

"I had a letter last week from a gentleman of great respectability in Hamilton, Canada West, I believe an elder; and who, in the face of many difficulties did much to have a church erected, and a Minister of the Church of Scotland settled in that rising town,—informing me that a wonderful reaction had taken place there. He tells us that the hill-rites of the Church of Scotland in Hamilton have got possession of St. Andrew's Church, and are very desirous of obtaining a minister immediately, and if a judicious and energetic man be appointed, all their old friends, or nearly all, will return. He has in his possession a list of more than one hundred who adhere to our venerable and much abused national church, and every day there are some who either leave the dissenters, or deny that they ever belonged to them. The most painful circumstance in our position in this country is, that we have not men to send to such congregations, who deserve so well to be cared for. I would take the liberty of pressing upon the attention of the Colonial Committee the importance of doing something for this interesting congregation. Hamilton is one of the most flourishing of our Canadian towns. If the Committee can find an active enterprising man, thoroughly imbued with a missionary spirit, and withal kind and conciliatory, they ought to designate him immediately to Canada West, with a special reference to his ultimately settling in Hamilton."

We are glad to learn, from another quarter, that such noble doings are not to go unrewarded. The Establishment, it appears, is actually at work watching her borders as with lighted candles for "the judicious and energetic man" who is to be sent out as soon as possible, or perhaps, as the Dr. in his tenderness to the object of his adoration, says, "with reference to a deputation from the Establishment, (which he has been projecting) as soon as "this object can be accomplished, without any detriment to the interests of the national church." Besides this, and by way, we suppose of an encouraging slap on the back of the "old friends," the sum of Fifty Pounds is guaranteed by the "venerable parent church," for three years, to aid them in supporting "the judicious and energetic man," when he makes his appearance under the appointment of the said "venerable and much abused national church," and has rallied them again in St. Andrew's Church around him." It is true these "old friends" have deliberately, and solemnly, and repeatedly declared that they could conscientiously no longer be identified with the Scottish Establishment, nor be understood to acknowledge her as the Church of their fathers—traitors as they thought she had been to the religious liberties of the people of Scotland, and the Crown rights of the Redeemer; it is also pretty obvious that to plate themselves under a ministry so appointed and so supported would be the most direct way possible to identify them with that church. But what of that, the Dr. and his coadjutor have no doubt reasoned, it is quite absurd to suppose that these people have any conscience in the matter at all, or that they care a straw about great Christian principles, or their own consistency—give us the "judicious and energetic man," and the fifty pounds sterling, and we shall specify have them all or "nearly all" crowding round the standard of "our venerable and much abused national church" again. As to the congregation whose place of Worship is now to be known as Knox's Church, we doubt very much whether there is to be found a single individual connected with it who has not a full conviction of the guilt and baseness contracted by the Scottish Establishment in the recent struggle, who does not regard the Free Church as the true depository of the piety, patriotism, and evangelical Presbyterianism of Scotland, in so far as these existed in the Establishment previously to 1843. If there happen to be any mingling with this congregation who does not entertain these sentiments, and who would prefer a connexion with "the venerable national church," the Dr. may rest assured, that there will be no

controversy on our part about such an one. Deeply deploring as we all do the necessity of disruption here, where Presbyterianism might so well have fully and honestly stood up for its great principles, and maintained its unity too, the Dr. and his coadjutor may further rest fully assured that they will not find in the least attached member of Knox's Church the smallest degree of sympathy in their views of the recent conduct of the "venerable national Church"—and the Erastian subject of the Church to the state. We only add that the Dr.'s Correspondent's "old friends" have in the meantime entered into a contract for the erection of a handsome stone Church, 80 feet by 50, towards which they have already subscribed upwards of £1,100.

QUEBEC.—Recent communications from this quarter, bring us the pleasing intelligence that the Congregation under the faithful Ministry of Mr. Clugston, continues to increase and prosper. A great effort is being made, however, to prop up the cause of the Establishment Synod in the City—for which purpose the congregation of Melbourne has had to resign its Minister. The country around Quebec is indeed most destitute of Gospel ordinances, and much additional and laborious duty devolves on Mr. Clugston under existing circumstances, in extending his occasional services to the country congregations. He has lately visited Leeds and St. Hyacinth, where the people, with two or three exceptions, profess to hold Free Church principles—and seem resolved not to receive as their Minister any one who does not belong to or will not connect himself with our Synod. They are now making an effort to obtain a Minister, having been forsaken by their former pastor, who left them in July last and went to Scotland in the expectation of getting what is appropriately designated a living in the Establishment. This gentleman has, it seems, been disappointed in his plans, and is understood to be meditating a return to Canada, where, we have reason to believe, a similar disappointment await him, at least among his former flock. Mr. Clugston has also more than once visited Inverness, Leeds and St. Sylvester, where the bulk of the people seem warmly attached to the great principles for which the Presbyterian Church of Canada is honoured to be the special witness in this land. It is much to be desired that the Church should speedily provide some efficient Missionary supply for this extensive and destitute region, and we trust that something will be done at the next Synod to strengthen the hands of Mr. Clugston and the other brethren in that quarter, Mr. Geggie, of Valcartier, and Mr. Fraser, at his remote but interesting Station on the Kennebec road. Will not the Free Church accept of the generous offer of Mr. Clugston's Elder, Mr. Gibb, who has engaged, we understand, to pay all the expenses of a suitable deputy sent out by them, provided only such deputy will spend six or eight weeks in Quebec and its vicinity? Mr. Clugston's congregation have elected Deacons, and are favourably disposed to the principle of the Sustentation Scheme—but contemplating as they do the erection of a new Church, the accomplishment of which will involve great sacrifices on the part of both Minister and people. (A suitable site within the walls will cost probably not less than £2000,) they hitherto seem to have been deterred from taking any decided steps in the matter.

GRAFTON.—The Rev. Mr. Reid has transmitted to us the following interesting statements and suggestions:—"Some time ago our Session at Grafton resolved to carry out, as far as practicable, the recommendations of the Synod in its act about the duties of Elders and Deacons. This resolution has since been acted upon, and the Elders have completed a course of family visitation in their respective districts. They feel much gratified themselves at the result of their labours, and I believe that, through the divine blessing, much good will flow from labours of this nature in the advancement of personal and family religion. My

object in sending you this communication is to encourage other Sessions to act in a similar way, and to point out the great benefit likely to arise from the right carrying out of our own Ecclesiastical organization. From contending the two offices of Elder and Deacon, the peculiar duties of the Eldership have been in a great measure lost sight of, whereas by recognizing the office of Deacon as a distinct office, having duties peculiar to itself, Elders will be led to see the peculiar duties required of them, and will, we may expect, be stirred up to a more diligent and faithful performance of them. I feel perfectly convinced for my own part, that the benefits in every point of view resulting from a closer adherence to the Scriptural order set forth in our own Standards, and from a more perfect carrying out of our own Ecclesiastical organization, would be the best answer that could be given to those who are either ignorant of the Presbyterian Constitution, or would wish to accommodate it to their own notions and predilections."

PICTON.—R. v. Mr. McLEAN.—We are sorry to state that the Rev. A. McLean has been compelled to resign the pastoral care of the Presbyterian Congregation of Pictou, owing to the declining state of his health. Mr. McLean was much and deservedly esteemed by every person in the village, but especially by the members of his congregation, and the announcement of his resignation has spread a general gloom over the minds of his people. Many shed tears on Sunday last when the sad news was communicated to them. He has written to the Moderator of the Presbytery, announcing his inability to preach any longer, and praying to be exempt from ministerial or missionary labour, and that the Pictou congregation may be supplied with preaching as soon as possible. We hope that rest and retirement, will restore him again to his wonted state of health and usefulness.—Sun.

OWEN'S SOUND, SYDENHAM, C. W.—At a meeting of the Presbytery of Owen's Sound, convened by public notice this day (March 11th,) the Revd. Angus Mackintosh explained, in a concise, plain and satisfactory manner, the reasons for separating from the Established Church of Scotland; after which Mr. John McKay having been called to the Chair, and Mr. Hugh McDermid appointed Secretary, a series of resolutions was unanimously adopted, expressive of the adherence of the parties to the Presbyterian Church of Canada, and to the great principles in behalf of which it was organized, and resolving on an application to the Presbytery of Hamilton for a supply of Gospel ordinances.

We regret we cannot find room for the resolutions in their original form. The movers and seconders were Messrs. John McKay and George Brown, Hugh McDermid and Neil McKay, Francis Arnott and John Telfer, George, McKay, Malcolm McGregor, and Thomas Rutherford. A Committee was appointed to collect and transmit the contributions of the people to the Presbytery's Home Mission Fund—consisting of George Brown, Esq., John Telfer, Esq., and Messrs. McDermid, McKay and Arnott.

The religious wants of this new and interesting settlement will, no doubt, engage the attention of the Presbytery.

BROWN.—The following facts were recently communicated to us by a correspondent:—"We have great reason for gratitude to the Great Head of the Church for the many tokens of His favour which we have received since the first formation of this Congregation. We have had two meetings every Sabbath since the Catechist received his appointment, and our meetings are well attended. The Congregation has increased considerably in numbers since the time of our separation. We have a Sabbath School with a Superintendent, and a Sabbath School Committee. The School in Bytown meets after the afternoon service. There are not yet many scholars—thirty or upwards—but they are instructed, I trust, with judg-