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THE  
**ECCLESIASTICAL AND MISSIONARY RECORD,**  
For the Presbyterian Church of Canada.

Volume II.—No. 12.

HAMILTON, JULY, 1816.

Price 2s. 6d. per Annum

### The Record.

A meeting of the Sustentation Board of the Presbyterian Church of Canada, will be held at Hamilton, on Thursday the 21<sup>st</sup> inst., at 4 o'clock, P. M., to make arrangements for carrying into effect the instructions of the Synod respecting the visitation of congregations, and other urgent business.

JAMES WALKER, *Secretary.*

A meeting of the College Committee will be held in the Divinity Hall, Adelaide Street, Toronto, on Tuesday, the 7<sup>th</sup> instant, at 12 o'clock noon.

Wm. RINTOUL, *Concener.*

A meeting of the Synod's standing committee on accounts will be held in the Divinity Hall, Adelaide Street, Toronto, on Tuesday the 7<sup>th</sup> instant, at 7 o'clock, P. M.

JOHN BURNS, *Concener.*

The next Ordinary meeting of the Presbytery of Toronto, will be held in Knox's Church, Toronto, on Wednesday, the 8<sup>th</sup> inst., at 10 o'clock, A. M.

Wm. RINTOUL, *Clerk.*

The next Ordinary meeting of the Presbytery of Hamilton, will be held in Knox's Church, Hamilton, on Wednesday, the 8<sup>th</sup> instant, at 12 o'clock, noon.

M. Y. STARK, *Clerk.*

A meeting of the committee superintending the printing of the *Ecclesiastical and Missionary Record*, will be held at Hamilton, on the 8<sup>th</sup> instant, on the close of the business of the Presbytery.

ALEX. GALE, *Concener.*

**AGENCY IN TORONTO FOR THE CHEAP PUBLICATIONS OF THE FREE CHURCH.**—Mr. WESTLAND, who is well known in the Synod as an intelligent and zealous Elder, was appointed by the Presbytery of Toronto, Agent for this Scheme. Mr. W. we are happy to know, has imported a large number of the *Cheap Publications*, in addition to those which have been subscribed for.

He has also fairly embarked in the Bookselling business, particularly the department of Religious Publications. Many valuable books will be found on his shelves, from such publishers as Carter, of New-York, and Middleton, of Dundee, Scotland. And, before this notice be read by the readers of the *Record*, he expects an extensive supply of Bibles and Testaments, Confessions of Faith, and Catechisms: in all forms for binding.

The Religious Bookseller is so much the Auxiliary of the Christian Ministry that no apology is required for our acquainting our readers with the existence of such establishments, as that of Mr. WESTLAND, in Toronto, and Mr. McLELLAN, in Hamilton.

This Number of the *Record* completes the second year of the publication; and we have first of all to request, on behalf of the publisher, that all

arrears be transmitted to him by subscribers, without delay. We understand from him that a considerable sum is still due, and beg once more to say, that the price at which the *Record* is furnished, renders sad and regular payment indispensable. We trust that our readers will give prompt and cheerful attention to this.

We receive not a few complaints of the irregularity with which the *Record* reaches subscribers—cases often occurring in which it does not reach at all. We know not well where the fault of this lies: but we have no reason to think that it rests with the publisher, whose accuracy is well known to us, and whose gratuitous services are most faithfully given to his department. We would suggest strict enquiry at Post Offices, in cases of irregularity. Complaints are oftentimes made to us with respect to the irregularity of the time of publication. For several months past, the *Record* has issued not later than from the first to the third of each month, and the committee it is hoped will be able to make such arrangements as will secure not only perfect punctuality in this respect, during the ensuing year, but also, greater attention to the correction of the Press and the selection of matter. The whole duty has hitherto been devolved on one individual, who has cheerfully performed it to the best of his ability, in the midst of many other important engagements, having a prior claim on his attention; but he has occasionally found it impracticable to attain the punctuality in this matter which is desirable. Arrangements, it is confidently expected, will be immediately made to divide the labour and to remedy the evil in question.

We trust that the Ministers and Elders and other friends of the Church will exert themselves, at the commencement of this third year of the *Record*, to extend the circulation. We have good reason to think that if an effort were made, the circulation of it, although already great, might be at once doubled. It has been and will continue to be the object of those entrusted with the publication to make it the channel of communicating important and interesting and useful intelligence respecting not only our own Church, but the Church of Christ, throughout the world. We feel that we have a right to look for active assistance in promoting this object. Distinct instructions ought to be transmitted to the publisher, without delay, as to the number, names, and addresses of additional subscribers, and of such as may wish to discontinue their subscriptions. We would further request that Ministers and others in the various sections of the country, will furnish us from time to time with such pieces of intelligence as may be interesting and edifying to the Church.

We would direct the attention of our readers to the summary of the Synod's proceedings, contained in the present number. It has been drawn up very hastily, in the midst of other pressing duties; but in all important particulars it will be found correct, and will be useful for the guidance of parties, as well as for the information of the Church, in the meantime, until the Clerk's abstract is pub-

lished and circulated. We hoped to have been able to issue it earlier than this; but have only recently been supplied with the notes necessary for its preparation. Our first intention was to have embodied in the summary such remarks as might have seemed suitable on the more important subjects discussed in the Synod; but want of leisure has prevented us from accomplishing this: and we now find our space fully occupied. We shall take occasion afterwards to direct attention to some of those subjects, and to give farther information respecting them. The College and other Reports will be given as fully as our limited columns will permit in future numbers, and we think we shall most satisfactorily fulfil the intention of the Synod, in giving the Reports of the several Presbyteries on Home Missions, as nearly entire as we can. Those submitted to the Synod by the Presbyteries of Toronto and Kingston are given in this number, and they will be found well worthy of our readers' attention, as affording a distinct and accurate view of religious destitution still prevalent in many parts of the land; especially among Presbyterians.

Some interesting portions of the proceedings of the General Assembly of the Free Church of Scotland, will be found in this number. We would especially direct attention to their deliverance, on the report of their Colonial Committee. From it our readers will obtain fresh evidence of the deep and affectionate interest and the purposes of large and generous and well-directed aid, in the promotion of the cause of Christ in this Colony, which are cherished by our fathers and brethren in Scotland. We sincerely regret that we cannot find room for the admirable addresses of Messrs. Begg, Somerville and McNaughton, on this subject. Our first impression on reading some portions of Mr. Begg's speech was, that his graphic sketches of Winter, and Winter travelling, would tend to damp the courage of young Missionaries, otherwise inclined to listen to our Macedonian cry, and to come over and help us. On farther reflection, however, we are able to cherish a confident belief that no such unfavourable effect will be produced; and that realizing to themselves the far more appalling evils to which multitudes of their countrymen in these lands are exposed for want of the Gospel, they will only be prompted the more fully to brave external and physical difficulties in coming to their relief, with the heavenly message of peace. At the same time it must not be understood that we give up the question of climate to be decided summarily against us. On the contrary, notwithstanding certain drawbacks incident to the newness of the country, and not to the climate, and which are fast being removed, we are persuaded that the climate of Canada is preferable to that of most parts of Scotland. It is a well known fact, that every one who has spent a few years here finds the change unfavourable, in many respects, on returning home; and many such come back from choice to Canada. We see her moral atmosphere but more effectually pur-

trated and purified by the influences of the Gospel, we should see nothing to envy in any other country, or in the physical condition of any other people.

The Rev. Doctor Brown, Professor of Greek in Marischal College, Aberdeen, was Moderator of the late General Assembly of the Free Church, and seems to have discharged the duties of that office with great ability. Deputies were present from the Presbyterian Churches of Ireland and of England, as also Dr. Capadose, Le Comte D'George, Professor La Harpe, and M. Bost, connected with various sections of the Protestant Church on the Continent.

The only subject which gave rise to debate, was the recent movement in regard to Christian Union and Evangelical Alliance. An effort was made to procure from the Assembly a declaration of its approval of the recent proceedings in this matter; and the question was actually brought to a vote,—the first, we believe, that has been taken in that Assembly since the Disruption. The Assembly, however, divided almost unanimously, only seven voting in the minority, against the desired disapproval which would have operated as a prohibition on the ministers of the Free Church taking any part, even individually, in the union proceedings.

The Sustentation Fund is still prospering,—amounting to £23,600 for the past year. We shall afterwards be able to give further notices of this Assembly, the interest of which seems fully to equal that of their former meetings since the Disruption.

#### THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

The following sketch of the proceedings of the Synod, at its last meeting, is prepared from notes supplied by the Clerk; and although hastily drawn up, may yet be depended on for accuracy.

The Synod met in Knox's Church, Hamilton, according to appointment, on Wednesday the 3d June. At 7 o'clock, P. M., of that day, the Rev. ROBERT BURNS, D. D., Minister of Knox's Church, Toronto—the last Moderator—conducted public worship, and preached from Ephesians i. 22—"And hath put all things under his feet, and gave him to be head over all things to the Church;" and Colossians i. 18—"And he is the head of the body, the Church."

Besides the members of Synod, a large proportion of whom were already in their places, a numerous body of the people were present on this occasion. The object of Dr. Burns in this discourse was to state and illustrate certain particulars—first, respecting Christ's Headship over His Church—and, secondly, respecting His Headship over the nations. It was listened to with marked attention by the audience, and we are glad to be able to state that it is Dr. Burns' intention that it be printed and circulated among the office-bearers and members of the Church. A discourse on a subject so important and so extensive and complicated in its bearings ought to be printed. It can hardly be adequately appreciated, without being deliberately perused.

Public Worship being concluded, Dr. Burns took the Chair, and proceeded to constitute the Synod with prayer. The Synod Roll having been made up, was read by the Rev. Mr. RINTOUL, the Synod Clerk, when the Rev. JOHN BAYNE, Minister at Galt, in the Presbytery of Hamilton, was unanimously chosen Moderator of Synod. Mr. BAYNE, on taking the Chair, addressed the Synod at some length, and in very appropriate and impressive terms; but we regret that we are unable to furnish even an outline of what he said.—The appointment of Committees for Bills and Overtures, and for various departments of the routine business of the Synod, closed the proceedings of this evening. At the end of the report of this session will be found a copy of the Synod Roll, on which there now stand the names of 46 Ministers—just double the number which ap-

peared on it at the period of the disruption. This is surely a cheering fact, evidencing in a very unequivocal manner the extensive assent and approval which the great principles we are seeking to uphold and the position which we have assumed for the vindication of them, command among the Presbyterians of Canada. It may also be confidently asserted that our roll would certainly have been ere now increased by the addition of at least a third of its present members, had the congregations which are ripe for settlement been able to obtain Ministers. But we should feel at liberty to lay but little stress even on such a fact as this, were we not able in looking at it to discern the good hand of the Lord, and to cherish the hope that our Ministers are indeed men of God, whom the Lord Himself hath commissioned and sent forth in fulfilment of his own promise to His people—"Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers and thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." It is our trust and belief that the Lord has been fulfilling this promise amongst us, and on that ground alone would we rejoice in increasing numbers. The promise is still left for those of our beloved people who are yet mourning over silent Sabbaths, and the privation of a stated Gospel Ministry. Ought they not to look at it as it now stands, unchanged and unchangeable in the record of God's grace, and rejecting all impatience and despondency repose in believing confidence on the Divine faithfulness, pleading earnestly and continually the fulfilment of His promise, and using diligently all such means as the word of God sanctions and requires, and his providence and grace supply. The fact we are adverting to is surely designed to teach this lesson to our destitute congregations. Let them mark then how the Lord has been fulfilling his promise to others in circumstances precisely similar to their own, and let them take courage and exercise patience.

We would also notice here the presence of several deputies from the Free Church of Scotland, at the meeting of Synod, viz: the Rev. ALEXANDER FRASER, of Kirkhill; Rev. JOHN McTAVISH, of Ballachulish; and the Rev. THOMAS McLACHLAN, of Moy, or Stratherrick; as also of a member, the Rev. Mr. TENSULL, of the Presbytery of New Brunswick. Mr. WILLIAM BURNS, whose labours have been so signally blessed in Scotland and in Canada, was also present. These brethren were welcomed with the utmost cordiality—had seats assigned to them in the Synod, and took a lively interest in the proceedings generally. We notice their presence here, more especially with reference to the incalculable benefit which they and their predecessors have conferred upon the Church, by their extensive and incessant evangelistic labours among our destitute people. Our obligations in this respect to the Free Church and her representatives, we can never sufficiently acknowledge: many a spiritually desolate place in this land has been made glad by their visits, and we have good reason to believe that the great day of the Lord will shew that their labours have not been in vain in the Lord. We feel constrained, moreover to express what we know to be the universal sentiment of the members of Synod, that the visits and fellowship of these devoted and able Ministers of the Gospel, have been felt throughout to be peculiarly refreshing and animating—a privilege which, as we have enjoyed it from time to time, has furnished us with a kind of experimental and practical evidence of the rectitude of the position we have assumed in regard to the Christian Church in Scotland, and which has greatly endeared that position to us, as having opened up and secured to us such spiritual intercourse and advantages. One other circumstance we must here advert to, viz: the full attendance of members at this meeting of Synod. There were present 34 Ministers and 25 Elders—in all, fifty-nine. With the exception of the meeting at Kingston, in 1844, at which the question of our relations with the Scottish Establishment was to be decided—we think the undivided body never furnished out so large an attendance of members as the above. In particular, the proportion of Elders present on this occasion was unusually great, and very gratifying, affording, as we think it does, satisfactory evidence

of a reviving interest and concern about the welfare of Zion amongst us.

#### SYNOD ROLL.

##### PRESBYTERY OF HAMILTON.

HAMILTON.—Alexander Gale, Minister; Robert Ewen, Elder. DUNDAS AND ANCASTER.—Mark Y. Stark, Minister; William Miller, Elder.—ZONNA.—Donald McKenzie, Minister; Alexander Rose, Elder. GALT.—John Bayne, Minister; George Davidson, Elder. THOROLD.—Angus McIntosh, Minister; James Kenning, Elder. STRATHROY.—Daniel Allan, Minister; Matthew Neilson, Elder. FUSLICH.—William Meldrum, Minister. GURZBY.—Daniel Eastman, Minister. PORT SARNA.—William McAlister, Minister. SALTPILEET AND BIRNBOOK.—George Cheyne, Minister; John Colville, Elder. AYR.—Robert Lindsay, Minister. FERGUS.—George Smellie, Minister; Charles Allan, Elder. AMHERSTBURG.—Robert Peden, Minister. TUCKERSMITH.—William Graham, Minister; Samuel Carnahan, Elder. ST. THOMAS.—John McKinnon, Minister; John Turner, Elder. CALIFORNIA.—Andrew Ferris, D. D., Minister. WELLINGTON SQUARE.—Gilbert Bastedo, Elder.

MARK Y. STARK, *Presbytery Clerk.*

##### PRESBYTERY OF TORONTO.

TORONTO.—Robert Burns, D. D., Minister; James F. Westland, Elder. STREETSVILLE.—William Rintoul, Minister; James Patterson, Elder. James Harris, Minister. Henry Eason, Minister. VAUGHAN.—D. Campbell, Elder.—NEWVAL.—D. McKinnon, Elder. WEST GWILIMBURY.—D. G. McKay, Elder. UNION CHURCH, *Esqueping.*—James Fraser, Elder. NASSAGAWETA.—John Bell, Elder. ACTON.—John Burns, Elder. OAKVILLE AND TRAFALGAR.—David Duff, Elder.

WILLIAM RINTOUL, *Presbytery Clk.*

##### PRESBYTERY OF COBOURG.

CAVAN.—(south).—James Douglass, Minister; Robert Seaton, Elder. PETERBOROUGH AND CAVAN.—John M. Roger, Minister; John Stotert, Elder. COBOURG.—Thomas Alexander, Minister; Andrew Milne, Elder. GRAFTON AND COLBOURN.—William Reid, Minister; Donald McKee, Elder. DARLINGTON.—Alexander Steele, Minister.

WILLIAM REID, *Presbytery Clerk.*

##### PRESBYTERY OF KINGSTON.

PICTON.—W. Hamilton, Minister; D. Andrew, Elder. DEMORETTEVILLE.—James Rogers, Minister; Geo. Boulter, Elder. CAMDEN.—Thomas Wightman, Minister. KINGSTON, (*Bagot St.*)—Robert Reid, Minister. GANAQUAKE.—Henry Gordon, Minister; A. Auchinvole Elder. Alexander McLean, Minister.

##### PRESBYTERY OF BROCKVILLE.

BROCKVILLE.—W. Smart, Minister; George McNeish, Elder. PRESCOTT.—Robert Boyd, Minister; Geo. Scott, Elder. EDWARDSBURG.—James Geggie, Minister; John Miller, Elder. OSOODE AND GLOUCESTER.—Wm. Lochhead, Minister. SOUTH GOWER.—Wm. J. McDowell, Minister; Andw. Carson, Elder. BELLAMYVILLE.—Alexander Luke, Minister.

##### PRESBYTERY OF PERTH.

PERTH.—Thomas Wardrope, Minister; Donald Kennedy, Elder. RAMSAY.—William Johnston, Minister; Robert Davidson, Elder. PERTH.—Andrew Melville, Minister.

##### PRESBYTERY OF MONTREAL.

QUEBEC.—John Clugston, Minister. INDIAN LANDS.—Daniel Clarke, Minister; John Munro, Elder. SAINT THERESE.—David Black, Minister. LA CRUTE.—Thomas Henry, Minister. PORTNEUF.—S. C. Fraser, Minister. ST. GABRIEL-STREET, *Montreal.*—William Leishman, Minister; James Leslie, Elder. COTE STREET, *Montreal.*—Thomas Malachlan, acting Minister; J. Redpath, Elder.

DAVID BLACK, *Presbytery Clerk.*

ALEXANDER FRASER, JOHN McTAVISH, THOMAS McLACHLAN, Deputies from the Free Church of Scotland; JOHN TENSULL; Deputy from New Brunswick.

THURSDAY, 4th June.—According to arrangement on the previous evening, the Synod met this

morning at 7 o'clock, for devotional exercises. This was felt to be a very refreshing season, and similar meetings were held on several other mornings during the Session. At 10 o'clock the Synod met for business, but was chiefly occupied with various routine matters, not of public interest. A report was made of the principal subjects which were to come before the Synod, and the order in which they should be taken up was determined. Arrangements were made for supplying such of the Congregations and missionary stations as were within reach on the approaching Lord's day. An act was adopted attaching the Rev. Professor Esson, to the Presbytery of Toronto, he having since last Synod demitted the Pastoral charge of the Congregation of St. Gabriel street Church, Montreal, and entered on the discharge of his duties in the Theological College at Toronto, as also an act for the division of the Presbytery of Kingston: the result of which will be sufficiently seen by an inspection of the Synod roll.

At this diet, it was announced that a donation of £200 sterling had been transmitted by the Colonial Committee of the Free Church of Scotland, to aid the weaker congregations in the erection of places of worship. This generous and seasonable gift was duly acknowledged, and it was remitted to the Committee on accounts to receive applications for aid from this fund to report on their comparative claims, and on the conditions to be required of those receiving aid from it. This Committee reported before the close of the Synod, but we are not sure that we shall be able to give this report in the present number. They were all re-appointed however, and had various financial matters entrusted to them, requiring attention throughout the year. We accordingly give the names of the Committee, John Burns, Esquessing (convenor) J. P. Westland, Toronto, George Davidson, Aberdeen, James Paterson, Streetsville, Esquires, Elders, and Messrs. Stark, Alexander, and Harris, ministers. In the afternoon, the Synod heard the report of the Committee for the preparation of a Model Trust Deed: which was read by the convenor, Mr. Gale. The leading provisions of the document prepared by the Committee, with the assistance of legal counsel, were approved of by the Synod, and the Committee was re-appointed with instructions to have it completed, availing themselves still further of legal advice, printed and circulated throughout the Church. The full sanction of Synod could not in the circumstances, be given to the Deed, but the publication of the draft in the meantime, was designed, not merely to afford all parties an opportunity of making suggestions for its improvement, but also to assist congregations having immediate occasion to take conveyance of land; as to the proper mode of doing this, according to some uniform general principles. The Model Deed, we may here state briefly, provides for the holding of the real property belonging to congregations, and does not include any provisions respecting their ordinary pecuniary management.

The meeting on the evening of this day, was one of much interest, and the audience was large and attentive. The first subject taken up was a circular respecting the erection of a suitable monument to the memory of John Knox in Edinburgh. It was introduced by Dr. Burns in an able address, and the following minute was made in regard to it.

The subject of a monument to John Knox, in the course of erection at Edinburgh, on the side of the house which was inhabited by the great Reformer, and intended to consist of three Churches and Schools with a massive tower, was brought before the Synod by Dr. Burns and Mr. Stark, who had been named by the Committee in Edinburgh as corresponding members, when after due deliberation the Synod did and hereby do, cordially approve of the undertaking, recommend it to the liberal patronage of the members and friends of this Church, and appoint the following as a Committee, with power to add to their number, for the purpose of receiving and transmitting subscriptions in its behalf, The Moderator, Dr. Burns, Convenor of Committee, Mr. Stark, Mr. Gale, Mr. Boyd, Mr. Leishman, Mr. Clugston, Ministers, with Messrs. Westland, Burns, Milne and Gibb, Elders. The names of several other gentlemen were suggested as co-sponsors in this good work, a complete list, however, will no doubt be given by the Committee. The Synod, according to previous

arrangement, then heard the deputies of the Free Church of Scotland,—the Rev. Messrs. Fraser & McTavish. They were introduced by the moderator, and addressed the Synod at considerable length; dwelling principally on the revived state of religion in Scotland, since the disruption in 1843, and stating many cheering evidences of the general diffusion of a new and growing interest in Divine things; which in not a few places has assumed a very decided and spiritual character, betokening the gracious presence and working of the Holy Ghost. A series of resolutions expressive of the gratitude and affectionate regard which the Synod and Presbyterian Church of Canada cherish towards the Free Church of Scotland, and the able and devoted men she has from time to time deputed to visit and labour, was moved and seconded in very appropriate terms by the Rev. Mr. Hamilton of Picton, and John Burns, Esq. of Esquessing. A resolution was then moved and unanimously adopted expressive of the Synod's interest in the branch of the Church planted in New Brunswick, and of their desire for correspondence with the Presbytery of New Brunswick. A memorial from certain office-bearers and members of the congregation of Amherstburg and Dundas, urging on the Synod the immediate adoption of measures for the establishment of a Ministers' Widows' fund; was next taken up. The discussion on the subject was commenced by George Davidson, Esq. Elder, from Galt; who, after showing by various statements and calculations the practicability of bringing such a fund into successful operation in the course of a few years; and the duty incumbent on the Church in the matter, Moved that a Committee be appointed to consider the subject, especially as to any immediate steps, which it may be expedient for the Church to take in regard to it. After hearing the views and suggestions of several members, Mr. Davidson's motion was adopted, and a Committee was appointed who reported on Monday. On their report and after farther deliberation, the Synod appointed the following standing Committee on the Widow's fund,—viz: Messrs. Smellie and Gale, Ministers and Messrs. Davidson and Burns, Elders, with instructions to prepare a scheme of a Widows' fund, consulting some experienced actuary & corresponding with the Rev. Dr. Gordon on the subject; and in the meantime, to take immediate steps for raising a fund through subscriptions of Ministers, collections in congregations, donations from individuals, &c. This important matter was taken up with much cordiality, and we trust will be carried forward with vigour. It is intimately connected with the best interests of the Church, apart altogether from the personal feelings of Ministers.

Friday, 5th June.—After being engaged for some time in devotional exercises, the Synod proceeded to hear the report of the Sustentation Board, which was read by James Walker, Esq. the able and indefatigable Secretary of the Board; it having been agreed to take the discussion on the sustentation scheme, in connection with an overture on the subject from the Presbytery of Montreal on Tuesday. The report of the Board was received, after some animadversions by Dr. Burns, on certain expressions contained in it, and the diligence, faithfulness and disinterestedness of the Board in the matters committed to them, were duly acknowledged. The Board was re-appointed with some alterations and additions, intended to introduce into it a more equal representation of the various sections of the Church. It is composed as follows:—John Redpath, Esq. Montreal, President; Messrs. Andrew Jeffrey, (Colbourg) and James Gibb, (Quebec) Vice-Presidents.—William P. McLaren, Esq. Hamilton, Treasurer; James Walker, Esq. Hamilton, Secretary; and Messrs. J. McMurich, James Shaw, J. Westland and J. McGlashen, of Toronto; C. C. Ferris, D. MacNab, J. Osborne, J. Davidson, and W. Cook of Hamilton; Messrs. W. Notman, and J. MacKenzie, of Dundas; Messrs. Dickson and MacKenzie, of Kingston; Mr. Fraser, of London and Mr. Dougal of Amherstburg; Messrs. Orr and MacIver of Montreal, and Mr. Mann of Quebec.

The Synod next heard the report of the College Committee, which was read by the Rev. Mr. Rintoul, Convenor. This all important matter engaged the attention of the Synod in the way of conference, till the afternoon hour of adjournment, when it was agreed that it should be again taken

up on the morrow. At the evening meeting, the Synod was addressed by the Rev. John Turnbull, of Miramichee; who gave a minute account of the proceedings of the brethren in New Brunswick adhering to our principles, after they had renounced their previous connection with the Scotch establishment, as also of the state of religion in that Colony.

SATURDAY, 6th June.—At the morning meeting of this day, the conference on the subject of the College was renewed, and continued for some time, after which, Committees were appointed to consider the suggestions and recommendations contained in the Report in connection with the views elicited in the course of conference, and to prepare a deliverance on the subject, to be submitted to the Synod. As also to report on the course of study to be pursued by candidates for the holy Ministry. An early adjournment took place to-day, to enable Ministers to reach the stations they had been appointed to supply on the Lord's day. In the evening, however, an interesting meeting was held for special prayer for the revival of religion—the Rev. Mr. McTavish giving an Address on the occasion.

MONDAY, 8th June.—At this diet the Rev. Thomas McLachlan, another of the Deputies from the Free Church of Scotland, was introduced to the Synod, and invited to take part in the proceedings. The subject which first engaged the attention of the Synod on this day, was the correspondence with the General Assembly of the Presbyterian Church of Ireland; and it was resolved that a special request should be addressed to that Church, through their Moderator, that they will send out a Deputation to visit Canada. This matter we doubt not will be pressed in respectful but urgent terms; and we trust with success. Much as we have been indebted to the Irish Church, they will be convinced when they visit this land, that it has still larger claims upon their attention. Applications were made by the Presbyteries of Toronto and Hamilton for leave to take certain students on trials for license. Leave was accordingly granted to the Presbytery of Toronto, in the case of Mr. Peter Gray, who has completed the prescribed course; and conditionally in the case of Mr. Robert F. Burns, and Mr. Boyd; and to the Presbytery of Hamilton, in the case of Mr. Lachlan McPherson, and Mr. William Ross Sutherland.

The Synod next called for the Report of the Committee on union with the United Secession Missionary Synod, which was given in by Mr. Gale, the convenor. After lengthened reasoning, it was moved by Dr. Burns, seconded by Mr. McLean, and unanimously agreed to, that the Synod, without giving any opinion on the statement of principles drawn up and now read by the Committee of this Synod, approve of their diligence, and of the kind and pacific spirit in which the conferences appear to have been conducted; find that no statement of principles on the part of the Committee of the Missionary Synod has been given in, and that therefore the Synod are precluded from coming to any decision on the matter; and therefore renew the Committee with instructions to receive any such statement that may be given in, to give it their serious and mature consideration, and report their opinion respecting the same. The Synod further resolve to record their conviction of the vast importance of the principle, that men in their national as well as in their individual capacity, are bound to honour God, and to regulate their proceedings by the rules of His Word, and that Christ is King of Nations, as well as Head of the Church; and the Synod, having ample confidence in the faithfulness of their Committee on this as well as on the other branches of the testimony of this Church, commend them to the guidance of that wisdom which cometh from above, which is first pure and then peaceable.

The Synod next heard the overture from the Presbytery of Montreal, on the encouraging of Popery and Popish practices, and the following deliverance was agreed to on the subject:—

After reasoning on the subject, it was moved and seconded, That the Synod receive the Overture with approbation, and resolve to issue a strong declaration against the errors of the system of Popery, combined with a pointed disapproval of the conduct of those professing members of this church, who give countenance to the system by their con-

tributions—their influence and example, or by encouragement of customs and practices decidedly Popish, or of Seminaries of education connected with the Popish Church; and further with the view of this, appoint a Pastoral Letter to be drawn up and circulated among our members in Canada, East, and wherever Popery prevails in the Province, warning them of the evils of the system, pointing out their duties as Protestants, and admonishing all the members of this Church to be specially cautious in appearing to give any encouragement to Popery. They further resolved to give all countenance to the proceedings of the French Canadian Missionary Society, and to aid them in such ways as may be found most effectual for promoting these great and benevolent objects.

At the evening meeting of Monday, the Synod heard the Report of the Home Mission Committee which was read by Mr. Gale, the convener. This report first detailed the actions of the committee in regard to the duties specially entrusted to them—their correspondence with regard to a supply of Missionaries, and a Deputation from the Free Church of Gaelic Ministers, as also respecting the act ancient the admission of Ministers and Probationers, the distribution of Missionaries throughout the bounds of the Synod, and the appropriation of the donation of £200 Sterling from the Colonial Committee of the Free Church among the several Presbyteries. It appeared from it that two Missionaries had been sent out during the year by the Free Church—Mr. Melville and Mr. Fraser—both of whom were specially designated; and that two Probationers of the Irish Church had been received: the one, Mr. McDowall, possessing testimonials equivalent to designation; the other, Mr. Reid, a satisfactory Presbyterian certificate; and giving, besides, full satisfaction as to his qualifications on examination, according to the act of Synod; and that all of them had been settled over pastoral charges, except Mr. Fraser, who is still labouring in the Missionary field with great zeal and acceptance. It then went on to give a view of the extent and necessities of the Home Mission field; pressing on the Synod and Presbyteries the duty of extending the Missionary labours of Ministers as widely as possible, and the desirableness of following out the suggestions formerly issued by the Committee for the division and superintendance of the field, and in regard to the supply of ordinances and the conducting of the financial arrangements connected with the work. Detailed Reports of Missionary proceedings by the several Presbyteries were also read. Along with this Report an overture on the subject of Home Missions, from the Presbytery of Hamilton, was taken up, containing a series of suggestions as to the means of obtaining a more adequate supply of Missionaries from the Free Church and the Presbyterian Church of Ireland. Several members having stated their views on the Report and overtures, the Rev. Mr. McLachlan, at the request of the Synod gave an interesting account of the Home Missions of the Free Church of Scotland. Thereafter, the Synod, on the motion of Mr. McLachlan, approved of the Report, and of the diligence of the Committee, and resolved—1. That the Committee be instructed to prepare and publish a digest of the Report. 2. That the overture from the Presbytery of Hamilton be referred to the Committee, with instructions to bring the various suggestions annexed to it, before the Free Church of Scotland and the Presbyterian Church of Ireland, in such form as they may see meet. 3. That Presbyteries be recommended to carry out according to the suggestions formerly issued by the Committee the system of arrangement of the Missionary field, within their several bounds, into Missionary Districts and Stations; each District to be placed under the superintendance of a Minister of the Presbytery. 4. That the Committee be authorized to distribute such Missionaries as may be at the disposal of the Church, according to the wants of the several Presbyteries; to offer suggestions from time to time for the more effectual conducting of Home Missionary operations, and to call for reports from Presbyteries in regard to the same; the Missionaries being subject to the direction of the several Presbyteries during their residence within their bounds.

TUESDAY, JUNE 9.—The overture from the Presbytery of Montreal, on the Sustentation Scheme,

was considered, and, after lengthened discussion, the following resolutions were agreed on:

The Synod having considered the overture from the Presbytery of Montreal, agreed without any interference with the existing Sustentation Scheme to remit the overture to the Sustentation Board, with instruction to them to take the whole subject of the sustentation of the ministry into consideration, to call for reports of Presbyteries on the subject, and report their views thereon at the next meeting of the Synod. The Synod also agree to recommend to the Sustentation Board to provide, as soon as possible, a suitable agency for promoting the sustentation of the ministry among the several congregations of the Church. And further resolved: That it be an instruction to Presbyteries to call for an annual statement, from each of the congregations within their bounds, of the number of members and adherents connected therewith; of all their receipts and disbursements on behalf of the Gospel Ministry, including the sustentation of their minister, of all collections for missionary purposes, buildings, &c., according to a schedule to be furnished for that purpose by the Sustentation Board, and that the Clerks of Presbyteries transmit the same to the Synod Clerk and the Secretary of the Sustentation Board, in sufficient time each year to be laid before the meeting of Synod, for their information, and in order that they may be better enabled to judge of the resources of each congregation, and of the number that may require aid for the support of the Ministry; and also that the Presbyteries be instructed to remonstrate with such congregations as they may consider are not doing their duty in that respect to the extent of their ability.

Mr. Burns gave in a Report on the funds of the Church, and it was unanimously agreed that the Report be received and sustained, that the diligence of the Committee be commended, and that the Report be recommitted with instructions to the Committee to complete their digest of the accounts, for publication in the Record, including the account of the Visitation Fund; as, also, to prepare forms and directions for keeping the accounts of the various funds of the Church. That the Synod adopt the conditions suggested by that committee, in regard to the grant for Church building; and appoint them to see the same carried into effect.

Dr. Burns, in behalf of the committee on Synodical visitations, gave in an interim Report, and committees were appointed to complete the visitations. The following visitors were appointed:

Mr. Roger and Mr. Reid, Ministers, and Mr. Redpath, Elder, to visit the Presbytery of Toronto. Mr. McLachlan, Deputy, and Mr. McIver, Elder, Perth and Montreal Presbyteries. Mr. Bayne and Mr. Alexander, the Presbyteries of Kingston and Brockville. Dr. Burns and Mr. Fraser, Deputy, the Western part of the Presbytery of Hamilton.

WEDNESDAY, JUNE 10.—The Report of the committee for revising the Records of Synod was received. The Clerk was instructed to prepare a full abstract of the Minutes of the present Session, and extracts from the Minutes of 1844 and 1845. A committee was also appointed to assist the Clerk in this duty.

The Act of last Synod on the admission of Ministers and Preachers was amended, and now stands as follows:—

That Ministers and licentiates of Churches strictly and intimately in connection with this Church, and who shall have come in the way of orderly translation, or who shall have been expressly designed or commissioned as Ministers or as Missionaries, by such churches to this church, shall on application to any Presbytery and on producing the proper documentary evidence, be at once received and admitted as Ministers or Probationers of this church. And that in respect of all others making application to any Presbytery for admission into the church, and producing at the time of such application satisfactory testimonials of their good and regular standing in the churches with which they have previously been connected, they shall be dealt with as the Presbytery may see fit, in the way of private conference, examination and hearing them preach, with a view of fully ascertaining their personal piety, soundness in the faith, their ministerial gifts and efficiency, and their probeness and propriety of deportment; and when the Presbytery shall deem it to be necess-

ry for greater satisfaction in regard to any or all of these points, they shall communicate with parties who may be able to communicate the information required as to the applicants; And that when the Presbytery shall have been fully satisfied, and are agreed to record their satisfaction;—they shall cause circular letters containing duly certified copies of such deliverance, with reference to the specific grounds of it, to be transmitted to the Synod Clerk, as also to the several Presbyteries; that the Presbyteries shall record a deliverance thereon at their first ordinary meeting within three months of the date of the circular letter, and if not, at a special meeting to be called within that time, and transmit a copy of such deliverance without delay to the Synod Clerk who shall lay these documents before the commission of Synod at the first stated meeting thereof; and in the event of the deliverances of Presbyteries being favourable, the commission shall, hear the applicant preach, and if they deem it necessary, examine him, and if satisfied in the whole premises, shall record a deliverance to that effect and remit accordingly to the Presbytery within whose bounds the applicant resides to receive him as a minister or probationer, according as the case may be, of this Church; But in the event of any appeal being taken against the favourable deliverance of the Presbytery to whom the application for admission is made, or any objection being offered by any of the other Presbyteries, that the application shall be referred to the Synod.

There was next taken up a Reference from the Presbytery of Hamilton respecting the duties and privileges of the Deacon's office. The reference was sustained, and the Synod recommended to Elders and Deacons to manifest all forbearance in regard to the performance of their respective duties, and in the meantime, in consideration of there being some difference of opinion respecting the peculiar duties of Elders and Deacons, remit to the committee on calls and a code of discipline to consider the whole subject, and draft a series of regulations on the respective duties of Elders and Deacons, and report to the Synod at its next meeting.

An Overture was received from the Presbytery of Kingston for the adoption of measures for promoting the order, purity and spirituality of the church. This was considered in connection with an interim Report of the Committee on calls and a code of discipline. The Synod instructed this Committee to proceed with all diligence in preparing a draft of Regulations on the order, discipline and government of the Church; and agreed to issue a pastoral letter to be prepared by the Moderator, and signed by him in name of the Synod, which letter shall embody in it the suggestions of the Overture of the Kingston Presbytery.

The Synod had then under consideration an overture on the subject of intemperance, and agreed to enjoin all its members to discourage by their influence and example the ordinary use of intoxicating liquors; and those drinking usages which have so long proved the bane of Society.—Presbyteries and Sessions were also enjoined to use their best endeavours to the same effect in the exercise of faithful scriptural discipline.

The Synod next called for the reports of the two special Committees to whom separate portions of the suggestions of the College Report were referred, and entered upon the consideration thereof. After mature deliberation on this important subject, several conclusions were unanimously come to; the principal of which were, the name of the institution, which is to be styled Knox's College, it being necessary to fix a designation with reference to the purchase of a site for buildings and the holding of other property; the obtaining of a suitable site at Toronto,—on which point correspondence was ordered to be opened with the Trustees of Knox's Church, Toronto; the appointment of another Professor of Theology,—which duty it was agreed to devolve on the Colonial Committee of the Free Church of Scotland,—a list of divines having been agreed to by the Synod, from which they wish the selection of a Theological Professor to be made; and the establishment of an Academy, or High School, in connection with the College, having attached to it, if practicable, a boarding-house, placed under such thoroughly Christian superintendence as should secure the confidence of

the community, and the whole course of instruction therein being based upon, and thoroughly imbued with, religion.

A long and able report was then read by Professor Esson, on the principles which should regulate the admission of students to the theological course—and on the course of study to be pursued by them. This report, after some discussion, was referred to the College Committee, with authority to draft by-laws and rules for the admission of students; and, in the meantime, to determine the status and course of study of students and entrants, according to the attainments in learning and other qualifications apparent on examination and inquiry in each particular case. The following members were appointed to constitute the College Committee for the year, viz:—The Moderator of Synod; Mr. Rintoul, (Convener); Messrs. Gale, Stark, Cheyne, Harris, Roger, Reid, Alexander, Hamilton, Leishman, and Clugston, ministers; and Messrs. Redpath, Westland, Paterson, Burns, and Davidson, elders; Dr. Burns, Professor Esson, and Mr. McMurrich (the College Treasurer) being members of the committee *ex-officio*. The quorum of the committee for ordinary business is seven.

A report of the Committee on Accounts, in regard to collections throughout the Church, in support of the College, Foreign Missions, Home Missions, &c., was next considered, and appointments made, which we are unable to specify at present. They will be fully given in our next No. We may state, however, that it was unanimously agreed to recommend a collection to be made this year in all the congregations, in behalf of the French Canadian Missionary Society, to be applied in aid of the building fund of the Educational Institute, which that Society is about to establish near Montreal.

The subject of the Synod fund, which is established mainly for defraying the expenses incurred in conducting the business of the Church, was also brought under consideration by a report from the Committee on Accounts. Various modes of sustaining this fund have been in use, none of them very satisfactory or efficient; and it was resolved that the standing Committee on Accounts be authorized to prepare an estimate of the necessary expenditure, and to raise the amount required to meet it by an equitable assessment on the several organized congregations of the Church, through the proper office-bearers in each.

The Commission and Home Mission Committee were then appointed. The names in both cases will be given in our next No.

Two stated meetings of the Commission were fixed—both to be held at Toronto—for the convenience of College business: the one on the first Wednesday of October; the other on the first Wednesday of February; and it was especially enjoined on Presbyteries that they take effectual measures for securing the attendance of one or more of their members at each of these meetings. Adjournments of the Commission, except from day to day, were ordered to be discontinued. A Committee was also appointed to examine and settle, on behalf of the Synod, the accounts connected with the publication of the *Ecclesiastical and Missionary Record*, and to superintend the publication during the year. Their names are as follows:—Mr. Gale (Convener), Messrs. Stark and Cheyne, ministers; and Messrs. Ewen, Miller, and Colville, elders.

The thanks of the Synod were moved to christian friends in Hamilton, for their hospitality: the members of Synod, both ministers and elders, having, with scarcely an exception, been cordially welcomed and entertained by private families in the town. The ample accommodation afforded to the Synod and its committees for the transaction of business, through the arrangements of the office-bearers of Knox's Church, Hamilton, was also duly acknowledged.

The next meeting of Synod was appointed to be held at Kingston, on the first Wednesday of June, 1847.

#### GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

**IRELAND.**—The speech of Dr. Carlile, one of the deputies from the Presbyterian Church of Ireland, we regard as of very great importance.—There may be some variety of opinion

on the minor points raised by the speaker, but none on the great question which the speech embraces,—the deplorable state of Ireland, as still sunk in the delusions of Popery; the means which such a state of matters must necessarily inflict, not on the majority only, but on all her colonies. The responsibility resting on the Protestant Churches, and the empire, to undertake the reformation of Ireland; and the most likely means for extending this great blessing to her. Dr. Cunningham, in seconding a motion of thanks to the deputy, admitted the guilt resting on the Presbyterian Church of Ireland, and on all the Protestant Churches of Great Britain, for allowing such a state of matters to continue. The establishment of a mission in Ireland, he said, was a matter calling for special attention, but a matter of too great importance to be hastily determined upon, and one that must be left for future consideration. He stated, in fine, that the Free Church lay under obligations to the deputation for the able manner in which the subject had been brought before them, and for having been put in possession of certain leading ideas, how the object of evangelizing Ireland might be accomplished.

**ENGLAND.**—Dr. Cunningham gave in his Report of his visit to the Presbyterian Church of England. He bore his testimony to the zeal with which the brethren in that country were labouring in their almost overwhelming work, and suggested that deputations, instead of being annual visits of ceremony, should be converted into Committees for deliberation and mutual consultation.

Professor Lorimer and Mr. Gardner next addressed the Assembly, detailing several interesting facts, showing the rapid spread of Presbyterianism in England. The date of its increase was the Disruption. At that time there were only two Presbyterian congregations in Liverpool; now there are four. At the Disruption there were only two congregations in Manchester; now there are five. Mr. Gardner was for six years the only Presbyterian minister in the county of Chester,—that county, in the capital of which Matthew Henry lived, now there are four Presbyterian ministers. When the Presbyterian College was opened in London, its supporters scarcely anticipated that it would be attended by half-a-dozen students; at present the attendance is upwards of twenty-seven. Mr. McNaughton, in moving the thanks of the house to the deputation, remarked, that the ministers in England should cease to look on themselves as stationed there only for the sake of Scotsmen located in that country, but for the whole population.

**THE JEWS.**—Dr. Keith read the Report on the Jewish Mission. The Report contained a great variety of interesting facts relative to the present state of the venerable people contemplated by the mission, and concluded with recommending that Mr. Bonar of Collyer should be missioned for three years to the Spanish Jews resident in Constantinople, and that the Committee be empowered to fix on other ministers as his fellow-labourers. Mr. Gray, in supporting this recommendation, stated, that our Jewish Missions required immediate strengthening,—that we had only five missionaries in the Jewish field, and not fewer than fifteen in the Gentile field; while the fact was, that we had as many stations in the former field as in the latter. Dr. Duncan, while allowing the poverty at home as regards labourers, thought we should abound in the riches of our liberality, that we ought to send out not only good men, but our very best men, men who were of tried experience, the old to give the junior missionaries the benefit of their experience, and the young to aid their seniors by their energy and enthusiasm. The recommendation of the Report was adopted by the Assembly.

**THE CONTINENTAL CHURCHES.**—Mr. Lorimer read the Report of the Continental Churches. The Report, in adverting briefly to the religious state of France, took notice, in particular, of the noble testimony borne by Count de Gasparin in the Chamber of Peers to the indestructible power of religious principle. Lyons, in point of political importance, is the second city of France, and in ecclesiastical affairs is the first. The Committee have entered into an arrangement for having one of the faithful ministers of the Canton de Vaud settled there. As regards Germany, the Committee regret to hear that M. Czarski had a-

greed to make common cause with the rationalist party against Popery as a common enemy. Still, so far as the Committee had been able to learn, M. Czarski had not renounced the principles of Church government and Evangelical Christianity he had previously professed. The Report next adverts to the affairs of the Canton de Vaud, which are already well known to the public; and, in conclusion, called attention to the rapid and accelerating movement of an irreligious kind all over Christendom. Infidelity, Rationalism, Popery, and Unitarianism, all were struggling for the ascendancy, which ought to be met by combined and vigorous efforts on the part of all lovers of the Lord Jesus to maintain and extend the truth.

Dr. Capalose, Count St. George, and two other friends were next introduced to the Assembly. Dr. Capalose addressed the Assembly in a long and very eloquent speech, in which he adverted first, to the position and prospects of the Free Church; and second, to the state of God's ancient people.

#### COLONIAL CHURCHES.

"The General Assembly having heard the Report of the Colonial Committee, and having been addressed by the Rev. James Begg and Alexander Somerville, who had both visited Canada since last Assembly, by appointment of the Committee, and also the Rev. John Mackail, late minister at Malta, cordially approve of the Report, and did, and hereby do, adopt the same; re-appoint the Committee with their former powers and instructions, Dr. Buchanan, Convener. The General Assembly are particularly impressed with the necessity of rearing a native ministry for the different Colonies, and they rejoice in the prosperity of the New College at Toronto, and instruct the Committee to give it every encouragement in their power; and, further, with the view of providing an Educational Seminary for Nova Scotia and adjoining Provinces, the Assembly recommend the Committee to correspond and co-operate with the Presbyteries of these provinces in regard to the means by which this may be best carried into effect.—The General Assembly deem it most desirable, if not essential, to the permanent well-being of the Church in these provinces, that a well-adjusted system for supporting the ministry should be adopted; and they instruct the Committee to turn their earliest and most serious attention to this subject, and to issue an address both to the Church and the people in the colonies, urging it on their consideration in the strongest and most affectionate terms. Further, the General Assembly sympathise with the faithful brethren in Australia, who, surrounded by so many difficulties, have declared their determination to adhere to the principles of the Free Church; and they instruct the Committee to take the interest of this colony into their special consideration, and make the best provision which circumstances may permit for meeting their spiritual wants."

**BOARD OF MISSIONS.**—"Last year the total sum contributed for our Missionary and Educational Schemes was £33,931, as reported, including £2674 for Nagapore, which makes the total revenue of the year £35,526. This year the revenue amounts to no less than £43,354 3s. 9½d. Thus making an increase on the whole year, of £7827 7s. 7½d. But there come to be added to this the sums contributed to other Missionary and Educational objects, making a total for the year of £76,599 11s. 5½d.

CALLEDONIA, 12th June, 1848.

MY DEAR SIR:

The following is the substance of an Address on the views held forty years ago in the General Associate Synod of Scotland, respecting the management of the Temporalities of the Church by her Office-Bearers as Deacons, and respecting the duties peculiar to the Deaconship. They are in accordance with the Standards of the Church of Scotland in her purest times. I believe the same views are maintained still in the United Secession Church. The paper from which I make my extracts was an official document, being addressed by a Presbytery to a Congregation; and I have given it with little abridgement, and only with such slight alterations as were necessary to free it

from its original local references. It may be of use to the Presbyterian Congregations of this country, in giving them Scriptural views on the important subject of Ecclesiastical Temporalities. Should you consider it worthy of a place in your valuable Record, you will oblige your sincere friend,  
A. FERRIER.

#### ADDRESS ON THE SUPERINTENDANCE OF THE TEMPORALITIES OF THE CHURCH.

It ought to be known and remembered that the Redeemer's Church has a government and laws which emanate from himself; that Christ is the originator of all power and authority and administration in the Church; and that the Church's members can claim no right to originate any system for conducting ecclesiastical matters; but must submit implicitly and wholly to the legislation of their rightful King.

The Church as a community, or as a system of organized government, is not Republican in its constitution, in which case the people might claim the right to enact and execute the laws. It is a pure and perfect Monarchy, where all power lodges in the Sovereign, and where the exercise of authority, and the execution of law by men, are derivative, and were directly and exclusively from the Saviour himself as the King and Head of the Church.

It may reasonably be thought that as King of Zion, Jesus Christ has provided a government and laws sufficient for all practical purposes; and well adapted to preserve and promote the entire interests of the Church.

Now, there are two great interests of the Christian Church for which legislation is necessary, and has been provided by her Great King. These are the Temporalities and the Spiritualities of the Church. For superintending the first of these, the office of Deacon has been appointed: for superintending the last, the office of Elder.

The Temporalities of the Church indeed are objects of a very different class from the Spiritualities. The latter class embraces the Scripturality of its doctrines, the purity of its worship, and the rectitude of its discipline. The objects of the former class are wholly, or rather fundamentally, worldly in their nature. But if any one shall avail himself of this consideration as an argument that Church officers, because their character is of a spiritual kind, ought not, as such, to take cognizance of Temporalities, he will find the conclusion not deducible from the premises, and himself perhaps involved in unexpected difficulties. If we look back to the arrangements under the Old Testament economy, we shall see that although the materials of the tabernacle and temple and all the means of supporting those splendid fabrics, and the establishment to which they belonged, were worldly, yet the immediate care of them was exclusively committed to persons invested with sacred office. Proofs of this must be unnecessary to those who are acquainted with the Scriptures. We do not here mean to institute any comparison between the ecclesiastical policy of the two dispensations: but from the fact now mentioned, this position incontrovertibly results,—that from the nature of those Temporalities, that is, from their being worldly and material, it cannot be inferred that the management of them is incompetent to Church office-bearers. On the contrary, it results undeniably from the above statement, that things in their own nature worldly, may become sacred not only as to their application, but as to their management, so that the disposal of them to their proper ends shall appertain exclusively to persons in sacred office.

We had not introduced these observations, had we not known that some have adopted the reasoning which we have combated, and have contended from the nature of Temporalities that the management of them is beyond the sphere of Church officers, and it must surely appear utterly preposterous that this mode of arguing has been employed by those very persons who claimed the management for themselves, on no other ground than their own spiritual and sacred character—that is, their being members of the Church. Whereas, if Church officers, upon the principle that their character is spiritual, cannot, as such, take cognizance of Temporalities, the same principle will exclude Temporalities from the cognizance of all

Church-members, as such, because in this view, their character is as really spiritual as that of ecclesiastical Office-bearers.

Those Temporalities, as external sacred things, are, not only, as we have stated, different in nature from the Spiritualities of the Church; but, we are ready to grant, very inferior in consequence. Nevertheless they must be allowed to be highly important, nay, to be, in their own place, altogether necessary—so necessary that without them there can be no regular and comfortable dispensation of Divine ordinances, and the Church cannot even subsist.

These things, then, being necessary to the existence of the Church, and to the dispensation of its ordinances, a strong presumption arises that there must be in the Church some constituted power to take cognizance of them. If they are thus necessary, which cannot be denied, and if Christ has made no provision for the management of them, the government which he has appointed must be extremely defective indeed. For what is the object or end of any government, but, primarily, the preservation and the well-being of that society in which it is established? If a legislator should neglect to provide institutions for objects essential to the existence of the society for which he legislates, and if the society cannot subsist without creating for itself a supplementary government, how can the views of such a legislator be regarded as comprehensive, or his appointments as complete?

It is to be presumed, therefore, upon the most obvious principles of reason, that the government appointed by the Church's Head has a right to take cognizance of all those affairs of the Church which involve its existence and well-being; and has not only a right to do so, but is laid under the necessity of doing it.

Accordingly, if we ascend from general principles to facts, we shall find ground to conclude that in the primitive Church it was understood that the government appointed by Christ was competent to take cognizance of all the Temporalities of the Church, as well as of its Spiritualities, and did so. It is generally, or rather universally, granted that the tables of the poor, the tables of Ministers of religion, and the table of God, were provided from the common funds of the Church; and that all other public expenses were defrayed from the same source; for we read of but one fund belonging to the original Church. Now, to whom did the collection, the custody, and the application of this fund belong? Undoubtedly to the Apostles and Elders of the Church at Jerusalem. Hence we find it mentioned, no less than three times in the compass of five verses\* that those temporal things which the bounty of the first converts furnished for the support of the Church, were brought and laid at the Apostles' feet. But shall we say that the Apostles had no right to retain and apply those contributions, but were merely the channels of conveying them to some independent board in the community, and that the community at large claimed those contributions, or could claim them, as a trust belonging to themselves, and did or would dispose of them, in whole or in part, by an inherent authority exempt from the control of the Apostles and Elders? The supposition of any such authority must at once be revolting to the heart of every considerate Christian; and is not only not supported by the Scripture, but contrary to it. Important facts are recorded there which ascertain to whom the principal conveyance of those things belonged, and which must convince any impartial mind that the inheritance was lodged, not in the community at large, but in its ecclesiastical office-bearers.

In the sixth chapter of the Acts of the Apostles, at the beginning, we find it thus written:—"In those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said—it is not reason that we should leave the word of God and serve tables."—Had it not appeared to the Church that the immediate superintendence of those ministrations might have been assumed by the Apostles, and of consequence that their office respected such objects, had there not been a wish for their more direct in-

terference, and had not the Apostles themselves recognised their own right of superintendence, there had been little propriety or force in this remark—"It is not reason that we should leave the word of God and serve tables." The Apostles then had the right of superintending those affairs, and it should seem, would now have taken a more immediate management of them but for the reason assigned, that it was preposterous to neglect their principal functions for those of inferior importance, when it was impracticable to attend to both.

But whatever may be said as the import of the reply (about which we shall not greatly contend) this is indisputable, that had not the inspection of those Temporalities been an official business, the Apostles had now an opportunity, and indeed a call, to declare the rights of the community at large, and the community at large had an opportunity to assert their right to act in such managements independently of the Apostles. We find, however, that it was on all hands considered as an acknowledged maxim that this belonged of right to ecclesiastical office-bearers. At once the Apostles suggested, and the multitude as readily admitted, the propriety and the necessity of an auxiliary ecclesiastical office, plainly upon the principle that the management, or authoritative inspection of such affairs, belonged exclusively to official characters in the Church.

It follows in the fourth and fifth verses of the chapter referred to—"Wherefore, brethren, look ye out from among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the Word." Here we find the Apostles unequivocally acting as the superintendents of the matters in question, and, in that capacity, specifying the number of ecclesiastical office-bearers to be employed, assigning the right of nomination and election to the people, and retaining to themselves the authority of ordination. It follows in the account of this transaction—"And the saying pleased the whole multitude: and they chose seven men whom they set before the Apostles; and when they had prayed they laid their hands on them."

Thus we find that these Temporalities were deemed so important, and at the same time so sacred, that a distinct ecclesiastical office (not however superseding the inspection of the Apostles and Elders) was appointed for the management of them.

Although it were supposed (than which nothing can be more gratuitous) that, prior to this election and ordination, unofficial persons had been employed in the actual management of the Temporalities, yet this transaction plainly demonstrates that such Temporalities are the objects of Church authority, that the official superintendence of them had belonged to the Apostles, and that the order of the Church is most complete when the immediate management of them is confided to Ecclesiastical office-bearers.

We do not here enquire whether the Deacons mentioned in the chapter of the Acts possessed an office peculiar and extraordinary in some of its circumstances: for the resolution of this question is of no moment in our present subject; nor shall we, at this stage of our progress, affirm that their functions extended to any objects besides the distributions to the poor. Thus much, however, is already apparent, and it establishes the point for which we contend, that they were intrusted with those distributions in the character of ecclesiastical office-bearers, that they received none of their power from the people, but all of it from the Apostles, in whom this power resided neither by the courtesy of the people, nor usurpation (suppositions that will not be made), but by the appointment of Christ, and the principles of the constitution of His Church. Since then the power of the Deacons was included in that of the Apostles, and derived from them, the conclusion is unavoidable that they are accountable for their transactions, not to the people, but to the Apostles.

It appears from the passage of Scripture which we have been reviewing that such managements are entirely ecclesiastical, and that they are under the authoritative control of none but ecclesiastical office-bearers.

This position, then, that in the original Church

at Jerusalem the superintendence of distributions to the poor belonged exclusively to ecclesiastical office-bearers, over whom no unofficial persons could exercise any authoritative inspection or control, seems to be undeniably apparent. Now it follows of course, that this must still be the proper and only Divinely sanctioned mode of conducting such managements, unless it can be shown that the constitution of the Church has subsequently undergone such a change that the authoritative inspection and control which were originally vested in ecclesiastical office-bearers alone, were afterwards in the Church at Jerusalem, or other Churches, transferred to persons of a different description.

Such a supposition must at once appear improbable. May it not be deemed unworthy of God, who does not need to correct his own plans, and to withdraw, under the same dispensation, one constitution for the sake of substituting another? The Church of Jerusalem was intended as a model for all other Churches. Those around it, in Judea, were formed upon the same plan. And the Churches of the Gentiles are commended for being imitators of the Churches which were in Judea.

That the existence of Deacons in all the primitive Churches constituted one great feature of their resemblance to the Mother Church, is evident from the inspection of the Apostolic Epistles. In perusing them, we find the office of the Deacons mentioned more frequently, and more distinctly, than even the office of the Elder, who simply governs, and mentioned, not as an extraordinary, or occasional, but as a permanent office.—“If any man Minister,” says Peter, in his first Epistle, chapter iv. 11, “or discharge the functions of a Deacon, let him do it as with the ability which God giveth.” Paul seems to refer to the same office when he says, Romans xii. 8.—“He that giveth, let him do it with simplicity.” And in 1st Corinthians, xii. 28, he speaks of the Deacons as Helps, a term which descriptively indicates their official subserviency to the governors of the Church. In the beginning of the epistle to the Philippians, we find them addressed by name: “Paul and Timotheus, the servants of Jesus Christ, to all the saints at Philippi, with the Bishops and Deacons.” And in 1st Timothy, iii, 8, 13, the importance of the office, and the qualifications necessary for the proper discharge of its duties, are largely described.

Upon the whole, then, it appears that the Apostolic Epistles exhibit the Deaconship as a standing office in the Church, as an office of which one object at least is distribution to the necessities of the poor (a distribution, as we showed, under the authoritative control of Church governors alone), and as an office of high importance, involving a great trust, and requiring very respectable qualifications in those who hold it.

But that part of the enquiry, which is most important to us at present, remains as yet unanswered. It is, whether and how far, the functions of this office extend beyond the distribution of alms. [This subject will be continued in our next.]

• *Diakonici.*

## Home Missions.

### REPORT OF THE PRESBYTERY OF TORONTO.

JUNE 8, 1846.

Within the bounds of Toronto Presbytery there are at present only two regularly settled congregations with Ministers set over them. Thus the difficulties in the way of supplies to vacant districts must be great. These, however, have been greatly alleviated by the services of Messrs. Esson and Harris, who have been at all times ready to give their labour in Evangelical or Missionary proceedings. The aid rendered also by the advanced students has been most effective, and for all the services cheerfully rendered by those young gentlemen, without any pecuniary compensation in their view, the Synod and the Presbytery cannot but entertain a grateful remembrance.

The districts within the bounds forming so many circuits for preaching amount to 12; and the Stations requiring supply, between 40 and 50. District I. Comprehends 4 Stations in or near

Toronto City; York Mills, Yonge Street, 1st. Concession, Stone Church, and Humber. These Stations have been regularly supplied with one Sermon each Sabbath. One of them has been very lately opened, a id with good encouragement. The first two on the list are quite ready to receive a pastor; and the other two, with the addition of Weston, 4 miles from Humber, would form an excellent Ministerial charge, to which in the meanwhile it is the wish of the people and of the Presbytery that a stated Missionary should be appointed.

II. Markham District comprises five Stations—Markham Village, Crosby's and Reid's Corners, Brown's Corner, Scarborough and Pickering.—The first three have been supplied pretty regularly for a year; the others are filled very lately.—Since the rising of the classes in the Seminary, Mr. James Boyd, one of the advanced students, has, at the request of the people in the several localities, supplied stately all those places, and the Presbytery can with pleasure testify to the promising attendance and the pleasing prospects of success in that important District.

III. The District to the East of Markham, embracing Brock, Reach, Uxbridge, and Scott, has been very lately taken under the charge of the Presbytery. After a visit by one of the members, it was on his recommendation resolved to station Mr. John Black, one of the advanced students, there, for the Summer season. Mr. Black has been labouring there since the end of April, and while he has had some difficulties to encounter, he has regularly preached at four Stations, two on each Sabbath, alternately; and has established Sabbath Schools, and prayer meetings. Dr. Willis paid a visit to this District, and devoted a Sabbath to as many stations as he could undertake.

IV. The next District in order is Eldon and Thorah, including, also, parts of Mariposa, Mara, and Georgian. This is almost wholly a Highland District, and it is one of the most important within the bounds of the Presbytery. It has been repeatedly visited by Mr. Rintoul, Mr. McColl, Dr. Burns, and latterly by Mr. Mactavish, the excellent deputy from the Free Church of Scotland, who devoted not less than two Sabbaths with the interesting week to the instruction of the settlers, in their own language, preaching every day and visiting the families. The settlers in this extended District have never had a settled Ministry, although their congregation may be said to have been organized sixteen years ago. The more pious have, as with one voice, declared for the Free Church, and all the efforts of the Deputies from the Establishment who went to them in Autumn last signally failed in moving them from their principles. The Presbytery lament their inability to afford them permanent assistance.

V. In the District of Orillia, Oro, and Medonte, three stations, the Gaelic language predominates, and Mr. Mactavish has either visited these places or intends yet to do so. A neat Church has been built at Oro, which was opened early in Spring by Dr. Burns, and there is the prospect of a Gaelic Minister being settled there soon. The supplies for this large District have been hitherto on a very imperfect and limited scale.

VI. Nottawasaga District comprises three Stations, at moderate distances from each other, and in all of which Gaelic predominates. Mr. James Mair, an excellent Gaelic Lay Missionary, has been settled here for two years, and his labours have been blest. Besides these three Stations, there is a Scotch settlement in the North part of the Township of Essa, where about fourteen families reside, Presbyterians attached to Free Church principles, and almost wholly secluded from intercourse with other settlers. Mr. Mair has paid them an occasional visit, and one of the junior Students is at present resident amongst them as a teacher. Thus public or social worship will be kept up amongst them, even in the absence of the visits of Ministers or Missionaries. The District of Nottawasaga has received visits from Mr. Macintosh and Dr. Burns, and is about to receive a visit from Mr. Mactavish.

VII. West Gwillimbury District, along with the Town of Bradford, form two stations; but the great mass are in Gwillimbury, an Elder from which is at present a member of this Synod.—They have built a neat Church, which was opened in July, last year, and in which the Communion was dispensed in September. During a great pe

of last season, Mr. McKinnon, now of St. Thomas, supplied the stations of Gwillimbury and Bradford. He was succeeded by Mr. McColl and the students in succession. The distance prevented a full supply during winter. Mr. Mactavish spent a Sabbath amongst them, but at present they are entirely destitute.

VIII. Vaughan and King may be classed together, as one District; but there are four stations in all, where worship has been kept up once a fortnight. In Vaughan there are many Gaelic settlers who are thirsting eagerly for the Word of Life, in their own language, and to whom the visits of Highland Ministers have been “few and far between.” Mr. Mactavish gave them two sermons on a week day, and Mr. MacLachlan, another respected Deputy, gave them the whole of last Sabbath. Mr. Esson and Mr. Harris have paid repeated visits to these Stations, but the Presbytery are greatly at a loss how to find them full supply.

IX. The Chinguacousy and Norval Districts, comprising four Stations, were long superintended by Mr. Robert Wallace, who has lately accepted a call to Otonabee, where he is to be settled.—Mr. Peter Gray, one of the more advanced students has laboured there since the rising of the Session, and will soon be settled over them; but Norval and Union Church will be specially the sphere of his labours.

X. Lequering, Scotch Block, Acton, Nassagaweya, and Caledon, form a most extensive and necessitous District, where, however, the spirit of attachment to the Free Church is strong, and the people very liberal. Various supplies have been sent to them, but altogether inadequate to the demand. Of the ability to support the Gospel in those parts there can be no doubt. May the Great Lord of the Harvest send forth labourers into this rich field.

XI. Mono, with adjoining Townships, is a District which stands greatly in need of a settled Ministry. The friends of our Church in that quarter have manifested a noble spirit of disinterested attachment to principle, and well deserve every attention that can be paid to them. Some six to eight Stations might with great advantage be occupied here. The distance of Mono from Toronto rendered it impracticable to send them supply by means of the Students; but they have occasionally been visited by different Ministers.—Mr. Esson has agreed to bestow three Sabbaths among them in the course of this month, and he may probably be succeeded by one of the Students. They have got up the frame of a Church, which will be finished in the course of the season.

XII. Lastly, Oakville District, including Trafalgar Mills and Robertson's School, form together a fine pastoral charge, and the people are ripe to make a choice. They have received on the whole regular supplies, and there Mr. Scott, one of our most promising Students is labouring with great acceptance. In one of the places a neat Church has lately been built, and another is about to be erected in Oakville Village.

In addition to these twelve Districts, the Presbytery of Toronto has charged itself for six months past with the supply of Niagara and Cross Roads. By means of the Students, Mr. Esson and Mr. Harris, the supply has been tolerably regular, except when the state of the Lake in Winter prevented the sailing of the steamers.

The Presbytery repeat, that every where there is a thirsting for the Word of Life. In several places the fields seem to be white to the harvest.—The want of reapers is the only obstacle in our way. May the Great Lord of the Harvest send labourers, and His blessing with them, and to Him shall be the praise.

### REPORT OF THE PRESBYTERY OF KINGSTON.

The bounds of the Presbytery of Kingston, as laid out by the Synod at the Disruption, in July, 1844, covers a territory extending to about 200 miles in length, and the average breadth perhaps 100 miles; and the part of it containing Congregations, or ground actually occupied may be stated at 140 miles in length and 80 in breadth.

By reason of this great extent of bounds, the scattered and unequally distributed nature of the destitute part of the field, and because a very large part of it lay in the Districts of Bathurst, Dal-



house, and Ottawa, almost wholly destitute of Ministers, and so rendering it impracticable to assign this locality to any particular Ministers.—From these and other causes, the destitute portion of the field has not been parcelled out into defined Districts with that precision so desirable where circumstances admit of it. From the statements now to be made, however, it will appear that a good deal of effort has been used by the Presbytery to meet the vast amount of destitution within its bounds, and that these efforts have, by the goodness of God, resulted in a diminution of it to an encouraging degree.

1. Division of the destitute part of the Presbytery bounds, and extent and manner of supply.

District I.—Congregations vacant, and ground requiring Missionary effort, lying between Belleville and Kingston, and the country Northward and Southward.

1. BELLEVILLE.—Besides various visits from the Deputies of the Free Church—Mr. Somerville, Dr. Willis, (who paid two different visits), and Mr. Begg—and two visits from Dr. Burns, this congregation has received supplies from time to time by the Missionaries in the Presbytery's service, during the year: namely, the Rev. Mr. Geggie, the Rev. Mr. Reid, the Rev. Mr. Melville, the Rev. Dr. Ferrier, by Mr. Corbett, Probationer, by that most devoted servant of God, Mr. W. C. Burns, by Mr. Starke, and by the Rev. Mr. Hamilton, when acting as one of the Presbytery's Missionaries. Besides these supplies, the Rev. Mr. Smart has preached during the year four Sabbaths; and the Rev. Alexander of Cohour, gave some assistance. But these supplies, though considerable, and about as much as could be spared, have been inadequate to meet the urgent need of a Station so central, important, influential, and so very long under the privation of a Minister. And the Moderator, in a very full and circumstantial statement of the statistics of the Presbytery of Kingston, contained in a letter to Mr. Begg, has strongly urged the necessity of getting such Stations as Belleville and Brockville (which may now virtually be considered as vacant), permanently supplied by Ministers or Probationers of the Free Church, as well as Kingston and Montreal, and, if possible, by persons disposed to remain in the country.

2. HURTINGDON AND TAYESDANAGA, &c., from 12 to 16 miles to the N. W. of Belleville, there are congregations of Presbyterians adhering to our Church, amounting to from 500 to 600 in number, altogether, strongly desiring a Minister, and able competently to sustain one. Messrs. Hamilton and Melville have visited them, and preached to them on the Sabbath; and Mr. McCulay, Missionary, has been among them all the Winter.—He reports that they are greatly discouraged from delay in receiving a Minister.

3. FREDERICKSBURG AND ADJACENT PLACES.—This Station has been visited only three or four times during the year, including the visit of the Rev. Mr. Starke, one of the two visitors to the Presbytery of Kingston, appointed by the Synod. From its long destitution of ordinances, it is in a disorganized state, and the number of adherents, from the wavering state of many, difficult to be ascertained. But could a fixed and permanent Missionary be stationed for a considerable period in this locality, there is reasonable ground to expect that a large congregation could be formed, and the same labourer could overtake the Stations of Bath (Marysburgh, Emeliasburgh, in the Prince Edward's District), and also the Island of Tanti, opposite to Bath.

4. PRINCE EDWARD'S DISTRICT.—Mr. Maclean did much for the destitute places when Minister of Picton. Mr. Hamilton, of Picton, has visited a number of the Stations destitute, and both he and Mr. Rogers, of Demorestville (who had a large part at one time under his pastoral charge), report, that besides the Stations near to Fredericksburgh, already noticed, forming Missionary ground, there are ample materials for a Missionary in the Western part of the District, and for forming a very large congregation. From the consequences produced by the small number of our Ministers who have ever been located in this part of the Province (Mr. Rogers of Demorestville, until lately, having stood alone), it is very difficult to estimate the number of our adherents. But it is supposed that they cannot be less than 1000, and if pious, energetic gifted Ministers of our Church, were to oc-

cupy the field, there would be a good prospect of many more.

5. KINGSTON.—The circumstances of the vacant congregation here are too well known to need a minuteness of detail unnecessary. The Presbytery have exerted their utmost to grant this important congregation constant and regular supplies; and though the kind and strongly marked interpositions of the Providence of God, in the many visits of the honoured Free Church Deputies, and the kind assistance of the Brethren in the Western part of our Church, the number of vacant Sabbaths has been very limited.

The great importance of this Station as a centre of influence for the diffusion of the principles of our Church, the many antagonist influences to which these principles are exposed, render not only the Town itself, but the Stations adjacent thereto an object of the special and tender care of our Church; and there are Stations, such as Wolfe Island Longboro, &c., that are in danger of being lost to the Church, unless a Missionary could be placed soon in Kingston or near it. Neither can the labourer supplying the Kingston congregation do justice to these adjacent stations, for their situation is so critical as to require Sabbath services, in order to afford any good hope of attaching them to our Church.

6. COUNTRY WITHIN REACH OF GANANOQUE.—The number of adherents to our Church, exclusive of the Gananoque congregation, is not sufficient at present for the labours of a Missionary; but if a Missionary were placed over the Stations contiguous to Kingston, his occasional services and those of the Minister of Gananoque (which he has been accustomed to give), might eventually be successful in forming one or two congregations between Kingston and Gananoque, and 8 or 10 miles below Gananoque, included. Mr. Hepworth, Catechist, connected with the Presbytery, with the co-operation of Mr. Gordon, visited from time to time, and from house to house, all the scattered Presbyterians within the bounds referred to, during last Summer, establishing Bible classes and Sabbath Schools, to the number of 10 or 12. His labours commanded unbounded satisfaction and peculiar acceptance, and were attended with great success. He gave in a specific and interesting Report, giving various views respecting Bible Classes and Sabbath School operations, well worthy of the attention of the Church.

District II.—Country on the River St. Lawrence from Brockville to Edwardsburgh, and between the St. Lawrence and the Rideau Canal.

7. BROCKVILLE AND SURROUNDINGS in the Township of Yonge, connected with the Brockville congregation.—The importance of making every effort to secure the interests of our Church in this central and populous and influential part of the country, is obvious. But from the intended resignation of Mr. Smart, owing to the state of his health, from various adverse influences in operation, and other peculiar circumstances which will probably be brought before the consideration of the Synod, the interests of our Church there are in a very critical situation, and call for all practicable and immediate means being used to get a pious, talented, and energetic Minister brought into this part of the field. All this has been very prominently brought before the notice of Dr. Willis and Mr. Begg and Colonial Committee. Mr. Smart has hitherto made great personal sacrifices to maintain this Station for the Church; but he has resolved to travel for his health immediately after the meeting of the Synod, which makes some arrangement for filling up the vacancy (which the Presbytery of Kingston will feel it difficult to do) a matter of urgency.

8. The Congregations of Spenserville, Angusta, &c., South Gower, Bellamysville (five in number), formed by the labours of the Rev. Mr. Boyd, of Prescott, and attached to his charge until resigned by him in Nov., 1844, received almost constant supplies through Messrs. Luke and Corbett, ever since Mr. Boyd's resignation; and Pastors have been settled during the Winter over four of them:—Mr. Geggie over those in Edwardsburgh; Mr. W. J. MacDowall over those in South Gower, and Mr. Luke is, on the 25th of this month (June), to be ordained over the congregation of Bellamysville.

9. CONGREGATIONS OF OSOODE AND GROUCESTER.—The Rev. Mr. Lochead, after having laboured with these congregations for a considerable

time with great acceptance, was inducted into the Pastoral charge of them last January.

District III.—GLENGARY AND CORNWALL.—The only Minister belonging to our Church, located in this District, is Mr. Clark of Indian Lands. But it has been visited by several of the Deputies; and there have existed the clearest demonstrations that the hearts of a very large portion of the Glengary people are with the principles of our Church, and that they only require the energetic efforts of devoted Ministers, to be formally organised under our Standard. In this view it is cheering to learn that the Rev. Mr. McLachlan, one of the Free Church Deputies, only waits for a successor at Montreal to commence his labours in Glengary.

District IV.—DISTRICT OF DALHOUSIE, BATHURST AND OTTAWA.—The many large and most interesting congregations within this part of the Presbytery's bounds, have been receiving in a goodly measure almost constant supplies from the Presbytery, through the members of the Presbytery (Mr. Gordon having paid two visits of some weeks each; Mr. Boyd one, in which he organized several of the congregations; Mr. Smart one), through all the Presbyteries, Missionaries, and various of the Free Church Deputies, and through the great efforts of Dr. Burns, who has paid two visits. The happy result has been the settlement of Mr. T. Wardrop, at Bytown; Mr. Johnstone, at Ramsay; Mr. Melville, at Perth; and the Rev. James Finlay, originally of the Relief Church, Scotland, a Minister of long standing in the Presbytery of Albany, United States, and who comes among us with the highest recommendations, has been for a month labouring in this District with great acceptance, and has, it is believed, received a call or calls.

The interesting congregations of Dalhousie, St. Andrews, &c., numbering it is thought between 500 and 600; Beckwith numerous, and Bristol and Clarendon numerous, are still without Pastors, but are very important for them. Pembroke, a large congregation, on the Ottawa, has called Mr. Corbett, and the call has been sustained.

There are several congregations besides these, presenting an interesting field for Missionary exertion, and materials for being by and by formed into Pastoral charges. For example, a large portion of the residuary congregation of Lanark has separated from the other Synod and adhered to us; and a great part of Mr. Mann's congregations desire, it is understood, to join us. There are also other bodies of our adherents on the River Ottawa, admitting in the course of a little time of being formed into Pastoral charges.

In regard to the number of our adherents within the Presbytery of Kingston, altogether, it is difficult with precision to ascertain; but it is believed that even at present the sum total cannot be less than 10,000, more than a third of whom (perhaps nearly a half) are without Ministers and regular ordinances, exclusive of a considerable field open for Missionary efforts, though consisting not as yet of declared adherents.

[After some important statements respecting the means of supporting Missionaries, the results of the Presbyteries operations, the Report proceeds as follows:]

It gives the Presbytery much satisfaction to record that three very visible tokens for good are most conspicuous since the great movement in our Church, of July, 1844. Firstly, a deep conviction on the part of our Ministers of the sacred necessity of more Missionary effort and self-consecration and denial, in order to evangelize this large and populous land; to consider it as a Missionary field, possessing no little laud to be possessed for Christ! Secondly, a growing desire and increasing value for the labours of Ministers and the possession of ordinances, on the part of our people; and, Thirdly, a strongly marked increase of liberality of spirit among them, of which the provisions made for those Ministers who have been receiving calls, and the facilities which the Presbytery of Kingston has experienced in supporting her Missionaries, are clear indications. May "He who quenches not the smoking flax," look down with pity and favour on this our "day of small things," and gladden our hearts by sights of far "greater things" than our Church has been as yet able to record.

FORWARDED BY, JAMES WEBSTER, James Street, Hamilton July, 1846.