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

VOLUME I.—No. 11.

HAMILTON, JUNE, 1845.

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

THE RECORD.

The documents of general interest to the church which will be found in this No. of the *Record*, together with the more important items of religious intelligence which have reached us during the past month—have completely pre-occupied our columns, and we are therefore constrained to defer the insertion of some remarks and suggestions which we had intended to offer on certain topics, until a future occasion. In particular we intended to direct the attention of our readers to the measure recently introduced by the Ministry into the British Parliament, for the permanent endowment of the Popish Ecclesiastical Seminary at Maynooth, in Ireland—a measure which, as it amounts to a direct and deliberate countenancing and establishing of anti-Christian error and corruption, and is universally understood to be the prelude to the general endowment of the Romish hierarchy in Ireland, deeply concerns every one who understands aright the nature of national responsibility, and would avert the national guilt and danger which it evidently involves. We can only express our hope that the Presbyterian Church of Canada, and other Evangelical bodies in this section of the Empire, will not overlook the duty incumbent on them in respect to this matter, nor imagine that they may remain silent and inactive on the occasion, merely because their voice may not now reach Parliament before this ill-omened measure has been sanctioned by them.

We observe, with interest, the progress of the movement in Scotland for the removal of those religious tests requiring the Professors in the Universities to be members of the Established Church. These were originally imposed principally for the purpose of excluding prelatists from office in these institutions, but they are now practically employed for expelling from them men who constitute their chief ornaments, and who holding firmly by the Standards of the Church, have only withdrawn from its communion because of its departure from their Standards and the gross Erastianism by which it is characterised.

By a reference to the report of the proceedings of the Presbytery of Toronto our readers will be gratified to learn that the Rev. Dr. Burns has been inducted as Minister of Knox's Church, Toronto. We congratulate his congregation on having obtained a pastor of so much ability and experience, and we heartily welcome him to this part of the Christian vineyard, wishing him abundant success and comfort in his labours therein. We have pleasure in stating that of the two sons who have accompanied the Dr. to this country, one has returned to devote himself to the ministry in the Canadian Church, having already passed one session in the Divinity Hall of the Free Church. Dr. Burns was introduced to his congregation on Sabbath the 25th ult., by the Rev. Mr. Esson, who conducted the services in the forenoon of that day, Dr. B. officiating in the afternoon and evening. It has been omitted in the report of the Presbytery's proceedings, that Dr. Burns and Mr. Rintoul were appointed to visit the congregations in Esqueping, which they agreed to do about the middle of this month. The Rev. Mr. Arnot, of St. Peter's Free Church, Glasgow, came out by the last Mail Steamer, and is to succeed Mr. Bonar in the charge of the congregation at Montreal.

Mr. Bonar we are glad to understand is to visit the Western part of the Province before his departure for Scotland.

We refer here to the very interesting account which Mr. Rintoul gives of his recent Missionary tour, for the purpose of stating with reference to a suggestion which he has therein made to us, that we hope to be able at an early date to present our readers with the admirable address of the Rev. Mr. Bayne, of Galt, delivered at Hamilton on the occasion of the laying of the foundation stone of the Presbyterian Church in that place. It will be found fully to supply what has been long felt by us as a desideratum, viz., a clear and comprehensive statement of the grounds on which our separation from the Scottish establishment became necessary.

We are requested to remind the ministers of the Presbytery of Hamilton, that they will be expected to report specially, at next ordinary meeting, as to the number of principal or Sabbath day preaching stations required for the reasonable accommodation of the people within the several Missionary Districts assigned to their superintendence; and that it is therefore important that in visiting their respective Districts, they obtain the necessary local information to enable the Presbytery to determine the stations which ought to be thus recognised. It will be found of much consequence to the advantageous application of Missionary labour, that these stations be judiciously selected and permanently fixed.

LETTER FROM THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, TO THE GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

We, the Ministers and Elders of the Presbyterian Church of Canada, having, as members of the Presbyterian Church of Canada, in connexion with the Church of Scotland, long stood in close and friendly connexion with you, and having now separated from that Synod on account of her refusal to terminate such connexion with you, and having also formed ourselves into the "Presbyterian Church of Canada," deem it due to you, formally to acquaint you with these facts, and to put you in possession of the grounds on which we have acted.

With this view we beg to transmit to you the following documents, viz:—1st. A copy of an overture which, while members of the Presbyterian Church of Canada in connexion with the Church of Scotland, we desired that body should adopt at their meeting in July last. 2d. Copies of Protests entered into by us against the decision of that body respecting that overture; and 3d. A copy of a Pastoral Address issued by us in August last.

In these documents you will find, we conceive, all that is necessary to enable you to understand both the course which we have pursued, and the reasons by which, in adopting that course, we have been influenced.

We are deeply sensible of the responsibility involved in the dissolution of old and once cherished connexions, and in the adoption of a new and separate ecclesiastical organization; but acting on the grounds set forth in these documents, we are satisfied in our own consciences, that in what we have done, we have only pursued the path of duty, and humbly but confidently cherish the hope, that our procedure is justified in the sight of heaven.

It has not been without much sorrow of heart, that we have been constrained to assume the position, in which we now stand towards you. In every step we have felt us men acting under a most painful necessity. Yet at the same time, we have acted without hesitation or doubt, and under the full persuasion, that a regard to the honour of the great Head of the Church, and to the interests of vital godliness, in Scotland, in Canada, and throughout the world, called upon us thus to lit up a testimony against your procedure in the matters connected with the disruption—a procedure which has done far amongst you a large proportion of the *talent and piety* of Scotland, has given the followers of Christ throughout the world, and has given occasion to the enemies of vital godliness to blaspheme.

And now in making this communication, we desire it to be distinctly understood that our dissolution of friendly communion with you, has been resolved upon, and is still adhered to as the most solemn testimony which we had it in our power to bear against the practical Erastianism with which we hold you to be chargeable, and against that abject submission to the intrusion of the civil power into the ecclesiastical province, by which we consider you to have sold the liberties of the Church of our father, and virtually to have denied the sole headship of the Redeemer ever her.

As yet a comparatively small body, and situated in a distant colony, our testimony may perhaps be regarded by you as of little moment. Yet we unshrinkingly submit it to your consideration, as at least disinterested and conscientious, and the result of anxious and prayerful consideration, both of your conduct and of our own duty, and as presented not in the spirit of arrogance, but in reliance on the force of truth, and the power of that Spirit which can render effectual the humblest instrumentality. We would, in conclusion, solemnly call upon you, as brethren whom, notwithstanding the cessation of friendly communion, we still love, and for whose spiritual welfare we still pray:—to reconsider the course which you have pursued, to examine, as in the presence of the great Searcher of hearts, how far you have allowed yourselves to be influenced by the love of an evil world, and to adopt such measures as a single-hearted zeal for the maintenance of the divine rights of the Redeemer, under the blessing of God, in healing the breaches of our national Zion.

Brethren, we commend you to God. That He may direct you by His Holy Spirit into that which is according to His will, and may render you instrumental in promoting the great end which we both profess to have at heart—even the glory of our common Lord, is and ever shall be our earnest prayer.

In name and by appointment of Synod,
MARK Y. STARK,
Moderator

PRESBYTERY OF HAMILTON.

This Presbytery held their ordinary Meeting at Hamilton on the 14th and 15th ult. The Ministers present were Messrs. Stark, Gale, Bayne, Mackintosh, Meldrum, Lindsay, and Snellie, and the Elders, Mr. Kyle of Dundas, Mr. Drysdale of Hamilton, The Rev. Dr. Blanchard, of Peham, in the Presbytery of Niagara, and the Rev. Mr. Johnstone, from the Presbytery of Ohio, being present, were invited to

sit with the Presbytery. The Rev. Geo. Smellie, of Fergus, was appointed Moderator, P. T.

Reports were first called for as to the fulfilment of various appointments made at last meeting. The Deputation for visiting various sections of the Presbytery, appeared to have fulfilled their duties except in one or two cases, early attention to which was re-entreated on them. In terms of the report of the Committee appointed to enquire into the circumstances of the case, the Presbytery resolved to decline the reception of the Rev. William Lunnie, of Tratalgar, as a Minister of the Presbyterian Church of Canada. Satisfactory reports were also received as to the supply of preaching and other ordinances in vacant congregations and destitute settlements, according to appointment. The Report of the Presbytery's Home Mission Committee was read by the Convener, together with the Treasurer's account; and an enquiry having been made respecting collections for this and the other schemes of the Church, it appeared that the recommendation of Synod in this respect had been generally complied with. The Presbytery then proceeded to consider the suggestions issued by the Synod's Home Mission Committee, for the more effectual prosecution of Home Missionary operations by the Presbyteries of the Church, which, having been read clause by clause, was approved of generally, and the Presbytery proceeded in terms of the 1st Article to the arrangement of the Missionary field—when the following scheme, as to Missionary Districts, preaching stations, and superintendence thereof, was adopted, viz.:

Mts. Districts	Preach. Stations	Super. Min.
1. Consisting of Chatham, and places adjoining	3	Messrs. McAlister and Peden.
2. Eckford, Mosa, and Zone	3	Mr. McMillan,
3. Howard, Oxford, Aldborough, and Dunnville,	3	Mr. McMillan.
4. St. Thomas, South-west, Yarmouth, & Westminster.	3	Mr. McKenzie.
5. London	1	Mr. McKenzie.
6. Blanchard	1	Mr. Allan.
7. Goderich, & places adjoining.	2	Mr. Graham.
8. Simcoe, Vittoria, & Port Dover.	3	Mr. Cheyne.
9. Caledonia, Cayuga & places adjoining.	2	Mr. Stark.
10. Dunnville, and Wellandport.	2	Mr. Gale.
11. Niagara, Beausville, Port Robinson also in the absence of Mr. Mackintosh, on Missionary labour, Toronto & Cayuga.	5	Mr. Cheyne.
12. Nelson, East Flamboro', and Wellington Square.	3	Mr. Meldrum.
13. Woolwich, Aberdeen, Blenheim, Wilmot, and Queen's Bush.	4	Mr. Bayne.
13. Guelph	1	Mr. Smellie.
15. Paris, Brantford, and Woodstock.	3	Messrs. Lindsay, and McKenzie.
16. Owen's Sound Settlements, Maitland River, Smith's Settlement, Sydenham & Lake Shore Road	4	Mr. Smellie.

The Presbytery instructed the superintending Ministers to visit their several Districts for the purposes specified in Article 2 of the suggestions, keeping regular journals of their services according to Article 7, and to report their diligence therein at next ordinary meeting of Presbytery. The Presbytery then appointed a Committee to superintend

their Home Missionary operations, and instructed them in terms of Article 4. The Committee is as follows.—The Rev. Messrs. Gale, Stark, and Cheyne, and Messrs. Alex. Drysdale, Wm. McMillan, D. Macnab, J. Davidson, J. Walker, J. Fisher, W. Cook, J. Colville, G. Young, W. Kyle, J. McKenzie, W. Miller, and Dr. Dill; Rev. Alex. Gale, Convener; and Daniel Macnab, Esq., Treasurer,—to meet at Hamilton on the call of the Convener. Mr. Gale having intimated to the Presbytery the arrangements made for laying the foundation of Knox's Church, Hamilton, tomorrow, and the desire of the Committee of the congregation th. the Presbytery should take part in the proceedings—the Presbytery resolved to comply with this desire, and appointed Messrs. Bayne and Smellie to deliver addresses on the occasion. The Presbytery then adjourned till tomorrow at 10 o'clock, and having then resumed business proceeded to consider the communications and applications on the table. Supplies were appointed for several vacant congregations. Messrs. Meldrum, and Mackintosh were appointed to visit the Owen's Sound settlement, and to dispense the sacrament of the Lord's Supper at Sydenham, on some convenient Sabbath in the month of July. A deputation consisting of Messrs. McKenzie, Bayne, and Gale, was appointed to visit the Western section of Presbytery; and the communications from Guelph, Danville, Walpole, the Halbert settlement, Woodstock, and 6th Concession of Ancaster, were read and referred to the Home Mission Committee. The application of the Rev. Mr. Johnstone to be admitted as a Minister of the Presbyterian Church of Canada, was taken up, and a regular Presbyterial certificate from the Presbytery of Ohio, with a highly satisfactory testimonial from the members of the Faculty of the Western Theological Seminary, Alleghany city—in favour of Mr. Johnstone, having been presented, and the Presbytery having conferred with him on various points of Doctrine and Discipline with entire satisfaction as to his principles, views, and attainments, the clerk was instructed to take the necessary steps for bringing the application before the Commission of Synod, in order to obtain their sanction for Mr. Johnstone's admission. Mr. Johnstone is a native of Scotland, a Licentiate of the Presbytery of Dumfries, and was ordained to the office of the Holy Ministry by the Presbytery of Picton, over the congregation of Chatham, New Brunswick. Warmly attached to the principles for which the Presbyterian Church of Canada has been called to witness, and aware of the extensive religious destitution within the bounds of that Church, Mr. Johnstone has felt himself constrained to leave a flourishing and attached congregation and come over and help us.

The application of Mr. William Troup, a young man who is desirous of entering on a course of study for the Ministry, was also taken up by the Presbytery. Mr. Troup presented satisfactory testimonials of church membership and general character, and having been examined by Messrs. Lindsay and Smellie, as to his attainments in knowledge, his views of divine truth, his motives in making the present application, and his Christian experience, he was, on their favorable report, unanimously recommended as worthy to be admitted into the preparatory department of the Theological seminary. The Presbytery, after some conversation respecting the interim acts of Synod, appointed a Committee to examine and report thereon, and then adjourned, to meet at Hamilton on Monday the 2nd June, at 6 o'clock, P. M.

On Wednesday evening, according to appointment, the Rev. Robert Lindsay, of Ayr, preached an appropriate and impressive sermon before the Presbytery, from Isaiah lxii, 67. During the session of Presbytery, the conference with the Niagara Presbytery was renewed by the Committee appointed by the Synod, and the Rev. Dr. Blanchard, on the part of that Presbytery; and a joint report was drawn up and cordially agreed to on both sides, to be presented respectively to the Synod and Presby-

tery, to the effect, that in so far as mutual enquiries and explanations had gone there appeared to be a substantial identity between the two bodies in Doctrine, Discipline and Government; while some diversities existed in the modes of worship, which might prove a hindrance to the establishment of a desirable and seemly uniformity, and that the best course for the two judicatories to pursue for the present, was to continue and extend the friendly intercourse which had been opened up, by all suitable means—so that mutual confidence might be strengthened, and the way made more clear for ulterior steps, and a closer alliance.

PRESBYTERY OF COBOURG.—The Presbytery of Cobourg met at Cobourg on the 7th May. Present, Rev. John M. Roger, Moderator, Rev. Messrs. Alexander, Douglass, and Reid, Ministers, and Mr. Robert Johnston, Elder.

Besides some matters of minor importance, the Presbytery had under its consideration the following subjects.—1st. The Sustentation Fund Scheme. 2d. The Formula and Questions agreed on by the last Synod. And 3d. The Regulations with regard to the admission of Ministers of other Churches.

The Presbytery unanimously approved of the principle of the Sustentation Fund Scheme, believing that the Synod will adopt such means for carrying it out as experience and expediency may suggest.

With regard to the Formula and Questions which are contained in the 6th No. of the Record, the Presbytery approved of them generally. The Presbytery were of opinion that a slight verbal change might, with propriety, be made in the 4th question, and that some expressions in the 5th question should, for obvious reasons, be modified.

With regard to the admission of Ministers of other Churches, the Presbytery agreed in thinking that the regulations of last Synod would be sufficient, if strictly observed. The Presbytery recommended, however, that the Synod should enjoin all Presbyteries of the Church to proceed with the utmost caution, and adhere to the regulations already made by the Synod.

The several Ministers of the Presbytery were reminded of the duty of attending to the injunction of the Synod in regard to a Collection for the Synod's Fund.

The Presbytery adjourned after appointing its next meeting to take place at Cobourg on Tuesday, 3d June, at 12 o'clock, noon.

PRESBYTERY OF TORONTO.—This Presbytery met at Toronto on the call of the Moderator, according to special previous arrangements, on Friday, the 23d ult. The members present were the Revd. William Rintoul, Moderator, the Revd. Henry Esson, the Revd. James Harris—Ministers—and Mr. J. F. Westland, Ruling Elder.—Messrs. Stark and Gale of the Presbytery of Hamilton, being also present, were invited to sit with the Presbytery. The first and more immediate duty before the Presbytery, was the induction of the Revd. Dr. Burns as Minister of the congregation of Knox's Church, Toronto. Extract Minutes of the whole proceedings of the Presbytery of Paisley, respecting the translation of Dr. Burns, having, with relative documents, been laid before the Presbytery, were sustained and Mr. Esson having reported that he had given due intimation to the congregation of the arrangements made by the Presbytery, and the procedure contemplated by them;—in the case it was agreed that the induction be proceeded in forthwith—and that the Moderator conduct the usual services on the occasion. The Presbytery having then proceeded to the Church, and intimation having been again given by the Clerk to the assembled congregation, that the Presbytery were now prepared to induct Dr. Burns to the pastoral office over them, if no valid objections were offered, and none having appeared to object, the Moderator commenced the

public services with praise and prayer, and preached a most appropriate sermon from the first clause of Acts, xx. 19. He thereafter narrated the proceedings connected with Dr. Burns' call and translation in the Presbytery of Toronto and that of Paisley, and having then obtained from Dr. Burns satisfactory answers to the questions appointed by the Synod to put in such cases, he did in the name of the Presbytery, after solemn prayer, admit and induct Dr. Burns as Minister of the congregation of Knox's Church—being joined by the brethren of the Presbytery, and the Elders of Knox's Church, in giving him the right hand of fellowship, and a cordial welcome to take part with them in this work. Suitable exhortations were then addressed by the Moderator to the Minister and congregation severally,—and the public services having been concluded, the members of the congregation in retiring, welcomed their pastor amongst them in the usual manner. The formula approved by the Synod, was afterwards read over to Dr. Burns, and he having declared his readiness to sign the same, whenever judiciously called upon to do so, his name was added to the Presbytery Roll. The Presbytery after some conversation and arrangement respecting the duties connected with the meeting of Synod requiring their attention, adjourned until Tuesday, the 3d June, at 10 o'clock, A. M.—then to meet at the Hall of the Theological Seminary, James Street, Toronto.

PRESBYTERY OF MONTREAL.

Montreal, 14th May, 1845.

This day the Presbytery of Montreal in connection with the Synod of the Presbyterian Church of Canada, met within St. Gabriel Street Church.

Present Rev. Messrs. Henry (Moderator), Black, and Clugston. The Rev. Mr. Bonar, of Larbert, as officiating Minister in Montreal, was added to the Sederunt. The Rev. Dr. Burns, late of Paisley, and the Rev. Wm. Hamilton, of Bellast—being the one an ordained Minister of the Free Protestant Church of Scotland, and the other of the Presbyterian Church of Ireland, were requested to sit with the Presbytery; Mr. Leslie, Elder.

The Moderator reported having, since the last meeting of Presbytery, written to the Convener of the Colonial Committee of the Free Church of Scotland with reference to a Minister for Montreal, and that he had received an answer to his communication. The letter and answer thereto were then read, and ordered to be engrossed, and the cordial thanks of the Presbytery were tendered to the Moderator for his excellent letter.

A letter was read from the Rev. Mr. Clark, of Indian Lands, apologising for his absence. A letter was read and laid upon the table from the Rev. Mr. Esson, with respect to St. Gabriel Street Church. The Presbytery resolved to delay taking any steps in the matter, and instructed the clerk to transmit an extract of all the minutes relating to Mr. Esson's congregation, and all papers connected therewith to the approaching meeting of Synod, whose judgment and advice in their present circumstances the Presbytery crave.

The Presbytery further recommend the congregation of St. Gabriel St. Church to transmit a copy of the constitution, title and trust deeds, minute books and other documents, and in particular a copy of any deed of adherence of the congregation of St. Gabriel St. Church to the Synod of the Presbyterian Church of Canada, together with a list of the members and adherents, and a Minute of any proposal for the purpose of bringing the constitution into a conformity with the Synod. Mr. Leslie dissented.

Mr. Leslie moved that the Rev. Mr. Leishman be appointed to supply the vacancy at present existing in St. Gabriel St. Church. Mr. Black seconded this motion.

It was stated that Mr. Leishman was the only available preacher at present within the bounds of this Presbytery, for the supply of country Districts, and that both the Rev. Mr. Bonar and the Rev.

W. C. Burns were necessarily detained in town on the Sabbath. and it was suggested by Dr. Burns, that the congregation should be left to supply the pulpit as they had done since Mr. Esson had gone to Toronto: until it should be decided by the Synod whether the Church could be received as a Church in connection with the Synod of Canada. Mr. Black stated that he did not understand before that both Mr. Bonar and Mr. Burns were to be in Montreal on the intervening Sabbath and begged leave to withdraw his seconding of Mr. Leslie's motion—which was granted.

Mr. Leslie's motion having thus fallen to the ground, the suggestion of Dr. Burns became the judgment of the Presbytery, against which Mr. Leslie entered his dissent.

The Rev. Mr. Leishman read the report of his Missionary labours within the bounds of the Presbytery, which was highly approved. A copy of a call from the adherents of the Synod at Huntingdon, to Mr. Leishman, to settle amongst them as their pastor, was then read and laid upon the table. The call was signed by 112 individuals. Mr. Leishman having been asked by the Moderator, whether he felt inclined to comply with the call addressed to him, asked further time for deliberation, whereupon the Presbytery resolved to delay further consideration of the matter until to-morrow, when letters from Huntingdon and other papers would be laid before the Presbytery.

The case of the vacant stations, Inverness and Leeds, was communicated by Mr. Clugston, and the Presbytery impressed with a sense of the destitution existing there, requested Dr. Burns to correspond with Mr. McMillan, who was at present in Canada West, and induce him if possible to visit these stations.

The Rev. Mr. Bonar reported to the Presbytery that he had opened, on Sabbath last, 11th May, the new Church in Cole Street, in connection with the Presbyterian Church of Canada, and that on Tuesday last the congregation had met and elected as office-bearers, four elders and four deacons, according to a minute which he produced and laid upon the table of the Presbytery. The Clerk was directed to keep this paper "in retentis," and Mr. Bonar was authorised to serve the edict next Sabbath, and to proceed to the ordination of the gentlemen nominated, on the succeeding Sabbath, 25th May.

The Presbytery appointed the Moderator, Dr. Burns, and Mr. Bonar, to be a Committee to converse with some young men in Montreal, who had expressed a wish for advice, as to entering upon a course of study—and any others who might afterwards express a similar wish.

After prayer the Presbytery adjourned, to meet at No. 10, George Street, to-morrow, Thursday, (May 10th.)

Montreal, May 15th, 1845.

This day the Presbytery of Montreal held an adjourned meeting in No. 10, George Street, Montreal.

Present—Messrs. King (Moderator,) Clugston, Black, Bonar, Ministers. The Presbytery was constituted with prayer, by the Moderator. Dr. Burns, late of Paisley, being present, was requested to sit with the Presbytery. In the absence of Mr. Black, Mr. Bonar was chosen Clerk. *pro tem.* Mr. Redpath produced and read a report of the proceedings of the Presbytery's Missionary Committee, which was approved of, and the Committee were requested to take the charge of the Missionary operations of the Presbytery in terms of the Minute of Presbytery, of date, 9th November, 1844, and to associate with them in these labours any minister of the Free Church, who may be officiating in the Free Church, Cote Street.—Mr. Clugston stated that it was the opinion of himself and the friends in Quebec, that there ought to be a separate Mission Committee for Quebec and its vicinity.

The Presbytery appointed the Moderator to apply to the Treasurer of the General Home Mission Fund for the sum of £50 to aid the Mission Fund

of this Presbytery. The Presbytery instructed the Missionary Committee to pay Mr. Scott, lately employed by them, for the services he had given.

Mr. Leishman having been asked whether he had any thing further to state relative to his views on the subject of the call to Huntingdon, stated that he was willing to accept the call.

The Presbytery left thankful that Mr. Leishman had been led to take this view of that important station, and resolved to proceed with his settlement with all convenient speed—and subjects were presented for his discourse.

The Presbytery then after prayer adjourned, to meet, with the permission of Synod, at Coteau, in the vestry of the Synod House there, on Friday, the 6th day of June, at 6 o'clock, P. M.

Home Missions.

CORRESPONDENCE OF MISSIONARIES.

REV. WILLIAM RINTOUL'S MISSIONARY TOUR IN KING, WEST GAWLAMBURY, ORO, &c.

Mr. Editor.—You have requested extracts from the journal of my recent Missionary Tour to the North of Lake Simcoe. Such a journal, however, does not exist; as, after the fatigues of the day in traveling and preaching, I was not always in a mood to record what I had observed or done; and seldom in circumstances favourable to writing, had I been disposed to do it. I now, however, willingly sit down to note a few things respecting my recent journey, which, I trust, may not be altogether uninteresting to your readers.

My Mission, as you have mentioned in last month's *Record*, was by appointment of the Presbytery, to make arrangements for stationing one of our Students, as a Catechist, in the Townships to the S. W. and N. of Lake Simcoe. Some of your readers may require to be informed that in the status of Catechist, in which several of our more advanced Students have been placed, they have yet been acting as Preachers, and it is believed that we have been in all respects justified in thus employing them,—our want of labourers is very urgent—and the occupation itself, to the young men, when not too constant—as it is not our desire that it should be so—is all in the direct way of fitting them for the work of the ministry. It is indeed the commencement of an important department of that work, while the appellation of the most intelligent of the Christian people among whom they have been labouring, is an additional confirmation of the propriety of so employing them.

But while making arrangements for stationing a Missionary, I was myself acting, by the good Providence, and grace of God, that, in the course of 12 days, I was enabled to travel, on an average, upwards of 17 miles every day, and to preach 11 times; and returned, after experiencing all kinds of weather and every variety of road, from snow that would have admitted sleighing, to the deepest mud-holes—in perfect soundness of health. In all directions through the woods, the roads were strewn with the wreck of broken or fallen trees, and in many places interrupted from the same cause, and I heard of several lives having been lost, in neighbourhoods where I was, from the falling of trees, yet in all my journeying I did not see one tree fall.

On Monday, the 7th April, the day on which I left home, I preached in the Free Temple Church, Chinguacousy. My audience consisted chiefly of the official members of the Church. I addressed them from the words, "There is that scattereth, and yet increaseth, &c." The people here have shewn great disinterestedness in abandoning their claim to the old place of worship, and have been amongst the first in the Province in erecting a new one. They have a promise of sharing in Mr. Buchanan's ample donation for Church building, which would enable them to finish their Church,

and, as they have shared largely in a supply of Divine ordinances, since the disruption, we trust that the contributions which they have begun to make to the Presbytery's Mission fund, will be continued and enlarged. After our service, besides other business, which came before the meeting, they had under consideration an invitation to appoint delegates to meet with delegates from the adjoining congregations at Caledon West, Union Church, Esquesing and Norval, with a view to their ultimately concurring together in a call to some one Minister to take the oversight of them.

I was much pleased with the scheme, as, in the present state of almost all these stations, and the lack of ministers, there seems no way for their having a stated Pastor but by some such union. I think that Presbyteries should encourage such grouping of stations, not merely as Missionary fields, but as parishes, at least temporary ones.

On Thursday, the 9th, I preached in three different places, viz., in a school-house, on the 11th Line of Knap, at Lloydtown, and at Brownville. These are all new stations, but from the zeal of a few good men connected with them, they may soon, through the blessing of God, become the field of a Pastor's labours. To keep my appointment at this day, I had to ride nine miles before breakfast, and that over roads as rugged and devious as any I had to encounter, while a piercing snow-blast from the N. W. raged around.

In the morning and evening of Wednesday, I preached in the Scotch Church, West Gwillimbury and in the school-house at Bradford. The congregations in both places were large, and attentive to the word. Great exertions have been made here to persuade the people, that in separating from the Synod in connection with the Scottish Establishment, was unjustifiable; yet, I trust they will see that the very fact, that the Established Church of Scotland has well nigh cut herself off from the fellowship of all other Churches, is the best possible reason why we in Canada should not bear her name and avow and maintain a connection with her of the most intimate kind, especially when the spirit of the Church of Knox and Melville and Rutherford lives and thrives mightily in the Free Protestant Church.

On Thursday forenoon I preached in a school-house in what is familiarly called "Coulson's Settlement." Mr. Coulson is one of those who have prospered in the world: his house is a well-known resting place to the Minister or Visionary, and, I believe, he knows well, that he has in many ways a reward in welcoming those who come to him in the service of Christ. After a refreshment in Mr. C's, and a pleasant interview with his family, I intended to have been notified for the afternoon of this day: in this, however, I was disappointed, as no intimation of preaching had been made.

On my inquiring by the way for the usual place of preaching I was directed to the house of Mr. Guy Allan, one whom all seemed to concur in regarding as "worthy." Here to my astonishment I met with my brother, Mr. Mackintosh, of Thorold, who was journeying with Mr. Muir, a Catechist, much as some primitive Bishop might have been supposed to have done with his Deacon. Mr. Mackintosh was returning from a long and arduous journey to the new settlements, on the road to and at Owen's Sound, and in Nottawasaga and adjoining Townships. Mr. Muir has been labouring for some time as a Catechist or exhorter to the Gaelic population in and around Nottawasaga. He had been known to some of the Ministers before the disruption, and since that event, has been desirous of connecting himself with our Church as the witness for Free Church principles. I had known him by letter only, until this occasion of meeting with him; and my interview with him confirmed the favourable impression which his letter had made. I doubt not that our General Home Mission Committee

will be disposed to avail themselves of his services amongst our Gaelic population in the distant settlements where he has heretofore been labouring, without any other remuneration than the spontaneous offerings of the settlers themselves. Mr. Allan's hospitable house received us all for the night. The rest, and opportunities for intercourse, and devotion with the family were very grateful. The reflective traveller has often cause to wonder at the number of topics or persons respecting whom he has some common acquaintance with the stranger with whom he meets. The mother of Mr. Muir, an aged Christian, soon told me that she had heard me preach on a Communion Sabbath in Dalhousie, about 10½ years ago, and named the text of the discourse. This was very pleasing to me, the rather, that the remembrance of the Sacramental service among the interesting people of Dalhousie, has not yet faded from my mind.

On the evening of Friday I preached in Barrie—a town in its very infancy—and which, if a lovely site, can compensate for the want of water power, and a good soil, may yet become considerable. Presbyterism has here the aspect of having been well nigh killed out, from the unsavory character of some of its representatives, and the want of efficient Missionary labour.

On Saturday I journeyed into Oro. The road in the woods was over snow, which was somewhat uncomfortable, as my horse was smooth-shod:—22 miles without a halt, brought me to enjoy the hospitality and Christian intercourse of Mr. Wm. Rutherford, and his kindred, who live in this neighbourhood. Here I was pleased to learn the vigorous efforts that are in progress to erect a Church, and I received upwards of ten pounds as an instalment of their subscriptions to our Missionary Fund. A share in Mr. Buchanan's liberality would be very encouraging to them. But, should their application for this be too late, they will be enabled, I doubt not, through reiterated efforts, to finish their Church. I preached in two different places of the township on the Lord's day. The meetings were well attended. At one station the population is principally from the island of Isla. The tidings of the settlement among them of our Missionary Catechist, Mr. McKinnon, were very grateful.

On the evening of the Lord's day I sojourned in Orillia, with a gentleman who had been in the public service, and who had settled here at the time that so many retired officers obtained grants of land in these parts. From him I learned that almost all the Presbyterian families in the neighbourhood had become Episcopalian: but I doubt not that an effective Presbyterian Minister might gain back some who have attached themselves to the Episcopal Church, from necessity rather than from choice.

On the morning of Monday I walked out to see the bridge with which the Narrows of lake Simcoe have been spanned. The view was delightful, albeit, that signs of the long reign of winter, in snow-heaps in some retired places, and ice in the bays within the Narrows, were abundantly visible. A noble road—like the bridge—the work of Government, conducts from Cold Water on lake Huron to the bridge. This is to be continued through the back townships to the shores of lake Ontario in the township of Whitby. And, the inhabitants of Orillia and the surrounding parts, who think that the good people of Toronto have not done all that they might have done, to open up an intercourse with them, are rejoicing in the thought that they will soon find their way to what may be called our high seas, without calling at Toronto.

On Monday I preached in the town line of Oro and Medonte: and on Tuesday on the Penetanguishene road, in the tavern of Mrs. Bruce, about 9 miles from Barrie: this appointment had been made for me on Saturday before I had left Barrie. I had been given to understand that the people from Medonte would meet me here: but the arrange-

ment in this respect was not judicious: however, I had an opportunity of preaching to a few; and as I became aware of the mistake in time, I had sent word to Medonte that I would preach there in the afternoon.

A tavern—from the way in which such houses are generally conducted—is not a very appropriate place for a religious meeting. Mrs. Bruce's house, however, was opened, when taverns were fewer, and so, more necessary, than they have now become, and the old lady protested to me that it was no haunt of tipplers. I was a night and a part of a day in it, but she declined any compensation for myself and horse, and told me that she had always given gratuitous entertainment to Ministers of all denominations. In parting with her, I told her that though I was not one of those who believed that Christ was of necessity shut out of an inn, yet that I believed that in her case—now far advanced in years, and under no necessity, from circumstances, to keep a house of entertainment—it was a duty to escape to a station of greater quiet in the evening of life, with a view to more deliberate preparation for the after-life, than what the many cares of her present station would allow. My advice seemed well taken, and so we parted.

In the afternoon of Tuesday I preached in Medonte, at the house of Mr. David Johnston. There a considerable congregation attended; and warm and lively was the interest they shewed in my visit, and in all the services. A Presbyterian Minister had been a rare sight to most of them. On my way to the place of meeting, a woman whom I met told me that, in 12 years, she had only heard one sermon from a Presbyterian Minister, and that she and her family had become Episcopalian. I overtook a young man who had travelled 7 miles to hear me at Mr. Bruce's, posting on foot to the meeting at Mr. Johnston's, though the distance was 10 miles. Where there is a speaking of the word from the heart, to the heart, as I think there was in this, and I may say in most of the meetings, I was privileged to attend—surely we may conclude that the spirit of God is present. Though my appointments were exhausted with this meeting, some of my hearers were so anxious for my preaching in another settlement in the same township, more remote from the Penetanguishene road, that I readily consented: notice was accordingly sent to it, that there would be service at half-past nine on the following morning. I spent the evening at Mr. Johnston's.

In walking out with him in one of his fields, he directed my attention to the fragments of Indian Pottery which were strewn about. These were chiefly small portions of coarse earthen vessels, which must have been baked in the fire, and which had been of various dimensions. Some might have contained a quart or two, others many gallons. I picked up a few specimens. They have the appearance of having been made from the debris of granite, as there are grains of quartz and mica visible in the texture, and in this case they had not been fabricated in Medonte nor in any township near it. They seem too, so spherical and smooth as to lead to the supposition that they had been turned in the potter's wheel. Where are the descendants of the race that fashioned them, and drank from them, and that roamed over these hills and valleys ere yet they were clothed with woods? The present race of Indians, it is believed, possess no such vessels, nor do they know the art of making them. Such remains, it is well known are found in many other places. A young man in Barrie told me that they might be gathered by bushels on his father's farm in Ionisfil. I trust our friends in the country will collect a few good specimens for the Museum of the Free Church College in Edinburgh, and, for the Museum—shall I say of the College of our Presbyterian Church in Toronto.*

* NOTE.—I doubt not our good friends, John McMurrich, Esq., and James Shaw, Esq., Toronto,

On Wednesday morning the ride of a few miles brought me deeper into the bush, to the place of meeting. This was a log chapel closed in, as we express it, having a pulpit without any thing more than temporary seats. This is one of the proofs of the zeal of our Methodist brethren—and yet, I every where, on this journey, saw still greater proofs of that in the persons of men and women who possessed a knowledge of the Saviour through their instrumentality. One woman whom I met with, who had been a member of the Church, under the late renowned Dr. McCrie, told me that she had often said that if she met with a Minister of her own kind—she meant a Presbyterian—she would give him a good flying for the neglect which was shewn to Presbyterian settlers. The remark itself, however, was all the scold which I received from her, and I took it in my representative character. Indeed much of what I saw suggested reproof for the neglect shewn by ministers and congregations to the spiritual destitution of the dwellers in the wilderness. And often in my lonely ride did I ponder this text as applicable to our people, who are apt to grudge the absence of their ministers fully as much as to ourselves—"Look not every man on his own things, but every man also on the things of others." The people in this quarter too, were delighted to know that they would soon have a visit from our Missionary. Here, as in almost all the places where I was, there was a greater or less mixture of highlanders, and these every where expressed great satisfaction at knowing that our Missionary would be able to confer with them in their own tongue.

After this service, I immediately sought my way to the Penetanguishine road—traversing many a lofty moraine, (hill of sand or gravel, in geological language,) and many a deep dell. Barrie and Brownville, in King, were successive resting places for the night, at the latter of which I addressed a small congregation collected at an hour's warning, and in the evening of the third day I reached home in safety and peace. And with this public notice of this tour, I would say let God be praised for his goodness and mercy to myself—and let his name be glorified through the word I was enabled to declare; and let his blessing rest on the kind friends whom I met with in all my meeting places.

I have no time now, Mr. Editor, for farther remarks; indeed I fear that you will think I have been rather tedious, and made too much of a few days journeying; suffice it to say that I have gathered information which I trust will be useful to our esteemed young brother who is to be stationed in the parts just described—and that I have received lessons as to the vast importance of Missionary work, which I trust will be useful to myself and may even be made useful to my brethren in the ministry.

Your's, affectionately,

WILLIAM RINTOUL.

Streetsville, 22d April, 1845.

DR. MCCRIE'S VINDICATION OF THE DOCTRINE OF THE WESTMINSTER CONFESSION OF FAITH, RESPECTING THE POWERS AND DUTIES OF THE CIVIL MAGISTRATE, IN THINGS PERTAINING TO RELIGION AND THE CHURCH.

One of the most common and startling objections brought forward is that which involves a charge against the Westminster Confession of Faith, as favourable to persecution for conscience sake, and arming the civil magistrate with a power to punish good and peaceable subjects purely on the ground of their religious opinions and practices. This is a charge which affects all who have owned that Confession, or who declare a simple adherence to it: and among these there are many,

will be happy to receive any such specimens. The donors should give their own names, and mention where the remains were found, and how deep in the soil.

who, it will not be denied, have shewn themselves strenuous friends of the rights of conscience, and who were not likely to subscribe any formula which they had not examined and did not believe. The passage chiefly referred to is in Chap. xx. sect. 1. Let us try if it justifies the charge.

In the second section the doctrine of liberty of conscience is thus laid down: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith or worship. So that to believe such doctrines, or to obey such commandments, is to betray true liberty of conscience and reason also." This is an important doctrine, and necessary to be maintained against the encroachments and unwarrantable claims of every creature, and of rulers both civil and ecclesiastical. May every man then think and speak, and act as he pleases, under the plea that his conscience gives him liberty to do so, or dictates to him that he ought to do so? To guard against this pernicious abuse of the doctrine, is the object of what follows in the Confession. In section third, those are condemned, who, "upon pretence of Christian liberty, do practice any sin or cherish any lust." The design of section fourth, is to guard against the abuse of the doctrine in reference to public authority—"And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another: they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God." He who is the Lord of the conscience has also instituted the authorities in church and state; and it would be in the highest degree absurd to suppose that he has planted in the breast of every individual a power to resist, counteract, and nullify his own ordinances. When public and private claims interfere and clash, the latter must give way to the former; and when any lawful authority is proceeding lawfully within its line of duty, it must be understood as possessing a rightful power to remove out of the way every thing which necessarily obstructs its progress. The Confession proceeds, accordingly, to state: "And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness; or such erroneous opinions or practices as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church; they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate." Now, this does not say that all who publish such opinions and maintain such practices as are mentioned, may be proceeded against, or punished (if the substitution of this word shall be insisted for) by the civil magistrate; nor does it say, that any good and peaceable subject shall be made liable to this process simply on the ground of religious opinions published and practices maintained by him. For, in the first place, persons of a particular character are spoken of in this paragraph, and these are very different from good and peaceable subjects. They are described in the former sentence as "they who oppose lawful power or the lawful exercise of it," and "resist the ordinance of God." The same persons are spoken of in the sentence under consideration, as appears from the copulative and relative. It is not said "Any one for publishing," &c., but "they who oppose any lawful power, &c., for their publishing," &c. In the second place, this sentence specifies some of the ways in which these persons may become chargeable with the opposition mentioned, and consequently "may be called to account;" but it does not assert that even they must or ought to be prosecuted for eve-

ry avowed opinion or practice of the kind referred to. All that it necessarily implies, is, that they may be found opposing lawful powers, or the lawful exercise of them in the things specified, and that they are not entitled to plead a general irresponsibility in matters of that kind: notwithstanding such a plea, "that they may be called to account and proceeded against." Far, be it observed, it is not the design of this paragraph to state the objects of church censure or civil prosecution: its proper and professed object is to interpose a check on the abuse of liberty of conscience as operating to the prejudice of just and lawful authority. It is not sin as sin, but as *scandalous*, or injurious to the spiritual interests of Christians, that is the proper object of church-censure: and it is not for sins as such, but for *crimes*, that persons become liable to punishment by magistrates. The compilers of the Confession were quite aware of these distinctions, which were then common.—Some think that if the process of the magistrate had been limited to offences "contrary to the light of nature," it would have been perfectly justifiable; but the truth is, that it would have been so only on the interpretation now given. To render an action the proper object of magisterial punishment, it is not enough that it be contrary to the law of God, whether natural or revealed: it must, in one way or another, strike against the public good of society. He who "provides not for his own, especially those of his own house," sins against "the light of nature," as also does he who is "a lover of pleasures more than of God;" but there are few who will plead that magistrates are bound to proceed against and punish every idler and belly-god. On the other hand there are opinions and practices "contrary to the known principles of Christianity," or grafted upon them, which either in their own nature, or from the circumstances with which they may be clothed, may prove so injurious to the welfare of society in general, or of particular nations, or of their just proceedings, or of lawful institutions established in them, as to subject their publishers a *id* maintainers to warrantable coercion and punishment. As one point to which these may relate, I may mention the external observance and sanctification of the Lord's Day, which can be known only from "the principles of Christianity," and is connected with all the particulars specified by the Confession—"faith, worship, conversation, the power of godliness, and the external order and peace of the church." That many other instances of a similar description can be produced, will be denied by no sober-thinking person who is well acquainted with popish tenets and practices, and with those which prevailed among the English sectaries during the sitting of the Westminster Assembly: and he who does not deny this, cannot be entitled, I should think, upon any principles of fair construction, to fix the stigma of persecution on the passage in question.

In support of the objection under consideration, some have referred to chap. 23 of the Confession, in which it is stated to be the magistrate's duty to "take order that—all blasphemies and heresies be suppressed," &c. But as certain means by which he is to endeavour to effect this end are there mentioned, without one word about coercion or punishment, every person must perceive that that passage gives no occasion for such inference.—Others appeal to passages in the private writings of presbyterians at the period when the Confession was compiled. But it is evidently unjust to attempt in this way to fasten on a public deed an odious sense which its own language does not in any way suggest.

(To be continued.)

To the Editor of the Record.

MR. EDITOR,—I have just seen a letter from a zealous friend of our Church, in Nottawasaga, which mentions that the impression made on the Presbyterian people there, in behalf our principles,

by Mr Mackintosh in his recent tour, assisted as he was by Mr. Mair, a Catechist, who labours in that township—was considerably weakened by the visit of a Minister of the Establishment connection—and the representations made by him of the causelessness of our recent disruption. That Minister is said, in the letter referred to, to have stated to the people that, had he been in Scotland, he would have left the Establishment and joined the Free Church,—intimating, of course, that her defections from Scriptural principles, and her corruptions were so great that he could not have conscientiously remained in her communion; and he is also, in the same letter, said to have laboured earnestly to convince the people that our separation from a connection with the Scottish Establishment was altogether unwarrantable—evil in itself, and producing evil to the cause of the Presbyterian Church. Now, Mr. Editor, I wish to make a few remarks on the way in which this rev. gentleman advocates a connection with the *Residuary Church* of Scotland. And in the first place I cannot give him much credit for consistency, because I know well that in some places, and with some people, his arguments go to show that the Established Church of Scotland is now better than she was before the disruption, and thus on account of the privileges bestowed upon her by Lord Aberdeen's Bill. In the second place, I think that he and his brethren who now avow themselves to be "the Church of Scotland in Canada," should not be so very confident in their assertions, that had they been in Scotland they would have been of the Free Protestant Church of Scotland. Are they quite sure that every other person but themselves is mistaken in believing that a desire to maintain their right to the Government allowance, their share of the Clergy Reserves, and their interest in Queen's College, had some influence in their decision in favour of the Establishment connexion? Are they quite confident that had they been in Scotland, in the possession of ample stipends, comfortable manse, and good gardens and glebes, all these would have had no weight in the scale when balanced against principle? Have these reverend gentlemen not heard of some ministers in Scotland who, previous to the disruption, concurred in the claim of Rights—the demand from the Government of Spiritual independence and non-intrusion as essential to a free and pure Church, and yet, after all, submitted to the insulting refusal of this, keeping their stipends and abandoning their principles? Now, the Establishment connection Deputy to Nottawasaga may not, perhaps, see that some of his brethren in Canada, such as those who moved or supported resolutions in favour of the non-intrusion majorities of the General Assembly, in the Synod, in the years 1811 and 1812, are very much like the celebrated forty in the Church of Scotland, who, in the day of trial abandoned their non-intrusion principles, and the brethren who adhered to these. But knowing, as he does, the temptation connected with a Government allowance of some \$250 per annum, he should not be so rash in declaring what he would have done in Scotland, had the temptation been measured by £250 sterling per annum. Such a stipend would surely have been more attractive. In the third place. If, according to the understood statements of the reverend gentleman referred to, it would have been sin for him in Scotland to have remained in the Established Church after the disruption—and if his joining the Free Church there would not only have been no sin, but duty? O very, How is it, that it is no sin for him to be of "the Church of Scotland in Canada," or in other words to be "in connection with that Church," where that connection is of a more intimate kind than that in which he or the body in which he is a Minister, stands to any other Church in Christendom? If it were sin to be of that Church in Scotland, is it not sin to be in connection with her in Canada, when that connection has been formally and publicly avowed by herself as an approbation of her acting in these very matters on account of

which the Free Church separated from her? And the question may also be put to that gentleman and to others like him, who profess that had they been in Scotland they would have been Free Churchmen, how is it, that entertaining towards the Established Church of Scotland a disapprobation so intense, you do not simply bear her name, and profess an intimate connection with her; but do so in circumstances in which you drive out from you many of the office-bearers, and a great majority of the members of the Church who purely because of their disapprobation of the Established Church of Scotland think that it would be sin in them to continue in a voluntary connexion with her. Ours a causeless separation! We retort the charge on the brother who went to Nottawasaga to proclaim this, and say, that his is a causeless adherence—adherence to a Church that he admits has sinned—and sinned so as to compel the enlightened servants and people of Christ to abandon her—adherence, when that very adherence, in the most deliberate and solemn professions of many, justifies them for separating from the adherent. Adherence in this case, we think, looks like schism—may, we say that it is schism, seeing that that they are the schismatics who cause divisions. It would be very easy, Mr. Editor, for you, or some of your correspondents, to expose in a more full way the inconsistencies of the plea for the Church of Scotland in Canada, which have drawn forth these remarks—and I shall be happy if they draw more attention to the arguments which are employed by the ministers of the Establishment connection, who are now peregrinating the country and pleading more or less openly, the cause of that Establishment. I am aware, indeed, that your sheet is rather cramped for admitting very lengthened discussion of such topics; but hoping that it may soon be enlarged, and do still more effectual in service to the cause of truth,

I am yours, &c., M. P. C.

May 17th, 1845.

To the Editor of the Record.

A FUND FOR THE WIDOWS & ORPHANS OF MINISTERS.

Sir,—I beg leave to address you, and through you, the Presbyterians of Canada, in regard to a duty too long neglected, I mean that of making some provision for the Widows and Orphans of our Ministers.

It is doubtless known to your readers that an Association for this object has for many years existed in Scotland; that its funds are in the most flourishing condition, and that it has been productive of the greatest benefits, both directly to the persons in whose behalf it was instituted, and indirectly to the Church itself. If such an institution is necessary in Scotland, how much more necessary must it be in Canada.

It is almost superfluous to tell your readers that, except in a very few favoured situations, the utmost temporal provision that a Presbyterian Minister in Canada can hope for, is a bare competence—a slender provision for the day that is passing over him; that in many, perhaps the majority of cases, to the peculiarly laborious and harassing duties their office imposes on them, are superadded the harassments arising from an insufficient income, and, I fear, I must also add, in cases not a few, the heart-withering burden of accumulating debt—that iron which enters the soul.

In Scotland, besides the liberal aid to be derived from the noble Institution already alluded to, the Stipends generally are such, that Clergymen have it in their power to effect a life-insurance; the incumbent of a Parish at least can, in most cases, by the exercise of that prudence and economy, which it is the duty of every Christian to practice, lay up in store against that day when his family shall be left mourners and bereaved; there exists moreover in Scotland an Association, the object of which is to provide for the education of the sons of the Clergy.

In Canada no provision is made for Widows and Orphans, and all, or nearly all, are shut out from the alternative of a life-insurance by the narrowness of their incomes; instances have come to my own knowledge, of ministers in this Province, who seriously purposing and anxiously desiring to avail themselves of this means of providing for the wants of a beloved family, have yet been compelled to abandon the idea from either inability to meet the necessary annual payments; and those too were individuals who, from their situation and standing, might reasonably be expected to be able to do it, if any in Canada were able. These things ought not so to be, as it were equally disgraceful and prejudicial to the Church that they should continue a day long—

And can you wonder if such a state of things has already operated greatly to the prejudice of the Presbyterian Church in Canada?—or is it surprising that even of these men who, for their master's sake have undertaken an office in which they are shut out from all the usual avenues to wealth,—of men who seek not—care not for riches, not many should be found who will come to Canada in the face of evils so formidable and so certain—to a country where no Institution exists to counteract or alleviate them, and where one of the first duties of a Christian Church has never yet been practised,—the duty of caring for the widow and the fatherless.

The remedy is plain and, to willing minds, a very easy one.—Go to the New Testament, take up the history of the earliest acts of the Infant Church, and you will find that the first benevolent institution set on foot by her was in behalf of the Widows—may more, that this institution was interwoven with her very frame-work.

It seems evident to me, and to every one I have conversed with, that charity, benevolence, awe and justice, alike call upon us to bestir ourselves immediately in this matter; and I feel persuaded that the object will so commend itself to the hearts of all Presbyterians, that it will only be necessary to lay it before them, to propose a practicable scheme for carrying it into effect, and to obtain the co-operation of a few zealous and energetic individuals to follow it up in the different parts of the Province, in order to insure its complete success. It is with this hope that I venture to lay before your readers the following rude outline:—

The sources from which the Fund may be derived are,

1st. A general Subscription throughout the Province, the produce of which may be estimated at.....	£1000	0	0
2d. An extraordinary Congregational Collection, which I estimate at..	250	0	0
And which, assuming the number of Congregations to be 90, will give an average collection of £2 15s. 6d. from each Congregation.			
3d. The Annual Contributions of the Ministers, the first to be paid simultaneously with the Subscription and Collection—these contributions to be regulated according to a graduated scale, and to range from £2 10s. to £7 10s.—so as to average £5 for each Minister—90 Ministers at £5.....	450	0	0
	£1,700	0	0

I propose that this sum of £1,700 should be invested in Bank or Insurance Company's Stock, Government Debentures or otherwise, as may be deemed safest and most profitable, and be left to accumulate with Interest, &c., for the space of 5 years; should any case requiring assistance occur during this period, it ought to be provided for in some other way, that so the fund may be kept unbroken.

The sources of accumulation will be,
1st. The annual payments of Clergymen—90 at £5..... £450 0 0

2d. Annual Congregational Collections which I estimate at.....	150 0 0
Being an average Collection of £1 13s. 4d. from each Congregation. 3d. The Interest added annually to the principal. 4th. The Donations or Bequests of the benevolent,—but, though something considerable may probably accrue from this source, it is obvious it cannot be taken into the calculation. According to the foregoing data the result will be amount of general Subscription and Collection, and 1st. Ministers' payment.	1700 0 0
Interest at 6 per cent., 1st year.	102 0 0
Amount of Fund at the end of the first year.....	£1802 0 0
Ministers' payment, 2d year.. £450	
Annual Collection do.....150	600 0 0
	£2,402 0 0
Interest 2d year.....	144 2 0
Amount of Fund at the end of the 2d year.....	£2,546 2 0
But I need not fill up your space by carrying the calculation farther.	
At the end of 5 years at 6 per cent., the Fund will amount to.....	£5058 0 0
The Interest of which, at the same rate is.....	£303 8 0
But no doubt seems to be entertained by any of the friends I have discussed the subject with, that 8 per cent. Interest will be obtained with unexceptionable security.	
At the end of 5 years therefrom, invested at 8 per cent, interest, the Fund will amount to.....	£5,417 15 0
The interest of which at the same rate is.....	£433 8
At the end of this period the Congregational Collections might cease, and half the amount of the Ministers' Collection be added to the Interest therefrom—Interest at 8 per cent.....	£303 8
Half ministerial payments.....	225
	£528 8 0
Which divided among 10 Widows would give to each at an average, £51 16s.—divided among 15—£34 4s.—among 20—£26 8s. Invested at 8 per cent....	£433 8
Half Ministers payments....	225 0
	£658 8 0
Which would give to 10 Widows, £65 16s. each—to 15 Widows and Orphans, £43 17s. 10d. each —to 20 Widows and Orphans, £32 18s.—each at an average—	
Some of the friends I have conversed with, object to the Annual Collections as (together with the Subscriptions, &c. in the outset,) imposing too great a burden on the people. The burden is just 6d. a head annually on each individual of a congregation of 66 communicants. I think, however, they should constitute an element in the Fund for the following reasons—because a provision for Widows and Orphans ought to form an integral part of the economy of every Christian congregation according to the New Testament model—because it is one great end of our holy religion to make men benevolent and self-denying—habits constitute the character, and habits are formed and established by repeated acts,—because I would have Christians to taste a little more of the luxury—the bliss of giving; and finally because they materially strengthen the Fund, and tend to give the people a deeper interest in its prosperity.	
I have thus given an outline of the means by	

which a Fund sufficiently ample may be created; permit me now to add a rough sketch of the plan of management.

The management to be in a General Committee consisting of one Minister and one Elder, or more, if thought necessary, from each Presbytery, to be chosen annually by the Presbytery.

The duties of the General Committee shall be,

1st. To regulate the amount of Ministers' payments according to a certain fixed scale corresponding to the scale of annuities to be fixed as after-mentioned.

2d. To see that the Ministers' payments and Congregational Collections are regularly made and remitted to the General Treasurer.

3d. To give advice or directions when referred to as to investments or any other matters connected with the Fund.

4th. To determine and fix a certain graduated scale of annuities to be fixed for Widows and Orphans—the scale may consist of three or four rates, as for example, £30, £37 10s., £45 and £52 10s., more or less, as the Fund may afford—it being left optional to each clergyman to choose his rate and pay accordingly.

5th. In the event of the whole Interest, £225 (half the ministers' payments,) not being required for annuities, to consider whether the surplus, or part of the surplus, might be applied to any kindred object, such as the education of the children of the clergy, or the founding of scholarships for young men being sons of the clergy intended for the ministry, &c.

6th. It may be left to the General Committee to consider and determine whether the Fund ought not to embrace, (and I think it ought,) a provision for the support of infirm and superannuated clergymen.

Committee to elect a Chairman and Secretary, and to report annually to the Synod.

There shall be one General Treasurer to whom all the Funds shall be remitted, in whose name all investments shall be made, and all necessary acts done, and who shall give sufficient security.

He shall be assisted by a Secretary and sub-Committee of five, of whom any three may be a quorum, Treasurer, sub-Committee, and Secretary, to be appointed from, and by the General Committee.

Differences of opinion to be determined by vote, but in case of an equality of votes, the matter in question to be remitted to the decision of the General Committee at their first meeting.

Treasurer and sub-Committee to report annually to the General Committee.

In rough-sketching the plan, I have endeavoured to combine efficiency of working with simplicity of machinery; no other arrangements in fact are introduced than the ordinary arrangements of our admirable Presbyterian Polity, nor in general will any other than the usual Presbyterian and Synodical meetings be necessary; and in regard to the sub-Committee it should be kept in view that the Treasurer, Secretary, and if possible, all the members should be resident at some central point as, for example, Toronto.

But speaking and writing will effect but little, something must be done without delay, and although the clergy, as most interested, may, and ought to do all they can to forward the object. It is clearly the business of us who are laymen, to originate it; I would therefore suggest that the Deacons or Trustees of each congregation should meet forthwith, to take the scheme into consideration, to offer such suggestions as may occur to them, and to memorialize their respective Presbyteries and the Synod, in order that the object may be brought fully before them at their first meeting, and, if possible, carried into immediate operation.

One word more. In general the Ministers of the Presbyterian Church in Canada, are men whose talents and acquirements, had they been exerted in any other profession or business, would, with less harassing labour than they undergo here, have secured to them wealth and perhaps also

same. their remuneration hitherto has been most inadequate, when they have spent their strength, it may be shortened their days, so painfully promoting our highest interests, shall we allow their best hours to be unutilized by the thoughts of leaving behind them a family totally unprovided for? Deacons, Trustees of congregations! will you delay for an hour longer, the performance of that duty for which your office was originally instituted?

I am, Sir,
Your obedient servant,
PHILADELPHUS.
A——, 24th April, 1845.

Miscellaneous
RELIGIOUS INTELLIGENCE.
CANADA.

HAMILTON.—The foundation stone of the new Presbyterian Church here—to be called Knox's Church—was laid on the 14th ult. by Isaac Buchanan, Esq., in presence of the Presbytery of Hamilton—the office-bearers and members of the congregation, and a large concourse of people. After devotional exercises and the reading of the Scriptures, conducted by the Minister of the Church, in their present place of worship—a procession was formed in the following order:—The Contractors for the work, with plums, &c., Isaac Buchanan, Esq., Chairman of the Members of the Building Committee, the Ministers and Elders of the Presbytery of Hamilton, the Minister, Elders and Deacons of Knox's Church; and the Members and adherents of the congregation.—Having reached the site of the building, the Divine blessing was invoked on the undertaking, by the Minister, the foundation stone was duly adjusted,—various public documents connected with the Church—the current coins, and newspapers of the day being deposited under it. The procession then returned to the place of worship, when, according to appointment of Presbytery, addresses were delivered by the Revd. Messrs. Bayne and Smeltie. Mr. Bayne's address, which occupied fully two hours in the delivery, and was listened to throughout with intense interest, gave a masterly exhibition of the guilt and degradation of the Scotch Establishment, as now constituted, and of the necessity of the steps taken by the rulers and members of the Presbyterian Church of Canada in withdrawing from their previous close and friendly alliance with her, that they might not be partakers of her sins, nor abet or countenance her in them. The Building Committee of Knox's Church have requested Mr. Bayne to publish his address, and we are glad to understand he has consented to prepare it for the press as soon as other engagements will permit.

GALT.—THE REVD. MR. BAYNE AND DR. LIDDELL.—On the requisition of a considerable number of the Presbyterians of this neighbourhood—these gentlemen agreed to give public statements of the grounds on which they had respectively acted in the recent disruption—the former having separated from the connexion with the Established Church of Scotland—the latter having adhered to it. The manner in which the business was to be conducted having been previously arranged, and an understanding come to, that the controversial style was to be avoided as far as possible, the meeting took place at Galt on Tuesday the 27th ult., in St. Andrew's Church, which was densely filled in every corner. The Revd. Mr. Strange of the Associate Synod of North America, was called to preside, and discharged the duties of chairman with the utmost impartiality; and after prayer by the Chairman, Mr. Bayne commenced the proceedings by a statement of remarkable circumstances and force, illustrative of three two simple propositions. 1st. That the Establishment of Scotland had become utterly Erastian—was enslaved to the State—and had sacrificed her spiritual independen-

dence and the rights and privileges of the people, and had therefore named in things vital and fundamental to the Church of Christ. and 2d. That the Synod of Canada in Connection with the Church of Scotland, had made herself act and part in the sin of the Church of Scotland, by continuing in close and friendly alliance with her. After shewing in the most conclusive way, that the merits or demerits of the Veto Act—to which the Canadian adherents of the Scottish Establishment are so fond of referring—and on the illegality of which they lay so much stress—has nothing whatever to do with the present question Mr Bayne went on to illustrate and prove his first position by a masterly exhibition of the claims put forth by the civil courts within the spiritual province, and the submission of the Establishment to these usurpations. Dr. Liddell followed with a long address, which was principally made up of a somewhat perplexed historical account of the Church of Scotland, from the Reformation downward—the hearing of which, in so far as we were able to discern it—was to shew that patronage had always been resisted by that church in the days of her purity and faithfulness—that the Veto law was calculated to perpetuate patronage—and that it was illegal—from all which he seemed to wish to draw the conclusion, that the Church of Scotland was not Erastian. We were quite unable to see any connexion between the premises and the conclusion, and it was quite manifest that the position and evidences adduced by Mr. Bayne had been left by the Dr. entirely untouched. Mr. Bayne in his rejoinder, after pointing out how his main position had been evaded, and exposing in a most effective manner the absurdity of Dr. Liddell's attempt to defend the existing church of Scotland by a diminution of patronage—proceeded to illustrate and establish his second position.—Another lengthened and rambling harangue by Dr. Liddell concluded the matter. The only portion of this closing address, which seemed to us to have any bearing on the main question, was that in which the Dr. attempted to define the powers of the civil magistrate in regard to spiritual things, and here in so far as we could gather his meaning, his doctrine savoured more strongly of Erastianism than anything we have previously ever heard him express in words.

The original arrangement, it appears, limited the time of each address to an hour and a quarter and the replies to half an hour, with the intention, no doubt of preventing the patience of the audience from being too far trespassed upon. But it was quite evident that the limits thus fixed were too narrow, and that it was impossible to do anything like justice to the subject before them. The Chairman, after receiving the thanks of the audience, and paying them a well merited compliment on the perfect decorum which had prevailed, pronounced the benediction, and so dissolved the meeting. The proceedings were commenced at 11 A. M., and closed about 4, P. M.

EDUCATIONAL COMMITTEE OF THE SYNOD.—Dr. Burns' REPORT.—A meeting of this Committee was held at Toronto on the 24th ult., for the reception of the Revd. Dr. Burns, who was cordially welcomed by the members present, and to hear his report of the steps he had taken in behalf of the Theological Institution before leaving Scotland. The Revd. Dr. Burns stated that his reports had been principally directed to the obtaining of a collection of suitable books for the Library—that he had with this view published an address, and that this and other means had been attended with a considerable measure of success—nearly 3,000 volumes having been sent to him for the use of the Institution. The Committee recorded their grateful sense of the zealous and valuable services of Dr. Burns in this report, and authorised and requested him to prepare and publish in name of the Committee, a further appeal to the friends of the Institution in Scotland. It was resolved that the Committee recommend to the Synod to hear the inaugural discourses of Dr.

Burns, and Mr. Eason during the Session of Synod. The Convener was appointed to prepare a draft of the Committee's report for the Synod.

SR THOMAS, SOUTHWOLD, &c.—Mr. Duncan McColl, who, after due enquiry and examination as to his religious character and attainments, was authorised several years ago by the Presbytery of Hamilton, to act as a Catechist in the populous Gaelic settlements around St. Thomas, and has, we have good reason to believe been the instrument of much good in that destitute corner of the Lord's vineyard—has just furnished us with the following statement:—"I beg to intimate to you the way in which I am situated here, and the state of the place I am in. I was appointed a catechist by the Presbytery amongst the people here three years ago, and I have found the people very kind as I go round to catechise them. Although a great number of them were ignorant of spiritual things, yet they seem to have some desire after knowledge especially in Southwold. Since the Rev. William Mackillican left this place, there is none in connection with our Church to exhort the people but myself, except when one of the Missionaries comes round. The harvest is great but the labourers are few. There are four townships in which I am labouring, and they are like a wilderness for anything I can do: Southwold, Yarmouth, Westminster, and Dorchester, and many other Townships besides these: but I am Sabbath about in these four Townships, and am always catechising in the winter.

The people gather well on the Sabbath day to hear the word of God, but the most of them are careless in the way of supporting the cause of Christ. We have a prayer meeting in the Presbyterian Church in St. Thomas on the first Monday of every quarter, and a prayer meeting in Southwold every first Monday of the month, and a Sabbath School in Southwold, but few attending.—There are many sects in this place that are endeavouring to draw the minds of the Presbyterians after them. Two years ago we had the Millerites. I have no doubt you know something of their erroneous doctrines. 1st. They declare that Christ was to come personally into this earth that same year. 2d. That the earth is to be the everlasting abode of the righteous. 3d. That the children of God were perfect in holiness in this life. And 4th. That there is no everlasting punishment hereafter. Now this doctrine had great effect upon the minds of poor ignorant people. I testified against them. Although the people were displeased at me, I did not care for that, because I found it to be my duty to stand up in the defence of the truth. We may expect from the word of God some glorious days in the Church, before Christ will appear the second time; and the Apostle John says "If we say we have no sin we deceive ourselves, and the truth is not in us.

Whatever may be said as to conversion, one thing I can say, that there is a great change in the outward conduct of the people in this quarter, and the word of God has some effect upon some at the time of exhortation at least they are more established in the truths of religion. There are some places in the rear of the townships, where there are some of our church lying careless without the means of grace. These must be sought after, for there are none who hold Christ precious to whom the salvation of souls is not precious also. But in my circumstances and from the inadequate way in which I am supported, it is impossible for me to spend the whole of my time in the duties to which I have been called."

NOTTAWASAGA—VAUGHAN.—We have received an interesting communication from Mr. James Mair, Catechist, respecting the recent visit of the Revd. Angus Mackintosh to these townships, where the Revd. gentleman's Missionary labours have been highly appreciated and attended with very happy effects. We would at once insert Mr. Mair's communication, but that we shall be able in an early No. to give an account of the whole

tout from the pen of Mr. Mackintosh himself. We are happy to understand that he will soon be able to pay a second visit to those destitute regions—which have been too long neglected—accompanied by a minister possessing the Gaelic language. Mr. Mair's labours, especially among the Gaelic population at Nottawasaga, have been of great benefit to the interests of true religion.

HAYSVILLE, BLENHEIM, &c.—We are much gratified to learn from a correspondent in Haysville, that the Presbyterians in that quarter are bestirring themselves to obtain the stated ministrations of the Gospel, and that for this purpose they have agreed to unite their counsels and resources and prayers, putting aside the minor differences which they have previously separated them. Preparatory steps are being taken by them for the erection of a place of worship, and a common fund established to meet the expenses of missionary services amongst them. The Revd. Mr. Bayne, of Galt, who has the Superintendence of the Missionary District, in which they are situated, will, we doubt not, visit these stations at no distant period, and we trust that the Presbytery of Hamilton's Home Mission Committee may have it in their power soon to render them some further aid by the visit of a Missionary.

COLLECTIONS AND DONATIONS,

For the Scheme of the Presbyterian Church of Canada.

THEOLOGICAL INSTITUTE.

J. MACMURRICH, Esq., Treasurer.

Cobourg—Congregation	£5 7 6
Caledon West	2 19 7
Do. Centre Road	0 16 1
Do. East	0 3 1
Union Church, Esqueness	1 5 9
Quebec—St. Johns Church	20 2 0
Do. Collected by Mrs. Clugston ..	4 8 0
Gananoque—Hon. J. McDonald	6 5 0
Fergus—Revd. G. Smellie	3 0 0
Zorra—Revd. Donald McKenzie	12 17 0
Ayr—Revd. R. Lindsey	1 0 0
Stradford—Revd. Daniel Allan	2 10 0

HOME MISSION FUND.

PRESBYTERY OF TORONTO.

JAMES SHAW, Esq., Treasurer.

Caledon West—Revd. Mr. John McKinnon	£1 15 0
Esqueness—Union Church—Revd. W. Rioutoul	3 0 0
Nottawasaga—Revd. A. Mackintosh ..	2 11 6
Sunnidale	0 11 10
West Gwillimbury do	1 0 0
Mr. Beeton—Vaughan	0 5 0

PRESBYTERY OF HAMILTON.

DANIEL MACNAB, Treasurer, Esq.

Owen's Sound Settlement—Per Revd. A. Mackintosh	£4 8 10
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COURSE OF LECTURES—FOREIGN CHURCHES.—This Course, undertaken under the auspices of the Committee of the Free General Assembly, for corresponding with Foreign Churches, and having for its object the opening up of the history, state and prospects of those Churches and the duties of Christians in regard to them, has been commenced by Dr. Candlish, his subject being "the relations in which the Churches of Christ stand to one another—principles of union—mutual duties." Dr. Wilson of Bombay gives the second lecture on "The Eastern Churches."