similar manner, kept the fields he had sown with corn from the intrusion of birds. St. Fechin, on his return from a distant excursion, finding that he had a long way to travel before he reached his monastic home, and perceiving the approach of night, caused the sun to stand still, in order that he might not be overtaken by darkness. Thus the miracle which God had vouchsafed in the hour of battle for the salvation of his chosen people, was here repeated at the caprice of an individual to avoid a very slight inconvenience. The want of a meal was a sufficient cause for a miracle. When St. Fintan expected a company, having no flour to make bread, and there being no water to turn the mill he ordered the mill to work of itself, and it obeyed. When St. Cadoc was travelling in Cornwall, and overtaken by thirst in a district where there was no water, he struck his staff on the ground, and a beautiful stream at once administered to his wants. When St. Mel was in want of fishes, he caught them on dry ground; and when another Irishman, St. Berach, wanted fruit, he caused the willows to bear apples. When St. Aiden, Bishop of Ferns, was hungry, he took a handful of leaves and turned them into bread; and when St. Fechin wanted meat, he took acorns and turned them into pork. St. Tillo, on visiting his monks, finding they had no wine to give him, filled their barrel by a miracle. St. Romanic also miraculously filled a vessel with wine and another with ale. Turning water into wine was the most common of miracles.

REMINISCENCES OF WHITEFIELD.—The Rev. Mr. _____, of Boston, has just communicated to a friend in Albany the following reminiscences of the celebrated preacher George Whitefield.

"I called on Mrs. Bacon, and inquired of her as to her having heard Mr. Whitefield preach. Her answer is—On Mr. Watson's first visiting Providence (R. I.), I was out of town, and he had preached three or four times before my return. I was told that a new and wonderful preacher was in town, and went to hear him the very next time he preached. It was in Mr. Snow's meeting-house, the house was crowded to overflowing. His voice was very loud, and he was a most beautiful speaker, but the looks soon turned against him. He was then on his way to Boston, where I heard him afterwards."

Mrs. Bacon is 107 years old.

John Howland, Esq., aged 90, says:

"I heard Mr. Whitefield the last time he was in Providence, the year he died, 1770—77 years ago, when I was in my thirteenth year. It was at Mr. Snow's meeting-house, the largest church then in the city. I stood with one foot upon a window sill, and my body leaning against a tall man's shoulder in order to get a sight of him. He had a round head and full round face, and wore a silk gown, with sleeves big enough for me to creep into; and his voice was very sweet and loud, and he could make you laugh or cry just as he had a mind to; but he made every one very solemn that day. He was unwell and died soon after."

"The first time he came along he was very severe upon the ministers for saying so much in praise of good works, but the last time he apologized, and said he had been too severe."

UNITED STATES PRESBYTERIAN MINUTES—OLD SCHOOL COPY.—The following table gives a general view of the statistics of that church for two years:

| | 1846. | 1847. |
|--|-----------|--------------|
| Synods in connexion with Gen. | | |
| Assembly | 22 | 22 |
| Presbyteries | 115 | 118 |
| Candidates for the ministry | 339 | 343 |
| Licentiates | 218 | 231 |
| Ministers | 1617 | 1713 |
| Churches | 2297 | 2376 |
| During these years, there were | | |
| Licentures | 72 | 62 |
| Ordinations | 73 | 64 |
| Installations | 87 | 72 |
| Pastoral relations dissolved | 52 | 52 |
| Churches organised and receiv'd from other bodies | 45 | 44 |
| Ministers received from other denominations | 14 | 15 |
| Ministers gone to other denominations | 6 | 7 |
| Members added to the Church on examination | 7792 | 7692 |
| " On certificate | 5733 | 5672 |
| Adults baptised | 2036 | 1794 |
| Children baptised | 2677 | 9342 |
| Whole number of communicants reported | 174,714 | 179,453 |
| Amount contributed for relative purposes | \$25,1856 | \$310,164.91 |
| Ministers died | 19 | 23 |
| From the above it appears that the amount contributed for religious purposes has increased \$55,000 in a year. | | |

A MORAL PICTURE OF LONDON.—There are 30,000 common thieves in London; 10,000 children learning crime; 3,000 houses of stolen goods, and about 10,000 common gamblers.

The *Weekly Dispatch*, an infidel paper, has a circulation of 150,000 copies per week in the city. The population of London now is about 2,250,000 souls.

There are 100,000 people in the metropolis alone unprovided with means of religious worship.

There are about 108,000 female servants in London: of this number from 14,000 to 16,000 are daily changing places.

Upwards of 50,000 persons are now inmates of the London workhouses, 60,000 are receiving outdoor relief, and from 1,000 to 2,000 nightly shelter themselves in the refuge for the homeless. In addition to this number, there are thousands who live by begging, and thousands more who live by criminal practices.