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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II--No. 4.

HAMILTON, NOVEMBER, 1845.

Price 2s. 6d. per Annum.

The Record.

It is requested that the collection appointed by the Synod in aid of the funds of the Theological College of the Presbyterian Church of Canada, be made in all the congregations and missionary stations connected with the Synod, on Sabbath, the 7th December, according to an arrangement entered into between the College Committee and the Home Mission Committee. (See address of the Convener of College Committee in this No. of the Record.)

THE REV. THOMAS ALEXANDER, of Cobourg, having been appointed by the Commission of Synod to act in conjunction with JOHN REDPATH, Esq., in carrying into effect the appointment of Synod respecting a Collection in aid of the Foreign Missions of the Free Church of Scotland—takes this mode of reminding the Ministers and Sessions of the Presbyterian Church of Canada, that this collection ought to have been made on Sabbath, the 7th Sept., and of requesting that, if it has been overlooked or delayed in any congregation hitherto, it be attended to as soon as possible, and the proceeds transmitted to JOHN REDPATH, Esq., Montreal, and the Treasurer appointed by the Synod. Mr. ALEXANDER would further remind his brethren and the Church generally, that the Synod's object in recommending this collection was twofold, viz. that we might thereby as a church recognise our obligation to seek the promotion of the Redeemer's cause in Heathen lands, and also that we might appropriately in this way testify our gratitude to the Free Church of Scotland for the many and invaluable favors she has conferred upon us—especially by delegating so many able and excellent ministers to visit us, and by contributing so liberally to our Home Mission and College Funds. Mr. ALEXANDER being fully persuaded that the views of the Synod in this matter need only to be stated to secure a cordial and liberal response to this appointment in all the congregations of the Church—deems any more formal appeal in regard to it superfluous.

SEVERAL documents appear in the present number of the Record to which we would solicit the special attention of the Church,—particularly the address of the Convener of the College Committee, and the joint Minute of the Committees of the Missionary Synod and the Synod of the Presbyterian Church of Canada, on the union of these bodies. Had our limits permitted, we should have offered some remarks on those documents. In regard to the latter, we must say, and we believe that we express the sentiments of every member of both Committees, that the meeting, of which the above is the Minute, was a most satisfactory one—far more so than could have been expressed by any mere Minute of the Conference. Each of the parties, we are assured, rejoiced, in parting, to have found in the other a much closer

identity of opinion and sentiment, on certain points, than had been anticipated; and we trust that their next conference will bring out this identity more fully—diseating the questions on which a wide difference was supposed to exist between them, from all the incidental non-essential accessories by which the great principles involved in them have been obscured, and the minds of men warped and perplexed in various ways respecting them. The next meeting, the appointment of which was left to the Conveners, will take place, probably, early in the approaching winter.

A most harmonious and earnest call has recently been given, by the congregation of London, to the Rev. A. N. SOMERVILLE, of Anderston Church, Glasgow, to become their pastor; and a *pro re nata* meeting of the Presbytery of Hamilton has been summoned for Tuesday, the 18th inst., for the purpose of taking the necessary steps in regard to it. Mr. SOMERVILLE, whose visit to this quarter will long be remembered with delight amongst us, and who, we would fain hope, may be permanently given to us, is still in Montreal, having postponed his return home till the 1st of December.

We have just learned that an unanimous call has been recently given, by the congregation of St. Gabriel Street Church, Montreal, to the Rev. Wm. LEISHMAN, who has been supplying the pulpit there for some time past. This will come into competition with the call from Guelph, addressed to Mr. LEISHMAN, and lately transmitted to him by the Presbytery of Hamilton. In either of these localities Mr. LEISHMAN would find a large sphere of usefulness in the service of the Lord, but the pre-eminence and extent of that presented in Montreal, must be acknowledged. Mr. LEISHMAN's indefatigable and most efficient services as a missionary, in both sections of the Province, have justly secured for him a large share of the esteem and confidence of the Church generally; and the decision, to which he may be led on the present occasion, and his ultimate settlement, will be looked forward to with great interest.

An application has been made to the Presbytery of Hamilton to moderate in a call to the Rev. JOHN MCKENZIE, from the congregation of Williams. We understand that this promising young preacher has also been called by the united congregations of Norval and Union Church, Esqueness, in the Presbytery of Toronto.

THE interesting account with which we were favoured by an esteemed correspondent, of the recent dispensation of the Lord's Supper in the Presbyterian congregation of Woodstock, was put into the printer's hands, and, unfortunately, lost in the confusion attending the moving of his office to new premises. The occasion seems to have been of a very pleasing and hopeful character; not fewer than 2,000 were supposed to be present at the services on the Sabbath, which were conducted by the Rev. DONALD MCKENZIE, of Zorra, and the Rev. ROBERT LINDSAY, of Ayr.

By a recent communication we are led to cherish a confident expectation that Canada will soon be favored with another able deputation from the Free Church of Scotland, consisting, as we understand, of the Rev. JAMES BROWN, of Liberton or Newington, and the Rev. ALEXANDER FRASER, of Kirkcubbin. Our information is not so decisive in regard to the certainty of this arrangement as we could desire, but we know that it has been all but completed by the Colonial Committee, and will be carried into effect forthwith, unless some unexpected providential hindrance should occur. The prospect of this visit will prove most interesting to the church generally, and especially to our many destitute congregations and settlements to which we doubt not a large portion of the labours of the deputation will be devoted. Mr. FRASER's commission will, we understand, be specially to our Gaelic population.

An extract from the Free Church Magazine will be found in this No., giving some account of the Protestant conference lately held at Liverpool, and intended to prepare the way for a great, general meeting in London next year. We could have wished to present our readers with more full details of this interesting movement, and may take occasion still to do so. In the meantime we may state that Mr. JAMES, of Birmingham, occupied the chair at the first meeting, the whole number present being 120. The exercises on this day were almost entirely devotional, and were conducted by the Chairman, Dr. SYMMINGTON, Mr. BICKERSTITH, Dr. RAFFLES and Dr. SMYTH. The fervency and unction of the prayers (says the Witness,) was delightful and singularly impressive; and as Dr. LEITCHFIELD remarked in the evening, they afforded of themselves a striking proof of the real union of the various churches. The spirit of prayer seemed to be largely vouchsafed. At the evening sedentary conversation on the subject of Christian union was of a most friendly, interesting and refreshing kind. Dr. LEITCHFIELD, Dr. YOUNG, Dr. WARDLAW, Mr. BICKERSTITH, Mr. BLACKBURN, Mr. JAMES, Mr. KIRKPATRICK, and Dr. VAUGHAN, spoke, and all admirably. Mr. JAMES HAMILTON was to commence the conversation on the second day. The series of resolutions declaratory of the principles proposed as the basis of union, which will be found in the extract referred to, was brought forward on the third day of the meeting by Dr. CANDLISH, and unanimously adopted.

"A voice from the backwoods," after a long restraint, for want of room, at last finds utterance through our columns, and its admonitions will be found worthy of attention.

CHEAP PUBLICATIONS SCHEME OF THE FREE CHURCH.—It will be satisfactory to many of our readers to be informed, that the Committee entrusted with this great enterprise, have found, on casting up their accounts for the first year, that they have the means of giving an additional or

fourth volume, to subscribers for that year. This volume, which will be of a more useful character, is in course of preparation, and will be delivered along with the second year's books. We would take this opportunity of reminding Canadian subscribers to the scheme of the necessity of transmitting the subscription money soon to the nearest agent. So far as can be seen at present, one dollar of our money will suffice for a year's subscription. Mr. D. McLELLAN, King Street, Hamilton, has been appointed by the Presbytery of Hamilton as Agent for their bounds.

To the Ministers and Missionaries of the Presbyterian Church of Canada—and to Elders or Committees at their Missionary Stations.

DEAR BRETHREN,—I now address you at the request of the College Committee: and I have to inform you that the Committee have this week had the pleasing, though laborious, duty of examining not fewer than nineteen students, who are now enrolled for the current session of the College; and there is a prospect that the number will soon reach, if not exceed, thirty. A statement may afterwards be published of the numbers attending the different classes. Suffice it to say, that our examinations were directed not only to the acquirements in learning heretofore attained by the different students, but also to their personal religion and their views and feelings towards the ministry of the gospel.

And we are sure, brethren, that you will rejoice with us, and give God the glory, that so many are already raised up amongst us to consecrate themselves to studies, preparatory to an effective exercise of the ministry of reconciliation.

At the close of our examination, five of the young men who had been attending the summer course, delivered each an essay, or discourse, in the presence of the Committee, the Professors, and Students. These exercises were highly creditable at once to the students themselves and to the capability of our institution, feeble as it yet confessedly is, for imparting a thorough literary and theological culture. The shelves of the library are already replenished with upwards of 3,000 volumes, and that chiefly through the liberality of our friends in Scotland and the zeal of our respected Professor of Divinity. And when I add, further, that the sum of £91 10s. is already subscribed for bursaries, to be dispensed during the current session, in a way at once to stimulate the diligence of the Students and aid towards their maintenance, I am sure that you will acknowledge that we may well thank God and take courage.

In stating these things, dear brethren, I would remind you, and through you all the members of the Church, of the great responsibility under which we are laid by these very tokens of the Lord's goodness, and of the need we have of the Holy Spirit, in order to our severally improving our privileges in this matter. Let us all then combine in earnest prayer in our closets, our families, and public assemblies, for the divine blessing to rest on our institution. Pray, dear brethren, for the Committee of Synod entrusted with the care of the institution; for the Professors and those who for a season are to assist them in the work of teaching; and for all our students; that ours may indeed be a School of the Prophets, which our adorable Head himself, the Great Prophet of the Church, may ever watch over and bless; and from which he may send forth in my pastors and teachers to diffuse the name of His own name through this and other lands.

The subscriptions for the Bursary Fund have been made by private individuals, by ladies, associations, congregations, members of the different Presbyteries, and, in one case, by a female student in Toronto, and her young pupils. A list of these may afterwards be published, and the Committee will doubtless soon publish the whole accounts of the institution, from its first opening in November, 1844. In the meantime I have now to intimate that the Annual Collection for the College will be made in all our congregations and meetings, on the 7th day of December next, being the first Sabbath of that month. This is the day on which, according to the scheme recommended by the Synod, the collection for the Home Mis-

sion Fund should be made; but as the College Fund is well nigh exhausted, the Convener of the Home Mission Committee, in concurrence with the members of the Synod, has consented to the Collection being its collection in December; the Home Mission Committee to have its in March.

We trust, dear brethren, that no arguments are required to stir you up to diligence in collecting the offerings of the people for the maintenance of our Seminary. God has dealt bountifully with us in the harvest, as we have as a Church endeavoured recently to acknowledge; and as we pray that He would visit us and water our souls, and all the Churches of the land, with the refreshing rains and dews of Divine influence, oh let us endeavour to honour Him more by a greater singleness of aim and devotedness of heart in His service, and greater liberality in our offerings.

It is earnestly recommended that where the collection cannot be made on the 7th of December, it be made on the earliest convenient Sabbath thereafter; and that to those who may be prevented from attending at the public collection, an opportunity may be afforded of contributing privately. Collections and donations will be received in Toronto by JOHN M. MARBLE, Esq., Treasurer to the College Committee.

In name, and by appointment of the College Committee, I am, dear brethren,

Yours affectionately,
WM. RINTOUL,
Convener.

MEETING OF THE COMMITTEES OF THE SYNOD OF THE PRESBYTERIAN CHURCH AND OF THE MISSIONARY SYNOD OF THE SECESSION CHURCH.

HAMILTON, OCTOBER 23RD, 1845.

The Committees appointed by the Synod of the Presbyterian Church, and the Missionary Synod, met this day in Hamilton.

On the part of the Synod of the Presbyterian Church, were present,—the Rev. Messrs. Alexander Gale, Mark Y. Stark, and John Bayne, Ministers, and Messrs. William McMillan and Wm. Kyle, Elders. On the part of the Missionary Synod, were present,—the Rev. Messrs. W. Proudfoot, Thomas Christie, R. H. Thornton, and James Roy, Ministers; and Robert Christie, Esq., and Mr. Walter Chisholm, Elders. The Rev. Mr. Gale was chosen Chairman; the meeting was constituted by prayer; and the Rev. Mr. Proudfoot was appointed Clerk. Mr. Gale read the following extract from the Minutes of the Synod of the Presbyterian Church:—"The Synod called for the Report of the Committee appointed to wait on the Missionary Synod of the United Secession Church in Canada. Mr. Gale reported that that Synod had not yet met, but was to meet next week. The Synod continued the appointment of the Committee, with a change of some of the members, writing them, besides tendering to that Synod the christian greetings of this Synod, to express to them the deep convictions entertained by this Synod of the importance and practicalness of union, on a scriptural basis, amongst all the sound Presbyterian Churches in Canada; and the Synod authorize the Committee to confer on the subject with any corresponding Committee of the Synod of the Secession Church of Canada. The Committee to be, the Moderator, Mr. Gale (Convener), Mr. Bayne, Mr. Stark, Ministers, and Messrs. McMillan and Kyle, Elders."

Mr. Proudfoot read an extract from the Minutes of the Missionary Synod, bearing date 12th June, 1845, to wit:—"The Rev. Alexander Gale and Mr. William McMillan, Elders, accompanied by the Rev. George Smiche, were introduced as a delegation from the Synod of the Presbyterian Church of Canada. Mr. Gale read an extract from the Minutes of said Synod appointing the deputation."

The Missionary Synod, cordially reciprocating the sentiments expressed in the above document, appointed Messrs. William Proudfoot, Thomas Christie, R. H. Thornton, and James Roy, Ministers; together with Robert Christie, Esq., and Mr. Walter Chisholm, Elders, a Committee to meet with the Committee of the Synod of the Presbyterian Church, for the purposes stated therein.—Mr. Proudfoot, Convener."

After some conversation, it was unanimously Resolved 1. That whereas the Missionary Synod and the Synod of the Presbyterian Church have the same standards of doctrine and discipline, it is highly desirable that they should unite, both for their mutual benefit and for strengthening each other's hands in the advancement of the interests of Christ's kingdom in this Province.

Resolved 2. That there is a full agreement amongst us in holding the Westminster confession of faith—as the confession of our faith, expressive of the sense in which we understand the scriptures, in all points, excepting certain statements regarding the powers of the civil magistrate, contained in chap. XX. sec. 4, XXIII. sec. 3, XXXI. sec. 2.

Resolved 3. That we find a very satisfactory measure of agreement generally amongst us, in regard to the great doctrine of Christ's Headship over the nations; and that the chief point in which we differ, is respecting the questions,—whether it is, under any circumstances, lawful for the civil magistrate to devote any portion of the public funds for the support of the Church; and whether, under any circumstances, it be lawful for the Church to receive such support—the Committee of the Missionary Synod taking the negative, and the Committee of the Synod of the Presbyterian Church the affirmative, in these questions.

Resolved 4. That the Committees shall severally prepare written statements of their views in regard to the questions specified in the last resolution, to be submitted for consideration at a future meeting; as also on the question, whether a difference of opinion on the foregoing points continuing to exist, such difference ought to be regarded as a barrier to union, or whether satisfactory grounds of union may not nevertheless be found.

Resolved 5. To adjourn till the call of the conveners.

(Signed) ALEXANDER GALE,
Chairman.
(Signed) WILLIAM PROUDFOOT,
Clerk.

THEOLOGICAL COLLEGE OF THE PRESBYTERIAN CHURCH OF CANADA.

The regular winter Session of this Institution commenced on Tuesday, the 2d inst., under the most encouraging circumstances. The College Committee met on Monday, and entered on the important duty of examining the several candidates for admission, and they were principally engaged in this work during the first three days of the month. Mr. RINTOUL, the Convener of the Committee, and Dr. BURNS, Professor ESSON, and Messrs. HARRIS, STARK, GALE, ALEXANDER and RILEY, and Messrs. WESTLAND and McMURRICH, being present. The examination was, of course, conducted privately. The applicants being examined one by one, by the Committee, and was so directed as to bring out as fully as possible the previous course of study, and progress in the various branches of knowledge in each case, and the condition of the several parties as to personal piety—their views of divine truth, and their motives and aims in presenting themselves as candidates. At the close of the examination on the second day, nineteen students were admitted, and we understand that several have been added to the number since that time.

On Tuesday evening Dr. BURNS and Professor ESSON delivered their introductory lectures, the latter having chosen as his subject, "the love of truth," and the former, "the search after truth." Besides the members of the Committee, and the Students, there was a numerous and highly respectable general audience present on this occasion. Our limits permit us not to attempt giving even an outline of these lectures. On Wednesday morning the Committee spent some time in consultation respecting the general business of the Institution, and in making arrangements for the Session. The Treasurer reported the state of the fund, and it was agreed that the general collection in behalf of the College should be made on Sabbath the 7th December, instead of the 1st March—the Convener being requested to intimate this, and to issue an address to the Church setting forth the claims of the Institution on the prayers and liberality of all that wish well to Zion. With reference to the assistance which the Committee have felt themselves constrained to solicit from certain

ministers in conducting the course of studies during this Session, a minute was adopted expressive of the obligations under which the church will be brought to the congregations of these ministers, and in the case of the Streetsville congregation, the services of whose minister, the Rev. Mr. RISTOUT, were found to be indispensably requisite during the whole Session, the Rev. Dr. Burns, as Principal, was requested by the Committee to address to them a special communication explanatory of the necessity under which the Committee has been led to contemplate an arrangement involving so great a sacrifice on their part, and soliciting their concurrence therein. For the efficiency of the Institution it is found necessary that Mr. RISTOUT give three or four days a week to College duties during the Session; the rest of the time, including the Sabbaths, he will continue to devote to his pastoral duties—a most arduous and self-denying undertaking on his part, for which we trust strength will be given to him.

A very gratifying report was made by Dr. Burns on the subject of the proposed Bursaries, towards which it appeared that the sum of £91 10s. had already been subscribed. But as it is expected that several additions will yet be made to this fund, we defer the particulars of the report until our next publication.

From the report of the Librarians, it appeared that the Institution was already in possession of upwards of 3,000 volumes, consisting, principally, of donations from friends in Scotland, and purchases made with the pecuniary grant from the Colonial Committee of the Free Church of Scotland. A complete catalogue of the Library was presented by the Librarians.—Messrs. ROBERT BURNS, and JOHN BLACK; also a draft of regulations for the management of the library, which was referred to a sub-Committee for examination. Several additional donations of books were reported, which were ordered to be duly acknowledged; among the rest, a complete and beautiful edition of the Latin Historians, by the Rev. M. Y. SRAKE, of Dundas, and several valuable volumes by the Rev. Wm. REID, of Graton.

After the business of the Committee was closed, they again met with the Students, and, according to previous arrangement, heard a series of exercises, prepared by certain of their number. These were, 1st. An Essay on the value of a knowledge of Civil History to the Student of Theology, by Mr. JAMES NISBET. 2. An Essay on the doctrine of Causation, by Mr. ROBERT URR. 3. A critical discourse on Hebrews VI.—1-6, by Mr. ROBERT F. BURNS. 4. A Popular Sermon on 1st Corinthians VI.—20, by Mr. JOHN BLACK; and 5. An Essay on the fallacy of the selfish system of morals, by Mr. GEORGE JAMESON.

The Committee expressed their high satisfaction with these exercises. The business of the day was appropriately concluded by a prayer meeting, which was held in Knox's Church in the evening, and conducted by the Students, who were addressed, in the course of the exercises, in very solemn and affectionate terms, by the Rev. Wm. REID, of Graton.

Home Missions.

VISIT TO BELLEVILLE.

BY THE REV. DR. FERRIER.

To the Editor of the Record.

HAMILTON, C. W. 31st Oct.

MY DEAR SIR,—Having lately had the pleasure of spending two Sabbaths with the congregation of Belleville, in the Presbytery of Kingston, I beg leave to lay before you a short account of my intercourse with the interesting people there. It was Friday morning, the 10th current, when I left this, and I reached Cohourg that evening, where I found our kind brother, the Rev. Mr. Alexander, ready to receive me. I spent the night under his hospitable roof, and next morning proceeded in the coach to Belleville, which I reached in the evening in safety. I was anxious to spend the interval betwixt the two Sabbaths in preaching in the town and neighbourhood, as might be thought most expedient. Remarkings that some of my recent predecessors had been employed chiefly in the country, it was suggested, by one of the congregation, that the town people had the greatest claim, and that there would be a sufficient share of labour for me in visiting several families,

where a word in season might be spoken, or where consolation might be administered in some cases of distress, and, also, in conducting religious exercises at some public meetings which were contemplated.

On the second Sabbath of this month, the weather was so very unfavorable that I was not disappointed at finding the audience small; they were, however, apparently very attentive, and I afterwards found that there were persons among them of great intelligence and piety. What they chiefly want is regular organization, and sermons, not at distant and uncertain intervals, which keeps them dissatisfied, but supply at stated periods, which would make the public understand when to look for it. The Presbyterian population, consisting of Canadians, Scotch, English, Irish, and Americans, is numerous in this place and neighbourhood, but they are not well concentrated. One thing came under my observation here, the mentioning of which may be of use to brethren in visiting this region, as well as in other places:—There is a disposition among Presbyterians who are not from Scotland, to feel themselves overlooked when Ministers, or other office-bearers, perhaps altogether through inadvertency, make notices or remarks which seem to give a mere Scotch aspect to the Free Church in Canada. It struck me forcibly that the more rarely this occurs, the better for the cause of genuine Presbyterianism: for that probably the congregations in connection with the Established Church of Scotland have been looked upon by a goodly portion of the provincial population with a degree of jealousy from the Nationality, if I may so call it, of their exhibition, which feature alone has prevented many from joining them. The Free Church in this country should do every thing in their power to present themselves as a Church for the Province at large,—having for its object the congregating of Christians, provisionally brought together, of whatever country they are, and maintaining that form of Church Government, the scriptural nature of which renders it peculiarly fitted to unite the people of God, of all classes, in the bonds of spiritual brotherhood. You will, I hope, pardon this hint, which I believe none of my brethren need more than myself.

Between the second and third Sabbaths of the month I found sufficient employment, although not more than I wanted, and endeavoured cheerfully to pursue. One lady of the place, of great enterprise, who may be said, in the emphatic language of scripture, to be "ready to every good work," kindly undertook to conduct me through the families which had either the greatest claim, or the greatest need, for ministerial visitation. In some cases it was mere calls of friendship, in others we had religious exercises, adapted, as much as possible, to the state of the families. Along with my intelligent and zealous guide, I was thus occupied on the afternoons of Monday, Wednesday, and Thursday; on Tuesday, Friday, and Saturday, I made a few similar visits alone. On Tuesday the congregation had a refreshing visit from the Rev. Dr. Burns, of Toronto, who preached in the evening to a numerous and attentive audience. On Thursday afternoon I lectured in a private house, where a goodly number of ladies collected, the exercises being chiefly intended for the benefit of some individuals who were in distress. On Friday evening I conducted the weekly prayer meeting, which, although not numerously attended, is countenanced by the more pious part of the congregation, who are very able to conduct the exercises themselves, when no minister is at hand to give assistance.

After preaching twice on the third Sabbath of the month, and visiting some families, with Mrs. Marshall, on Monday forenoon, the 20th instant, my last service with the good people there was to meet with the Ladies' Committee for Home Missions, with a view to encourage them in their labours of love, which I endeavoured to do, even whilst I felt as if they required it not, their hearts seeming to be actively devoted to the good work. I most sincerely hope that their diligence, liberality, and zeal, will be imitated in other parts of the church, and that their exertions and sacrifices in the cause of religion will be abundantly rewarded by Christ. I would hold up this little society as a pattern for others, and, particularly, the activity and zeal of their measures as worthy of general imitation.

I cannot conclude this short communication without referring to the great kindness of Judge Smart and his Lady, with whom I sojourned during the most of my stay in the place. He is a highly intelligent gentleman—takes a deep interest in the Presbyterian cause, and has influence and inclination to be of great service to the Church. I am certain that Ministers going there will obtain, from his enlightened views, and thorough acquaintance with the peculiarities of the Province, many valuable hints, which may be turned to great practical utility.

The population in Belleville is rapidly increasing, and I trust that the infant congregation there will soon reach such maturity as will enable them to require and obtain the full labours of a Pastor of their own.

I have thought it my duty to send the foregoing communication, of which you are at liberty to make whatever use you may judge proper.

I remain,

My Dear Sir,

Yours, with sincere regard,
ANDREW FERRIER.

NARRATIVE OF A MISSIONARY TOUR TO OWEN'S SOUND.

BY THE REV. A. MACKINTOSH.

I left Fergus on Wednesday the 26th March, accompanied by the Rev. Mr. Smellie, who, in the prospect of going so far with me, had sent an appointment to a Mr. Gunn, who lives a few miles beyond Arthur, to preach in his house in the forenoon of the above day—but owing to some neglect or misunderstanding, we found on arriving there that the appointment had not been made. A few persons came, however, to whom we announced it on our way; and after engaging in a short service, in which we both took part, and making two appointments in the same quarter to be fulfilled by myself on the following day, we returned 3 miles to fulfil another appointment, in the evening, of which we found more full intimation had been given than of the preceding one. The meeting chiefly owing to the state of the roads, was not numerous. Mr. Smellie preached a very instructive discourse on Psalm 89—15.—"Blessed are the people that know the joyful sound." On the morning of the following day Mr. Smellie returned home, and I proceeded to fulfil the appointments which had been made for me the previous day, which were to preach in Mr. Gunn's in the forenoon, and in the house of a Mr. Lamont, six miles further down the Garafraxa road, in the afternoon. At neither place was the attendance so numerous as might have been expected from the number of settlers, and the destitution of ordinances under which the people have so long laboured; and there is reason to believe that some are becoming careless from long neglect. Those who did not attend were chiefly Highland people—several of whom in that quarter I understood had expressed their indifference about preaching unless in their own tongue, a spirit which doubtless indicates indifference to the gospel itself, for wherever there is a thirst for the word of life, it will be acceptable even where the language in which it is expressed, is imperfectly understood. Evidence of this has been furnished in Highland congregations, where individuals have attended who understood only a few words of what was spoken. At both meetings however, and in the neighbourhood, I found a few individuals much concerned about the spiritual destitution which prevailed, and who expressed their resolution to take immediate steps for obtaining a more full supply of ordinances, and an earnest desire for my visiting and preaching to them on my return. I was much affected with my reception by a woman in one of the families which I visited, and who as soon as she learnt what I was, eagerly seized my hand and burst into tears, saying she was thus affected at seeing a Presbyterian minister, not having seen one for the space of a year; that she felt the want of Divine ordinances, the more from having enjoyed them so amply where she lived before in the Lower Province, from which she and her husband had lately removed, that the minister she attended there, in a letter she had received from him, had expressed his surprise that the Presbyterian population had been so neglected in that quarter. She then burst into tears a second time, indicating how strong and

genuine her feelings were, and calling to remembrance the language of the Psalmist, "We wept when we remembered Zion."

I was unable with my utmost exertions, on account of the state of the roads, to reach Sydenham before Saturday forenoon, 1st March, having on passing, left an appointment for the forenoon at the house of Mr. J. Mackay, 4 miles South of the village, making the appointment in Sydenham in the afternoon. Though the intimation was then late, yet through the exertions of Mr. Telfer and others, notice was sent to the most of the surrounding localities. The meeting in the forenoon, notwithstanding it rained heavily, was numerously attended. In the afternoon the inclemency of the weather, and there being service in another part of the village, contributed to render the attendance small. I preached again in the evening, when the attendance was numerous.

On Tuesday morning, the 4th of March, I preached in what is called the Tenth Lane, in the house of a Mr. George Mackay. The audience was not large. But the settlers in that quarter are few. I was given to understand that all attended, with the exception of one or two Highland people, who understood very little English. An old woman shed tears, I was told, when she heard there was to be a sermon, because she did not understand. In the evening I preached in the house of a Mr. McDermid, Secretary of the Committee appointed by the congregation, to a large audience, and on the evening of Wednesday, the 5th, preached again at the village. On Thursday afternoon preached again on the St. Vincent Road, about 6 miles from the village, at the house of a Mr. Duncan Lamont. The Presbyterians in that quarter are few, but there are a few who are disposed to attend. The audience, however, was small, and it is to be feared that some degree of indifference prevails.

On Saturday, the 8th, preached on the lake shore road, 8 miles from the village, in the house of a Mr. Lunn, the audience considerable, though it would probably have been larger, but for the previous announcement of service in the same and an adjoining house, on the following day.

Mr. Lunn is the individual who first made a representation of the case of the people of Owen's Sound to the Church, having attended the meeting of the Synod in October last, and intimated the desire of the people for a supply of ordinances, and gave information as to the extent of the Presbyterian population. This he did at the request of some of the leading people in the place. He is a pleasant and intelligent person, and manifests much interest in the spiritual welfare of the people, and treated me with much kindness; and indeed I may say that the reception I met with, and the treatment I received from the people, has been uniformly kind and friendly. On the following day (Sabbath the 9th) I preached again, in the forenoon, at Mr. Lunn's, and in the afternoon, in the house of Mr. Telfer, senior, three miles nearer the village. This being one of the most important localities in the place, the Presbyterians there being very numerous, the audience, on both occasions, especially the forenoon, was very large, notwithstanding the badness of the roads. The lake shore road runs nearly east and west along the Georgian Bay, for the space of fifteen miles; and in this space, I was informed, there are about one hundred families, eighty of which are Presbyterians, the one-half belonging to the Lowland and the other to the Highland population. The great mass, however, of the Highland people understand the English nearly as well as their native tongue. There are, however, about half a dozen individuals to whom the English is nearly unintelligible. I should have preached further down the lake shore, but that the road was nearly impassable.

On Monday evening, the 10th, preached again at the village, and intimated, as I had done on a former occasion, a meeting to be held in the same place on the day following, at 11 o'clock in the forenoon, with the view of presenting a statement in regard to the principles of our Church, and the reasons of the separation from the Synod of Canada; as also for affording an opportunity to the people to adopt any additional resolutions that they might judge expedient for obtaining a more full supply of ordinances. This meeting I appointed, at the suggestion of Mr. Telfer and others, who thought that although the people almost unani-

mously adhered to our Church, that there were many who were not fully informed as to the causes which led to the disruption at home, and which rendered it necessary here. I gave notice of the meeting to the different congregations, so that it might be as fair a representation of the settlement as possible. In consequence of this, there were individuals from every part of the settlement there. The meeting was not so numerous as might be desired, the state of the roads being such as to render the attendance of the more distant very inconvenient.

After hearing from me the statement to which I referred, the meeting passed a series of resolutions, the substance of which appeared in the *Record*. As the roads were breaking up, so that it was expedient I should return without delay, I sent an appointment, a few days previously, to preach in the house of Mr. Smith, twenty miles up the Garafraxa road, on Wednesday, the 12th, intending, if the state of the road permitted, to preach in that quarter on Sabbath also, as it is one of the most important stations in the settlement.

On reaching Mr. Smith's on Wednesday, I was cordially welcomed by several at the outside of the house, who expressed a strong desire that I would remain over Sabbath, giving it as their opinion, from the change of the weather, that the roads would till then be perfectly passable, especially as I was on horseback. Having left my cutter near the village, with their request I willingly complied, and we agreed the services should be in the morning in Mr. Smith's, and in the afternoon in the house of a Mr. John McKechnie, six miles further south. Found a considerable number collected at Mr. Smith's, and after preaching announced the meetings for Sabbath, and read the resolutions passed at the village, with which they unanimously concurred.

On Thursday forenoon, the 13th, preached at the house of a Mr. Allan Cameron, about ten miles south of Mr. Smith's, where the meeting was small, various families, chiefly Highlanders, not attending. There is the appearance here of some measure of indifference, arising chiefly, no doubt, from the long privation of ordinances, and of the sullen antipathy, on the part of the Highlanders, to all preaching that is not in their native tongue.

On the forenoon of Friday, the 14th, preached at the house of a coloured man, of the name of Mason, for the convenience of the Presbyterians in that quarter: the attendance was good.

On Sabbath, the 16th, preached in the forenoon in Mr. Smith's, to a congregation which was large, notwithstanding much inclemency in the weather: and in the afternoon in Mr. McKechnie's, where the meeting, though the day still continued stormy, was crowded,—several who had attended in the forenoon being present, who had come on foot the distance of six miles, though it snowed incessantly, rendering the path in consequence of the deep snow, very heavy. In the evening, preached at the house of a coloured man, of the name of Davies, chiefly to accommodate a settlement of coloured people, to whom, I was given to understand, my preaching would be acceptable, though a good many others attended.

On Tuesday morning, the 18th, preached at the house of a Mr. Buchanan, about five miles north of Mr. Smith, in the township of Welland, near the place where it is intended, if a site can be got from Government, for which the people are petitioning to build a Church. The weather still continued unfavourable, but the attendance was considerable—nearly all the Presbyterians in that locality being present.

At all the meetings held in this quarter I gave a brief view of our principles, the causes of the disruption in Scotland, and the reasons which led us also in this land to separate from the Synod of Canada; read the resolutions which was passed in the village, and which, in every case, were unanimously acceded to.

On Wednesday afternoon, the 18th, I returned to Mr. McDermid's, near the village where I had left my cutter, which the state of the road enabled me again to make use of, with the view of returning home by Notawaraga, and which the recent fall of snow made me hope would be practicable—a route which I was desirous of taking, as an application had been recently sent from that quarter for the visit of a minister, both to preach and administer baptism, the number of persons requiring that ordinance being now very great; and also, by

taking that course, I would have an opportunity of visiting Barrie, Oro, West Gwillimbury, Vaughan, and perhaps Thorah and Eldon. Having ascertained from inquiry, that the roads in that direction were quite passable, I left Sydenham on Wednesday afternoon, thus finishing my tour throughout the Owen Sound settlement, and within the bounds of the Presbytery of Hamilton, having experienced much pleasure in it from the cordial feelings manifested by the people, having my impressions of spiritual destitution considerably deepened, and my convictions strengthened of the necessity of still more strenuous and systematic exertions for the supply of the spiritual wants of the population, especially of our adherents.

A VOICE FROM THE BACKWOODS.

MR. EDITOR,—In your account of the proceedings of the Synod of the Presbyterian Church of Canada at its late meeting at Cobourg, given in the July number of your periodical, I observe among the resolutions respecting the Sustentation Fund Scheme, that "in particular it is recommended to the Commission to consider and determine whether the minimum of the contribution required in order to entitle congregations to be placed on the fund, as also the gradations of the scale determining the dividends, might not with advantage, be altered."

Now with all deference to the wisdom of the Synod, and of those by whom such a proposition was made, and with all confidence in the disinterested rectitude of those by whom the matter may be determined, it appears to me that such a recommendation was very inexpedient, and if carried into effect will be most detrimental, if not utterly ruinous to the best interests of the Presbyterian Church of Canada. I am aware that many elements enter into the question besides the comfort and support of the Ministry, viz: The right discharge of the people's duty to their spiritual instructors—the immediate supply of the means of grace to destitute localities, and the prospect of maintaining efficiently the ordinances of religion in the land. But as some of these elements are consistent with preserving the scheme entire, and others of them are provided for directly by the means which I would advocate, I may confine my view to the one phase of the subject which bears upon the present maintenance of the Ministry; if, indeed, it be not obvious that this is a question which will ultimately decide the whole matter.

I may premise that I have no sympathy with, or tolerance for those who say that "If ministers had faith they would always trust to be supported; or if they were possessed of devotedness, they would go to the field of labor whatever they should meet with;" and upon this sage remark regarding the duty of ministers, would excuse the people from making any adequate support for them, or justify their being left to live in the uncertainty and dependence of mere mendicants. It has been well said in answer to this, that "there can be no doubt as to the obligation on ministers to remain at their posts though they should there be starved to death, but this is never to interfere with the duty of a Christian people to provide, and that adequately for those who labor among them in the Lord." The question then which we have to settle is solely how is the ministry to be maintained, so that the people's discharge of their duty to their Pastor's may be most beneficial, and best promote the good of the people again.

One hundred Pounds Currency was the sum originally fixed as entitling a congregation contributing the same to be placed on the fund, and as it was not then apparent, nor is it yet clear, how far those subscribing such amount will be benefited beyond the extent of their own contributions—that sum was fixed, I believe, with the view of proclaiming to the people of Canada that in the opinion of the framers of the scheme, it was the smallest sum which ought in any circumstances to be allowed for the support of a minister of the gospel. Now far from wishing to see our ministers rolling in wealth or living in the luxuriosities which affluence is apt to induce, I have no objection to their being so far circumscribed in their means as to save their order from ill-natured insinuations, and make their families patterns of frugality and economy. But still I conceive it to be highly injurious that one entrusted with the sacred office should

have his mind ever harassed with cares, as to how he shall with strictest economy, while providing all things necessary for those who are dependent upon him, and doing justice to all men—to make the ends meet; or that the time which ought to be devoted exclusively to his professional duties, and which in the circumstances of this country, it is peculiarly necessary should be entirely given to these, should be encroached upon by more than indispensable attention to the ordinary concerns of life, a result to which in straitened circumstances he is sometimes driven by inability to command assistance, as at other times by the laudable desire of saving expense, in order that he may be able to "provide things honest in the sight of all men," or still more, to discharge his necessary obligations, and avoid that insolvency which is so often attended with loss of character in other professions, and is peculiarly prejudicial to usefulness in the ministry. I speak not at present in reference to the station which it is desirable that a minister of the gospel should occupy according to the standard of living in the country where an ordinary mechanic, in regular employment, will receive an income nearly as large as that which it is recommended to the Commission to diminish, as if less, or any thing might do for those disinterested and devoted persons who seek not their reward in the world. Nor do I speak of what is due to those who have spent a large portion of their life-time at a university, in order to qualify them for their office, and that at considerable expense; or to those who have been brought up in a degree of comfort which the income referred to will not command, and who, if they have families, must be often disturbed with the still more painful feeling that they have not the means of even educating a son for the same noble calling to which they were bred, and to which they have in a manner sacrificed their worldly interests. Neither do I at present advert to the scriptural principle that "the laborer is worthy of his hire," for while that will find a response in the heart of every true Christian, it may be said, even though all that we contend for was gained, that if the object of those who undertake the work of the ministry be worldly aggrandizement, they have at least in this country and in reference to the community at large, mistaken their profession. I do not argue the question on these grounds, I merely crave those who take an interest in the support of the ministry, or in other words, of gospel ordinances,—to examine the case, as a matter of mere calculation, and see how any thing less than £100, and it does not yet appear that even that will be guaranteed if the scale be lowered,—could enable one having the demands upon him which a minister has, with any decency to subsist, or how even with that sum, he could be saved from a vast amount of anxiety, hard management and self-denial.

Allowing that he is provided with a free house, which is not however always the case, it is surely reasonable that he be able to command the services of at least one domestic, or rather it seems inconsistent with common propriety, or physically impossible, that all menial services devolve upon the members of his own family, and yet this indispensable object at the current wages of the country will require £10 to £12 per annum, exclusive of board. Then in order to enable a minister to discharge his duties efficiently in the country, it is indispensable that he be provided with a horse, which independently of its original cost and the purchase of the equipments necessary to render its services available, will require several pounds a year for keep. But in addition to this, and besides occasional itinerating within their respective bounds, there are greater distances which many of our ministers have to travel in order to attend meetings of Presbytery which take place three or four times a year or oftener, and of the Synod at least once a year, together with various duties which may be devolved upon them by the church, either in the settlement of new laborers—attending to the interests of congregations, or other public services to which they may be deputed, and all these are attended with considerable expense. A minister's office again, requires for the full and effective performance of his duties, and it is in reference to this that I speak, as an object ulterior to his own comfort—that he keep up an acquaintance with general literature and the literature of his profession; he should therefore have it in his power to command some of the periodicals of the day; and admitting that he is already in possession

of a good assortment of theological works,—and yet the stock of cut ministers in this department can be but very meagre, he should also be able to add occasionally to his library some of the more useful works which issue from the press. But narrow circumstances often prevent this, and consequently tend in many cases to induce something like intellectual waste or dormancy—in some perhaps to arrest the cultivation of the finest faculties which in youth gave fair promise of distinction—and in others, to leave the public instructors of the people to sink into conformity with the intellectual littleness, or neglect of aught like mental culture around them. All which proves a serious obstacle to the efficiency of the ministry, for while it is moral qualities and spiritual gifts which peculiarly fit for this office, it is desirable that a public teacher of religion be acquainted as far as possible with the whole range of knowledge—be armed at all hands against the opponents of the truth, and be able to exercise an intellectual sway over the minds of the people. It then, along with such demands upon his funds as those to which we have alluded, it be taken in account that the correspondence of one in the situation of a minister must itself be attended with considerable expense, and if he is to make any provision for a family by insurance or otherwise, in case of premature death, and it is quite obvious that the livings of our ministers do not admit of their directly saving and laying up for the evil day, it will be seen that nearly one half of his income, even without reducing it below £100, will be absorbed before any thing is done towards furnishing his home, maintaining his family, or educating his children.

If the remainder be too meagre, as the Synod's recommendation would imply, let all who understand the matter, or are capable of considering it, judge. But still let us look a little further into the subject and examine the consequences which must inevitably flow from such a proposal, if carried out. In these circumstances a minister's mind would be liable to be harassed, or its strength wasted in ever renewed and pressing anxieties regarding temporal things, which it is neither his duty, nor is it in his nature, when so pressed, wholly to exclude from his thoughts. And then independently of the impropriety of such a state of matters, he can bring to bear upon his intellectual pursuits or professional labours, which require all the calmness, undisturbed composure, and equanimity possible, only a mind dissipated and enfeebled, by what ought to give him no unnecessary anxiety. Or if pressed between a sense of duty to the cause in which he has embarked, and a regard to the comfort or decent maintenance of those who are dependent upon him, as an outlet from his difficulties on the one hand, he be desirous to expend a portion of his time, and some of his physical energies on things not strictly professional, this will prove disastrous to the Church in two ways.

1st. Those who understand the matter will allow that the whole of a minister's time unbroken is too little for his peculiar duties, especially in a country like this, where there are calls made upon him every day which he cannot answer. We can venture the assertion that in those days, when great demands are made, not only as to the amount of labour which a minister performs, but as to the manner in which his public functions are discharged, he could honestly and laboriously expend the whole week in preparation for his Sabbath duties. But when in addition to this, the first and highest duty, he has many others to perform,—to attend a meeting of Presbytery three or four times a year in ordinary circumstances, and it may be oftener, and if he reside at a distance from the seat of the court, each meeting will require from him more than all the time of one week which can be spared from pulpit preparation; and to attend the annual meeting of Synod, which will occupy twice that time; then the dispensation of the Lord's Supper twice a year among his own flock, together with all the private duties attendant upon such solemn occasions, independently of assistance given to brethren in return for labour received at these seasons, will take up two large portions of time in the year; when we consider that if one day of each week while he is at home, be given to pastoral visitation—if allowance be made for calls received from members of his congregation, or others on business, and calls made in visiting the sick, administering baptism, solemnizing mar-

riage, or preaching in destitute localities around—and it in addition to these drains upon his resources, time be set aside for correspondence, little indeed is left after preparation for public duties, for amassing knowledge, or for mental improvement. It is, however, of the greatest importance that a minister of the gospel "give himself to reading," both in sacred and common literature, the one being indispensable to his bringing forth "things new and old," and the other desirable to preserve his faculties from rusting, and to elevate and maintain his character as a man of liberal education. He should also have time for acquiring, through the public prints, information regarding what is taking place in his own day, which is not merely a rational entertainment, but necessary in all professions, and not least so in the clerical. Now if he improve in this way every moment he can snatch in the intervals of professional engagement, there will be no time left for attending to ordinary avocations, or if, on the other hand, he be compelled by straitened circumstances to betake himself to these, higher pursuits must be given up to the serious injury of the ministry and of the church. The alternative, therefore, in this point of view, if the Synod's recommendation be adopted, rests between an ignorant and inefficient, or a starving Ministry; but—

2. It is not merely the amount of time which in these circumstances may be taken up with secular pursuits, and thus subtracted from what ought to be given to the work of the Ministry, that is to be complained of, there is also a dissipation or impoverishing of the mind which goes on—a secularizing of the whole man—which unhappily unfits him for the right discharge of the duties of his calling. The bad effect of men attempting what does not properly fall within their own province, is so well understood, even in the mechanical branches, that the phrase, "the hand is out," is almost proverbial for incapacity to adapt oneself to what is generally easy, if not natural, and the remark applies with double force where the transition is from manual to mental employment. It may be ignorantly or affectingly said, that a change of pursuit is beneficial, and that such interruptions as those referred to, prove salutary recreations. But it must be recollected that there is a vast difference between the amount of exercise which is needful and voluntary, and that which circumstances may demand. If necessity be the mover, it may be required when the body is already fatigued with other duties; and few ministers in Canada enjoy so sedentary a life as to make it necessary to take exercise simply for its own sake. Besides, if more important duties be attended to in their proper time, these calls to common affairs may be yielded to out of season, or too late to answer the end for which they were made. But if, to render them beneficial, the peculiar functions of the ministry are to give way to these inferior concerns, it is evident how the cause of religion must suffer. Beyond all this, however, there is an expenditure of physical strength, particularly in the case of those who are not accustomed to bodily labour, which is often injurious to mental exercise. All know that body and mind act reciprocally on each other; if the one be relaxed, so is the other. If, then, it be desirable, for the effective discharge of his public duties, that the teacher of religion preserve his powers in full play, there should be no unnecessary waste, but every attention to keep them entire, and minister to their strength.

Extraordinary demands are in those days made upon ministers, as to the manner in which they acquit themselves in public; ought they not therefore to have justice done them? If they have much to do professionally, surely they ought to be exempted at least from the necessity of entangling themselves with other concerns. Is the race-horse to be pampered and kept free from the common drudgery of his species that he may excel on the course? and when all the energies of human nature are taxed by the extravagant demands of the public, for what is termed able and intellectual preaching, is the poor minister of the gospel either to live in penury, or to be kept toiling—not always in what is accordant with the main object of his life, but oftentimes also in what has a counteracting influence, and thus be laid under the Egyptian task of "making bricks without straw."

The work of the ministry requires that those who engage in it have full command of their time

and their energies unimpaired. Thus, however, cannot consort with the resolution of Synod. For, as we have shown, if acted upon, it must necessarily produce either an ignominious, or a dilapidated ministry, with the neglect and disrepair of the church; or poverty and distress, with all the evils that result from straitened circumstances, when faithfulness to the sacred office will not afford opportunity for improving them.

There is yet one view of the case however, which should not be overlooked, and that is the prospect which such a state of things holds out for the future condition of the church. Not to speak of enlarging her boundaries, and she has as yet scarcely begun to occupy the land; but to confine our view to the existing congregations, although all these were at present supplied with able and fully qualified men, so zealous as to be discouraged by no temporal difficulties, and so galled that their spirits rose above the circumstances which threatened the extinction of intellectual vigour, yet what is the prospect for the coming generation? A few men might again be found, willing at all hazards to undertake the work, or of such a stamp as might in the worst circumstances prove eminently successful, yet would this be the case generally? What the Church has to consider is, what would be the probable result, taking the world and human nature as we find them. Without admitting the degrading, and in the circumstances, a satisfactory idea that a regard to temporal emolument is the leading motive with those who enter upon the ministry, or saying any thing of political or local, I may be allowed to affirm that few would be disposed to choose a profession which seemed to preclude the possibility of ever enjoying comfort or even freedom from care; or which required great expense in preparation without any adequate remuneration. Those who did adopt it would generally be men of inferior natural parts, who had little prospect of being able to acquire independent means in any other department. Or in order to get the charges filled at all, the standard of qualification would be brought down, and men of deficient acquirements, or ignorant pretenders, be permitted to occupy the places of regularly educated teachers of religion. The consequence would be a rapid declension in the efficiency with which ordinances were administered. The ministers of religion, and along with them religion itself would fall into contempt, and the means of grace inefficiently administered, so far as success depends upon these, would fail to answer the end for which they were intended.

All these unhappy consequences may be traced to an inadequate support for the ministry as the source. And therefore if the good of the people, the cause of religion, the prosperity of the Church, or the glory of God are to be consulted, a rigorous economy in that department would be the most ruinous policy that could be pursued. And seeing that the only safeguard against this is to move in the direction opposite to that indicated by the Synod, I beg that you will have the goodness to insert these remarks in an early number of your periodical, that if read, as I presume your paper is, by a large portion of the most intelligent and influential members of the Presbyterian Church of Canada, it may perhaps have the effect of drawing some degree of attention to the dangerous precipice on which she stands, and leading the Commission to let things at least stand as they are, and send back the recommendation for the re-consideration of the Synod.

I am Sir,

A FRIEND

OF THE PRESBYTERIAN CHURCH OF CANADA.

Miscellaneous

RELIGIOUS INTELLIGENCE.

MODERATE JUSTICE!

Facts.—The following Protest exhibits a striking instance of the utter disregard of Moderatism, when disputing with its antagonist in Church principles, to all the claims of justice in reference to property; and its characteristic determination to take its stand solely upon Law. The flourishing congregation of Fergus, who, along with their Minister, the Rev. G. Smellie, resolved, by a

very large majority, to adhere to the Synod of the Presbyterian Church of Canada, have at last been obliged, through the rancorous zeal of a small minority, who seem determined to uphold the standard of Moderatism in that place, to abandon for the present their church and cause—property in which they claim a reasonable and equitable right. This small minority, consisting chiefly of the *sedition* gentry, though they did not fail through one or two at least to display from the commencement, hostility to the movement made by the disruption, were yet wise enough to their generation to keep the peace until their political objects were secured, but it was sooner was this accomplished than they came out in full force and demanded the church property on the ground of its being decided in connection with the church of Scotland, by threatening in case of refusal, a prosecution at law against the Minister, and now on the eve of winter, necessitated the congregation to withdraw from their church. All proposals of equitable adjustment were entirely spurned at, except on the ground of resigning all rights into the hands of the minority, and a more flagrant violation of justice has scarcely ever been perpetrated. A large portion of the property was the gift of the Hon. Adam Fergusson to the people of Nichol, to supply them with ordinances according to the Presbyterian form; yet though he wished to reserve for the majority of the congregation the property which he had granted, an ill-expressed and doubtful constitution, and the mere literalities of a Deed whose intention and spirit are surely best explained by those who gave it, has been laid hold of to secure the entire property for a few, without it being yet apparent how they can render it available for the purpose for which they claim it. Whatever might have been the issue of the question at law, the congregation conceiving that they had in equity a good title to the property, had some time since resolved to retain possession till it was authoritatively demanded, or some ground shown for the claims of the other party, but unwilling to take an example from their friends in the minority, and carry the case into a court of law, they determined in a calm-like and magnanimous spirit to leave the property under Protest, and take immediate steps for having another church and manse larger and more substantial than the former, erected by the 1st of November, 1846.

It is pleasing to observe how the Lord raises up friends and means for supplying the wants of those who are faithful to him. The Hon. Adam Fergusson, with his wonted generosity to the people of Fergus and its neighbourhood, has come forward and granted ten acres of land conveniently situated in the vicinity of the village, a good site for the new church and manse, and a glebe for the Minister. And at a meeting of the congregation, at which the nature and dimensions of these buildings were determined upon, nearly £200 were subscribed on the spot; and from the general feeling of the people, who seem resolved to do their best, it is expected that nothing will be wanting to accomplish all their intentions.

The following is the Protest of the congregation at Fergus, and containing some principles of general equity, it may be interesting to the Presbyterian Church of Canada at large:—

Since this was received, our correspondent informs us that the Hon. Adam Fergusson has added to the foregoing munificent donation half an acre of ground as a separate site for church and burying ground adjoining the glebe, and a subscription of £50 to the building fund. The people are subscribing with great liberality, and expect to raise at least £500 amongst themselves for the building fund. This is surely a noble testimony for the great principles for which we have been called as a church to witness.—*Ed. Record.*

PROTEST

(Of the Minister, certain Trustees, and Elders, the Deacons and vast Majority of the Congregation of St. Andrew's Church, Fergus.)

Whereas it is the duty and privilege of all Churches and Christians, in all parts of the world, in all circumstances, and at all hazards, to bear witness to the truth, and testify against error, more especially to bear witness to what may be designated "the present truth," and testify against those errors which may prominently arise or generally prevail at any particular time; and whereas we the undersigned Elders, Deacons and Members of the Congregation of St. Andrew's Church, Fergus, have approved of the course pursued by the protesting minority of the Synod of Canada in connection with the Church of Scotland, in July, 1844, after the resolution of said Synod to continue in connection with the Scottish Establishment, as degraded and Erastianized by her submission to certain encroachments made by the State upon the spiritual province, for the Reasons stated in the Protest of said minority; and along with our Minister, the Rev. G. Smellie, have adhered to the Synod of the Presbyterian Church of Canada. And, whereas, in consequence of our thus lifting up our testimony to the Headship of Christ, and other relative doctrines,—a duty from which we conceive the Synod in connection with the Church of Scotland meanly and criminally shrunk, and adhering to the Synod of the Presbyterian Church of Canada, a small minority of the congregation of St. Andrew's Church, Fergus, with one Elder, or a party of the Trustees, apparently resolved, if possible, that no testimony shall be borne in this part of the world, to the particular doctrines specified, and imagining that all the church property belonging to the congregation of St. Andrew's Church, according to the title deeds thereof, was forfeited by those who dared to lift up a testimony against the detestations of the Church of Scotland, and adhere to a body who declared that there was not, or should not henceforth be any such connection with that Church as to make them in any degree responsible for her proceedings, have put forth certain exclusive claims to the property, and after continued annoyance, have threatened to raise a prosecution at law against the Pastor of said Congregation, alleging that he is the organ and representative of the congregation even in temporal matters. And, whereas, we claiming an equitable share in said property,—a claim which has, however, been refused,—but desirous of peace, and deferring to the scriptural duty to suffer wrong rather than go to law, have for conscience sake, and in order to bear a more decided testimony to the doctrine of Christ's supremacy in his Church, &c., resolved to quit for the present, the property in which we maintain that we have an equitable right, under protest, that we have been unjustly and unwarrantably interfered with, and that it will remain competent for us at any future period to assert our just rights.

Wherefore, we, the undersigned Minister, Trustees, Elders, Deacons and Members of St. Andrew's Church, Fergus, do in our name, as well as in the name of all who adhere to us, hereby protest against the interference made with us by a minority of the congregation, or a party of the Trustees, for the following reasons:—

FIRST—That the attack made upon the Pastor of this Congregation, and the pertinacity with which he has been annoyed, was both ungenerous and unconstitutional on the part of the Chairman of the Trustees and his party; knowing as they do, that the Minister never was installed Custodian of the church property; and that he has repeatedly repudiated the character of being the organ or representative of the congregation in temporal matters, and offered to appear before any meeting of the Trustees and surrender any supposed occupancy which he possessed.

SECOND—That the Constitution of St. Andrew's Church, Fergus,—according to which "it is to be understood that this Church is distinctly connected with, and under the spiritual protection and discipline of the Established Church of Scotland, and of its Synods and Presbyteries in this Province," is not precisely or accurately enough expressed, to bear out even in a legal point of view, (which is surely not the sole basis on which upright and Christian men ground their demand,) the exclusive claims of a minority, in any circumstances

adhering to the Church of Scotland as established by law; seeing that the Church of Scotland never had claimed, or would accept of the power of discipline over any portion of the Church in Canada, and consequently neither had nor attempted to exercise it over this Church; and besides, that there never were Synods in Canada even nominally in connection with the Church of Scotland, that it is matter of historical fact that the Church of Scotland, though urgently pressed, to receive the Synod of Canada into real connection with her, never did do so; and even those who stand foremost in claiming property on the ground of a supposed connection, themselves admit that there never was such a connection between the two Churches as to give the one any right of control over the other, either in spiritual or temporal matters.

THIRD—That whatever be the words of the deed conveying the property to Trustees, it is notorious from the advertisements which induced many settlers to purchase land in this neighbourhood that the intention of those who granted a large proportion of the Church property, was not of a very exclusive nature, but to afford the means of worshipping God according to the Presbyterian form, to the settlers in this district generally; and this is still more apparent from reiterated declarations of such intentions since the recent claims have been put forth by the minority. Wherefore, independently of the legal question, we have not in justice forfeited our rights, but have an equitable title to at least a share of the property.

FOURTH—That we claim to be the very parties for whose benefit the property was originally given in trust, inasmuch as, while the Church of Scotland has receded from the principles on which she was established at the Revolution settlement; and the Synod of Canada, in connection with her, by retaining the connection, or making it closer in her altered circumstances than it formerly was, has virtually changed her principles too; and the minority of this congregation, by following the Synod, may have also in strict justice forfeited their right to any portion of the property,—we hold fast to the principles of the ancient Church of Scotland, and of that Church as established at the time at which the deed was drawn out and the constitution given, and on which a right was originally acquired by us to the property; and were obliged to assume our present position and take a new designation in order to testify against defection, and maintain our principles inviolate.

FIFTH—That the conduct of the party of the Trustees who have acted in this matter, has been without the concurrence, or even knowledge of several of their co-trustees,—also inconsistent with their wishes and judgment; and is, therefore, presumptuous and illegal.

SIXTH—That a party of the Trustees acting illegally and unwarrantably in taking up the matter on their own responsibility; and availing themselves of legal technicalities, in the face of all justice, equity and propriety, to threaten an action against the Minister, and thus attempting to deprive the congregation of all right to their present advantages for publicly worshipping God, have so annoyed us, a flourishing and almost unanimous congregation, as to render this state of things no longer tolerable.

Wherefore, for all these and other reasons which might be stated, while leaving for the present the church and property and other property belonging to the congregation of St. Andrew's Church, Fergus, We Protest that we do not thereby compromise our right at any future period to assert an interest in these premises, and that we are most unjustly and unwarrantably interfered with.

George Smellie, Minister. Adam Fergusson, D. Henderson, Hugh Black, Trustees. Charles Allan, Geo. Skeene, A. D. Ferris, Elders and Trustees. John Munro, Francis An Ierson, John Wilkie, William Gibbon, Elders. William Clark, Thomas Mair, Jun., William Gibbon, F. Anderson, Jun., James Morice, James Perry, James Richardson, Gavin Caldwell James Gerrie, Deacons. Peter Hay, James Catanac, David Allan, John Gibbon, Andrew Burns, George Muir, John Hay, George Frazer, Francis Esson, David Munro, David Morice, David Black, George Robertson, W. Black, Hugh Black, Jun., James Moir, James Davidson, Robert Garvin,

Alexander McDonald, Alexander Clark, Peter McLaren, &c., Members.

Fergus, 13th October, 1815.

NOTE.—The names of two more Elders and two more Deacons might have been obtained if time had permitted, and the names of hundreds of additional Members, had it been thought necessary to print so many.

St. THOMAS CONGREGATION.—We mentioned in our last that the Rev. Mr. McLeod, of Logie Easter, intended to spend Sabbath, the 12th inst., at London. He did so, and notwithstanding the shortness of the notice, preached in English and Gaelic to large congregations there on that day. He had arranged to address a meeting in Knox's Church, Toronto, on the Tuesday evening following, but he nevertheless found time to visit and preach to the congregation of St. Thomas on the Monday, when there was also a large body of people assembled to hear him. After the sermon and address at the latter place, the congregation having chosen a chairman, unanimously and cordially resolved to present an address to Mr. McLeod, and the following having been moved by Mr. John McGregor, the Senior Elder of the Congregation, seconded by Mr. Duncan McColl, Catechist, was adopted and read thereafter to Mr. McLeod, by Murdoch McKenzie, Esq. This unequivocal and hearty expression of the sentiments of this large congregation, and Mr. McLeod's reply, forwarded to them in writing from Toronto, will, we are sure, be read with interest:—

To the Rev. Mr. McLron, one of the Deputies of the Free Church of Scotland, now in St. Thomas, Canada West.

Rev. Sir,—We the adherents of the Presbyterian Church of Canada, resident in St. Thomas and neighbourhood, having had the pleasure of a visit from you, and an opportunity of hearing you preach, hail with much satisfaction your appearance amongst us. Deeply attached to the land of our birth, from which you come, to her glorious institutions, to the church which adorns her, we, in common with the christian world regret that dissensions and divisions should have crept in to mar the harmony of our once revered establishment; but regarding these differences as essential to her purity and success, as an instrument of grace in the world, we rejoice in the noble stand which you and your brethren have taken, for the cause of Christ and his people, in the sacrifices which you have made, and in the support which you have received not only from the overwhelming majorities which swell your ranks, but from the piety, talent, independence and zeal which distinguish the adherents of your cause. Believing, as we do, that the principles you advocate are in truth the principles of the Church of Scotland, and form the rock upon which she stands, we feel gratified to observe the success which has attended them, and as we regard their truth and justice at home, we in consistency must maintain the same feelings abroad, and on that account rejoice that the Free Church in the exercise of that liberality and christian spirit which has throughout distinguished her, has thought proper to send to our shores one so well qualified as yourself to explain the nature of her case, to guide, instruct and edify us in the ways of salvation. We feel assured that though the more immediate causes which produced the disruption at home, do not perhaps attach to our Ecclesiastical Government here, yet that as connected with the Church of Scotland, if not by legal ties, at least in form and doctrine, and by every association and feeling which is dear to Scotchmen, it is our duty to sympathise with that Church, to aid and encourage that which is pure and right, to abate and discountenance that which is corrupt and wrong. If such a course is adopted, we fondly anticipate that the cord of christian sympathy formed by ties so widely yet so strongly attached, will ultimately draw from a reluctant government that justice which is due to us and to our's, and that the civil authorities of our land will yet be as a wall of protection around the ramparts of our Zion—a shield for her defence, and not as now a weapon for her destruction. We feel it unnecessary to advert to the many agitating yet interesting topics which this subject suggests, but cannot conclude without wishing that he who maketh the wilderness to rejoice, the desert to blossom as the

rose, and yield its fruit in due season, may bless you, and your exertions amongst us, and that His protection may be extended to you till you reach your native shore.

REV. MR. McLRON'S REPLY TO THE ABOVE ADDRESS.

DEAR FRIENDS AND BRETHREN,—I beg to return you my sincere thanks for the address which you have presented. It is, I know, the result of your attachment to the Free Church, and this makes it more valuable, in my estimation, than any personal consideration whatever.

With the principles of that Church, and with the history of her contentings, you are already conversant, and I rejoice to know that you will not suffer yourselves to be deceived by vain words. The great principle which distinguishes the Free Church is that very principle which, in all ages, distinguished the Church of your fathers—that the Lord Jesus is King and Head of His own Church, and has therein established a government in the hands of his office-bearers, distinct from the civil government. This principle is so clearly laid down by himself, in His word, and so prominently embodied in our Standards, that we may well marvel how any man who professes to believe the Bible could have the hardihood to do any thing to oppose it. But when we consider the state of man by nature, the darkness of his understanding, and the enmity of his heart, we may cease to wonder. Blessed be God, however, he never left himself without witness, and, if with candour and impartiality we inquire for them, we may very easily find them. They are not the men who cleave to the world at the expense of principle, and who obey man rather than God, but those who forsake all, who suffer and die, it need be, as our godly fathers did in Scotland, rather than give up one iota of what Christ committed to them and commanded them to keep unto the end of the world.

The adherents of the Free Church long before the disruption, contended for the common rights of the Redeemer, and the liberties of His people under him, as contained in His word, embodied in our Standards, and unalterably secured to the people of Scotland by the Treaty of Union, and the Act of Security. In their contentings they had to draw out a claim of Rights, and again and again applied to Parliament to be protected in the enjoyment of their rights and liberties thus secured to them. Their application was rejected by a majority of the members for England, who are Episcopalians and opposed, as they always were, to pure Presbyterianism. But to the honor of Scotland, be it said, almost all her members stood up in Parliament in defence of our Church, as then constituted, and in defence of all the rights secured to her by law; but the members for England (who are much more numerous,) overwhelmed them, and by their deed enslaved the Church of Scotland, made it now a creature of the State, altered its constitution, and thus rendered it a very different thing from what it formerly was. A separation was now inevitable. Those who viewed spiritual matters in their true light, who regarded the honor of Christ more than worldly gain, and who knew the strength of principle, could no longer remain in a church so differently constituted from the Church which they vowed to uphold. They, therefore, laid their solemn protest on the table of the House, and took their departure, carrying with them the doctrines and worship and government of the Church of our fathers. That protest, which should have been answered immediately, by those who remained in the establishment, before taking any other step, still lies unanswered, because they cannot answer it.

You may hear those who remained in the established church call it still "the church of our fathers." But let them not deceive you, brethren. "The church of our fathers," whether endowed or unendowed, whether enjoying Royal favor or hunted on the mountain, has, since the Reformation, been distinguished by its adherence to one great testimony for the crown rights of the Lord Jesus, and the spiritual liberties of his people under him. No doubt they will tell you that they hold those principles as firmly as the Free Church can do. But how do they hold them? Let the concessions which they made, and the constitution which they agreed to adopt, answer. They allowed: laws of the church to be repealed, pro-

cesses against ministers, for heinous offences, to be interrupted, and ministers deposed from the ministry, for crimes, by competent authority in the name of the Lord Jesus, to be repoued in all the exercise of their spiritual functions, by civil tribunals which had no right to interfere in spiritual matters. In a word their entire ecclesiastical administration is subject to the supervision and under the control of the civil power. That power may reverse all their decisions in any one case and to this they submitted. Under such a system where are the principles which always distinguished the church of our fathers? They are surrendered. And I ask you whether the church which consented to such an arrangement, for any temporal advantage, can be considered the church of our fathers, or whether the Free Church, which rather than surrender one iota of those sacred truths for which our fathers suffered and died, relinquished the benefits of an establishment, is not entitled to be considered that church?

You may hear some say that the difference between us and those who adhere to the establishment is so small that it is not really worth while making so much noise about it. That those who are strangers to the power of religion, whose idol is the world, and who are spiritually blind and cannot discern spiritual things, should say so, may be expected; but so important was the difference considered by the religious, that after the most mature and prayerful consideration, nearly five hundred ordained ministers left the establishment; 150 unordained preachers of the gospel; 2,500 ordained elders; many hundreds of the schoolmasters of Scotland, and nearly 1,000,100 of the people! Surely it was not for a trifle that such sacrifices were made, and such persecutions endured. Besides, can any thing be considered trifling which relates to the Crown Rights of the Redeemer? Surely not.

You may be told that those who left the establishment acted conscientiously, and those who remained within it acted equally so, and therefore they should bear with one another, for both are right. Strange that such an argument should be used, and yet it has been used again and again by men who should know and reason better. The Infidel makes use of the same logic; but we have not so learned Christ. To the law and to the testimony we appeal.

They may tell you that were they in Scotland they would certainly join the Free Church; but that in this land the question has no business with them. None can adopt this language but those who do not understand the matter. What is right in Scotland must be so here. He who is King of His Church in Scotland is King of His Church here. And it is a matter of the utmost importance to us whether we join ourselves with that body which acknowledges him as such, or to that body which practically denies him as King.

In Scotland the congregations in connection with the establishment, are perfect skeletons; and I find the same is the case in the four Provinces of North America which I have visited, while the congregations of the Free Church contain almost the entire population. Since my arrival in Halifax, in July last, it truly gladdened my heart to see the thousands who attended the preaching of the gospel, and the earnest heed which they gave to the things that were spoken. No doubt much spiritual destitution prevails in all the Provinces, and here, alas! I see much; but I am instructed by my constituents to assure you that the Free Church feels the deepest interest in the spiritual welfare of the British settlers in North America. I am also instructed to express to you how anxious that church is to provide for them the means of grace. Although we have much to do at home, still we cannot forget you. We are ready to help you in any way we can.

For the kind sentiments contained in this address in reference to myself, I return my best acknowledgments. The kindness which I experienced every where in these Provinces, was very great and very gratifying to my feelings. But the opportunities afforded me to preach the gospel to perishing sinners, the multitudes who flocked to hear, and the serious concern under which so many seemed to be brought—these were the things which encouraged me most, and for which I desire principally to thank God.

And now, brethren, farewell. To God I commend you, and to the word of His grace. May

he lead you safely through life, and at last receive you into the house of many mansions, to be forever with himself.

THE LIVERPOOL MEETING FOR CHRISTIAN UNION.—1. The meeting was remarkable from the various denominations of which it was composed. In a hall containing about three hundred persons, there were leading individuals connected with seventeen Christian denominations—including Presbyterians, Episcopalians, Congregationalists, Baptists, and others; and embracing such men as Mr. Noel, Mr. Bickersteth, Dr. Leitch, Dr. Reed, Dr. Vaughan, Dr. Harris, Dr. Rattles, Dr. Urwick, Dr. Cox, Dr. Steane, Dr. Brown, Dr. Young, Dr. Harper, Dr. King, Dr. Newton, Dr. Alder, Dr. Candlish, Dr. Cunningham, Dr. Symington, Dr. Wardlaw, and a host of others well known to fame. Within the walls of that room was contained a great portion of the moving power of the Christian Church in the three kingdoms.

2. The second thing remarkable in the meeting was, the devotional spirit by which it was characterized. Not only was the whole enterprise undertaken in a spirit of prayer—not only was the first whole session devoted to prayer, praise, and reading the Word of God—but the same spirit and exercises pervaded all the deliberations of the meeting. The devotions of the meeting were generally led by men of God, and the whole conference seemed melted down under the power of the Holy Spirit.

3. The meeting was remarkable for the spirit of love and unity by which it was characterized. That there is a real and substantial unity amongst all true Christians is not only true, but a delightful truth. They are all washed in the same blood, and sanctified by the same Spirit; and there is to them "one Lord, one faith, one baptism, one God and Father of all." No only so—they shall soon be visibly one—*one* during the glories of the millennium, when "Judah shall cease to vex Ephraim, and Ephraim will not envy Judah"—when the "watchmen of Zion shall see eye to eye, and sing together with the voice;" above all, *one* amidst the blessedness of heaven, where they shall all sing the same song, and wear the same robes, and be led and fed by the same living fountains of waters, whilst God the Lord shall wipe away all tears from their eyes.

A correspondent of one of the newspapers has given the following summary of these truths in his own words, which the Christian public will soon see more fully announced in the minutes of the conference itself:—

1. The divine inspiration and authority of the Holy Scriptures.
2. The doctrine of the Trinity.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation and atonement of the Lord Jesus Christ.
5. Justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The divine ordinance of the Christian ministry, and the perpetuity and the authority of the sacraments of baptism and the Lord's supper.
8. The right of private judgment in the interpretation of the Holy Scriptures.

The doctrines here asserted not only indicate a broad basis of Christian union, but exclude from the Alliance Papists, Puseyites, Socinians, and several other classes of heretics. They embrace the classes of Christians only who hold the saving truths of the Word of God, and amongst whose members, therefore, Christ's true followers may be expected to be found.

CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH.

FOREIGN MISSIONS.
 JOHN REDPATH, Esq., Treasurer, Montreal.
 From the Young Men and Ladies Missionary Society of Perth,.....£14 5 0
 From Free Church, Cote Street, Montreal, including collection made by the soldiers of the 93d Regt., worshipping there, £11 19s. 4d., and £1 5s. 4d. from the Sabbath School children of that Regiment, together, 32 5 2

From Dundas congregation,.....	5 14 0
Do. Tucker Smith do.....	1 2 9
Do. London do.....	5 0 0
Do. Grafton do., including proceeds of bazaar, by the Misses Mason,.....	7 10 0
Do. Streetville Congregation,.....	11 3 0
Do. Toronto, do., Knox's Church,.....	41 5 0
Do. Quebec, do., Mr. Clugston's,.....	9 17 6
Do. Puelinch, do.,.....	4 0 0
Do. Ayr.....do.,.....	2 5 0
Do. Hamilton, do., proceeds of the Sabbath Sch of Missionary Box since last annual remittance to the Rev. Dr. Gordon, £15 12s. 10d., and collections at monthly prayer-meetings since last annual remittance, including collection by order of Synod, £22 13s. 10d., together,...	38 6 8

HOME MISSIONS. PRESBYTERY OF KINGSTON.

Beckwith and Goulbourne—per Rev. Henry Gordon,.....	£1 10 0
Dalhousie, do.....	1 0 0
Bytown, do.....	3 1 3
Perth, do.....	1 0 0
Ramsay, do.....	1 0 0
Carleton Place, do.....	0 5 0
Bytown, do.....	3 10 0
Perth, per Rev. Dr. Burns,.....	4 10 9½
Prescott, do.....	1 6 4
Brockville, do.....	1 5 0
Dalhousie and St. Andrew's Hall, do.	1 10 0
Ramsay, do.....	1 11 5½
Middleton, do.....	0 10 3½
Carleton Place, do.....	0 10 2

PRESBYTERY OF HAMILTON. DANIEL MACNAB, Esq., Treasurer.

Danville, per Dr. Jarron,.....	£8 0 0
Mosa, R. Coulthard,.....	0 5 0
Wellington Square, Neilson, and Waterdown, per Mr. Bastedo,.....	4 7 6
Niagara, per Rev. Dr. Burns,.....	1 0 0
London, per Mr. Wm. Clark,.....	6 5 0
Ekfrid, Mr. Clahanan,.....	0 5 0
Aldborough, per Mr. G. Henry,.....	13 5 0
Woodstock,.....	9 0 0
St. Thomas,.....	4 0 0
Ekfrid, Mosa and Zoma, per Mr. Lachlan McPherson, Catechist,.....	20 15 6

PRESBYTERY OF TORONTO. JAMES SHAW, Esq., Treasurer.

To Collection at Thorah, per Mr. Angus McColl,.....	£2 10 0
Do. Vaughan, per Rev. James Harris,.....	2 0 0
Do. Trafalgar, per Mr. John Proudfoot,.....	5 0 0
Do. West Gwillimbury, per Rev. Dr. Burns,.....	3 10 0
Donation, Mr. D. McKinnon, Vaughan, per Rev. Dr. Burns,.....	0 10 0
Collection at Norval Church, per Rev. Wm. Rintoul,.....	3 1 0
Do. Union Church, Esqueving, do.,.....	3 0 0
Do. East Caledon, do.,.....	1 13 9
Do. Markham, per Rev. James Harris,.....	1 16 0
Do. Nassagawaga, per Mr. Thomas Dickson,.....	1 14 8½
Do. Scotch Block, Esqueving, do.,.....	1 7 6
Do. West Caledon, do.,.....	3 18 1
Subscription at Union Church, Esqueving,.....	2 10 0
Do. West Caledon,.....	1 5 0
Collection Free Temple Church, Chinguacousy, per Rev. Mr. Rintoul,.....	3 0 0
Do. Union Church, Esqueving, do.,.....	1 10 0
Do. Nottawasaga, per Rev. D. McMillan,.....	1 4 0
Do. Chinguacousy, per Rev. R. Wallace,.....	3 5 0

COLLEGE FUND—TORONTO. JOHN McMURRICH, Esq., Treasurer.

Tucker Smith, congregation, per J. Fraser, Esq., London,.....	£1 0 0
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