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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOLUME I.—No. 4.

HAMILTON, NOVEMBER, 1844.

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

THE RECORD.

THE ACT OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNEXION WITH THE CHURCH OF SCOTLAND—DECLARING ITS SPIRITUAL INDEPENDENCE—AND REUNION.

Our friends of the Establishment Synod thought proper to annex to their proposal of negotiation for reunion, a condition that we should abstain from all proceedings "which could not be regarded as any other light than that of hostility," with an intimation that without such a pledge on our part, negotiation was out of the question. If this requirement should serve no other purpose, it may at least have, and we believe has actually had, some tendency to lead the uninformed to suppose that the members of the Presbyterian Church of Canada have commenced and are prosecuting a course of active hostility and aggression against their quondam brethren, in some way or other, which it is left to the imagination of the community to picture for itself. This vague and preposterous requirement was of course declined. No one could have expected compliance with it under any circumstances. But the very proposal of it, taken in connexion with certain other sayings and doings, on the same side, renders it proper and necessary for us to state, as we now do deliberately and emphatically, for the information of all concerned, that if there were any sense or propriety in bringing forward a requirement of that kind, in such a form on any such occasion, there has been far stronger reason on our part for doing so than any that can be adduced on the opposite side: and that if we are in fault in this respect at all, it is in having done too little rather than too much, and in having over-enthusiastically studied the things which make for peace, at much sacrifice of personal feeling, and with, perhaps, some injury to the interests of truth, to our own character, and to the prosperity of our cause. And what are the returns which our almost culpable quiescence and forbearance have produced? Were it worth while, we might give specimens of the manifold evil reports and slanders which have been circulated against us, many of which we can trace to office-bearers in the Establishment Synod; by whom we have been industriously denounced as reckless schismatics—as disloyal subjects—as men with whom christian fellowship could no longer be safely maintained. We do not know that we have yet been represented as directly in the pay of the Pope of Rome; but we do know that we are gravely charged with being parties to a plot for the introduction of tithes into the country. These and other statements equally discredit-able to their propogators, have been set afloat and circulated against us, and that too with a zeal which we have been amazed to discover, for the first time, in some of the parties who have been most active in this work. Another way in which our forbearance has been requited is this: whenever a small minority can be found desiring to maintain connexion with the Scottish Establishment, no matter how large or how harmonious the majority may be, nor how hopeless it may be for the minority to support the ministrations of the Gospel by themselves, or to muster any number to be ministered unto, that would justify the settlement of a minister over them—this minority is yet pledged and expected to keep apart, to get up for them-

selves—petitions and memorials are carried round for signatures, and the parties are encouraged by the assurance that a missionary will be sent to take charge of them; and it may be of four or five similar minorities, in contiguous congregations: whereby, if they should have only the meagre allowance of a service once in every two or three weeks, they will at least be kept from the contamination of those ministers who happen to think there are things more important in the constitution of the Church, than to get along with the state; and their weight and influence, whatever it may be, preserved on the side of an established establishment. We may well add to this, as closely connected with it, the clamour which is unreverently set up by such minorities to the Church property, as exclusively their own, and the care which they take to remind the majority in all manner of delicate and good natured ways that they are to consider themselves as mere tenants at will—trespassers and intruders—wield, however, it is intimated with characteristic good feeling and generosity, there is not the least disposition to disturb, until it shall suit the convenience of the rightful owners. In this matter we have the manifestation of precisely the same spirit of which there have been so many painful and distressing exhibitions in regard to Church and Missionary property, accumulated by individual liberality, in Scotland and in India, and which regulated by no conscientious views of christian equity as applicable to such cases, nor restrained by any natural diffidence or shame, from claiming and taking possession of what in the estimate of common justice belongs, at least, in a large proportion, to others—casts itself on the technicalities of the law, and gruffly demands and unscrupulously resolves to have whatever the letter of the law will give it.

We might also refer, in proof of the assertion we have made, and as saying very conclusively who had the strongest ground for requiring a pledge for the suspension of a minister, to the procedure of the Establishment Presbytery of Montreal, in the case of Messrs. Esso and Black, and to certain gentle hints respecting impending depositions thrown out in other quarters for the warning of our ministers, founded on that procedure. The amiable spirit and good taste which were manifested in that instance, will be duly appreciated by our readers, when they are informed that the venerable court in question, not satisfied with making all convenient speed to declare Mr. Esso and Mr. Black no longer ministers in their connexion, and then hastening with this decision to Sir Charles Metcalfe, and expediting certain measures to the same effect to the Residuary Presbyteries of Aberdeen and Edinburgh, where Mr. Esso and Mr. Black had been licensed, actually did their endeavour to invest the simple procedure usual on such occasions with all the solemnity of a deposition. There was also a peculiar felicity of expression introduced into the record of this mild and conciliatory transaction, over which certain reverend doctors must have chuckled amazingly, and the ingenuity of which tickled even our fancy, and justly entitles it to remembrance. We mean that in which Mr. Esso was spoken of as the late minister of St. Gabriel Street Church. It is true the point of this joke is somewhat blunted by the fact that Mr. Esso is still in the land of the living, and that the late Minister of St. Gabriel Street Church, is also the present minister of St. Gabriel Street Church: but no one can possibly mistake

the spirit and design of it. These things may serve to show how far the spirit of conciliation has been operative in the Establishment Synod, and with what grace they come and ask of us the pledge in question, as a preliminary to negotiation for reunion. If we now proceed to their act declaring their independence, we shall find it we apprehend more worthy of a piece with the other transactions to which we have been referring, than it may at first sight appear. We have no hesitation in saying of this act—we say it much more in sorrow than in anger—that it seems to us the more serious than an attempt to place us before the christian community in a false position, by making it appear that they have unilaterally altered and annulled their position, while they know as well as we that their position remains precisely the same as before and at the time of the disruption.—This act is spoken of as the rescinding of a pledge, and as a step in advance, for the sake of conciliation. In advance of what, we ask? Why the very same act was passed at the July Synod, having been put to the vote and carried and duly ratified, against the act proposed by Mr. Bayne. For what purpose other than what we have indicated is it brought forward again, and made to pass through the formalities of a second enactment, and then hawked and trumpeted through the whole country, as something quite new and very important, and a great accession and ground of reunion which we must be utterly unreasonable to decline. We tell these brethren that this is not fair dealing with us nor with the christian community, and that such dealing is not the way to conciliate those who possess either sense or honesty. How could it be supposed that this act should prove more attractive to us in October than it did in July? And what renders the whole matter the more extraordinary, is the fact that the whole question of the independence of the Synod was fully discussed in the Synod of July—that all, with two or three exceptions, concurred in holding the Synod to be spiritually independent, and that the greater part of the brethren who joined in the protest avowed it as their deliberate and fixed opinion that we were independent not only in spiritual, but also in temporal things. These brethren know that we were far beyond them in our views of the independence of the Synod—that we held ourselves to be actually in possession of independence in all these respects, and yet this act is put forth as something greatly in advance—a new, decided and important step in the history of the Canadian Church. We leave our readers to judge of the candour and sincerity of such a measure, as to the circumstances and mode in which it is now brought forward, and we go on to enquire what is its actual substantial amount and value. In this respect also it greatly requires the light to be let in upon it. We readily admit that twelve months ago, or indeed any time before the publication in the newspapers of Professor Campbell and Dr. Cook's views on the subject of our independence, we should have been disposed to regard this act as meriting a great deal. But with these views fresh in our recollection, and after having learned at the July Synod how generally they are held by those who follow these leaders, we are constrained to declare that it seems to us now to mean nothing at all, and cannot be held to mean anything by the majority of those who enacted it. The only portion of it in its original form which looked like a step in advance—that, namely, which seemed designed to place prob-

tioners and ministers of all Presbyterian Churches on the same footing in the Synod—as has been expressed in this second canon. The independence of the Church sounds well, and may seem a most conclusive and satisfactory thing to point to this Act and say we have declared ourselves a free and independent Synod. What more would you have? The Jews could, on occasion, utter the vain and empty boast—“We were never in bondage to any man,”—and yet the Roman yoke was nothing the lighter upon them for all that. Here is a Synod in like manner proclaiming its independence for a particular purpose, and yet confessing having no liberty to determine or regulate its intercourse with another Church. It is independent, forsooth, of the Scottish Establishment, and yet it dare not, for its life, modify or alter in the slightest particular its relations with that Establishment, whatever state of corruption and degradation in the eyes of Christendom it may fall into. While truth and error are contending within the Establishment, the Synod may venture upon a declaration in favor of truth; but should truth and right be overborne, and error and iniquity prevail—no matter to what extent—the Synod must be mute, according to some of the framers of this act, who think it altogether unsuitable and unbecoming to censure or expose or reprove her under any circumstances; while, by the admission of all of them, the Synod must still keep its place by the side of the Establishment, and maintain its previous relations with her unchanged. The principles and practice of the Establishment may be at variance in the most essential matters with the mind of Christ, they may be utterly condemned by the members of the Synod in their own hearts—the interests of the Redeemer's Kingdom, and the consolation and encouragement of his witnessing and suffering servants, may imperatively require of the Synod to mark its censure of that Establishment by withdrawing from connexion with it; yet, on the shewing of its own leaders, it cannot take any such step. This is the independence of the Presbyterian Church of Canada, in connexion with the Church of Scotland: and all this is understood and held by the parties who push forward the Act of Independence, and would have it pass current as some great thing. But farther, let it be observed by our readers that this Act only declares the spiritual independence of the Synod, and the actual state of the case, according to the framers of the Act is, that the Synod is independent in spiritual things, but not so in temporal things. We have seen what this spiritual independence amounts to, and we now find that the Synod is wholly dependent on the Scottish Establishment for the possession and enjoyment of her public endowments—she holds these at the good pleasure of the Established Church of Scotland. Is it possible to suppose a more degrading species of dependence than this?—Yet this is the condition of the aforesaid Synod, in the opinion of those who framed this Act of Independence, and seek to invest it with so much importance.

Before pressing from this point we cannot but advert to the use which is attempted to be made of a certain “letter of sympathy” from the Colonial Committee of the establishment, which is represented as conveying a full and distinct recognition of the Synod's independence,—as having come most opportunely, and as being quite sufficient to disabuse the minds of the people from many false impressions which they had taken up as to the subordinate position of the Synod in regard to the Church of Scotland. This letter of sympathy, let it be observed, is signed by Thomas Clark, vice-convenor of the committee, and expresses itself in this wise on the point in question: “The Church of Scotland has never claimed any authority nor exercised any control over your Synod, neither has she ever possessed nor desired to possess the right of any such interference.” Thus speaks the vice-convenor of a committee whose sayings and doings have yet to be reported. Compare this with the language of the two convenors of the same committee, in a report which was

approved and confirmed by the General Assembly in May last, and see how they tally—keeping in mind that we have the word of Dr. Duncan McFarlan and Dr. James Grant in the one case, and that of Thomas Clark in the other; and that the former are at least as likely to be able and willing to keep their word, and carry out their views, as the latter.

“An effort, “say the convenors,” it is understood, is to be made, or rather is now being made, in the Colonial Legislature of Canada, to procure the incorporation of the Presbyterian ministers—heretofore connected with the Scottish establishment—as a separate Presbyterian Church, adhering simply to the Westminster standards, and to the Presbyterian form of worship, and the vesting in them of the property endowments, and interest in the Clergy Reserve's Fund, now secured by law to the recognized branch of the Church of Scotland there. Such a measure the Committee will, with the approbation of the General Assembly, steadily resist as a gross invasion of our Church's Rights, and of those of her faithful and adhering brethren and children in that colony: and if such an act should pass the local legislature, they contemplate using every means in their power to have it disallowed by the Government at home. At the same time, the Committee cannot recommend to the Assembly to comply with the request of some of their transatlantic brethren, by assuming a direct appellate jurisdiction over the Colonial Churches. The Assembly has formerly distinctly declined this, and the Committee are satisfied that they have done so, on good and sufficient grounds. And though the relation between the Parent and Colonial Churches, as regards those members of the latter especially who have not received either ordination or license from the parent Church, may be some what anomalous, they conceive that the marks of a Colonial Church, in bona fide communion with the Scottish Establishment, admit of being defined with sufficient precision, would not be exhibited by a church constituted, as it is proposed, the new Presbyterian Church of Canada should be.

As to the University of Queen's College, at Kingston, Upper Canada, in the establishment of which this Church took so lively an interest, and incurred so heavy an expense, the Committee have little to report in addition to the information communicated by them to former Assemblies. They regret to say, that they are without any information, directly and officially communicated to them, during the past year. They are unwilling to give expression to any discouraging views, though an impression may be gaining ground in their mind, that, as regards the scale on which it was established, the establishment of it may have been premature, as certainly its success hitherto has fallen short of the sanguine expectations that were entertained. But they are constrained to complain, that without either obtaining or asking their sanction, those in the immediate management of the institution have formally proposed, and endeavoured to procure an incorporation of it with the University of Toronto, and other measures regarding it, to say the least, very doubtful in their policy, and which would materially weaken if not altogether destroy, the influence of this Church in its management. In the present state of their views and information, the Committee are not prepared to recommend any particular measure, as proper to be adopted by the Assembly, with reference to this subject; but they hope, that if the Assembly shall renew the trust of the Committee, they will invest them with large and liberal powers to act according to circumstances, in regard to the College, and the allowances hitherto made for its support.”

But the point in which we find ourselves principally aggrieved by these brethren on this as on former occasions, has yet to be brought into view. We refer to the pertinacity with which they endeavour to evade and misrepresent the matter actually at issue between us. That matter, we beg once for all to say, was not and is not the in-

dependence of the Synod, but the connexion which the Synod seems resolved to maintain with an ecclesiastical institution which has practically denied the Headship of Christ, trampling on her own standards, and basely bartering for state endowments and favour her own freedom and the most precious privileges of the Christian people; knowingly and deliberately subjecting herself, in some of the most important and sacred functions, with which Christ has invested his Church, to the authoritative interference and controul of the civil authority, whereby her character is destroyed and her purity and efficiency rendered impossible,—whether we judge of her by the principles laid down in the word of God, or by the condition and example of similar Christian institutions elsewhere and in all ages. We need not at present consider what additional securities we might now deem necessary after the recent declarations of Drs. McFarlan and Grant, and in consequence of the views which we find our former brethren entertain in regard to the independence of the Synod. What we are concerned to state at present, in order to clear away the mist in which the cause of separation is so diligently sought to be involved, and which this act of independence is calculated, if not designed, to thicken,—is simply this, that the independence of the Synod is not at all the main point at issue, and never was so; and that if that independence were tenfold more clear and secure than it at present seems to be, the condition of the said Synod would not in our estimation be a whit more satisfactory in so far as re-union is concerned. What we asked of those brethren in July we ask still: what we said to them then we say still. The above are our views of the recent conduct and present condition of the Scottish Establishment: they are also the views of her which you joined with us in recording in your books. We can not with a good conscience remain in connexion with her: we cannot, without betraying the cause of Christ and the best interests of his Church in this dark and ungodly world, be the friends, the countenancers, the sanctioners, of such an institution,—of such principles,—of such practices: as ministers, elders, and members, who came forth to this land from the bosom of the Established Church of Scotland, and who, having been all along in close connexion with her, are justly said to be her representatives here, and a part of her very system—we must make it clear that we will no longer be identified with that system in its violated and degraded condition. We cannot even affect neutrality between the aiders and abettors of the errors at Marnoch, Auchtermarder, and Culalmoze and Strathbogie,—and those men of God who strove to avert these evils and free the Church of our fathers, and the people of our fatherland, from the possibility of their recurrence; far less can we allow ourselves, directly or indirectly, to be regarded as the approvers and friends of the former and the disapprovers, the censurers, and opposers of the latter; and we hold that every man, whether minister, elder, or member, who remains in connexion with that establishment, is virtually placing himself in that sinful position, and is justly chargeable with being a partaker of these sins. In conclusion, we have only to add, that in the “letter of sympathy” from the Scottish Establishment which these brethren circulate so diligently, we refer to so complacently, we find the following acknowledgement, which forms an unanswerable and most melancholy confirmation of the truth and justice of the conclusion which we have stated the close of the preceding sentence.—“You have says Dr. Clark, “our best thanks for the manner in which you have pleaded the cause of the National Establishment.” We know not if these brethren may feel, but we can truly say ourselves that we would not be esteemed worthy of such a compliment, nor occupy a position which it could be offered to us, for any consideration that we can imagine.

THE PRINCIPAL ACTS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, HOLDEN AT TORONTO, OCTOBER 9th—16th, 1844.

I. Respecting the duties of Elders and Deacons.

The Synod having had transmitted to them an Overture for a recommendation on the part of the Synod to Elders to conduct the Devotional services of Congregations on the Lords' Day, in the absence of Ministers or Missionaries; also a Report on the Deaconship, from the Committee on that subject, approved of the Overture and sustained the Report, and agreed to submit to Presbyteries and the Congregations under their charge, the following brief exhortations and notices regarding the offices of the Elders and Deacons:—

1st. To the prosperity of this Church, and the right administration of the ordinances and discipline thereof, it is essential that "they have clean hands who bear the vessels of the Lord;" wherefore, therefore, a Session does not exist, or where it is so weak in numbers that additional Elders are required, let the congregation give itself unto prayer, seeking that the Lord, the searcher of hearts, may direct its choice to men of tried and approved piety, and such as may be expected to devote themselves prudently and zealously to the work of the Lord in their particular sphere.

2nd. Let the Elders be admonished that their work does not consist in attending to the Collections, or any merely external regulations of the House of God; though, in the absence of other office-bearers, they may be charged with these concerns in addition to their own peculiar and indispensable duties;—that their office is to watch for souls, to rule in the Church, and especially and peculiarly to assist the Minister in the examination of candidates for sealing ordinances, in visiting the sick, instituting and conducting prayer meetings, inquiring after the fruits of the preaching of the word, superintending Sabbath Schools, promoting the observance of Family Worship, and in faithfully administering the discipline of the Church. And the Synod now earnestly recommends that in addition to these the ordinary and proper functions of their Divinely appointed office, they, according as the Lord may have given them the needed graces and gifts, and with the concurrence and direction of their respective sessions, occupy themselves as frequently as possible in ministering to the wants of their brethren at mission stations, or in localities where the labours of a stated pastor cannot be obtained, as well as in the absence of their own minister; and that the particular exercises at any such services, whether on a week-day or on the Lord's Day, shall be such as are approved of, either by the Session or the Presbytery of the bounds; and it is hoped that all the Presbyteries, by thus availing themselves of the gifts of pious men, may be able to provide a temporary supply of ordinances for our scattered people; and those few sheep in the wilderness, looking to the Great Shepherd of the flock for his Grace, may happily know that these, our temporary arrangements for their comfort and edification, are not altogether ineffectual.

3rd. With regard to the secular affairs of the Church, it is most desirable that the Eldership should be disengaged from these, that Elders may be exempted even from the temptation to think that their duty is discharged by any oversight of the pecuniary affairs of the congregation, however prudent and anxious that oversight may be. And with this view it is earnestly recommended to Sessions to see that men be set apart to the office of Deacons without delay, according to the scriptural institution, in their several Congregations; and that the Deacons in all cases, excepting where established arrangements cannot be dispensed with, shall take a general supervision of all the monetary and secular affairs of the Church,—as in respect to the repairs of the edifices, and the expenses connected with these, the raising of funds

for missions, Sabbath Schools, the Sustentation and other Synod funds, the supplementing the ministers Stipend and so forth. And in order to this, it is necessary that the deacons should possess some capacity for business,—that they should be men of activity and zeal, as well as of prudence and piety, and worthy of good report. And they, the Synod, trust that congregations will seek for those qualifications in those whom they call to the honorable and important office of Deacon. Young men especially, who have devoted themselves to the Lord, and who study to adorn their Christian profession, will in general be found to be the most efficient labourers in this department.

The Synod appointed Mr. Chyne (Convener), Mr. Bayne, Mr. Smullee, Ministers, and Mr. Davidson, Mr. Dixon and Mr. Webster, Elders, a Committee on the Deacons' Court, with instructions to them to take a Constitution into their serious consideration; to correspond on the subject with Ministers and Sessions, and to report a scheme that may be proposed to the Synod for adoption at the next ordinary meeting. And the Synod, confiding in the wisdom and prudence of Sessions and Congregations, leave it to them to make such interim arrangements for managing their secular affairs, as they may deem advisable.

The Synod resolved that this minute shall be read by ministers to their Congregations, on some early Sabbath after it shall have come to their hands in the printed Minutes of the Synod.

II.—Respecting Collections.

The Presbytery of Cobourg, in conformity with an injunction of the Commission, produced a report on the various objects requiring stated contributions in Congregations, and on the best mode of raising these;—a d the same having been read and considered, was sustained. And the Synod, agreeably to its recommendatory, unanimously resolved: That stated Collections be made for the following objects:—First, for the Synod Fund; secondly, for the Educational Scheme; and thirdly, for the Home Mission Scheme.—and that all Ministers and Sessions be enjoined to make these collections. And with a view to regularity, the Synod recommend that these Collections be made as far as practicable, on stated Sabbaths in each year, viz:—That for the Synod Fund, on the first Sabbath immediately before the annual meeting of the Synod, or before the Minister in any particular Congregation shall leave home to attend said meeting; that for the Home Mission Scheme, on the first Sabbath of October, and in the present year the earliest convenient Sabbath thereafter; and that for the Educational Scheme, on the first Sabbath of February. Ministers to give notice of these Collections in due time, and endeavour to stir up their people to increased liberality. The Synod further recommend Ministers and Sessions to give their people an opportunity of contributing to the India Mission, and the Jewish Mission of the Free Church of Scotland, believing that in this way a Missionary spirit may be cultivated amongst them, and they brought to recognize the privilege, as well as the duty of aiding in extending the kingdom of the Redeemer throughout the world.

III.—Respecting the preparation of a Testimony to be issued by the Synod.

Mr. Bayne, in name of the Committee appointed by the Commission for preparing the Draft of a testimony, reported an outline of the heads proper for such a testimony. The same was sustained, and Mr. Bayne, Mr. Smullee, Mr. Stark, Mr. Gale, Ministers, with Mr. Davidson, M. Dixon and Mr. Henderson, Elders, were appointed a Committee to fill up the Heads and complete the Draft against the next meeting of Synod.

IV.—For securing a more full attendance of Ruling Elders at the meetings of Synod.

The Synod had under consideration the importance of having a full representation of Sessions by Ruling Elders at the meetings of the Synod, when the following Act was unanimously passed, to be

in force for the ensuing year, and unless objected to by a majority of Presbyteries, to become a standing law of the Church:—

Whereas, in the peculiar circumstances of this Church, called, in the providence of God, to remodel many of its arrangements, and to give effect to principles that are essential to its prosperity, it is essential that there should be in its Synods a full and complete representation of all its Congregations, and especially at these should be a full expression of the mind of the Christian people by means of the Eldership; and whereas, from the extent of territory over which the Church is scattered, and the consequent dispersion of many congregations from the place where the Synod meets, as well also from the pressing occupations of many of the Elders, it has been found extremely difficult to have a full attendance of Elders at the meetings of Synod:—Be it therefore enacted, That it shall be lawful for any Session legally convened, and after due notice given, to elect and appoint as their representative to the Synod, one Elder in good and regular standing in any other Session of this Church, and that the following Form of Commission shall be followed in such a case:—

At _____ day of _____, one thousand &c. years, which day the Session of _____ having met and been constituted, (inter alia):—The Session proceeded to elect a representative to the ensuing meeting of Synod, when Mr. A. B., an Elder in the Session of C., was nominated and chosen, wherefore the Session did, and hereby do appoint the said A. B. to be their representative, willing him to have in view in all his acting, the best interests of the Church and the glory of God; and they authorize the Moderator or Clerk to subscribe thus as his commission as their representative Elder.

(Signed) D. E., Moderator (or Clerk,) as the case may be.

V.—Respecting the Cheap Publications Scheme.

The Synod agreed to recommend to the members and adherents of the Church, the Cheap Publications Scheme of the Free Church of Scotland, and authorize the Commission to be afterwards named, to appoint agents for said scheme in the principal towns of the Province, and to notify the same thro' the Record.

VI.—Respecting the admission of Preachers and Ministers of other Churches.

The Synod had under consideration an Overture respecting the admitting into this Church of Preachers and Ministers from other Churches, when, after deliberation, the Synod unanimously passed the following Act, withag the same to continue in force until a majority of Presbyteries shall call for its being altered or rescinded, or until the Synod shall alter or rescind the same:—

It is hereby enacted and declared, That licentiates or Ministers from the Free Church of Scotland, the Presbyterian Church in Ireland, or the Presbyterian Church of England, and in good and regular standing with these churches severally, shall be received by Presbyteries of this Church, and be held as admissible to charge in it, on their producing proper evidence of their standing in their respective Churches: And that licentiates and Ministers from other Churches, on applying to Presbyteries and producing evidence of their good and regular standing, are to be dealt with in the way of conference or examination as Presbyteries may think fit, in order to ascertain the ministerial gifts and qualifications—the soundness in the truth, and the prudence and propriety of the deportment of such applicants; and that Presbyteries, when they shall have been satisfied in these matters with the applicants, shall make through their Clerk a report on the same to the Clerk of Synod, who shall bring the matter before the next meeting of the Commission in order to the obtaining of their concurrence and sanction to the reception of the applicant by Presbyteries.

Further, That the Clerk of the Presbytery, to

whom an application of this kind has been made, shall send circular letters to the Clerks of the other Presbyteries, intimating the nature of the application and the deliverance come to or the same, that it may be reported to the Presbyteries at their next meeting, and in the event of there being no meeting of Presbytery, after such a circular has been received by the Clerk, and before the next meeting of the Commission, then in this case that he shall write to the members of the Presbytery who are members of the Commission, acquainting them of the tenour of the Circular. That the Commission shall pronounce a judgment on every application thus brought before them, which judgment shall be final; and that it shall be the duty of the Synod Clerk to send an extract of the same to the Clerk of the Presbytery, to whom the application has been first made; or the commission may refer the whole case to the Synod for their judgment.

ADJOURNED MEETING OF COMMISSION.

The Commission met, pursuant to adjournment, at Hamilton on the 13th, and continued in Session throughout the following day, the moderator of the Synod being in the chair.

The only business of consequence that engaged the attention of the Commission was the details of the sustentation fund scheme, which were completed and will be given in full in our next number. The Commission also agreed, in connexion with this scheme, and for the more effectual working of it, to issue certain interim recommendations respecting the appointment of deacons in each congregation. The Sustentation Board, as enlarged by the Commission according to the direction of the Synod, is made up of the following members, viz. Isaac Buchanan, Esq., President, and Messrs. McMurrich, Shaw, Westland, McLellan, McIntosh, McGlashan and Thompson of Toronto, Mr. Jeffrey of Cobourg, and Mr. McIntyre of Hamilton, with the Rev. Messrs. Stark, Rintoul, Harris and Gale, the ministers of the board being excluded from all share in the distribution of the fund.

HOME MISSION COMMITTEE.

This committee also met at Hamilton on the 14th inst., Mr. Gale convener, and adopted the scheme previously drafted, for conducting the Home Missionary operations within the bounds of the Synod, which will be given in our next No.

The Committee admitted the Rev. Mr. Leishman, a probationer of the Free Church of Scotland, as a missionary within the bounds of the Synod. Mr. Leishman produced a Presbyterial certificate from the Free Presbytery of Edinburgh, and other testimonials of a highly satisfactory nature, and he was directed to place himself under the Presbytery of Kingston. The committee assigned the Rev. Mr. Kingan to the Presbytery of Cobourg, and the Rev. Mr. Steel to the Presbytery of Hamilton. Mr. Thomas Wardrop, student of divinity, was appointed a catechist, and authorised to discharge the duties of that office at Bytown and its vicinity. The committee hold their next meeting at Hamilton on the second Wednesday in January.

Home Missions.

CORRESPONDENCE OF MISSIONARIES.

Our next extract is from a letter of the Rev. Robert Kingan, and refers to another extensive and most necessitous field. The statements respecting it given in the Home Mission Report of the Presbytery of Hamilton, two years ago, still stand good, and may be here repeated with the addition that a considerable increase of population has taken place during the interval.

"The third missionary for this District could have assigned to his care the townships of Ekfrid,

Mosa, and the adjoining township of Zone, in the Western District. These three townships contain a Presbyterian population almost exclusively connected with the Church of Scotland, of from 1200 to 1500, the great majority speaking the Gaelic language. It is a distressing fact, that this large and interesting body of people have been left for ten or twelve years without the pastoral care of a minister of that Church to which they are so ardently attached. They have long been both able and willing to make a respectable provision for a minister. The report already quoted gives the following particulars respecting them:—

"These townships lie on the stage road between London and Chatham, and from twenty to forty miles from the former. I have no means of ascertaining the whole amount of the population. Ekfrid and Mosa would form a very convenient charge for one minister at least at first. They have of late built or are about building three places of worship between these two townships, they keep up prayer meetings and sabbath schools among themselves, they greatly lament their destitution of gospel ordinances, and though it is to be feared that many of them will be growing more careless and remiss in the event of their continuing much longer in their present destitution, there are not a few among them who under all disadvantages are seeking their way to Zion with their faces thitherward. I cannot say what they might be able to contribute for the support of a minister. But I have no doubt from their number and what I know of their strong desire to enjoy gospel ordinances, that they would be able and willing to make up for this purpose as much as the average amount of support enjoyed by the other ministers settled in country places from their congregations."

Extract from the letter of the Rev. Robert Kingan.

"Having completed my brief term of labour at Ekfrid and Mosa, I hasten to communicate its result. I was kindly received by all the elders in the former township, except Mr. Brodie, whom I did not see. My intercourse with them was most delightful; they exhibited so much of the grace of the gospel in their conversation, and in their treatment of me. Both they and many of the people expressed the strongest desire to have a pastor ordained amongst them. They pressed upon me in the most earnest manner to communicate their anxious desire to you, and also to the Church in the old country. To preach and converse in Gaelic appears to them at present as a necessary qualification in the minister who should be settled in their quarter.

"You know their numbers, their character, and other circumstances connected with them: can anything be done to procure for them one who shall be able to minister to them in their favourite tongue? Their case is much more urgent than any Highland congregation in Scotland; and will no Gaelic preacher be prevailed upon to leave home for their sake? If you can put forth any effort on their behalf, do not delay to do so, I respectfully and earnestly beseech you. Allow me further to add, that you will greatly thank me by giving them a share of your missionaries' attention. They would desire to hear from you soon what prospect they may entertain concerning the object they have so near their heart. I preached one sabbath in Ekfrid Church, where the attendance was very numerous, (two hundred or so) and held several prayer meetings in different parts of the township, all of them being well attended. On the second sabbath I preached at Bear creek, Mosa, and was listened to by sixty or seventy people, whom, at the conclusion of the service, I recommended to finish their church as soon as possible, as it is yet without door or windows. I preached at Captain Sutherland's house, in Zone, on the Tuesday following. He and his Presbyterian neighbours long very much for a minister. They desire to express an earnest wish that the missionary should be instructed to visit them as well as Ekfrid and Mosa. They need and deserve such a favour, and I hope

they will not be overlooked. Yesterday I preached at Wardhille, Mosa, to the smallest audience I have had during the last fortnight. Some families here also unite in the general cry for a minister of the gospel. There is good reason to hope that they will soon have their church ready for public worship. I have been particularly pleased with the elders and people of Ekfrid, and Mosa and Zone, because I thought there appeared no small measure of Christian spirit amongst them."

CONTRIBUTIONS TO THE HOME MISSION FUND OF THE PRESBYTERY OF HAMILTON, RECENTLY PAID IN TO THE REV'D A. GALE:—

From Nassaganweya, £2 10s.; Zorra, £4, per Rev. Donald McKenzie; Woodstock, £2; Williams, £1; Thorold, at different times, £2 8s. 9d., per Rev. Angus Mackintosh; Streetsville, £2 10s.; Caledonia, £7 10s., per R. McKinnon, Esq.; Oakville, £3 2s. 6d.; Niagara, £3 1s. 6d., per Rev. Mr. McNaughton; Hamilton, £6 8s. 9d.,—Collection at public meeting in St. Andrew's Church: Saltfleet and Dundree, £1 19s. 10d.; Port Burlington, 11s. 1d., per Rev. Mr. Kingan; Mr. James Walker, Hamilton, 10s.,—Donation per Rev. Mr. Kingan.

THE HEADSHIP OF CHRIST.

We would recommend the following extract from an article in the *Free Church Magazine* to the careful perusal and study of our readers, especially of that class of them who may not have been able to understand clearly why the Presbyterian Church of Canada will not remain in connexion with the Established Church of Scotland. And we would simply remind them that it is because she has despised and set at naught the great truths and principles herein set forth:—

"Two things are implied in this supremacy of Christ in his Church, and are necessary to the display and exercise of his Headship of it, viz., that he prescribes its laws and institutions—that he appoints those by whom these laws and institutions are to be administered. Laws flow from the supreme authority in any body or State. To give laws is the most striking proof of possessing the supreme authority—the authority to which all in that particular State or body must bow. Were there any one who could give laws to the Church beside Christ—were there any one entitled to alter or annul Christ's laws, or to demand the Church's submission to laws of his own—then he, and not Christ, would be the Church's head. But, inasmuch as Christ is the Head, he alone must reign within Zion's walls; and all things in the Church—its order, institutions, and government—must be regulated by his will, and by his will alone. Human authority may not interfere. The Church must listen to her Lord alone, receive the law at his lips, and be free to obey it. Human power may not meddle with the homage which the Church owes to her exalted King. No human law can release her from her obligation to consider only her Lord's commands, and obey them. And if any power whatever cross her path, obstruct her faithfulness to Christ, command her to break his law, or to regulate her proceedings by anything else than a regard to his mind, she must not obey—she must refuse compliance, at whatever hazard. It was thus that Daniel was tried; and he disobeyed. It was thus that Shadrach, Meshach, and Abednego were tried; and they disobeyed. It was by the highest court in Judaea that Peter and John were interdicted from preaching Christ's gospel, just as the ministers of the Church of Scotland were interdicted by the Court of Session from preaching the same gospel in various parishes of this land. Peter and John broke the former interdict with the declared approbation of their Lord. Those who broke the latter inter-

dict also received, we doubt not, their Lord's approbation.

"How are Christ's laws to be known, since he is not on earth personally to issue his mandates, or to be consulted as to the ordering of his body, the Church? There is no difficulty here. All are agreed that the Bible is Christ's statute-book. There we are to learn his will in regard to all things pertaining to his kingdom.

"It is also implied in Christ's supremacy, that he appoints those by whom his laws and institutions are to be administered. They must have their commission from him, else would he cease to be head of the Church. And the question arises, To whom has he intrusted the administration of the Church's affairs? Few Presbyterians are ignorant, or ever supposed that there was any ground for questioning the statement of the Confession, that 'the Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate.' But this has been often denied, and is denied by many still; and power over the Church, not in temporal things merely, but in the things of Christ, has been, and still is, claimed for the civil magistrate. This is Erastianism—a heresy against which the Confession carefully guards, against which our fathers struggled, and in resisting which many of them shed their blood, but which is as tenacious of life as Old Adam, and which statesmen have of late applauded and defended, and civil courts abundantly practised. We may, therefore, glance at the proof of the Confession's statement, that 'the Lord Jesus has appointed a government in the hands of Church-officers, distinct from the civil magistrate.' It was remarked already, that the difference between Christ's Headship of the Church and his sovereignty as God, affords an absolute certainty that there must be authorities for the administration of this special kingdom different from civil magistrates and judges, unless Christ has expressly invested them with this office. Has he done so? It cannot be even pretended, on the ground of any law of his. Where is the statute of Christ which makes civil magistrates Church-officers? It cannot be found in all his Word. And there being no such declaration of the mind of Christ, the consideration just adverted to excludes for ever the civil magistrate, as such, from any authority in Christ's house. But he is further excluded by the express appointment of distinct Church-officers for the rule and administration of the Church. Not only has Christ not given this work to magistrates, but he has positively given it to others. In Matt. xvi. 18, 19, and xviii. 15-18, we find Christ committing the 'keys' of his kingdom or Church to the apostles. These keys for opening and shutting, or power to bind and loose, do not signify mere teaching, but government and discipline; for the case to which the latter passage refers is one of Church censure. And though our Lord spoke to the apostles, it is obvious that the power communicated was to belong to the Church by its ministers in every age; because the matter is of permanent and universal application; because he does not say, 'Tell it to the Church'—a word belonging to every land and age; and because he immediately subjoins a promise of the most enduring kind, as specially applicable to the duty he had been prescribing: 'Where two or three are gathered together in my name, there am I in the midst of them.' And, accordingly the possession of this power by the ordinary and standing office-bearers of the Church is shewn in many passages in which we get glimpses of the arrangements of the Church in the apostles' days, and in which duties are prescribed for all time. 'Remember them which have the rule over you, who have spoken to you the Word of God.' 'Know them that labour among you, and are over you in the Lord.' These passages identify the rulers of the Church with its ordinary teachers and pastors. They intimate, that a power of ruling is possessed by those who teach and labour in spiritual things,

and to these they restrict that power. It is superfluous to quote other passages running almost in the same terms. But we have the exercise of this power of discipline and government commanded and performed. 'Put away from among yourselves that wicked person,' said Paul respecting the scandalous Corinthian. And in reference to the act of authority by which this offender was cut off from the visible Church, he says in his next epistle to them, 'Sufficient to such a man is this punishment which was inflicted on many.' So again, when we find the rule laid down, 'A man that is an heretic, after the first and second admonition, reject him,' the repulse from the communion of the faithful—we have the rule carried into operation in the case of Hymeneus and Alexander, 'whom,' says Paul, 'I have delivered unto Satan, that they may learn not to blaspheme.' And we find the angel of the Church of Thyatira reproved, because 'he did not put forth this power in a similar case: 'I have a few things against thee, because thou sufferest that woman Jezebel to teach and to seduce my servants to eat things sacrificed unto idols.'

"Though these are but samples of a multitudinous proof, (see Gillespie's Aaro's Rod Blossoming, book iii. ch. 9), yet are they sufficient to establish irrefragably the doctrine of the Confession, that 'the Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate;' and that the civil magistrate, as such, is excluded from all interference with the proper affairs of Christ's kingdom, not only by the nature of that kingdom, but by the express appointment, by the Church's head, of other office-bearers for that end—office-bearers invested with a different commission—possessed of a different power—the power of the keys, not of the sword; not controlling by holding in their hands, like the civil magistrate, the disposal of men's lives and properties, but by appeals to the conscience alone, ruling not by laws of human device, but by the immutable laws which are laid down in the Bible, the statute-book of their heavenly King.

"From the Headship thus belonging to Christ, it necessarily results,—1. That all in the Church must obey Christ, whether office-bearers or private members. In regard to the matter which has been so much agitated of late years—the appointment and settlement of ministers—there are duties enjoined on the private members of the Church. In these they are bound to obedience to Christ; they must 'try,' and 'receive,' or refuse to receive, according to their conscientious application of His directions to this matter. And the duties in regard to the ordination of ministers, and formation of the pastoral board, which are laid on the office-bearers of the Church, they, too, must fulfil.

[Remainder in next No.]

Missionary Intelligence.

From the Home and Foreign Missionary Record. MADRAS.

Those who have studied the history of the Madras Mission, as given in these pages, must remember the distress occasioned to the Missionaries by the apostacy of S. P. Ramanojooloo. Towards him their interest and pity were peculiarly directed; and in the many references made to him in their communications, they were never desisted by the hope that in answer to their prayers, this wanderer would be at length restored. The last mail brings the good news of his and his wife's return. We cannot find space for all that has reached us on this subject; but from the pages of the Native Herald, we give a succinct account of the interesting event, not doubting that it will lead to abundant thanksgiving, and continued supplications before Him who can have compass-

sion on 'the ignorant, and those that are out of the way.'

"Return of S. P. RAMANOJOOLOO NAIDOO to the Free Church Mission House, with his Wife, on the evening of Friday, the 12th July.

"It will deeply interest the friends of missions to hear that S. P. Ramanojooloo Naidoo of Royapettah, returned on Friday evening, the 12th July, to the General Assembly's Mission House, accompanied by his wife, Alee-malummah, who, forsaking her people and her gods, has cast in her lot with him. He was baptised, as many of our readers will doubtless remember, by the Rev. John Anderson, on Sabbath forenoon, the 10th of July, 1842, in Mr. Bradwood's house on the beach, in the presence of Bugadier Katchen, Colonel Alexander, the members of the mission, and other competent witnesses.

"Before his baptism he had been connected with the General Assembly's Institution five years, both as a pupil and monitor, and latterly as teacher of the branch school at Collyerham. He seemed struck in for baptism by the providence of God. A fall from his horse, by which his right arm was broken, forced him to reflect on his position, and shut him up to baptism. In point of ability and progress, he ranked among the foremost youths of the institution, as the appearances that he made at the annual examinations, and his printed essays, clearly prove, especially the prize-essay, 'On Woman as she is in India.' For years before his baptism, he avowed his belief in the truth of Christianity, both by word and writing, in the most open and decided way.

"On the Tuesday after his baptism, his mother and female relatives came to the Assembly's Mission House, and assailed him with piercing shrieks, tears, and entreaties, imploring him to go home with them. When his mother threw her arms round his body, and held him fast, and said, 'Protect me,'—his heart melted like water, and he cried, 'My bowels yearn over her, I must go with her to comfort her. I will go, and come back in two days.' At this point his apostacy commenced. In vain was he earnestly warned of his danger from the word of God, with tears and entreaties, by the missionaries and the first three converts. His heart had given way; and in the evening of that day, the 12th July, he left the Mission House. From the time of his departure, and especially after he fell down before the idol at Triplicane, the hand of God was heavy upon him, and his arrows pierced him sore. The reports that reached them from time to time of his misery and desolation pierced and grieved the hearts of the missionaries and converts, and constrained them to pray for him, though they hardly knew how to pray, his case appeared so desperate. The strong conviction of many Christian friends, and of one friend in particular, was, 'that God, the Holy Ghost, had taken this method to subdue, and tame, and sanctify him.' We fervently trust it is so.

"More than a year ago, the missionary who baptised him had an interview with him until midnight, in the house of a native Christian, when, he expressed his purpose of coming back to the Church of Christ, along with his wife, whom, some time before, he had begun to instruct, in the first principles of Christianity. But when told what he must do as an apostate, before he had a right scriptural warrant to come, and could be re-admitted into the Church, his pride, as he now acknowledges, stood in the way, and kept him back. Still the indignation of the God whom he had forsaken pressed his spirit sore, and would not let him escape. He complained of the worm within, and of thorns in his back and sides, and of a constant fear in his heart.

"From the time of his fall and apostacy he counted the days; and though he prayed much in the name of Christ, he found no stable peace, and was daily kept in bondage, through a horror of death and wrath.

"Our mouths were filled with praises, and we

felt our unbelief regarding his case deeply rebuked, when, after two years of apostasy, he came back, accompanied by his wife, humbly to confess his sin, and again to take upon him Christ's yoke.

"We need hardly say that the case of this prodigal has a special claim on the prayers of Christians; and, if he abides steadfast, it will gloriously illustrate the sovereignty and the riches of the grace of God through Jesus Christ, abounding to the chief sinners. His wife is not yet baptised, but is willing to be taught; and says that she wishes to follow Christ, and forsake idols. Her case demands special sympathy."

FREE CHURCH.—CORRESPONDENCE WITH FOREIGN CHURCHES.

The Moderator having called for the Report of the above Committee,

The Rev. Mr. Lortcum, of Glasgow, as Convener, gave in substance the following statement. After acknowledging the honour which had been done him in appointing him Convener of Committee, in a cause in which for years he had taken a lively interest, and apologising for the imperfection of the interim Report which the Committee had to submit, owing to the recent nature of their appointment, and the distance from which their correspondence was drawn, he proceeded to state, that a circular had been prepared and sent to all the ministers of the Free Church, praying them to take an early opportunity of calling the attention of their people to the claims of the Continent of Europe, and of affording them an opportunity, whether by collection at sermon, prayer meeting, &c., or private donation, of aiding the friends of evangelical religion on the Continent in their labours and trials. £155, had already come into their treasury. It was suggested that societies for general religious purposes might aid them with a donation, and that was now particularly called for, as their friends on the Continent had supplied them with information as to the best channels of usefulness, and they had given them reason to believe that they would assist them according to their ability. It was next stated that, agreeably to the remit of the late General Assembly, the Committee had, through Dr. Wilson, memorialised the British Government to use its influence with the Porte for the protection of Christians in Turkey. The answer was so far favourable,—Christians becoming Mahomedans and then apostatising to Christianity, are not, as of late, to be liable to capital punishment; but the protection of Christians generally, and especially of missionaries seeking to convert men to the faith of Christ, has not yet been conceded by Turkey, and Lord Aberdeen does not think it prudent at the present moment to press for these. The Convener, for himself, referred to it as a remarkable sign of the times, that the Turkish Government, which owed its continued existence to the tolerance of the Christian States of Europe, should, at this time of day, revive the practice of persecuting to death those who bear the Christian name. A fierce fanatical spirit had lately been called forth in Turkey which had slept for a long time. Even if Turkey, in these matters, yielded to the representations of the Christian Powers of Europe, it would be contrary to what she conceived to be the divine law of the Koran, so that it was a fresh indication of the "drying up of the Euphrates." The Committee had not yet had any direct communication with the Churches of the East, but Dr. Wilson had some interesting information to communicate respecting the Armenians, derived from private sources. The Convener then stated that a correspondence had been opened up with leading Christian men on the continent,—Dr. Capadose, of Holland, Prof. Adolphus Monod, of Montauban, Dr. Merle D'Aubigne, of Geneva, M. Borger, Moderator of the Synod of the Waldensian Church, the Messrs. Courtois, of Toulouse, M. F. Monod, of Paris, and M. Davies, Secretary to the Belgic Evangelical Society, and that they had received communications from others of their own accord,

all warm-hearted and zealous. As a specimen of the general spirit of the correspondence, the following letter from Dr. Merle D'Aubigne, was read entire, and drew forth the warm sympathy of the Commission and audience, as, indeed, did all the statements of the Report:—

"Oratoire 13th July, 1844.

"DEAR AND REV. SIR.—I hasten to acknowledge the receipt of your letter of the 4th of July. The Rev. F. Monod, of Paris, our brother colleague (he is an honorary member of our committee) who came to assist at our annual Assembly of the 6th of June, had already acquainted us with your Christian intention.

"Let the Lord be glorified that, in the midst of all your own trials and wants, you feel also those of Continental Christendom, and are decuded in coming to its aid. I have communicated your letter to our general committee. They are engaged with the Report which you ask for, and will send it as soon as ready. I am not willing to delay till then in expressing to you the joy your letter gives us.

"It is in different ways you might be able through your Committee to provide for the religious wants of the Continent.

"1st. The harvest is great, but there are few labourers. It is necessary then, that labourers be provided for this harvest. Our theological school is for this purpose. I shall not speak to you of the countries whose wants are well known to you already, as France and Switzerland, from whence also come for the most part our pupils. There are others whose necessities are perhaps greater and resources less. I may name the Vaudois (valleys of Piedmont) or Waldenses, and Belgium. There are several students in our seminary; you might be able to maintain in whole or in part one or more students; from 700 to 800 francs yearly is necessary for each.

"2. Those who are called and instructed must be sent out whenever they have 'understanding' to speak in the name of the Lord. There are many demands as well among the Roman Catholics as among the lapsed Protestant Churches. They write to us at this moment that 20 com: es, their mayors at their heads, have declared that they have quitted Romanism, and beg for ministers. Certainly it is not the Catholic Government of Louis Philippe which will give them. These communes (of Sainsonge) were Protestants two centuries ago. Papacy was imposed upon them by the sabres of the dragoons.

"3d. We must continue to send colporteurs to spread abroad the Bible.

"See, then three means for action.

"Dear brethren, we seize the hand which you hold out to us from across the sea, and we say with joy 'one body, one spirit, one hope, one Lord, one faith, one baptism, one only God and Father of all.'

"May the spirit be shed from on high, upon all your churches, and may the fruits of their faith spread even to the end of the earth. I salute all the brethren of the Free Church.

"Yours, devotedly,
(Signed) MERLE D'AUBIGNE, D.D."

TAHITI.

The unhappy contest between the French and the natives at Tahiti, involving, as it does, the English at that Island, and embroiling the governments of both countries, has become still further complicated by the intelligence which has come to hand this week. It appears that the *Hazard* arrived off the reef at Papeeti the 7th May, when a boat was ordered on shore with four hands, Dr. Veech and Lieutenant Rose in command and in charge of the despatches. This officer had landed at Papeeti, and delivered the despatches to Lieutenant Hunt of the *Basilisk*, who had assumed the official duties of British consul, and after remaining on shore a quarter of an hour, and when about 100 yards from the pier, on returning to the *Hazard* cruising off and on outside the reef, the boat was hailed from an armed barge belonging to the French

frigate *La Charite*, and was ordered by the officer to the "Maison" (the house of the admiral), or to the frigate, to either of which he pointed; but Lieut. Rose turned his boat round, and proceeded for the pier in order to get an explanation from Lieutenant Hunt as to what was required. On arriving alongside the wharf, Lieutenant Rose said he would neither proceed to the "Maison" nor to the frigate, or any where else at the bidding of the French authority. He was then ordered to get out of his boat into the barge, which he did, at the same time he directed the British man-of-war ensign and pendant to be hauled down, and unbuckling his sword he delivered it to the officer; the barge then proceeded towards the French frigate *La Charite*, towing the gig of the *Hazard*. On getting alongside, Lieutenant Rose was directed to go on board, his crew remaining in the boat. A long consultation ensued, and after being on board the frigate for two hours and a half, the sword was delivered up to Lieutenant Rose and he was told that he might go on board his own vessel. He demanded an explanation and an apology, but was replied to that there was "no apology." "No communication was allowed with the shore." Lieutenant Rose has been despatched home by his superior to make a representation of the circumstance to the British Government, and has now arrived. Queen Ponnare and her husband were on board the *Basilisk*. Upwards of a hundred Europeans had, it is stated, enlisted under the Tahitian banner, and amongst them some gunners' mates.

The following letter is an answer to a communication on behalf of the Session of the Presbyterian Church, Hamilton, enclosing a bill of Exchange for the amount specified, to be applied in aid of the India Mission of the Free Church,—being the sum contributed during the past year, at the monthly meetings of that congregation, and by the children in the Sabbath School connected therewith:—

"Edinburgh, 10th October, 1844.

"REV. DEAR SIR,

"Your very interesting letter of the 23rd August, enclosing a Bill of Exchange for £25 1s 6d sterling, was forwarded to me in the country, from which I returned a few days ago. On receipt, I immediately despatched a notice to be inserted in the *Missionary Record*, but found that it was too late for the last published number. It will appear in the next.

"Besides the very liberal amount of the contribution, the manner in which it was collected calls for our special acknowledgment. It assures us that the Missionary enterprise of the Free Church of Scotland has a place in the prayers of our Christian friends in Canada, and is in the way of establishing itself in the hearts of the rising generation there. I have peculiar satisfaction in conveying to yourself, your Congregation, and the children of your Sabbath School, the warmest thanks of the Foreign Mission Committee of the Free Church of Scotland for your very substantial expression of interest in our cause and sympathy with our missionaries. Your communication is the more gratifying to us that it has been made at a time when your people may perhaps be looking forward to times of trial in their own Church. Whatever these may be you will have our sympathy and our prayers.

"I am,

"Reverend Dear Sir,

"With much esteem,

"Your faithful Servant,

"ROBERT GORDON.

"The Rev. ALEXANDER GALT."

Miscellaneous.

RELIGIOUS INTELLIGENCE.

CONVENTION OF THE PRUSSIAN CLERGY.

On the first day of the Conference a discussion was opened on the 23rd verse of the xx chapter of St. John's Gospel.—"Whosoever sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained," and in explanation of this verse, a doctrine of a very Romish aspect was announced.

It was maintained by the majority of the speakers that the power to forgive sins conferred on the apostles had, inasmuch as it was not miraculous, descended to all ministers of the gospel. M. Gerlach, a counsellor of the Consistory of Berlin, who has resided in London, and often preached in the Lutheran Church in the Savoy, seemed to regret that individual confession of sins was not made to the minister previous to admission to the sacrament, when the sins of the confessor might be forgiven or retained, according to the state of heart he might manifest. Dr. Harison said, that "any congregation would confess themselves generally to be sinners, but not a single person would confess their single and separate sins; that this, however was necessary to reformation of conduct; that sins should be openly and specifically detailed; and that the discipline of the Church of Rome, which required the private confession of secret sins to the priest, was so far good and wholesome." Superior Buchsel asked, "what difference there would be between the clergy and the laity, if the text in question had not particular reference to the clergy?" And the Pastor Alehring maintained that an unworthy priest might pronounce the forgiveness of sins, because this forgiveness neither depended on his personal character, nor upon his discernment of the heart of his penitent, but upon "the virtue of his office"—"der kraft seines amtes."

On the second day, the Conference devoted their attention to the question: What are the best means of giving unity and strength to the Church by the promulgation of ecclesiastical principles (*gundfatzo*)? And the conclusion they arrived at was, that the exercise of the pastoral office sufficed not, as principles could not be thereby enforced; that, for the same reason, discourses from the pulpit could not attain the desired object; and that, therefore, first, a new catechism should be drawn up, in which these principles should be distinctly set forth; second, that the Confession of Augsburg should be industriously circulated, accompanied by explanatory remarks; and, third, that a holiday, or jubilee (*tier*), should be held as an anniversary commemoration of the Reformation, every 31st of October.

WESLEYAN METHODISTS.

Conference Incidents.—The ex-president, before quitting the chair, made an interesting statement to the Conference. He held in his hand a small pocket Bible, which, with its case, had belonged to Mr. Wesley, and which Mr. Wesley had been accustomed to use in his field and out-of-door preaching. It was printed by Deane, and was given by Mr. Wesley, in the year 1783, to the late Rev. Henry Moore, who, in his will, bequeathed it to the Methodist Conference, to be kept by the president for the time being. It is supposed to be the same Bible which the artist had before him when he painted the likeness of our venerable founder, kept in the chapel-house City Road. Some difference in the apparent size will be observable, but that is attributable to its having been re-bound; and this became necessary in Mr. Wesley's lifetime, from the frequent use which that devoted man made of it. It is almost needless to say, that the Conference most cordially accepted this interesting bequest.—Dr. Newton took occasion to correct a report which had been circulated, to the ef-

fect, that the Bishop of Chester had stated that, during the year, no less than nineteen Wesleyan ministers had applied to him to know how they might obtain Episcopal ordination, with a view to entering into the State Church. According to the secretary's statement, there were nineteen applications from Dissenters and Wesleyans; but how many of these were Wesleyans, was, of course, unknown. The session terminated at a quarter past eight o'clock. It is gratifying to know, that the increase to the Wesleyan Societies, at home and abroad, during the past year, will be about 10,000 individuals.

Emigration.—It is rumoured that a large section of Calvinistic Methodists, 1000 at least, from Cornwallshire and Anglesy, are preparing to emigrate to the United States, with a view to forming a community on the banks of the Mississippi.

The Primitive Methodists.—Our Position: How Ought We to Act? is the title of a paper in the *Primitive Methodist Magazine* of the current month. The connection, as such, has hitherto restricted its labours to the spiritualities of the community, without meddling in political or ecclesiastical questions. Here it would have remained, but the spirit of the age runs against neutrality. The late educational measure gave the first shock to the repose of the body. This was followed by the late Anti-State Church Conference; and the conduct of the *Pusevite* clergy, in refusing to bury their dead, and uncharitably consigning their 100,000 members to the unenvailed mercies of God, has also given them a fillip. Their organ, therefore, has now, for the first time, proclaimed that they are, *de facto*, Dissenters from the Church of England, so called. "Our duty to society (says the Magazine) renders it necessary that we state our position. We believe the foundation of the Established Church is neither Scriptural nor morally expedient. We will oppose her, not merely for the sake of maintaining our sectional existence, but because we believe she is wrong, and the propagator of error." This is plain, but consistent; and we hope the editor will pursue his course with success.

ESTABLISHED CHURCH OF SCOTLAND.

PRESENT STATE OF THE ESTABLISHMENT.—The Church of Scotland continues to possess, as she has ever done, spiritual freedom, and those who say that she has surrendered her liberty, either ignorantly misunderstand, or willingly misrepresent her condition. She is jealously alive to all undue interference with her rights and privileges. As she never has compromised, so we trust she never will compromise her character, by giving up what necessarily belongs to her as a Church of Christ. And adhering to her in her day of trial you will be gratified to learn that almost all the vacancies created by the painful and extensive secession which took place in May 1843 have been filled up with able and acceptable ministers, and that she is now in a state of as great efficiency as in the brightest days of her past history.—*Dr. Clark, as Vice-Chancellor of Colonial Committee to the Presbyterian Church in Canada.* [In corroboration of Dr. Clark's statements, we subjoin the collections for the Colonial Schemes of the two Churches as reported to their respective Assemblies:—

Free Church	- - -	£3619 1 7½
Established Church	- - -	786 5 0]

—*Free Church Magazine.*

REV. JACOB SAUL.—A summons against the Rev. John Hunter, Convener of the Assembly's Jews' Committee, and others, has been raised at the instance of this individual. The damages are laid at £6000, and £1000 additional is claimed as a *solatium* to his feelings.—*Id.*

COMMISSIONS.—This judicatory met on the 15th August. Sir David Brewster's case was remitted to the Assembly. Mr. Henderson, the presen-tee to Banff, was, without a vote, rejected, first on account of defect in utterance, and second, because of unedifying preaching. Lord Aberdeen's

bill must have its victim, and the axe of decimation has fallen on the minister of Cullen. The character of this statute is now fully developed,—it is really more nor less than the *liberum arbitrium*, subject to the revision of the civil courts. The will of the people goes for nothing. If they say they cannot bear, the ideas of the Church courts settle that, if they say they are not edified, the clerk of court reads the offending sermon, and the edification of the minister and elders in presbytery assembled becomes the standard. The people are actually no more parties in the matter than witnesses in a civil trial,—the Church courts are everything. Besides, in cases of translation, adverse decisions involve curious contradictions. If Mr. Henderson be the defective preacher that is alleged, why degrade the parsonages of Cullen by allowing him to minister among them in holy things? Cullen is a royal burgh as well as Banff; and though there are often petty questions raised about the case of small towns, it must be difficult to show, except on the single point of difference of population, why Banff should have a more gifted pastor than Cullen. After this, let no man seek translation in the Establishment,—it may degrade him in the estimation of his people. In the Free Church no such result can happen; if another congregation calls, it shows that they are satisfied with the gifts of the party called, thus establishing the main point at issue, and under the *Verbo*, if a congregation rejected a minister proposed to be translated from another parish, the effect was merely that that congregation, as such, held different opinions; but Lord Aberdeen's Bill affixes an official brand on the unsuccessful aspirant to a new benefice.—*Free Church Magazine.*

DISSENTING CHURCHES.—On the motion of Councillor Wright, it has been remitted to a committee of the Town Council, to consult parties with a view to the preparation of a draft-bill, for power to effect the following objects:—1. To sell the ecclesiastical patronage of the Council; 2. To place the eighteen ministers on a fixed stipend; 3. To abolish the annuity tax. The Lord Provost, in accordance with his late policy of being a nursing mother to the Church, voted for the previous question.

EFFECTS OF THE DISRUPTION.—A meeting of the heritors and kirk-session of the parish of Thurso was held in the parish church on the 6th ult., Sir George Sinclair in the chair, when it was resolved,—That "from the falling off in the customary church-door collections since the Disruption, and the refusal of the absentee heritors to contribute, unless under a legal assessment, immediate measures be taken for laying on a general assessment."

CHURCH OF ENGLAND.

DR. PUSEY.—The suspension of Dr. Pusey, by the Oxford University, has moved the compassion of the Bishop of Exeter, by whose special license the Dr. has been permitted to preach in Exeter diocese. So much for the unity of Episcopacy.

BAPTISMAL REGENERATION.—Let any one take up some half dozen out of the scores of contradictory pamphlets that have been published on the *Baptismal* question: he will find one writer maintaining, with considerable force and ingenuity of argument, that baptismal regeneration is not the doctrine of the Church of England. He will find a second maintaining with equal confidence, that it is the doctrine of the Church but not of Scripture, and therefore that the *Baptismal Service* ought to be altered. A third is of opinion, that it is the doctrine both of the Church and Scripture, that the benefit arising from baptism consists in a change both of nature and grace. A fourth considers, that that benefit is limited to a change of state only, the nature of the child remaining the same as before. A fifth persuades himself that he has at last found "the key to modern controversy," in making regeneration to be twofold,—ecclesiastical and spiritual. A sixth, who may justly claim

the merit of originality, gravely propounds the supremely preposterous notion, that in the human nature of Christ all men are "generically newborn." Now, all these writers are clergymen, who have subscribed the same articles of religion, and have given their assent to everything contained in the Book of Common Prayer. In their own estimation, they are all sound Churchmen; in that of some portion, at least, of their brethren, there is not a sound Churchman among them. Does not this diversity of opinion prove, beyond all question, that the precise benefit of baptism is not revealed in Scripture, and that it is, consequently, presumptuous, as well as unwise, to attempt to define it?—*Satcliff's Tracts for the Times.*

CONFIRMATION.—A DIFFICULTY.—To the Editor of the *Church and State Gazette*.—Sir—I should be glad if some one of your numerous correspondents would solve the following difficulty.—A family has lately come to reside in this neighbourhood, the members of which have been brought up in an observance of the rites of the Kirk of Scotland. Since their residence here, the children have attended our schools, the eldest of whom, who is about fifteen years of age, is anxious to avail herself of the privilege of attending, with some of her companions, the sacred ordinance of confirmation. My difficulty is, whether it would be right to admit her to this apostolic rite previously to her being baptized according to the forms of the Established Church. Should some of your correspondents kindly reply to this question in your next paper, it would much oblige a constant reader. E. F. P.—*Church and State Gazette*. [We marvel at "E. F. P." making this difficulty. The Rev. James Marshall was admitted, successively to deacon's and priest's orders, without either being baptized or confirmed,—where, or then, should this young heretic not be confirmed?]
—*Free Church Magazine.*

SCOTTISH EPISCOPAL CHURCH.

JEDBURGH CHAPEL.—This chapel was opened on 15th August with much pomp and ceremony. Dr. Hook of Leeds preached in the forenoon, and Archdeacon Wilberforce in the evening, or rather at "vepers," as we are carefully informed by the papers of the day. About forty clergymen were present; and, as usual, a great stress was laid on the "offertory." Two of the divines present bore the "ladies" from pew to pew, and then carried them to Dr. Hook, who emptied their contents into one receptacle, which was then piously transferred to the Bishop in chief by the Rev. Lord Ryder.

CHAPEL ROYAL.—The Puseyite organ of the Episcopalians proposes that the money collected for the new chapel in Edinburgh should be applied to the restoration of the Chapel Royal at Holyrood. Should this be carried into effect, what will become of the Deans of the Chapel Royal?

ENGLISH INDEPENDENTS.

CENTENARY OF THE BIRTH OF THE REV. ROWLAND HILL.—A very large public meeting was lately held at Surrey Chapel, Blackfriars' Road, London, for the purpose of commemorating the centenary of the birth of the late Rev. Rowland Hill, and also to consider the propriety of erecting a memorial to him. It was resolved to erect, contiguous to the Chapel, a large school-house, where a number of children might receive the blessings of a sound, liberal, and scriptural education; also, to erect two large infant-schools, one of which should be in the Borough Road.

FOREIGN CHURCHES

SYNOD OF NOVA SCOTIA.—DISRUPTION.—This Synod met at Pictou on the 10th of July, and by a majority of eleven to four, including thirteen ministers and two elders, separated from all connection with the Established Church of Scotland, and declared its designation to be "The Presbyterian Church of Nova Scotia."

PRESBYTERY OF VAN DIEMAN'S LAND.—This Presbytery, consisting of twelve congregations, has severed its connection with the Established Church, and passed resolutions declaratory of sympathy with, and approbation of, the Free Church.

RELIGIOUS STATISTICS OF THE UNITED STATES.—MINISTERS AND COMMUNICANTS IN 1843.—This table embraces the ministers and communicants in the principal evangelical denominations, according to the latest returns to which access could be obtained;—

	MIN.	COM.
Baptists, Associated Calvinistic,	4,801	575,801
" Free Will,	893	50,628
Congregationalists, Orthodox,	1,150	160,000
Episcopalians,	1,222	say 75,000
Lutherans, Evangelical,	324	146,300
Methodists, Episcopal,	3,947	1,052,392
" Protestant,	400	50,000
Presbyterians, Associate,	110	15,000
" Associate Reformed,	165	26,000
" Reformed,	29	4,500
" Cumberland,	450	50,000
" Dutch Reformed,	261	23,322
" German Reformed,	180	30,000
" General Assembly,	1,617	159,115
" General Assembly, New School,	1,419	120,645

Total reported, 17,073 2,544,763

Comparative Statement.

In 1832.	In 1843.
1 Min. to every 1,433.	1 Min. to every 1,093.
1 Com. to every 7½	2 Com. to every 5.

—*American Missionary Chronicle*, 1844.

TUX MORMON TEMPLE.—One of the editors of the *St. Louis Herald* having lately visited Nauvoo, thus speaks of the new Mormon temple:—"The system upon which this temple has been building is the exaction of labour, every tenth day, from every man who cannot purchase his exemption from the task with money. It will be, if ever finished, a very imposing looking edifice. It stands in a high and commanding position, a prominent object, riveting the stranger's eye at once, and, upon near inspection, the style of architecture is found to be more than commonly attractive, from its singularity. It is like nothing else; and, unless we may be allowed to designate it as the Mormonic order, it certainly has no name at all. The stone is of excellent quality, quarried in the neighbourhood, and very good mechanics have been at work upon it. The massive caps of the columns are already carved from huge blocks, showing a gigantic round human face, like the broad full moon. The columns are made to rest upon crescent moons, sculptured on the face of the stone, resting with the horns down, and with a profile of eyes, nose, and mouth upon the inner curve. What idea this is meant to convey we could not learn, though the impression is irresistible, that the church is built upon a Mooshine"

NEW COLLEGE, EDINBURGH.

We understand that ten Merchants of Glasgow have subscribed £1000 each towards the establishment of the Free Church College at Edinburgh,—a noble instance of Christian liberality, especially in the midst of the unexampled sacrifices which are required and made for the building of Churches, and the support of ministers and missionaries. We have no doubt however that it will be extensively followed, and we look forward with confidence to the time when that Institution, already so illustrious in the theological department, through the names of Chalmers, Welsh, Cunningham, and Duncan, will have become no less so in all the departments of literature and science. The recent appointment of Professor McDougall to the chair of Moral Philosophy, has commanded universal approbation, and furnishes an admirable exemplification of the principle which is intended to be

carried out in the future appointments, viz., the combination of high Christian attainments and character, with eminence in talents and learning, in those who in this Institution are intrusted with the sacred duties of education.

We understand that the Rev. Henry Esson of Montreal has accepted the charge offered him in the Theological Seminary of the Presbyterian Church of Canada, and may be expected to enter on his duties at Toronto forthwith. Several students in the preliminary parts of their course are ready to proceed to Toronto to avail themselves of his instructions, on his arrival being announced.

Our next number will be published on the 1st day of December, and it is requested that all communications for it be forwarded forthwith. Presbytery Clerks are especially requested to furnish reports of the proceedings of their Presbyteries.

The Presbyterian Congregation of Hamilton, under the ministry of the Rev. Alexander Gale, have recently seen it their duty to retire for the present from St. Andrew's Church. The following resolution, adopted by them unanimously at a general meeting, will explain the circumstances under which this has taken place:—"Whereas this congregation have already declared their approval of the great principles for which the Synod of the Presbyterian Church of Canada is testifying; and have, in accordance with the regulations issued by the Commission, declared their adherence to that Synod; and whereas it appears there are certain parties connecting themselves with the Established Church of Scotland who are disposed to interfere with the congregation's uninterrupted occupancy of St. Andrew's Church in their present ecclesiastical connexion,—Resolved, That this congregation will not consent to occupy the Church for public worship at the hazard of unseemly litigation, or subject to the caprice or arbitrary pleasure of any individual or party, or to any interruption of the ordinary diets of worship under their minister, the Rev. Alexander Gale; and that they appoint the following Committee to provide suitable accommodation for the public worship of this congregation without let or hindrance, declaring at the same time their readiness to acquiesce in the decision of the joint Committee of the Synods in regard to Church property." The Committee named consisted of the Session and managers, with Messrs. C. C. Ferrie, Daniel McNab, W. P. McLaren, John Young, Jun., James Stocks, Alexander Campbell, James McIntyre, James Stewart, and Adam Cook.

Several Churches were almost immediately offered to the Committee for the use of the Congregation, in the most prompt and kindly manner. That belonging to the Secession was accepted, and the Rev. Mr. Gale officiated there on Sabbath last to a densely crowded congregation, his people adhering to him with very few exceptions.

HOME MISSION FUND.—PRESBYTERY OF TORONTO.

Paid to I. Shaw, Esq., Treasurer, £4, from Union Church, Esquevasing,—per Mr. Fraser.

SYNOD FUND.

Amherstburgh Church, per Rev. R. H. Reden, £1.—Ramsay collection, per Rev. A. King, £3 7s. 8½d.—Carlton place do., per do., 15s. 7½d.

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