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Mr. Samuel Reddy

THE

ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOLUME I—No. 7.

HAMILTON, FEBRUARY, 1845.

[PRICE, 2s. 6d. PER ANNUM.]

THE RECORD.

MEETING OF THE COMMISSION.—An adjourned meeting of the Commission of the Synod is to be holden at Toronto, on Wednesday, the 26th inst., at 7 o'clock, P. M.

MEETING OF THE SUSTENTATION BOARD.—A meeting of this Board has been called by the President, to be holden at Toronto, on Wednesday, the 26th instant, at 12 o'clock, noon.

COLLECTION FOR THE THEOLOGICAL INSTITUTE.—Sabbath the 2nd instant having been appointed for making a collection, in our congregations, in behalf of our Theological Institute, we hope to be able to communicate the results in our next number; and we trust that they will be found such as to prove that our people have duly estimated and felt the importance of the object to which their free-will offerings, on this occasion, are to be dedicated. Nor do we regard with less interest, the results of the special exercises of humiliation and prayer, to which the Church was called on Thursday last, in connexion with the object in question—remembering, on the one hand, as we ever desire to do, that

Except the Lord do build the house,
The builders lose their pain;

and on the other, how much we need, not only to have our zeal and liberality quickened, but to have our motives and aims purified and enlarged, so that whatever is done amongst us, may be done with a single eye to the glory of God in the extension of his Kingdom in this land, and not for any object of sectarian idolatry. It is of the last consequence that we estimate aright, the magnitude and excellence of the work to which we are manifestly called as a church, and for the accomplishment of which, our Theological Institute is, with the divine blessing, to furnish the chief instrumentality; even the gathering into one, the sound Presbyterianism of Canada, and the dispensation of the ordinances of the Gospel by a thoroughly qualified Ministry, throughout the length and breadth of the land. Let this large and generous aim be cherished by us; let it animate our prayers and direct our labours, and we shall be raised above the narrowness, meanness, and unfaithfulness of denominational zealotry, and maintain the spirit and character of genuine catholicity. Thus also, our people having constantly set before them a great and worthy object, will learn more and more fully to appreciate its magnitude; and will have their hearts enlarged, and their hands opened accordingly.

We omitted to mention in a former number, that the Committee on Theological Education have appointed the following gentlemen as local Treasurers to receive and transmit such donations as may be deposited with them for this object; viz.—Alex'r Fraser, Esq., London; James McIntyre, Esq., Hamilton; James Shaw, Esq., Toronto, (who also acts as general Treasurer.) Andrew Jeffray, Esq., Cobourg; William Gunn, Esq., Kingston; John Redpath, Esq., Montreal; James Gibb, Esq., Quebec. The contributions will be duly acknowledged in the Record, as they reach the General Treasurer, or are communicated by the local Treasurers. We are able to record only one congregational collection in the present number, and some individual donations of money and books. One of the donations, however, is so munificent,

that we feel it impossible to refrain from specially noticing it—it will readily attract the reader's eye, and we are sure it will call forth the gratitude of the whole Church, and will be valued, not merely for its amount, but for its seasonableness, and that not only with reference to the infant state of the Institution, but to the importance of the great christian principle, the assertion of which required its establishment. We have good reason to know the pure and patriotic motives which have prompted this, and many similar acts, on the part of Mr. Buchanan, during the recent trials of the Church, and the warm interest he feels in the extension of a sound and efficient Gospel Ministry, on Free Church principles, to his fellow countrymen and fellow Presbyterians in Canada: but we fear we have already said more than will be agreeable to his feelings, and will only add, that we hope to see many provoked to love and good works, by this example; and a more liberal style of giving to christian objects, prevalent in our church.

If it has been found impracticable in any of our congregations, to make this collection on the day appointed by the committee, the sessions, in such cases, will doubtless take care that the matter be attended to without delay, and that their congregations have an opportunity, according to the Committee's recommendation, of assembling for the special consideration of the object, and for special prayer in its behalf. We would also respectfully renew our recommendation of this object to the attention and liberal support of the numerous members and friends of the Presbyterian Church of Canada, who are unhappily unprovided with a settled Ministry. By them this Institution must be regarded with lively interest; on them it has certainly a peculiarly strong claim, and our Missionaries will surely not fail to bring that claim forward with suitable earnestness, at the various stations they visit. Collections and donations ought to be paid in to the nearest local Treasurer, or transmitted direct to the General Treasurer.

SUSTENTATION FUND.—We beg the particular attention of the Church generally, to the minute of the Commission of Synod on this subject, as also to the communications of the President of the Sustentation Board, which we insert at his request. We doubt not, but that the resolutions of the Commission, will at once remove the difficulties which seem to have been felt in some cases, in regard to the Scheme, and that at the approaching meeting of the Board and Commission on the 26th inst., satisfactory returns will be presented from all our congregations, and a perfect unanimity manifested in so far as the principle, deliberately, and after much and anxious consideration, but, as we think, most wisely, adopted by the Synod, viz., that all the Ministers of the Church should be placed for their support, upon a common Sustentation fund; and that the former local or congregational arrangements and engagements should be laid aside, in so far as they were found to interfere with the operation of this principle. That some difficulty would be found in the immediate and general introduction of a system completely new, both in its principle and in its details, was to be expected, and was actually so strongly anticipated by several members of the Synod, (especially those on whom, principally, the great and anxious labour of preparing the present scheme has been devolved,) that they felt and expressed considerable reluctance and hesi-

tation in giving up the *Supplementary Fund* Scheme, which had been previously drawn up, and partially put into operation. This reluctance was only overcome by the earnest, and, as we thought, cogent arguments and representations of the able and experienced Deputies of the Free Church of Scotland, who placed the utter insufficiency of the *Supplementary Scheme*, and the advantages of the *Sustentation Scheme*, in so clear a light, as to obtain the hearty concurrence of the great majority of the Synod, to the latter, and the acquiescence of all. They shewed, as we thought most conclusively, that the *Supplementary Fund* would prove a mere delusion, taking its place, in the estimate of the people generally, below the *Home Mission fund*, commanding no strong, or general, or steady interest, but as a mere subordinate object, drawing to it only a few uncertain and irregular contributions from the wealthier congregations, and gradually falling into abeyance. These considerations were drawn from very obvious principles, and were amply confirmed by facts, derived from various efforts of the same sort, made by several dissenting bodies in Scotland. Our own experience, indeed, of the feeble and inefficient support which has been obtained for the *Home Mission* in most of our congregations, furnishes a very strong confirmation of the views of these gentlemen. On the other hand, the great advantage of the general sustentation principle, is that the support of gospel ordinances in each locality is combined with their support over the whole Church and Province, presenting the object which he is called to sustain to each member and adherent of the Church, in its just proportions, and in its real magnitude and importance; and thereby raising and enlarging the view of duty and responsibility, so as to bring into exercise a suitable liberality, according to the measure of ability which the Lord has given to each. The healthful moral influence which will be exercised on both our masters and people, by the steady and universal operation of this system, is obvious, as contrasted with the former contributing, secret, and most inefficient, local arrangement, and will, of itself, commend it to the cordial approval and support of every intelligent and right-hearted friend of our cause; while its efficiency, for extending the means of grace by a stated ministry, through the operation of a uniform, permanent, and well understood principle, cannot be doubted. We entertain the confident expectation that as these advantages come to be more thoroughly understood and appreciated, and the practical management of the system, improved by experience—sufficient means will be placed at the disposal of the Church, to enable her to multiply tenfold her regular congregations, and extend the stated ministrations of the Gospel, to numerous settlements, which hitherto she has been hardly able to reach, with a missionary visit, once a year. By bending our energies as one man, on this great and worthy aim, we shall, with the blessing of the great Head of the Church, fulfill our high and proper mission in this land, and place Presbyterian Institutions in their right position, by saving them from the deformity and encumbering taint of a wretched sectarianism, and giving free scope to the capabilities which they possess, as modelled upon the word of God, for evangelizing this country. Regarding the scheme of general sustentation as having these important bearings, and discerning, as we do, its healthful operation in these ways on the Free Church of Scotland, we rejoice that the Synod was led to the adoption, at the very outset, of a prin-

ple so generous and so essentially christian, and we trust, that whatever local difficulties may be felt, no individual or congregation will do ought to damage or depreciate it, or hinder the early introduction of it, into the youthful Canadian Church. It may seem to bear hard on the congregations in towns, where the expense of living is comparatively great, and where efforts will naturally and properly be made to secure the services of eminent Ministers: but we are persuaded, that under proper management, the resources of such congregations will be found, after a little time, fully equal to the requirements of the scheme—and if they should temporarily fall short in some small degree, no Minister will allow his personal interest to stand in the way of so great a public benefit. If this self-denying principle is not to have free course amongst us, from first to last, we may at once make up our minds to divide into a mere sect, renounce our designation, as identifying us with the length and breadth of Canada, and cease to claim kindred and fellowship with those devoted, self-denying, large-minded, and large-hearted men, who are stamping so noble a character on the Free Church of Scotland. In regard to any peculiar case, it is obvious, that the Sustentation Board will be quite able and willing to adapt its arrangements, for the present, to its circumstances, without injury to the general system. As to the details of management, which the Commission issued on its own responsibility, in connexion with the Sustentation Scheme—it will now be made plain, as it might have been to all from the beginning, that their adoption is in no way essential to the working out of the Scheme itself, and that they were merely intended as recommendations, or useful suggestions to congregations. We trust, therefore, that no congregation will conceive it necessary to decide on the merit of each or all of these details, before adopting and acting on the principle of the Scheme,—all that is essentially requisite, is to resolve that whatever they can raise for the support of the Ministry, be placed periodically in the Sustentation Fund, whether it is obtained by pew rents, tithes, contributions, or collections, or in all these ways, and whether by the agency of Deacons, Trustees, Managers, or otherwise; all this, however important in itself, is really quite immaterial to the working out of the Sustentation principle. The details will, of course, come up for discussion in the Synod, with all the advantage of the intermediate experience and consideration in the various congregations: but it would be worse than useless, to make any present discussion of them a plea for the postponement of a general and hearty concurrence in the great christian undertaking, to which they relate.

We shall endeavour, in future numbers, to put our readers in possession of such information as may enable them to form a sound judgement in regard to the details, especially on the subject of the Deaconship, in regard to which, it will appear, that we have need to commit ourselves, in this department of the Church's organization, to the Divine authority and wisdom of the Bible, instead of trusting, as hitherto, to mere human ingenuity, or a carnal expediency, which can only be satisfied by casting into abeyance and neglect, a scriptural office in the Church of Christ.

The deputations, appointed by the Presbytery of Hamilton, to visit their extensive bounds, have commenced their important work. Their commission is to preach the Gospel: to explain the position and principles of the Presbyterian Church of Canada, and the reasons of her separation from the Scottish establishment; as also to remove the difficulties experienced, in any congregation, in regard to the Sustentation Scheme. With respect to this last object, we are happy to say that nothing now remains to be done; inasmuch as the large and intelligent congregation at Galt, in which alone any hesitation was manifested, entered, not only with unanimity, but with the most manifest cordiality, into the Scheme, when they found that

the adoption of its various details was not indispensable. We believe that every congregation on the Roll of the Presbytery of Hamilton, has now adopted the Scheme. This Presbytery is availing itself of the assistance of laymen in their visitations. The President of the Sustentation Board accompanied the deputation to Galt, in accordance with the Commission's recommendation.

We see it stated in the newspapers, that we may speedily expect another Deputation from the Free Church of Scotland—consisting of the Rev. Messrs. BAGO, of Libberton, and BONAR, of Larbert—who were to set out on their mission sometime in the present month. It is also stated, that several Ministers intend coming out to settle permanently, in Canada and Nova Scotia. It is impossible for us to express the gratification we experience at this announcement, which will diffuse joy throughout the borders of our infant Church.—May the Lord prosper these devoted and eminent servants on their journey, and bring them to our shores in safety and comfort. We trust the explanations which the Moderator of the Synod has transmitted to Dr. Burns, will remove every obstacle out of his way, and that we soon may be able to announce the period fixed for his removal to Toronto.

Want of room prevents us from making any observations on the proceedings of the Commission in regard to the contemplated measure for the remodelling of King's College constitution. The interests of the Presbyterian Church will, however, be carefully attended to by the gentlemen composing the committee to which this matter has been referred, and we are sure the Church generally will be ready to second them in any step they may deem advisable to recommend in regard to it.

We feel interested to refer our readers to the letter of the settlers at Owen's Sound, addressed to Mr. Bayne, of Galt. By a statistical account of that recent settlement, we find that it already contains 652 Presbyterians, who have united in this application to the Presbyterian Church of Canada.

We hope to have some interesting accounts to lay before our readers in our next number from our missionaries—as also to find room for the committee's report on Home Missionary operations. Mr. Leishman is now laboring in Lower Canada.

TESTIMONIAL.

A deputation from the united congregation of Knox's Church, Toronto, presented, on New Year's Day, to the Rev. James Harris, for many years pastor of the First Presbyterian congregation, a handsome gold watch, with the following inscription:—

“Presented, to the Rev. James Harris, by members of the First Presbyterian Church of York, and others, late of St. Andrew's Church, now united with them, and jointly forming the congregation of Knox's Church, Toronto, in token of the high esteem in which he is held by them.
Toronto, 1st January, 1845.”

At the same time, an elegant gold watch was presented to Mrs. Harris, being the gift of the ladies of the same connexion.

MEETING OF THE COMMISSION OF SYNOD.

The Commission of the Presbyterian Church of Canada met at Hamilton, pursuant to the Synod's appointment, on the evening of the 15th ult.—the Rev. Mr. Stark of Dundas in the chair. After the devotional exercises, and some conversation and arrangement respecting the matters requiring the attention of the Commission, it was agreed to adjourn the meeting till the succeeding day. The Commission accordingly met on the morning of the 16th, and was closely engaged until a late hour in the afternoon.

The Moderator gave in a communication from the Government Office intimating that those

Ministers who had withdrawn from connexion with the established Church of Scotland could, in the opinion of the Law Officers of the Crown, no longer receive their allowances.

The Commission proceeded to consider the following applications by Presbyteries for leave to receive Ministers of other Churches applying for admission into the Presbyterian Church of Canada, viz.: that of the Presbytery of Toronto, in behalf of the Rev. William Howden, of the Associate Reformed Church, in the State of New York; that of the Presbytery of Kingston in behalf of the Rev. Alexander Luke, Licentiate of the Scottish Relief Church, and recently connected with the Associate Reformed Church; and that of the Presbytery of Hamilton in behalf of the Rev. Thomas Scott, a Licentiate of the Presbyterian Church of Ireland, ordained in June last, a few weeks before the disruption, as minister of the congregation at Simcoe, in the Talbot District, by the Presbytery of Hamilton, and remaining hitherto in the Presbytery connected with the Scottish establishment. The Act of Synod “respecting the admission of Preachers and Ministers of other Churches,” (see Record for November,) and the documents transmitted by the Presbyteries respecting their applications having been read, it was found that the requirements of the Act had been in all respects fulfilled in the case of Mr. Howden; and the Presbytery of Toronto was authorised to admit him as a Minister of this Church. In the cases of Messrs. Luke and Scott, it was found that while the Presbyteries of Kingston and Hamilton had substantial evidence before them of the good standing of these parties respectively, in the bodies with which they were previously connected, they had not been furnished with the usual Presbyterial certificates, which, according to the Act of Synod, are indispensable to the reception of such applicants. These Presbyteries were accordingly instructed to require the production of such certificates, and were authorised, in the event of their being found satisfactory, to admit Messrs. Luke and Scott as Ministers of the Presbyterian Church of Canada.

The Commission then proceeded to consider the progress of the Sustentation Fund Scheme, the arrangements respecting which were devolved on them by the Synod; and the members present were called on in order by the Moderator to state the steps which had been taken in their several congregations, in regard to the Scheme, or any authentic information on the same subject, as to the reception it had met with in other parts of the Church. These statements possessed considerable interest; so far as they went it appeared that the Scheme had been adopted in the great majority of congregations, and was likely to operate most satisfactorily; the sums subscribed, or likely to be subscribed, being greatly in advance of what had usually been contributed for the support of the Ministry under the old system. Difficulties and objections, of a somewhat conflicting character, respecting some of the details of the Scheme, as recommended by the Commission, seemed to have been felt in most congregations, but the general principle appeared to have commended itself to the cordial approval of all, with two exceptions, Toronto and Galt, and even in these cases, although it was reported that they had rejected the Scheme wholly, it did not appear whether this had been done on the ground of a disapproval of the principle, or merely of the details.

In the discussion which arose in reference to these statements, it was agreed on all hands that, as the details of the Scheme, not having the authority of the Synod, were merely intended as a model for the direction of congregations, in the new circumstances of the Church, and not authoritatively prescribed by the Commission; and as they would necessarily come up for consideration at the next meeting of the Synod, with the intermediate experience, and the fully reported views of the several congregations in regard to them, it was unnecessary and irregular to enter into further consideration of them; but it also seemed to be the

unanimous and decided feeling of the Commission, that as the Synod had resolved, after the most careful and mature deliberation, and on the decided and earnest counsel of the deputation of the Free Church of Scotland, to give up the old system of local, congregational support, and place all the Ministers on a common fund, it was indispensable that this decision be carried into effect, under whatever details, throughout the Church; and that any deviation from this general arrangement would amount to a breach of faith to the Synod, and to the Church at large, due allowance being made by the Sustentation Board, for congregations subject to previous and peculiar engagements. The following minute was ultimately adopted by the Synod:—

The Commission (having considered the reports of members on the Sustentation Scheme,) agreed to the following resolutions:—

1.—That in respect of the mature consideration given to the subject of a Common Sustentation Fund by the Synod—the unanimity with which it had been resolved to organize a scheme for such a fund—the pledge given by the members of the Synod, to renounce their previously existing pecuniary engagements with their people, in so far as these stood in the way of carrying out such a scheme, and in respect also of the labour bestowed by this commission on the Scheme, which they have published and recommended to the adoption of congregations, they feel bound to do their utmost to carry it into effect.

2.—That considering the novelty of the plan of a common fund in this Church, and the variety of the Details in the Scheme as arranged by the Commission, and the little explanation that has yet been made to congregations of these details, it is not a matter of wonder that a diversity of sentiment prevails among congregations both as to the Scheme itself, and its details.

3.—That the Commission now declare, in regard to the Scheme as set forth in the published minutes of the Commission, that it was not intended that an adoption of all its details should be a *sine qua non* to the adoption of the Scheme itself; the essential features of the Scheme being the sustentation of the Ministry, by a fund maintained by the contribution of all that is raised for the Ministry in every several congregation, but that in the case of a congregation under special engagements to a Minister whom they have called, and from which they have not been released, the Sustentation Board have a discretionary power to enter into arrangements adapted to the specialties of such a case.

4.—That congregations who have declined coming into the Scheme, are hereby recommended to re-consider their decision, taking into view the foregoing statements, and especially considering the importance of united action in the matter by the whole Church.

5.—That according to the original constitution of the Sustentation Board, a Deacon, or other representative of the Court of Management in every several congregation, shall have a seat in that Board.

6.—That it be earnestly recommended to Presbyteries, according to the injunction of Synod, to visit the congregations under their care without delay, associating with them, for the more effectual discharge of this duty, the President and lay members of the Sustentation Board, or other suitable individuals; and in this visitation, to give early and special attention to those congregations which have not yet taken the necessary steps to place themselves on the general Sustentation Scheme.

7.—That an adjourned meeting of the Commission be held in Knox's Church, on the last Wednesday of February, at the hour of 7 P. M.: to which the Moderator and Clerks of Presbyteries are requested to furnish special reports of the results of their visitations, especially with respect to the working of the Sustentation Scheme, through the Moderator of Synod.

The Synod clerk was appointed specially to com-

municate the above resolution to Clerks of Presbyteries, in order to the immediate action of Presbyteries in the matter, as they may see cause within their respective bounds.

The Commission had next under consideration a letter from the Rev. Dr. Burns, of Paisley, to the moderator, having reference to the Synod's minute of his appointment in their theological seminary—and desiring fuller information respecting the nature of that appointment, with the view of satisfying more readily the difficulties felt in his congregation, to acquiesce in his separation from them. In regard to this important matter, the Commission having received no special instructions or authority from the Synod, found themselves unable to give any formal deliverance, but resolved to record their full conviction of the earnest desire felt throughout the Church to obtain Dr. Burns' valuable services, and their disposition to further his views and desires in regard to his appointment as far as possible, and recommended that the Rev. Mr. Stark, as moderator, write to Dr. Burns, explaining to him particularly the circumstances in which the Synod felt themselves placed in making the appointment, and which necessarily modified the terms in which it was recorded, but which, when rightly understood, would render it satisfactory to Dr. Burns.

A conversation then took place in regard to the present movement respecting the Clergy Reserves, and the probability of the Legislature committing the management of the portion of them which has been appropriated to the Church of England into the hands of the rulers of that Church in this country. The feeling expressed in the Commission seemed to be strongly adverse to such a measure, as calculated to increase the power and influence of that Church, which was deprecated principally on account of the dangerous errors which are at present so extensively prevalent in that Church, and the exclusive, grasping, and persecuting tendencies manifested by many within her pale. At the same time there appeared every disposition on the part of the members to discountenance any attempt at an alteration of the appropriation of the Reserves, as fixed by the Imperial Parliament in 1840. No motion being made, and there being a manifest indisposition on the part of the Commission to take any step in the matter as a Church Court, the conversation dropt.

The present state of King's College, and the interest of the Presbyterian Church in that institution, came up for consideration—with special reference to the measure which it is understood will be introduced into the Legislature this session for the remodelling of its constitution. After some discussion as to the proper mode of representing the views of this Church in regard to this subject in the Legislature, it was unanimously agreed to appoint a committee to watch over any Bill that may be introduced respecting King's College during the present session, with instructions to them to use their utmost endeavours to have this great public endowment and the educational advantages it was designed to afford to the community at large placed on such a footing as shall afford equal privileges to all christian denominations. The following gentlemen constitute the committee, viz. the Rev. Thomas Henry, and Isaac Buchanan, John Redpath, J. R. Orr, and Alexander Fraser, Esqs. Mr. Redpath, convener.

After disposing of some other matters not of public interest, the Commission adjourned—to meet at Toronto on the last Wednesday of February (26th inst.) at 7 o'clock P. M.—and was closed with prayer.

FREE TEMPLE CHURCH—CHINGUACOST.—A Meeting of this congregation was held in their new place of worship, Lot 11, 3rd Concession, west of Centre Road, on 30th December, when the congregation was addressed by the Rev. Andrew King, Free Church Deputy, after which the congregation resolved unanimously to adhere to the Synod of the Presbyterian Church of Canada.

THE SUSTENTATION SCHEME.

To the Editor of the Banner.

HAMILTON, JAN. 27, 1845.

DEAR SIR,

In deviating from your usual course, and not freely and fearlessly discussing the Synod's Sustentation Scheme, it seems to me that you are acting on a wrong and dangerous principle, however friendly to the Free Church your motives for so doing may be; and I feel quite sure that the want of explicitness, in the account you gave (in the Banner of the 17th) of the decision against the scheme by the Toronto Congregation, is working much mischief by leading our own people and others into the erroneous supposition, that serious if not fatal disagreements are arising in the ranks of Free Churchmen in the province.

The Public cannot be expected to know *without being told* that it is a mere matter of detail and not one of principle that is in dispute, that we are all equally zealous Free Churchmen and that our difference of opinion is not as to the great object to be attained, but as to the *best mode* of attaining it.

And I know that *even some of the adherents* of the Free Church have made the following erroneous deductions from the article in the number of the Banner alluded to.

1st. That the Toronto Congregation and you yourself are opposed to the *principle* of a public Sustentation Fund.

2nd. That the immediate adoption of the *details* of the Synod's Scheme is necessary to the working out of the *principle*.

3rd. That what you describe, the Toronto congregation is prepared to do, viz. "*to do their utmost towards the assistance of weak congregations*," is not practically all that the Synod's plan has for its object.

Now, I surely cannot be wrong in assuming that the Toronto congregation is in favour of the *principle* of the public sustentation plan of the Free Church at home, for that was very deliberately and publicly adopted by it. (see *Banner* of 26th July)

No man spoke more warmly in favour of the measure than yourself did, and I may also mention that in a letter I received from Dr. Burns from Scotland, he particularly congratulated himself on his future people having had the honour to make the first move in favour of the adoption of the great financial principle of the parent church, nor ought it to be forgotten, that the particular scheme adopted by the Synod, and to the *principle* of which its members have pledged themselves, is the one urged *them* by Messrs. M'Naughtan and King, the delegates from Scotland of the Free Church.

But while the Synod has adopted the principle of a public Sustentation Fund, and will stick to it, I believe, by individually returning their income to the Board—the Ministers, it appears to me, have no wish to force the *details* of their scheme on the people, or to do more than to recommend them (in whole or in part) to the adoption of the congregations, as they *from time to time* become satisfied of the suitability of these to their particular circumstances, and it certainly must be admitted, (and ought to have been explained,) that these details are less suited to the present condition of the Toronto congregation, than to the circumstances of any other, from its having come under specific obligations to Dr. Burns for a large sum yearly, which was stated to him to be *in addition to what he might receive from a public supplementary fund*, the plan of sustentation first thought of.

The adoption of the *principle* by any congregation, amounts simply to this, that its members agree to hand over to the public Sustentation fund all the money raised annually, by whatever *machinery* this is done, (whether by Managers or Deacons, whether from seat rents or voluntary subscriptions,) after paying the necessary congregational expenses.

And the great object of the plan is the support

of new and weak congregations, by assistance from older, more numerous, and wealthy ones.

In adopting such a principle and acting on it, I think that our Ministers have evinced a most noble and unparalleled liberality, which should go far to remove from our minds that general want of confidence with which we used to regard the priestly and grasping character of the former Synod.

In former times, the Ministers of the older and abler congregations made no move to assist their weaker brethren, although in their government allowance (which the Ministers more recently arrived in the Colony had not,) they had the means at hand.

But how totally different the spirit infused into our Clergy by the Free Church delegates.

The new Synod is found not only to refuse the proposal of the Sustentation Board, (at its meeting in Toronto on the 29th Aug.) to raise a supplementary £50 a-year for each Minister, but his congregation strong or weak; but our Clergy have, in their Sustentation Scheme, actually adopted the principle of giving all the assistance in the power of the Synod to the weak congregations, which, by and by, when the payments begin to come in from the proceeds of the Clergy Reserves, will be far from insignificant, independent of the yearly voluntary offerings to our Canadian Free Church, of adherents in this Province and at home.

For my part, I have no hesitation in declaring myself a convert, not only to the principle, but to the main features of the details, of the Scheme.

I feel satisfied that they contain sufficient intrinsic excellence to ensure their universal adoption ultimately.

But, in the meantime, by the mere adoption of the principle, each congregation, and each man in each congregation, is made to feel an interest in, and yearly to express, by his contribution, his approbation of Free Church principles, by sustaining the embodiment of these in this Province, viz. the Church as a whole; and the whole Church is made directly interested in not only seeing that every congregation, be it strong or weak, (and every man in every congregation, were that possible,) be properly suited in a Minister, but also in taking continual care that after a pastor is placed, he does not, by the neglect of his particular flock, alienate, or prevent the increase of, the supporters of the Church.

Infine, I now feel convinced, (after having bestowed a good deal of attention on the subject,) that the details of the Synod's plan are as perfect, and, in fact, nearer what this country wants, than could have been reasonably expected to be produced at first; by any body of men, (lay or clerical,) and that they are such, as when corrected by the experience of a few years, will be found admirably fitted to accomplish the great object of the scheme, viz. the encouragement and support of weak congregations at a distance, and especially those in the woods.

I am, dear Sir,
Your most ob't servant.

ISAAC BUCHANAN,
President of the Sustentation Board.

THE DETAILS OF THE SUSTENTATION SCHEME.

To the Editor of the Record.

DEAR SIR.—In the foregoing letter of yesterday's date to the Editor of the Banner, I had as my object to show that the principles of the public Sustentation Scheme may be successfully worked in the meantime, even though the circumstances or prejudices of the different congregations prevent their adoption, all at once, of the details of the Synod's plan, or of any other uniform mode of raising the necessary funds.

I now wish to be permitted through the medium of your columns, to make a few remarks on the

details of the Synod's Sustentation Scheme:—

And I may premise that when these were first promulgated, I myself had the strongest prejudice against any measure emanating from the Clergy; and this was increased by the unfortunately equivocal wording of the 6th clause of the SYNOD'S DIRECTIONS FOR THE ELECTION AND ORIENTATION OF DEACONS, AND THE FORMATION OF DEACONS' COURTS IN CONGREGATIONS, WITH A VIEW TO THE BRIGHT MANAGEMENT OF THE SUSTENTATION SCHEME.

It is therein stated that the duties of the Deacons' Court shall be to manage the property and all the temporal affairs of the Congregation.

It is now apparent to me that the property pointed out in the foregoing, is the property of the Sustentation Fund alone; but it certainly is a pity that more care had not been taken clearly to explain this originally. The Synod certainly never could mean that Deacons, as such, should interfere with or hold the real estate of a congregation, or should necessarily be employed in duties, for which they are very likely to be the most unfit parties possible; such as acting as the members of a building committee, or in the conduct of the many legal disputes, which congregations are as liable to as individuals, in the defence of their property and civil rights.

In these, and all other cases it is manifest, that the payers of the money will manage their property as they choose, and that any individual admitted as a subscriber to any particular undertaking, or generally to the external frame-work of a congregation, ought to have his due share in the management of these, whether he be a member in full communion with the Church or not.

But the fact that Deacons are elected only by members in full communion, shows clearly that they are the office bearers of the Church proper, and that their interference can only be in the management of those temporal things which each congregation voluntarily bestows on the whole Church, from time to time.

The new system, however, must certainly be a very bad one if it is not preferable to our present horrid system of management, which is a sort of bastard Congregationalism: having all the evils and none of the peculiar advantages of the system of the Congregational Church.

Each congregation is at present governed by its own constitution and laws, each having a different one from every other; and every man, be he Heathen or Christian, who chooses to expend a few shillings a-year in seat rent, has as much power over the Church as any member of it.

These things are surely foreign to the genius and spirit of the Presbyterian Church Government, which we admire; and in their nature as well as in their degrading effects, it would be difficult to show wherein they differ greatly from the Erastianism against which the Free Church has lately protested in Scotland.

In both cases the moneyed patron pushes his interference beyond the limits of secular affairs, and rules within a Church of which he is not even a member.

I cannot shut my eyes to the necessity of some radical change in our congregational management, whatever that may be, (although I have always felt, and shall always feel, as jealous as any man of the encroachments of the Clergy on the individual rights and opinions of their people,) and I do not, therefore, wonder that the ecclesiastical experience of Messrs. McNaughtan and King, the Delegates from the Free Church of Scotland, led these gentlemen to urge on the Synod a public Sustentation scheme, the adoption of whose details by the Congregations (this, however, is quite a voluntary matter,) will revolutionize our present miserable congregational systems.

My attention has been drawn to this subject

from the Synod having appointed me President of the Sustentation Board, but more from my admiration of our Church's return to the great principle of Ministers of the Church holding their temporal advantages in common with one another, as far as is compatible with the state of Society in which we live.

In my letter to the Editor of the Banner, (on the principle of the public Sustentation Scheme,) I alluded to one excellent and beneficial effect which would be sure immediately to flow from every congregation's supporting, and interesting itself for the whole Church, viz., that the whole Church, and every Minister and adherent of it, would then have a direct and lively interest in watching for the prosperity of each congregation. But even if the immediate advantages of the new plan over the old one, may not be so very evident to every mind as they now are to mine, I should think that no one, with the enthusiasm of a Freechurchman at all events, will be unwilling to admit that the Ministers have, at least, (in proposing to the people so great an object as the general support of the Gospel in the Province,) paid their people's discrimination and christian principle, a far higher compliment than if they had left it to be considered as hitherto, that if a man paid his seat rent he was performing all the duty required of him by God, (however much he could well afford to give,) and thus might confidently look for the blessing of Almighty God.

I am, dear Sir,
Your most obedient servant.
ISAAC BUCHANAN.

MEETING OF THE SUSTENTATION BOARD

Of the Presbyterian Church of Canada.

I hereby request that the members of the Sustentation Board of the Presbyterian Church of Canada, will meet at the store of John McMurich, Esq., Treasurer of the Board, on Wednesday, the 26th inst., at 12 o'clock noon.

ISAAC BUCHANAN, President.

N. B. With reference to the above meeting of the Sustentation Board, and the minute of Commission 18th ultimo, it is earnestly to be desired that each congregation should communicate without delay one or other of the following decisions to Mr. Westland or Mr. James Shaw, the secretaries at Toronto; viz:

That having adopted both the principle and the details of the Sustentation Scheme, they expect to contribute so much to the sustentation fund during the current year. Or,

That having merely adopted the principle, and retaining their own congregational arrangements as to the management of temporalities, they have resolved to cast all that they raise for the support of the ministry into the fund, stating the ascertained or probable amount. Or,

That being for the present restrained by circumstances—such as the being yet without a settled minister, or having come under special engagements to a minister from which they have not been relieved—from placing themselves on the fund, they are prepared (in lieu of the surplus revenue anticipated in their case by the Scheme) to contribute to the fund during the current year, a specified amount towards the support of weak congregations.

I have fixed on the 26th February because the Commission of the Synod meets on that day, at Toronto—thus securing the Board the advantage of a conference with that body, especially with the view of its making a public explanation of the difference between the inherent and delegated powers of the deacons, such as will make congregations feel more satisfied in adopting the Sustentation Scheme's details.

The necessity of a public and permanent sus-

tentation principle must be allowed by all who feel that before venturing to aspire to having a settled minister, the destitute places must know for certain, that if they raise a certain sum, say £50, they will have a claim on the public sustentation fund for a specific additional sum. In the newer and more thinly peopled localities, especially, to have a regular supply of divine ordinances, it is manifest that a permanent and uniform principle must be in operation, which will enable them to obtain assistance according to a well understood scale, from the public fund, to which they themselves are contributing according to their ability.

As I have before stated, the ministers will themselves make the return to the sustentation fund, and thus work out for themselves the principle which they adopted at the Synod; but with a success very insignificant unless all the congregations unite their efforts, either by adopting the Sustentation Scheme or in subscribing to the Board as an agency for the encouragement of weak congregations, a sum as liberal as that indicated by the Synod's Scheme, as expected from them.

ISAAC BUCHANAN.

PRESBYTERY OF MONTREAL.

THE Presbytery of Montreal in connection with the Presbyterian Church of Canada, met in St. Gabriel Street Church, Montreal, on the 31st December, 1844, and was opened by a sermon on "Prayer for the revival of Religion," by the Rev. David Black, of St. Therese. The Rev. T. Henry, of Lachute, was chosen Moderator, *pro tempore*. The following are the principal subjects which were brought before the Court:—

The Clerk was instructed to communicate with the Presbytery of Kingston, with reference to the case of Mr. Wardrope, student in Divinity, who was placed by the Synod under the jurisdiction of the Montreal Presbytery, but has been lately stationed at Bytown, by authority of the Presbytery of Kingston.

The Rev. Mr. Henry presented a memorial from the united congregations of St. Eustache and Grand Freuere, thanking the Presbytery for the supplies which had been afforded them, and requesting a continuance. The Presbytery accordingly made arrangements to continue their monthly supply of preaching.

It is worthy of notice, that these congregations have presented a contribution of nearly £13 to the funds of the "Lay Missionary Committee," recently formed at Montreal, in connection with the Presbytery.

A communication was laid before the Presbytery from a numerous body of adherents of the Presbyterian Church of Canada, at Huntington, soliciting a visit from a Minister, to organize them as a congregation. The Clerk was instructed to express in reply, the regret of the Presbytery that their small numbers prevented them from affording as prompt assistance as they could wish, and at the same time to state, that if Mr. Miller, Mr. McMillan, or other available aid, do not arrive in Montreal before the end of January, one of the members of the Presbytery will visit the Huntington District.

The President of the Missionary Committee, (John Redpath, Esq.,) having communicated the intention of the Committee, to issue circulars throughout the Eastern section of the country, with the view of eliciting information as to the extent of the spiritual destitution: the members of the Presbytery resolved to afford every facility in their power to the committee, for carrying out this object.

In the present absence of any member of the Presbytery from Montreal, it was resolved to refer all Ministers and Missionaries arriving in Montreal, to the aforesaid Missionary Committee for guidance and advice; and further the Presbytery, in consideration of the great importance of the settlement of an able and efficient Minister in the city of

Montreal, instructed the Moderator to address, in the name of the Presbytery, an urgent appeal to the Colonial Committee of the Free Church of Scotland, for a suitable and speedy appointment.

With reference to the Sustentation Fund Scheme, it was resolved, on account of the yet unsettled state of the Church in the Eastern section of the Province, and the unprepared state of the public mind, that individual Ministers should be authorized to consent, to act in the matter according to the circumstances of their congregations, and to communicate directly with the Synod Clerk, on the subject.

The Presbytery adjourned, to meet within St. Gabriel Street Church, Montreal, on the first Wednesday of April, 1845, and the Sederunt was closed with prayer.

PRESBYTERY OF KINGSTON.

Presbyterian Church, Prescott,
Nov. 13, 1844.

The Presbytery met according to appointment, and after a sermon, by the Moderator, Rev. Henry Gordon, from Acts VIII, 26.

The Presbytery was constituted and the roll called.

The Rev. William Smart, having received his dismission from the Presbytery of Bathurst, in connection with the Church of Scotland, and having given in his adherence to this Presbytery, was received, his name added to the roll, and he took his seat accordingly.

The Rev. Henry Gordon having visited several places, and held various meetings within the bounds of the Presbytery—preaching the Gospel, and explaining to the people, the interesting position of the Church, and giving such counsels, directions and encouragements, as their situation and circumstances required; Mr. Gordon gave in a highly interesting report of his labours, peculiarly gratifying to the Presbytery. And they cannot but record their thankfulness to Almighty God, for the degree of success attending his labours, that he was supported through the fatigues, and preserved amidst the dangers to which he was exposed during his tour, at a season of the year so very unfavourable to travelling, especially at the time of the late severe storm.

Mr. Gordon, having organized a congregation in By Town, a document was presented from the congregation, giving in their adherence to the Presbytery, which having been read, and duly considered, it was on motion sustained, and the congregation received into connexion with the Presbytery.

The Presbytery having taken into further consideration, the circumstances and situation of the congregation at By Town and its vicinity, do hereby appoint Mr. Thomas Wardrope, teacher of the Public School, a Catechist to labour in their bounds. A commission was accordingly forwarded to Mr. Wardrope, signed by the Moderator and Clerk.

The Rev. Robt. Boyd, presented his resignation of the three congregations in Edwardsburgh, and the one in Bellamysville. The Presbytery having seriously considered the reasons assigned, the resignation was sustained, and the Presbytery do hereby release Mr. Boyd, from the Pastoral care of the said congregations, with a view of confining his labours to Prescott. The Presbytery agreed to render these congregations all the assistance in their power, by supply of sermons, and the occasional administration of the ordinances.

The Presbytery cannot but record their devout gratitude to the Great Head of the Church, when they consider the rise and progress of these congregations, and the success attending the labours of their faithful and diligent Minister: and trust the great Lord of the harvest, will speedily send them men of God to feed them with knowledge and comfort, to come in and go out before them, in the name of the Lord.

The Presbytery having taken up the list of the vacant congregations, made arrangements for

the supply of the following, viz:—

Kingston, Edwardsburgh,
Belleville, Spencer's Mills,
South Gower, Bellamysville,
Osgood.

Mr. Finley's former field of labours, and such other places as may be deemed necessary to be visited at any time before the next meeting of Presbytery, were assigned to the Rev. James Rogers, who will explain to the congregations, the important position of the Church, exhibit its principles, and stir up the people to engagedness and activity in the cause of Godliness: Mr. Rogers to report to the Presbytery at its next meeting.

It was resolved, That the congregation of Kingston, be recommended to select three persons, in order that they may be consulted by ministers in cases of Baptism, and other matters connected with the affairs of the congregation.

It was resolved, That, Mr. Alexander Luke, a probationer of the Relief Church in Scotland, and now in connexion with the associate Reformed Synod of New York, having presented numerous and highly satisfactory testimonials of his character and standing, with a view of being connected with this Presbytery: but Mr. Luke, not having received his dismission from the Washington Presbytery, according to the instructions of the Synod, we cannot receive him; but in the mean time, the Presbytery will proceed to take such steps, as are necessary to receive Mr. Luke, as soon as he is released from the Presbytery to which he now belongs, and that the Clerk be instructed to write to the respective Presbyteries, and the commission of Synod without delay, for their action in the premises.

The arrangements for the vacant congregations having been completed, it was agreed, that the Moderator address the Missionaries, and give them such counsels, encouragements, and directions, as may be proper on their commencing their very important labours in preaching Christ and the unsearchable riches of his Gospel in the Missionary field of Canada.

Adjourned to meet to-morrow morning at nine o'clock.

Presbyterian Church, Prescott,
9 o'clock, Thursday Nov. 14, 1844.

Met, &c.—The minutes of yesterday were read and approved.

The Moderator proceeded to address the Missionaries of the Presbytery agreeable to the resolution of yesterday, which he did in an appropriate and affecting manner; stating the great principles of the gospel, which they are called to illustrate and present to the people in their ministry. He also laid open the commanding motives by which they should at all times be actuated in the great work of their Divine Master. He also suggested very seasonable counsels and directions in reference to the trials and difficulties they will assuredly meet, in the faithful discharge of the duties of their office as messengers of Christ; at the same time, they were encouraged by various considerations drawn from the word of God, the history of the Church, and the experience of the people of God, to place a cheerful confidence in the Great Head of the Church.

It was resolved, That the Missionaries be required to give in a regular report of their labours, at the respective meetings of the Presbytery.

The Moderator was requested to draw up a letter of advice &c., to the vacant congregations in reference to their duty to the Missionaries labouring among them.

Adjourned to meet in Kingston, Dec. 31, 1844, at the hour of 10 o'clock, A. M., and that Mr. Smart preach in the evening, at 7 o'clock.—Closed with prayer and benediction.

Kingston, Dec. 31, 1844.

The Presbytery met and was constituted—the roll called and marked.—The minutes of the last meeting were read and confirmed.

The Moderator having assigned reasons for omitting the circular to vacant congregations, and the

Presbytery having received them, they were sustained, but requested him at his earliest opportunity to attend to this duty.

Documents were presented—

A letter from Mr. Gale, the Convener of the Synods Missionary Committee, respecting the Rev. Mr. Leishman, and assigning him to the bounds of this Presbytery.

An application from the Trustees of the United congregations of Osgood and Gloucester, giving in their adherence, and requesting a member of the Presbytery to moderate a call for the Rev. Mr. Lochhead; Mr. Boyd was desired to correspond with Mr. Lochhead, and to assure him that though the Presbytery can take no action at present, he not having presented himself nor been received, but from his well known character and standing in the Christian ministry, to some of the members of the Presbytery, as also his great acceptableness as a preacher, and the estimation in which he was and is still held by many in Kingston, where he labored in the Union Circuit, the Presbytery has great satisfaction to be informed that he intends to make Canada the field of his future exertions, and that they will most cheerfully give every facility to his views: And further, that the clerk be instructed to write immediately to the Commission of Synod, and the respective Presbyteries, for their concurrence on this subject.

A letter and communication from the heads of Presbyterian families in Tyendinaga and Huntingdon, giving in their adherence, requesting supplies of sermon, &c.

These documents were read and received, and in reference to the wants of this interesting field of missionary labour, the Presbytery exceedingly regret that they cannot supply their pressing wants, but trust that the friends of Jesus will not grow weary, but wait on the Lord in faith and by much prayer. The Presbytery fully believe, that the times of refreshing to these and other places that are ripening for the harvest, will come. In the mean time, they appoint the Rev. William Hamilton, an ordained missionary from the General Assembly of Ireland, and appointed by the Colonial Committee of the Free Church of Scotland, as a missionary to Canada. Mr. Hamilton has previously presented various documents as to his character and standing, was received as a missionary to labour within the bounds of the Presbytery.

A deputation from the Kingston congregation appeared, urgently requesting a continuance of a supply of preaching.

The Rev. Mr. Leishman presented a full and very interesting report of his missionary labours since his arrival within the bounds of the Presbytery. The Presbytery was peculiarly gratified with this report, as exhibiting a Christian spirit and much zeal and prudence, and containing much important information connected with missionary exertion. The report was read and approved, and it was agreed that parts, or the whole, be submitted to the public, through the medium of the Record, and for this purpose that it be transmitted to the Synod's committee on missions.

Arrangements were made for the supply of vacant congregations, viz. Kingston every sabbath, Belleville, Perth, Bytown, Ramsay, Carlton Place, South Gower, Edwardsburgh, Spencer's Mills and Bellamysville.

Adjourned to meet at Brockville, 1st Tuesday in May, 10 o'clock. Mr. Wightman to preach in the evening, at 7 o'clock.

WILLIAM SMART,

Presbytery Clerk (pro tem).

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton, in connection with the Presbyterian Church of Canada, met at Hamilton on the 16th and 17th instant, when there were eight ministers and four elders present. Mr. Cheyne of Saltfleet and Inabrook was elected

moderator for the next six months.

Mr. Bastedo, an elder from Nelson, appeared, craving occasional preaching at that station.

Mr. Rainey, as a delegate from the congregation at Guelph, asked the advice and assistance of the Presbytery under the peculiar circumstances in which they were placed. He stated that they were prepared to give a unanimous call to the Rev. Mr. Smellie, of Fergus, to be their minister, as the only person they knew who would be acceptable to the whole Presbyterian population and unite them in one congregation, and they requested the interference of the Presbytery with Mr. Smellie to induce him to accept the call. The Presbytery, after deliberating, recorded their sympathy with the congregation at Guelph, but considering the difficulties of the case, and the delicacy which they felt in interfering between Mr. Smellie and his present congregation, they decline giving any advice in the matter, and desire the moderator to intimate to the parties concerned, that in so far as they are acquainted with the circumstances of the congregations, they will be inclined to give effect to the decision of Mr. Smellie himself.

Deputations from two congregations in the township of Trafalgar, under the pastoral care of Mr. Lumsden, lately a minister of the Congregational Church, were then received, when, after hearing their statements, it was resolved that arrangements be made for sending a deputation from the Presbytery to visit these congregations, and formally ascertain their adherence so soon as possible.

The Clerk then read a communication from the Free Presbytery of Tongue, in Scotland, referring the case of Mr. David McKenzie, late of Kinloch-berrie, simpliciter to the Presbytery of Hamilton, and agreeing to insert the minute of that Presbytery's decision in their records as their deliverance in the case. The communication was referred to a committee, who were appointed to deal with Mr. McKenzie, and report to the Presbytery during the present session.

On the 17th, the Presbytery again met, pursuant to adjournment.

It was agreed to refer the case of Mr. Lumsden to the committee, to be appointed to visit the congregations in Trafalgar, empowering them to deal with Mr. Lumsden, and report to the Presbytery.

The committee on the case of Mr. David McKenzie, reported that certain circumstances in the conduct of Mr. McKenzie having been brought under their notice which required explanation, and in regard to which he had not been able to satisfy the committee, they recommend the Presbytery to defer farther proceedings in the case till enquiry shall have been made, and the circumstances referred to satisfactorily explained. This report was sustained, and the Presbytery agreed to act on the recommendation.

A letter from Mr. Thomas Wardrope, preacher of the gospel, residing in Flamboro' West, giving in his adherence to the Presbytery, was read; as also a memorial from the congregation at Williams, signed by 56 male adhering members, praying for counsel from the Presbytery. To both of these communications the clerk was instructed to reply in suitable terms.

The Presbytery resolved to impress upon the various adhering congregations, both at regular and missionary stations, the necessity of taking immediate and effective steps for raising contributions to the Home Missionary fund, in order to enable the Presbytery to meet their engagements with missionaries, and in so far as may be within their power, alleviate the grievous religious destitution of our Presbyterian population in this quarter.

Arrangements were made for affording a supply of preaching at Guelph.

Committees were appointed to visit the various congregations within the bounds of the Presbytery, and especially to explain the sustentation fund scheme, and remove objections and misunderstandings which seem to have originated in regard

to it—the more especially in this respect, that, excepting in regard to the general principle affecting only the ministers themselves, and adopted by the Synod, of drawing their support only from a general fund—the details are submitted to congregations for their guidance and direction, and not imposed upon them as essential.

The next ordinary meeting of the Presbytery was appointed to be held at Hamilton, on Monday, the second day of June, at six o'clock, P.M.

M. Y. STARK, Pres'y Clerk.

MEETING AT ORO.

A meeting of the Presbyterian inhabitants of the township of Oro, was held on the 16th December, for the purpose of adopting such measures as might secure to them a more liberal supply of divine ordinances; and likewise to take into consideration the present position of the Free Protestant and Established Church of Scotland. Mr. William Rutherford being called to preside, and a secretary appointed, the Rev. Angus Macintosh, who was present, briefly, but emphatically, addressed the meeting, showing the causes which had occasioned the secession from the Established Church of Scotland, and in so able and eloquent a manner set forth the claims of the Free Protestant Church to be recognized as the Church of our Fathers, that the following resolutions were carried unanimously, without one dissenting voice:—

Moved by Mr. Daniel Cameron, and seconded by Mr. Henry Litster,

1. That fully satisfied that the course adopted by the reverend body now styled the Presbyterian Church of Canada, in seceding from the Synod in connection with the Established Church of Scotland, though in various respects to be regretted on account of the evils inseparable in all cases from religious division, was nevertheless a course dictated by consistency and a regard to principles essential to the best interests of religion and the well being of the Church of Christ, we express our cordial approbation of the spirit which has been manifested by the reverend body, and our steadfast adherence to it.

Moved by Mr. Peter McCallum, and seconded by Mr. John McCallman,

2. That an application be made forthwith to the Presbytery of Toronto connected with the Presbyterian Church of Canada, earnestly soliciting that Reverend body to afford us as full a supply of divine ordinances, as the circumstances in which they are placed render it possible for them to bestow.

Moved by Mr. Andrew Robertson, and seconded by Mr. John Horne,

3. That a committee be appointed to collect subscriptions for the mission fund of the above mentioned Presbytery, as a reasonable remuneration for such missionary or ministerial services as may be afforded, and an additional security for obtaining them: And that the following persons do compose said committee, viz. Messrs. William Rutherford, David Bone, John Horne, Donald Cameron, Peter McCallum, John McCallman, and George Tudhope.

WM. RUTHERFORD, Chairman.
GEORGE TUDHOPE, Secretary.

On the 17th December, 1844, a meeting was held at Mr. Kay's school house, when the above resolutions were unanimously approved of, and a committee appointed to carry them into effect.

Names of Committee—Messrs. John McPhaden, Arch'd Bell, and Arch'd Gillespie.

On the 18th December, 1844, a meeting was held at the Union School, between Oro and Mendota, for the above purpose, where also the preceding resolutions were unanimously adopted.

Names of Committee—Messrs. John Bell, Duncan McKinlay, and Walter Tudhope.

GEORGE TUDHOPE, Secretary.

MEETING AT ALDBOROUGH.

ALDBOROUGH, December 21st, 1844.

The Presbyterian congregation of Aldborough, Danwich, and Orford met this day at their Church, for the purpose of taking into consideration the question which has, of late, agitated and divided the Church of Scotland. After sermon by Mr. Steel, Mr. John McDougall was called to the chair. The Rev. Mr. Steel was called upon to address the meeting on the subject in question, after which the following resolutions were moved, seconded, and passed without a dissenting voice.

1st.—It was moved by Mr. George Henry, and seconded by Mr. Angus McKay, that it is the belief of this meeting, that the Church of Scotland has, in her acting of late years, greatly deviated from the principles of her Constitution, both as regards nonintrusion and spiritual independence.

2nd.—It was moved by Mr. Currie, and seconded by Mr. Angus Gunn, that it is the belief of this Meeting, that the submission which the Church of Scotland yields, and has been bound to yield, to the Civil power in spiritual matters, is altogether inconsistent with the privileges and freedom essential to a well organised Church of Christ, and amounts to a denial of the headship of Christ himself.

3rd.—It was moved by Mr. Hugh Gunn, and seconded by Mr. Archibald Currie, that it is the duty of every one who values the purity of the Church, and that has the interests of religion at heart, to bear testimony against such encroachments on the part of the civil ruler, and such submission on the part of the Church, as a sin, both on the one side and the other.

4th.—It was moved by Mr. George Mathieson, and seconded by Mr. Niel Ruthven, that this Meeting, with all that adhere to it in this place, separate themselves from the communion of the Church of Scotland, and join themselves to the Presbyterian Church of Canada.

OWEN'S SOUND.

STONHAM, December 22nd, 1844.

Rev'd Sir.—The Presbyterians of the northern division of the Owen Sound Settlement being destitute of the ordinances of religion, have held a public meeting for the purpose of adopting measures to procure a gospel ministry amongst them. The subscription lists (which were previously sent round the settlement,) being produced, it was found that the names were all subscribed on the column for the Free Church: with this unanimous declaration the meeting appeared highly satisfied, and proceeded in the first resolution to declare for the Free Church. The next resolution was to select a committee of 20 persons, with Treasurer and Secretary, who are authorised, in the first place, to communicate with the Presbytery of Hamilton, and to make application for a Preacher, for a short time during winter. Wherefore we, the subscribers hereof, who form a part of the above committee, being unacquainted with any of the above Presbytery, are kindly directed by our worthy agent to make an application to yourself, or thro' you to the Presbytery. We beg leave to state that it will be necessary in making application for a Minister, or giving a final call to one, that he be able to preach in Gaelic as well as in English, as many of the settlers from the Highlands do not understand English well. In making this application, we do not insist on any limited time; we shall be happy to hear the voice of a Minister of our own Church proclaiming the glad tidings of salvation amongst us, during such time as the Presbytery shall find it convenient for him to remain.

We are happy to understand we are now addressing one who took such an active part in the late difficulties and final division in our Church, a division which is hailed with pleasure by the Christian world, and which we hope Heaven will bless and prosper.

The bearer, Mr. Telfer, will be able to commu-

nicate any thing further we may have omitted.

We remain, Sir,

Your obedient servants,

GEORGE BROWN, *Treas'r*,
HUGH McDERMID, *Sec'y*,
JOHN MCKAY,
MALCOLM MCGREGOR,
FRANCIS ARNOT.

Rev. JOHN BAYNE.

LETTER FROM DR. P. M'FARLAN TO REV. MR. BAYNE.

Committee Rooms, 7, North St., St. Andrew St.,
EDINBURGH, 25th October, 1844.

REV. DEAR SIR,

The Committee appointed by the late General Assembly of the Free Church of Scotland to answer letters of congratulation from other Churches, acknowledge with respect and gratitude the receipt copy of resolutions by your congregation, approving of the proceedings of ministers, elders, and others composing the Free Church of Scotland.

The unanimity with which the resolutions appear to have been passed, the sympathy which they express, and the liberality with which the congregation has contributed to our funds, are exceedingly gratifying. Not less so is the firmness and decision with which your flock and you have taken your ground on the great scripture principle, the infringement of which by the civil courts and parliament of Great Britain, has led to the disruption of the Church of Scotland, here and in Canada. It is matter of deep regret to us, that your example and that of other congregations in the two provinces, have not been followed universally by your brethren in British North America. We have learned, however, that with the diffusion of information respecting the truths at issue, a growing interest has been awakened; and we have not yet relinquished the hope that some at least of the congregations who have not dissolved their connection with the Scottish Establishment, may perceive that it is their duty to their divine master to come out and be separate, and to take their place with the Presbyterian Church of Canada, as a Church honourably and boldly testifying for the supremacy of our Lord Jesus Christ, and the spiritual liberties of his people.

It is our earnest wish and prayer, that all the congregations in the Canadas who have acted thus—and yourself and your own flock in particular, may enjoy an abundant and gracious reward in the communication of peace and every spiritual blessing, and the increase of real piety in the individuals and families adhering to the Presbyterian Church of Canada.

In name and by appointment of the Committee,
PATRICK M'FARLAN, *Convenor*.

To the Rev. John Bayne,
Galt, Canada West.

The following brief memoir of Mr. Thomas Crichton, of Paisley, will not, we trust, be deemed inappropriate to our pages. Mr. Crichton, we know, long took a lively interest in the prosperity of the Presbyterian Church of Canada. He was, no doubt, led to this, from the circumstance of having had one of his sons in this Province, and also from his intimacy with Dr. Burns—the originator of the Glasgow Colonial Missionary Society, and chief director of that society during the whole period of its existence. The son of Mr. Crichton, to whom we have alluded, is an intelligent and active Elder of the Church in the township of Caledon, and, for his sake, and others of the family in the Province, we acknowledge that we are the rather disposed to give the memoir a place in our columns. We shall not be surprised to hear that it was from the pen of Dr. Burns, as we know that he held the subject of it in high respect. The memoir appeared in the *Renfrewshire Advertiser*, and is quoted by us from the *Scottish Guardian* of the 26th November last:—

THE LATE MR. THOMAS CRICHTON.

We cannot allow the sudden departure of this venerable man to be the subject of announcement merely, in the lists of an obituary, or in the chronicle of passing events. Mr. Crichton has been long a justly esteemed citizen of the community of Paisley. He held an important office in connection with one of our municipal institutions, the duties of which he discharged faithfully for the long period of half a century. His career has been marked by a course of humble, unobtrusive, and unostentatious usefulness; and he has been gathered to his fathers like a shock of corn when it is fully ripe.

Mr. Crichton was born in Paisley of reputable parents on the 7th January, 1761. His profession was that of a teacher of youth, and all his labours in this most useful department, were subordinated to the great end of imbuing the young mind with the seeds of moral and religious principle. He was elected master of the Town's Hospital in July, 1791. He became an elder in the Middle Church parish in 1798; and he was chosen Session Clerk to the High parish in 1805. At the time of his death, he was the senior elder of all the Presbyterian denominations in Paisley; and as the father of the Free Middle Church session, he was honoured to lay the foundation stone a few months ago of the church of that congregation; an edifice which he just lived to see completed, and at the opening of which, on Friday evening, he was enabled to be present, and with feelings of no common interest engaged in the services. Although he had almost completed his eighty-fourth year, he enjoyed no ordinary measure of health both in body and mind, and his death on Monday last was really a translation. On the afternoon of that day, his minister, the Rev. Mr. Forrester, had conversed with him for an hour, and he was remarkably lively and cheerful. Shortly after Mr. Forrester left him, he was employed in copying some poetical pieces of his own composition, when the pen suddenly dropt from his hand; he lay back in his easy chair, and instantly expired. The lines which he had written were as follow:—

“Isaiah, Judah's bard, in strains sublime,
Shall gain new glories through revolving time.
The fate of empires, hear the prophet sing
The matchless glories of th' Eternal King;
And guide the darken'd mind to radiant light,
Beyond all earthly splendour, glo . . .”

Here the trace of the falling pen is drawn across the paper, as it had dropt from the writer's fingers. A slight moan indicated to his wife and daughter something unusual. They were in a moment at his side, but all was over. The pen, it was found, had stoop in the middle of the word “glory,” near the termination of the line, and a faint diagonal scratch along the paper, indicates the course which it assumed after the hand that held it became incapable of action. A smile rested on his face, and he seemed as one softly asleep.

Mr. Crichton was a person of considerable literary attainments and habits. Possessing a sound understanding, and a remarkably retentive memory, he was singularly fond of reading, and he thus laid up in store large masses of useful information, which he was ever ready to communicate. He had a particular fondness for the productions of the British bards—and he was the author of several poetic pieces of considerable merit. In the periodicals of the day, particularly the *Scots Magazine*, and the *Edinburgh Christian Instructor*, he wrote a variety of useful articles; and his biographical accounts of Dr. Witherspoon, Dr. Snodgrass, and Dr. Findlay, are exceedingly interesting and valuable. With the eminent person at the head of this list he was personally acquainted, and no topics interested and delighted him so much as those connected with the career of that illustrious president of New Jersey College in America. A few years ago, Dr. Ashbel Green, the successor of Witherspoon in the college, and now the father of the American Presbyterian Church, applied to Mr.

Crichton through a friend in Glasgow, for information regarding him, with the view of a more extended life than had yet appeared. Mr. Crichton supplied ample materials for this purpose; and when Dr. Burns was lately in Philadelphia, the venerable Dr. Green inquired of him particularly about his much respected correspondent, and sent him his kind remembrances.

On all subjects connected with the management of the poor, Mr. Crichton was well informed, and his views were peculiarly judicious and sound. On various occasions he furnished most accurate and useful information for different statistical works on the subject. He was not a man of theory, and having no peculiar system of opinions to maintain, he contributed at all times from his store of knowledge those facts, and those facts only, which form the elements of system, and its only sure basis.

He was the intimate friend of Alexander Wilson, whose unfriended and misdirected genius promised during the early part of his career nothing of that lustre which encircles the name of the great American ornithologist. In the biographical accounts that have been published of that remarkable man, Mr. Crichton furnished not a few epistolary contributions, together with various sketches of character, and reminiscences of local events.

In private life, and in the discharge of various official duties, Mr. Crichton uniformly maintained a character of Christian excellence. He was humble, pious, and devout. His unobtrusive modesty made him shrink from the public gaze. In the political vortex he was never once caught, and in religion, he had far more of the retired practical believer, than of the polemical controversialist. But his doctrinal views were clear, steady, and consistent, and his position latterly as an adherent of the Free Church, was the result of the soundest and most decided conviction. For some years past, he had retired almost wholly from public occupation, and calm and serene, he waited for the summons of removal. His affectionate partner in life, his children, and his children's children, mourn the loss of a revered sire; but they mourn amid the blessedness of hope. He has finished his career without one stain upon his character; and of him, as a man of real worth in the retired vale of useful life, there can be but one opinion, and that a highly favourable one, throughout an extended and discerning community.

HOME MISSION OF THE IRISH PRESBYTERIAN CHURCH.

A large and influential public meeting in behalf of this important enterprise was recently held in Edinburgh, at which much interesting and encouraging information was given by ministers and missionaries of the Irish General Assembly, as to the progress of the work of evangelization among the Roman Catholic population of Ireland. An attempt had been made on the part of the Popish priesthood to shake public confidence in the managers and agents of the mission. This attempt has been completely foiled by a thorough exposure of the groundless and lying fabrications which were pushed forward in support of it, and by the production of the most satisfactory and substantial proofs of the integrity and efficiency with which the mission is conducted, and the salutary and extensive influence which it is exerting. It is indeed truly refreshing to mark the signs of growing spiritual energy and activity in the Irish Presbyterian Church, in which we discern the dawning of a better day on that hitherto dark and priest-ridden and unhappy country, and substantial ground of hope for the moral regeneration of its degraded but most interesting population. We trust the Presbyterian Church of Canada will speedily be found imitating the example of her Irish sister in equally energetic exertions in behalf of the French population of Eastern Canada. The advancement of the cause of Christ and the well-being of the body politic equally demand this at our hands. The

following is an extract of an address by the Rev. Mr. Morgan, of Belfast, delivered at the meeting above referred to:—

"At this late hour, I shall confine my observations to a concluding remark of my brother who preceded me—the state of the country with regard to the possession of the Holy Scriptures. Would that I could impress it upon the mind of this audience, for the impression of this truth would work more effectually than the most eloquent speech. Permit me to state the facts. There are in Ireland three millions of Irish-speaking population, and about a million and a half of these cannot well speak any other tongue; and I venture to affirm that one out of every hundred of these persons knows nothing of the Holy Scriptures, as the Word of God. I will tell you one fact. In the year 1820, I lived in the town of Carlow, in the south of Ireland. I wanted to buy a bible, and I could not get one in the whole town, and yet this is a town with a population of 10,000. What would you think in Scotland of a town, with 10,000 inhabitants, in which, as far as I could ascertain, there was not a single copy of the Word of God exposed for sale? I will state another fact. In the favoured town of Belfast, where we have Sabbath schools in abundance, and many opportunities of obtaining the Scriptures, I had occasion, a short time ago, to make investigation from house to house through a large portion of the town to ascertain how far they were in possession of the Scriptures; and I am here to state the result, that there was scarcely a single house inhabited by Roman Catholics, in which there was found a copy of the Word of God. Not one, even in Belfast, in twenty houses. And how could it be otherwise? Who has not heard of the late distinguished Dr. Doyle? I knew him well. I knew him personally. I was his neighbour for four years, and that distinguished man was one of the most influential men that ever lived in Ireland; and he made a declaration which is a printed statement; writing against the Bible Society; he tells us, that in his diocese of Kildare a copy of the Scriptures once found its way to the house of a peasant. When the peasant came into the house, and the Bible was pointed to him, he stood aghast,—he would not touch it, but he got the tongue, and standing at as great a distance from it as possible, he picked it up, conveyed it carefully to the fire, and there burnt it to ashes. And Dr. Doyle stated, 'The first time I see that peasant I will reward him for what he has done. I ask you, what can be expected of the Roman Catholic population with regard to the Word of God, when they that rule them teach them thus? I will not dwell longer on the subject, but I would entreat this audience to think of these things. What is the consequence? Look at the real state of Society there, and judge for yourselves. I might ask you, if my time permitted, to contrast those countries in Europe which are in possession of the Bible with those which are not, and leave you to come to the conclusion whether it is a good or a bad, a safe or a dangerous book. I cannot do that; but I will do this. You all know the ten commandments. Let me look at a few of them, and let us see what is the popular sentiment in Ireland regarding them. The first commandment requires that we should worship God only. What is the object of worship with many of my countrymen? A wafer. You all know that is the truth. I ask you if this be true, that in the sacrifice of the mass, they put forward a wafer, and tell the people that they have made it God, and the people fall down and worship it in the highest degree of adoration? I ask, is that a fact in Ireland, or is it not? And if it be, I ask whether the authority of the Ten Commandments be not broken and violated? [Applause.] The second Commandment instructs us how to worship God,—the spirit and the manner of his worship too. But were you ever at any of the holy wells? If you were not, I ask you to make a summer excursion to the Struel Wells. If you wish to see superstition per-

sonified, you need go no farther. Ah, it would break a feeling heart to see the forms of superstition existing there, so that if the great object of worship is lost sight of by a wafer being put in the room of God, superstition—[Hisses and applause] superstition, I repeat—[continued uproar] I am glad that my observations tell. [Applause] I am glad that this assembly see it; I am glad that my feeble arguments are strengthened by theirs. [Great applause]"

Mr. Morgan closed his speech with other energetic remarks, which our limits will not allow us to give.

On Wednesday evening last, a discourse was preached by the Rev. William Reid, of Grafton and Colborne, in St. Andrew's School-house, Cobourg, on Puseyism,—a system which seems to be propagated in this country with a zeal not unworthy of the Tractarians themselves.

The School-house was completely filled by persons of various denominations. Mr. Reid took for his text part of the 14th verse of 2d chap. of 2d Cor.—"The churches of God, which in Judea are in Jesus Christ,"—and pointed out what was essential and what was not essential to a true church of Christ. The subject was ably treated, and seemed to make a deep impression on the audience.

At the close of the service Mr. Alexander intimated that (D.V.) it was his intention, assisted by his brother Mr. Reid, to give a discourse once a month on Puseyism, and other kindred subjects, during the winter.

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We must still omit, for want of room, the list of places from which the publisher has received remittances—as also several valuable donations of Books for the Seminary.