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

VOLUME I.—No. 9.

HAMILTON, APRIL, 1845.

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

THE RECORD.

PRESBYTERY OF MONTREAL.—The next ordinary Meeting of this Presbytery is to be holden in St. Gabriel St. Church, Montreal, on the first Monday of May.

PRESBYTERY OF COBOURG.—The next ordinary Meeting of this Presbytery is to be holden at Cobourg on the first Monday of May.

PRESBYTERY OF HAMILTON.—The next ordinary Meeting of this Presbytery is to be holden at Hamilton on the second Wednesday of May, at noon.

The Commission of Synod is appointed to meet at Toronto on the 14th day of May.

The Circular of the Sustentation Board will, ere now, have reached the various Congregations, and we doubt not, will receive their calm and candid consideration. We cannot give it a place in the Record without excluding much matter which we are desirous of placing before our readers; and as the Circular has been extensively distributed, we presume that almost all immediately interested, are already in possession of it. Since it was issued, indeed, communications have reached us from several quarters, which show that it is producing the desired effect in securing attention to the Scheme, and a dispassionate consideration of it, which we are persuaded will invariably lead to a high estimate of its value, to the stability and extension of the Presbyterian Church in this land. Without stooping to any special notice of the gross and disgusting perversions of the truth, (both as to facts, and the Scriptural doctrine and order of Presbyterianism,) which have recently been circulated, in regard to this matter, in certain quarters, we would beg the attention of the Church generally to the following statements.—1st. A scheme of a *Supplementary* Fund, and a Board for its management, was prepared by the Commission under the direction of the July Synod in the month of August, and was in the process of being carried into effect, when 2d. The Synod which met in October, after long and anxious deliberation, and principally on the counsel of the Free Church Deputation, Messrs. King and MacNaughtan, laid aside the *Supplementary* Scheme, and instead thereof resolved that the full Sustentation principle should be adopted; and all the old local congregational arrangements for the support of the Ministry, given up, so far as they might interfere with the operation of that principle. 3d. The preparation of the details of the system of general *Sustentation*—thus deliberately adopted by the Synod without a dissentient voice, was again intrusted to the Commission—by whom accordingly the arrangements published in the December Record, were sanctioned and recommended to the Church. 4th. It ought to be known farther that for the whole details of both Schemes—*Supplementary* and *Sustentation*—marked as they are, (especially the latter,) by singular ability, the Church is indebted to one highly gifted and devoted Minister, and that he continued to prefer, even after the discussion in the October Synod, the *Supplementary* Scheme, not as better in itself,

but as containing a less extensive and sudden change on the previous system of the Church; and as less likely to excite opposition in the more numerous and wealthy congregations. He acquiesced, however, in the decision of the Synod—founded as it was on the strongly urged experience of the Deputation. 5th. The difference between our Sustentation Scheme and that of the Free Church is just this—that in the latter case each congregation is understood to supplement to some extent, from other sources, the allowance paid to the Minister out of the Sustentation Fund, which supplement is usually derived from the Sabbath-day collections, while in our case all that the congregations can raise for the support of the Ministry is cast into the common treasury and distributed to Ministers according to a fixed and equitable scale, adjusting itself to the circumstances of each. In so far as the mere pecuniary interests of Ministers is concerned, the Free Church plan might answer well enough in the town congregations here, in which the Sabbath day collections amount to something considerable, but would utterly fail, it is believed, in the country congregations, in which these collections, in the present circumstances of our agricultural population, would be quite inconsiderable. A local supplement to the Minister's stipend in this country, in the great majority of cases—could only be raised by an additional contribution from the members and adherents, obtained by precisely the same process as that intended for the Sustentation Fund; and it will be at once understood by all who have any practical acquaintance with such matters, how powerfully these two processes of contribution and collection would operate against one another, and tend to hinder the whole object. 6th. As to the machinery by which the Sustentation Scheme is to be carried out in the congregations, whether under the directions of Deacons or Managers, with or without seat-rents, &c.: the Synod has as yet determined nothing, neither is it likely to interfere in such matters, beyond a recommendation of what may seem most expedient or necessary to secure united and harmonious action throughout the Church, or indispensable for the preservation of the order thereof as a Presbyterian Church. The Commission has not only never gone beyond such recommendation, but has expressly declared that the details of the Scheme are not to be regarded as imperatively imposed on congregations, and with respect to the deaconship has simply set forth what is contained in the standards of the Church in its bearings on this matter. 7th. The Sustentation Scheme does not propose nor contemplate that the property belonging to congregations should be vested in the deacons; neither does it prescribe anything at all respecting the holding of such property; but merely indicates that, in accordance with the laws and practice of the Presbyterian Church, whenever deacons are appointed it is a part of their duty to take care of the property of the congregation, and to collect and apply the monies required for the various religious objects authorized by the Church, rendering an annual account to the congregation of their proceedings, and being liable to the regular discipline of the Church in case of malversation in office.—We respectfully urge these statements on the attention of our readers, and beg that in connexion with them the provisions of the scheme, as it appears in the Record for December, may be carefully read and considered. The maintenance of the general prin-

ciple of the scheme we regard as most important to the stability and extension of the Church, but as to its practical administration, it is, and must of course continue to be, open for modification and improvement as experience may dictate.

We would respectfully remind Presbyteries, that in addition to the Sustentation Scheme, their attention ought to be directed to the principal acts of last Synod, which in so far as they are not merely of a declaratory nature, ought to be regarded as only *interim* acts, and carefully considered and reported on by each Presbytery at next Synod. The act respecting the admission of ministers and preachers of other churches, and the formula and relative questions, require special consideration. The tenure of property belonging to congregations ought also to engage the serious attention of Presbyteries, before the next meeting of Synod, at which a model deed should be prepared for the guidance of the Church generally. We may be permitted to suggest farther the establishing a book and tract depository for the general benefit of the Church, as a matter well worthy of consideration, the want of such an establishment having been much felt by ministers, sabbath school committees and the managers of congregational libraries, and by Presbyterians generally.

The Rev. Andrew King, of St. Stephen's Church, Glasgow, who at the request of the Synod, in October last, took charge of their theological seminary, and of the congregation of Knox's church, Toronto, and who has, during the last four months, discharged the important duties thus devolved on him with the utmost zeal and efficiency, takes his departure this week for Scotland. A call from the congregation of Kingston has lately been addressed to him, and although circumstances require his return home, we trust that his valuable services may be restored to Canada at no distant period. A farewell entertainment was given to Mr. King in the City Hall, by the congregation of Knox's church, on the evening of Friday, the 28th ultimo, at which not fewer than 500 persons must have been present. Jesse Keitchum, Esq., was called to the chair. The meeting was addressed by several members of Knox's church, and by ministers of various denominations, and it was made apparent by the whole proceedings, that the guest of the evening had obtained a large place in the christian esteem of all present. We understand the congregation of Knox's church have presented Mr. King with a handsome sum to be laid out in the purchase of books for his library.

We have just been favoured with the perusal of a letter from Dr. Burns to the Rev. Mr. Stark, accompanying a printed circular, by which Dr. B. has appealed to the members and friends of the Free Church of Scotland in behalf of the library of our theological seminary. We cannot now find room for this circular, and can only inform the Church that Dr. Burns expects to bring with him nearly 3000 volumes for the use of the Institute. He had taken passage for himself and family on board the *Erromanga*, from Greenock, direct for Montreal, and was to call on the 2nd of April. We trust that in the good providence of God he will reach Toronto in safety and comfort before the end of May.

MEETING OF THE SYNOD'S EDUCATIONAL COMMITTEE.—This Committee met at Toronto on the 24th ult., and proceeded, in view of the closing of the Session, to examine the Students (14 in number,) attending the Theological Seminary, under the direction of the Rev. Messrs. King and Eason.—The professors reported in the most favourable terms respecting the attendance, diligence and whole deportment of the Students, and their progress in the various departments of study in which they had been engaged, was found, on examination, highly satisfactory. The Divinity Students more immediately under Mr. King's care, were found to have passed through a very thorough course of systematic Theology, in connexion with the Doctrinal Standards of the Church—bestowing considerable attention also on the critical reading of the holy Scriptures in the original languages—while all of them seemed to have profited greatly by the interesting prelections of Mr. Eason, on general History and Philosophy, and in the Latin, Greek and Hebrew languages. Three of the Divinity Students, Messrs. Angus McColl, John McKinnon, and Robert Wallace, were duly certified as having completed their theological course—and these, with three others, Messrs. Gray, Sutherland, and Black, were recommended as well qualified to be useful to the Church in the meantime, in the capacity of Catechists, under the direction of Presbyteries. Messrs. Ross, Dickson and Hudson, were certified as well qualified for public or private teaching, and Messrs. Nesbit, Jamieson, McCruar and McKenzie, and other junior Students, were recommended as far as possible, to avail themselves of Mr. Eason's instructions during the recess.

The Committee found themselves unable to enter on the examination of the preparatory School—which, however, is advancing satisfactorily—and will receive Mr. Eason's special attention during the recess. Some gentlemen of Toronto were named as a Committee to aid Mr. Eason in the arrangements connected with this undertaking: and one or two of the Students will render valuable assistance in it under his direction. The Committee recorded in strong, but well-merited terms, their sense of the highly valuable services rendered by the Rev. Andrew King, to this Church, by his able, indefatigable, and efficient labours in superintending the class of Theological Students during the past Session.

Extract from the Minutes of the Educational Committee, at Toronto, 24th Feb., 1845.

“Mr. McMurrich, the Treasurer, reported that he had received from Isaac Buchanan, Esq., a donation of £100 for the Theological Institute: and Mr. Gale stated that Mr. Buchanan had expressed his purpose to contribute to the same amount for the next four successive years.

“The Committee heard these statements with great satisfaction, and agreed to record their deep sense of gratitude to Mr. Buchanan for his very reasonable and munificent liberality to the Church, as evinced in this, as well as in his equally ample contribution towards Church building. And the Convener was requested to write to Mr. Buchanan in terms of this Minute.”

(Copy of Correspondence.)

Streetsville, 5th March, 1845.

MY DEAR SIR,

Mine is now the pleasing duty to convey to you, in behalf of the Educational Committee, the expression of their gratitude for your splendid benefaction to the Theological Institute. This is embodied in the accompanying extract from the Minutes of the 27th ult.

And allow me on this occasion to say that while we are ready to think those happy who have acquired simple riches and possessions—we may with far greater safety congratulate those to whom God has given this rare and infinitely better gift—a disposition to consecrate their substance to the honour and service of God in the world. And

with the proof before me of your liberality to the cause of Christ in connection with our Church, I trust, my dear sir, that I may congratulate you for having had something of this disposition formed in you.

And, praying that you and yours may know all the blessings for time and eternity that flow from an interest in the kingdom of God and his righteousness,

I am,

Yours very respectfully,

[Signed]

WM. RINTOUL,

Convener, &c.

To ISAAC BUCHANAN, Esq., }
Hamilton. }

Hamilton, 13th March, 1845.

REV. AND DEAR SIR,

I have much pleasure in acknowledging your letter with the thanks to me of your committee.

It has sometimes struck me that a great change may in an incredibly short time be wrought on the religious or religious bodies of such a country as England, and thro' it, perhaps on the whole world, when I think of the superfluity of human means there would be if the hearts of all who could afford it were led to give: many could give £50,000—£10,000—a-year, just as easily as £100, and from the larger of these sums to £1 a-year, what an amount could be raised from the people for any object they had at heart.

Believe me,

Yours faithfully,

ISAAC BUCHANAN.

Rev. Wm. RINTOUL.

HOME MISSION COMMITTEE.—This Committee met at Toronto on the 25th ult., and had under consideration the applications from Presbyteries, for the services of the more advanced Students, as Catechists. Messrs. McColl, McKinnon, and Wallace, were assigned to the Presbytery of Toronto, Mr. Gray to the Presbytery of Montreal, and Mr. Sutherland to the Presbytery of Hamilton: Mr. Black being retained by Mr. Eason, to assist in the preparatory School, was also placed at the disposal of the Presbytery of Toronto, in so far as he may be able to render service as a Catechist. An interim salary was fixed for Catechists, to be communicated to the several Presbyteries. The Rev. Mr. Steele was appointed to visit the Townships of Thorn: and Eldon; and places adjoining, in the beginning of May, and to fix and organize Missionary Stations in that quarter, under the direction of the Presbytery of Toronto.—With reference to inquiries from individual Ministers and Presbyteries, the Committee resolved that it be intimated, that in appointing this Committee, the Synod did not institute any Synodal Home Mission Fund, nor authorize them to interfere in any way with the Funds raised by the several Presbyteries for this object, and that it remains with the several Presbyteries; as heretofore, to provide for the support of Missionaries labouring within their bounds respectively.

The Committee resolved to forward an earnest representation to the Colonial Committee of the Free Church, to give effect to the call to Mr. King from Kingston, and to represent the importance of his services to Canada.

PRESBYTERY OF TORONTO.—This Presbytery met at Toronto on the 25th ult., Sederunt: Mr. William Rintoul, of Streetsville, Moderator, with Messrs. Harris, King and Eason, of Toronto. Mr. Brown, Elder of Knox's Church, Toronto, and Mr. Gale, of Hamilton, being present, were invited to sit with the Presbytery. After the usual devotional exercises, the Presbytery proceeded to arrange the Missionary field within their bounds, according to the plan suggested by the Synod's H. M. Committee; and having made some progress in this matter, it was left to the Moderator to fill up

the details, and submit the whole at an adjourned Meeting. The Presbytery had also under consideration the means of obtaining a supply of Missionary labour, and resolved to employ several of the more advanced Students as Catechists. The application of the Congregation of York Mills, for the Moderation of the Presbytery, in a call to the Rev. Mr. Howden, was then taken up, and the Report of a Committee formerly appointed to visit the congregation, having been heard, it was agreed that the Moderator, with Messrs. Harris and Gale should meet on Thursday next, with the Congregation of York Mills, in order to make farther inquiry as to their preparedness to unite in a call to Mr. Howden. The Presbytery then adjourned till Friday, when they resumed their sittings. On the Report of the Deputation to York Mills, it was resolved to grant the moderation requested by that Congregation, it having appeared that there was an unanimous and strong attachment to Mr. Howden's ministrations, and that the congregation were prepared to contribute to the Sustentation Fund, according to their utmost ability. The Moderator produced a Schedule of H. M. arrangements, exhibiting the bounds of the several Missionary Districts, and the preaching Stations belonging to each of them, and the same having been carefully considered, was, with a few alterations, adopted. Deputations from the Presbyterians of King, West Gwillimbury and Oro, as also of Thorah and Eldon, were received and heard, and it was resolved for the present, to place Mr. John McKinnon as a Catechist in the former Missionary District, and Mr. Angus McColl in the latter—the Moderator being appointed to organize the District assigned to Mr. McKinnon, and the Rev. Mr. Steele, that assigned to Mr. McColl. A Missionary District comprising several Stations in Chingacousy and Esquesing, was assigned to Mr. Wallace as Catechist. Messrs. McColl, McKinnon and Wallace having applied to the Presbytery to be taken on trials for License, and having produced the necessary testimonials, the Presbytery agreed to prescribe to them subjects of preliminary trial, and to report their application to the Synod. In view of the early departure of the Rev. Mr. King for Scotland, the Presbytery devolved the care of the congregation of Knox's Church on the Revd. Mr. Eason, and the Session, until the arrival of Dr. Burns; and the Moderator was authorized to call a Special Meeting of Presbytery, for Dr. Burns' induction as Minister of Knox's Church. The Presbytery was then closed with prayer.

UNION OF CHRISTIAN DENOMINATIONS.

At the bicentenary Commemoration of the Westminster Assembly, in July, 1843, it was suggested that the leading Ministers of various denominations should write a series of Essays on Christian Union. This suggestion has been acted upon, and a volume containing Essays on various topics connected with this interesting subject, has recently appeared—the writers being Dr. Chalmers, Dr. Balmer, Dr. Candlish, Rev. J. A. James, Dr. King, (of Glasgow,) Dr. Wardlaw, Dr. Struthers, Dr. Symington. Dr. King's Essay is on “Union among Christians viewed in relation to the present state of religious parties in Scotland;” and our readers will, we are sure, rejoice to see such sentiments as the following; expressed on such an occasion, by a leading Minister of the Secession Church.

“On examining the designations of the various sects, in Scotland, all contentious as they appear at first view, they will be found, in most instances, to present a distinction without a difference. The ‘Free Church’ is not more free than other un-denied Presbyterian bodies; nor can it protest more resolutely than they do against the Erastianism of the Establishment. The ‘United Secession’ Church is no more in a state of secession than other Presbyterian Dissenters; and after the

discussions which have taken place within its judicatories, there is room for questioning whether the attribute of superior union belong to it above others. The 'Relief' Church relieves, no doubt, from the yoke of patronage, but so do the Churches already named; and many more who have not founded on this circumstance a distinctive appellation. We must not, then, be frightened by a schismatic nomenclature, or imagine that dissensions and designations are of commensurate prevalence. Passing from mere names, and looking into principles, we find a marvellous accordance very general in Scotland, as to doctrine, discipline, and government." Taking this, Dr. King's, view of the subject, which, in reality, is the true one, it would appear that there ought to be very little difficulty in the above-named Churches becoming, ere long, the One Free and United Presbyterian Church of the Scottish people.

"But the Voluntary principle, it may be said, interposes an insurmountable barrier. Perhaps it does; perhaps not. The Voluntary controversy is, we trust, at an end, so far as regards the unendowed Presbyterian Churches in Scotland, consequently, the angry spirit evoked by that controversy need no longer disturb, embitter, or even confuse our discussions. We ought to be able now to investigate the subject with as much calmness as we would any abstract question in theology or philosophy—to write or reason on it as deliberately as if we were inquiring into the freedom of the will. If this were done, it might be found, that, in the heat of controversy, both parties had oversteered their own arguments, and misunderstood those of their opponents. What, then do we really mean by the Voluntary principle? One who thinks himself a Voluntary may answer, 'I mean, that professing Christians ought voluntarily, and as a Christian duty, to contribute to the support and propagation of the gospel.' A member of the Free Church would answer, 'In that I perfectly agree with you, both in principle and in practice; but I regard that as the Voluntary system—not the Voluntary principle.' 'What, then, do you understand by the Voluntary principle?' 'By the Voluntary principle, I understand its advocates to mean, that the civil magistrate has nothing whatever to do with religion, that he owes no allegiance to Christ, and that he ought to show equal, not impartiality, but indifference, to all religions; and this I regard as a principle involving national infidelity, if not national atheism.' Almost every Voluntary would at once disclaim all intention of holding any such conclusion; and the question might become a purely logical inquiry, whether the position that the civil magistrate has nothing to do with religion, does indeed necessarily involve a conclusion which both disputants agree in rejecting; or, it may be, that the Voluntary would endeavour to retaliate, and would charge his opponent with holding a principle which necessarily subjected the Church to the power of the State, even in spiritual matters, and, at the same time, infused into it the spirit of a corrupting secularism. This the member of the Free Church would instantly repudiate, and would triumphantly appeal to recent events, as proving, unanswerably, that, in his view at least, the principle of an Establishment did not involve any such subjection, but the very reverse, as he had proved, and was still ready to prove at all hazards.

Some such course of thought appears to have been engaging Dr. King's attention, as the following extract will testify:—"Perhaps it might be found, in a friendly conference, that the difference was not so formidable as has been sometimes alleged; that the Free Churchman has no wish to secularize religion, by connecting it with the State; and the Voluntary Churchman just as little designs, through a dissolution of this connection, to make governments infidel. On both hands, it might be allowed that Christ is Head over the nations; and that, if there be any question, it does not respect the fact, but only the mode

of his rule." We hail this statement with sincere delight. We regard it as a token for good. And we feel persuaded, that if the leading men among our brethren of the United Secession Church will enter upon and prosecute the line of thought indicated by Dr. King, there will not long remain any insurmountable barrier between us. It is our thorough conviction, that a very considerable proportion of those who regarded themselves as Voluntaries, have never deeply studied the great idea of Christ's mediatorial sovereignty, not only over the Church, but also over nations; and that when they come to do so, apart from the disturbing elements of controversy, they will then see why the Free Church still holds the principle of an Establishment, which we regard as involved in Christ's great title, "King of kings, and Lord of lords."—Free Church Magazine.

HEADSHIP OF CHRIST.

HISTORICAL SKETCHES OF THE CONTENTINGS OF THE CHURCH OF SCOTLAND IN BEHALF OF THE SPIRITUAL INDEPENDENCE OF THE CHURCH, AND IN OPPOSITION TO THE ERASIAN INTERFERENCE OF THE CIVIL POWER.

I.

THE GOOD REGENT—KNOX.

At the Reformation in England in 1534, the supremacy of the pope as visible Head of the Church was abolished; but while the supremacy was denied to the pope, it was sinfully and strangely declared to belong to the King. By an act of parliament, "all authority, civil and ecclesiastical, in England, was declared to belong to and to flow from the crown; and by the thirty-seventh article of the Church's Confession of Faith, drawn up about the same time, the king was declared to be "supreme in all causes, civil and religious." "So delighted," says a modern writer, "was Henry VIII. with his title of supreme Head of the Church, that he caused it to be enacted, that it should be for ever joined to the other titles of the crown, and reckoned one of them, and even caused a seal to be cut for public use in his new ecclesiastical office; and when dreading a visitation of the whole clergy of England, dated the 19th of September, 1535, added those: 'Under our seal that we use in ecclesiastical matters, which we have ordered to be hereunto appended.'"

By the place thus assigned to the king or civil magistrate in the Church of England, it belongs to him to appoint from himself Church officers, to decree rites and ceremonies, to convocate or interdict at his pleasure the Church's assemblies, to receive appeals from ecclesiastical courts, and to review, ratify, or rescind their decisions, and in one word, to appoint and to regulate the whole of the Church's government, worship, and discipline. To ascribe power like this to the civil magistrate is, indeed, as was remarked at the time, "to change the pope, not the popedom; the head, not the headship." So unscriptural an encroachment is this in the constitution of a Christian Church, it is really not to be wondered at if some have doubted how far the Church of England is to be considered a Church at all. Certain it is, that while this strange dogma of the king's supremacy and headship of the Church is itself a great corruption, it has been the source of innumerable others, and is destined, at no distant day, to work out the Church of England's utter overthrow.

While the conduct of the English reformers, in accepting a creed and constitution so thoroughly Erastian, is to be regretted, it is cause of great thankfulness that our Scottish forefathers were more wisely guided of the Spirit of God, and had more regard to his word. The supremacy of the pope that had been resisted in Scotland for centuries, after it had been acknowledged in other countries, in 1560; by an Act of Parliament, was formally abolished. This it was in these memorable words, "The Three Estates, understand-

ing that the jurisdiction and authority of the bishop of Rome, called the pope, used in this realm in these parts, has not only been contumelious to the eternal God, but also hurtful to the commonwealth of this realm. Therefore it is statute and ordained, that the bishop of Rome, called the pope, have no jurisdiction nor authority within this realm, in any true coming." In his Confession of Faith, ratified by the same Parliament, the Church of Scotland declared to whom the supremacy or Headship, so impiously assumed by the bishop of Rome, rightfully belonged. Thus it did in the following words, "The Mediator, Christ Jesus, whom we confess and avow to be the only Head of his kirk, our just lawgiver and only high priest, in quihk honours, and offices, gif man or angel presume to intrude themselves, we utterly abhor and detest them as blasphemous to our sovereign and supreme governor, Christ Jesus." Thus in Scotland was the crown of Christ removed from the head of an impious usurper, and set on the head of its rightful owner. Then also, when our reformers had not only completed the "Confession of Faith," but the "First Book of Discipline," containing "a good and godly policy," or form of Church government, was "the reverend face of the primitive and apostolic kirk reduced again to the eyes and knowledge of men." The great instruments, under God, to whom we are indebted for the overthrow of the papal supremacy, superstition and tyranny, and the re-construction of the Church of Christ in this country, as it had existed during the days of the Culdees, were Knox and the Good Regent. The first thing this great Christian magistrate did on entering the government, was to pass an act of parliament, by which the Presbyterian Church of Scotland was declared to be "the true kirk and immaculate spouse of Jesus Christ," that "there was na uther face of religion than that established within the realm, and that there should be na uther jurisdiction ecclesiastical acknowledged, within the realm, uther than that quihk was, and should be within the same kirk, or that quihk flowed therefrom." The Church of Scotland was now pure, prosperous, peaceful, and free. This state of things, however, was not long to last. Two years after the above act was past, the Good Regent was killed by the hands of an assassin, as he rode through the town of Lauder, and the Great Reformer soon followed him to the grave, and with them, for a time, departed the "chanoirs" of the Church of Scotland, and "the horsemen thereof;" with them, for the time, her "weapons of war perished."

(To be continued.)

PAPACY.—On a late occasion in London, the Rev. Dr. Vaughan, who had lately been at Rome remarked,—"I have recently been watching popery at its head-quarters, and I stand before you to-day, to tell you, and, through you, to tell the friends of missions, that Popery is still what it always was. I come to tell you that that system, vigorous as it is at its extremities, and corrupt as it is, every where, is, nevertheless, trembling at its centre, and if God does but give you grace to enter upon that effort to which you are called; it is not my opinion only, but that of very many persons capable of discerning the signs of the times, that the appointed epoch for the fall of the great enemy of Christianity is drawing near. I care not who notes my words. I repeat them, the fall of the great enemy of Christianity is not far distant."

IRELAND AND ROME.—A deputation, including some Roman Catholic laymen, with two or three dignitaries of that Church, will be immediately nominated to represent the Irish Roman Catholics at the Holy See, and afford such explanation of their position and objects as may be deemed necessary to sustain their own interests, as well as for the information of the Sovereign Pontiff. It is not likely that Mr. O'Connell himself will proceed to Rome, but it is stated that his son, Mr. John O'Connell, the member for Kilkenny, and Lord French, will form part of the deputation.

Missionary Intelligence.

LONDON MISSIONARY SOCIETY'S JUBILEE.

Its first mission was to Tahiti, in which the ship "Duff" was honourably employed; but, since then, it has spread its efforts through many other portions of the heathen world.

It has commenced, and still sustains, missions in.

POLYNESIA.—Besides Tahiti, at Eimeo, Huahine, Raiatea, Raratonga, the Navigators' Islands, New Hebrides, &c.

ULTRA GANES.—In China, Singapore, Penang, Malacca, and Java.

INDIA.—At Calcutta, Benares, Mizapore, Surat, Madras, Vizagapatam, Bangalore, Mysore, &c.

SOUTH AFRICA.—Capetown, Hanley, Kat River, Caffreland, Lattakoo, Namaqualand, Madagascar, Mauritius, &c.

WEST INDIES.—Demerara, Berbice, Jamaica, &c.

Besides these thirteen stations it has occupied during some part of the fifty years, stations which have now ceased, from various causes, in S. Berna, Malta, and Corfu, British North America, New South Wales, and Ceylon. It has employed 410 missionaries, exclusive of their wives, and about fifty medical missionaries, printers, artizans, and schoolmasters, and has now 170 European missionaries in its various fields having under them 131 native churches, and 483 native teachers. It has numbered amongst its servants some of the greatest men as missionaries of modern times—such as Vanderkemp, Morrison, Milne, Smith, Willians, &c.

It has translated the Scriptures into sixteen different languages, and sustains fifteen printing establishments in different parts of the world. It has seven institutions for the training of native teachers—viz. three in India, three in the South Seas, and one in the West Indies. It has succeeded in banishing idolatry from above 100 islands in the Pacific; of educating from 10,000 to 15,000 and converting 200 Malagasy, some of whom have died "the martyr's death;" of forming Christian Churches of singular devotedness, in South Africa amongst the Hottentots, Caffres, and Bechuanas; in the West Indies, in the South Seas and India, and has now several thousands of the youth of India in its schools. It has produced through its agents, and published to the world, many useful, interesting, and learned works; and sent out, freighted with the gospel, three missionary ships—the "Duff," the "Camden," and the "John Williams." Such have been its honoured labours—and to God it ascribes the glory.

And now for its Jubilee appeals.

Very interesting and delightful meetings were held in London in September last, and a great effort made to raise what is to be denominated the Jubilee Fund. The object of the collections at all these meetings will be to aid the Jubilee Fund, and the objects of this fund are as follows:—

1. To enlarge the Society's missions in India and China.
2. To promote Christian education among the young.
3. To train up a well educated native ministry.
4. To provide an adequate fund for widows and orphans.
5. To relieve the directors from embarrassment, by placing a fund in their hands to meet any future exigencies of the Society."

In order to meet all these ends, the sum of £100,000 will be required; and this it is proposed to raise over and above the income of the present year.

RECENT NEWS FROM TAHITI.

PAPER, July 18, 1845.

Otaheite is in a lamentable state at the present time; the natives causing much apprehension, keeping the French soldiers continually on the

alert. Captain Hammond of the Salamander, has disappointed expectation. He appears to take a view of Otaheite affairs opposite to that of any of his predecessors. A letter he sent to the French Governor, was, by the latter's direction, rendered into the Otaheite dialect, with perverted meaning, and posted about, in the hope that it might induce the natives to give over their struggle, and quietly submit to the French yoke. The perverted letter was to the effect, that Captain Hammond begged to inform the French Governor, that his arrival in Otaheite was merely for the purpose of looking after the interests of British property, there being no representative of the Queen of Great Britain in this land. Captain Hammond declares that it was utterly useless for the Otaheiteans to resist the exalted power of France, and made known to them that no ship belonging to the Queen of Britain would come to Otaheite at this time to give them assistance. This letter, in the opinion of many, instead of having the desired effect will merely precipitate matters a little; as the natives, in the belief that Britain has deserted and left them to their own resources, have determined to do or die. The native population, with few exceptions, have taken to the mountains, and parties of them, from time to time, have engaged the French in skirmishes many of the latter having been killed, and some Otaheiteans.

The priests' houses have been burnt, and the houses of others favouring the French, and much property has been destroyed; and in a late affray between the natives and their invaders, we regret to state that the Rev. T. L. McKean was shot dead as he was turning from his veranda to his house. His loss is deeply deplored, as he was the most learned of the mission, and a very amiable man. His wife and children, who had gone to an adjacent island for security, are yet in ignorance of his sad fate. Nearly all the missionaries are leaving the island; some for England and others for islands adjacent. The melancholy state of religious matters in Tahiti is awakening lively sympathy in the minds of Christians on the Continent. Means are in operation for presenting memorials from various religious bodies to the French Chambers, detailing the calumnies that have been circulated against the poor islanders, and earnestly praying that they may be allowed the free exercise of the Protestant religion.

DR. KALLEY.—Advices from Madeira to the 7th ult. have been received. A long letter from the Funchal correspondent of the *Times* appears in that paper of Thursday, which, we regret to say, is confirmatory of the intelligence formerly brought that decisive steps were on the point of being adopted by the Portuguese Government at home for the suppression of Dr. Kalley's missionary labours. He is to be paid the sum of £650, as compensation for his illegal arrest and imprisonment, and a special enactment is to be introduced into the Cortes to prevent him and all others from promulgating in future the doctrines of Protestantism in the island.

CALCUTTA.

Another of the India stations have been lost to the Free Church; but that which imparted value to it, viz. the living agency, remains. All hope of retaining the mission house at Ghospara has failed, and the native missionaries, Koilas and Mahendras, terminated their labours there on the 1st of November last. Dr. Duff narrates the circumstances which led to this result, and the reasons which influenced the decision. The labours of the converts, it will be seen, were not without fruit; and there are not wanting other fields on which their valuable labour may be expended.

MADRAS.

We have encouraging accounts from this station. The various branches of the Institution are strong, in point of numbers, as before Viswanathun's baptism. The accounts of the converts are satisfactory. Arjunun is still a wanderer. The progress of the female schools is more than satis-

factory, and should strengthen the hands of those who have been led specially to labour in this interesting department of Christian duty.

BOMBAY.

The case of Shripat Sheshadri, continues to excite the liveliest discussion in the Brahmanical community. So far as the statements of the conflicting parties may be relied upon, the little Dada has continued firm. The party who wished his restoration to caste, have now been put on the defensive. Disclaiming their original object, and being willing to acknowledge their error, many stand firm in refusing to go through the disgusting and humiliating ceremonial which is prescribed for their purification. On this their antagonists insist, and not only so, but on their being reimbursed for the immense expense incurred in reference to the outcast. The *Overland Summary* says, "We believe that the disbursing would not be felt so dreadful to the party concerned, as the drinking! But they are both very hard, and time alone can show whether they will yield to the multitude, or boldly secede and form a caste of their own."

Home Missions.

CORRESPONDENCE OF MISSIONARIES.

The Rev. James Smith, who is engaged occasionally in Missionary labours, under the Presbytery of Hamilton, has furnished several interesting Reports, from which we can only give extracts:—

ON THE GRAND RIVER,
12th January, 1845.

I preached at York in the forenoon, and at Caledonia in the afternoon. The distance between these two Stations is about five miles. The Rev. Mr. Hulbert, Methodist Minister, of the former place, whom I met in the course of the week previous, manifested towards myself, and the Presbyterian body to whom I was commissioned to preach, a highly christian and brotherly spirit—a spirit which I should like to see cherished to a greater extent among different denominations of christians. Although the Chapel in which he statedly labours, and which is the property of his congregation, was to have been occupied by one of his own brother Ministers, yet that Rev. Gentleman, in accommodation to the Presbyterians of our body, at once caused the appointment to be given up, and allowed us to have the precedence, and not only so, but forthwith gave intimation of the arrangement to his people, who, I afterwards learned, most cordially concurred in it. The number in attendance might be upwards of 50; but as the Presbyterians at and in the immediate vicinity of York are not numerous, there is reason to believe that a considerable proportion even of that small number consisted of those of the Methodist persuasion and other denominations. As already stated I preached in the afternoon of the same day at Caledonia. The number in attendance there might be upwards of 70. The audience in all probability would have been greater, had the Presbyterians who are widely scattered around Caledonia, more generally known of the appointment. Indeed it was near the end of the week before my appointment was made known to any of them. In the course of the week I visited a number of families in and about Caledonia.—These visits would have been much more numerous and extended, had the state of the roads and weather permitted. From the short and limited acquaintance I have had with the Presbyterians in that locality; and from all the information I have been able to collect regarding them, I am decidedly of opinion; that if visited and organized as a Congregation by a Deputation of the Presbytery, and more regularly supplied with the administration of Gospel ordinances, they would soon be in a position for supporting a Gospel Ministry. If I mistake not, the Presbyterian Church of Canada has a number of zealous friends in Caledonia and

its vicinity; and it is a matter of no small moment to have some in whom both inclination and ability are combined. (Mr. Smith here refers specially to the kindness and attention of R. McKinnon, Esq., to whom all our Missionaries are under great obligations.) I preached again at Caledonia on Sabbath 19th. The number in attendance on this day would amount, at the lowest calculation, to 150. Had the weather been less stormy, and the roads leading from the woods more passable, it was stated the audience would have been upwards of 200. After public worship was over at Caledonia, I rode down the river and preached again at York in the afternoon, and was there again accommodated with the Methodist Chapel. The number of hearers would be about 60. Mr. Farish, who lives in this neighbourhood, and is strongly attached to Free Church principles, kindly volunteered his services to accompany me in visiting the settlers on the South side of the River, which, to me, were equally acceptable and necessary. Accordingly, on Monday, the 20th, after breakfast we crossed the River, in a cutter, on the ice, but we had not travelled above a couple of miles, till we found the roads so deep covered with snow, partially frozen, that we found it impossible to proceed, and were forced to return without accomplishing the object in view. On Tuesday morning I started for Dunnville and the Narrows of the Chippewa; in the course of the week visited a number of Presbyterian families in both these Stations, and, as formerly, found them firm in their attachment and adherence to the Presbyterian Church of Canada. I preached at the Narrows, at 7 o'clock, on the evening of Friday, the 24th January. Though it rained heavily and incessantly the whole day, and the roads were in a dreadful state, yet a very considerable number of Presbyterians attended. I preached on the Sabbath following in Dunnville, to a crowded congregation, consisting, I believe, of all the different denominations, with the exception of Catholics, perhaps, residing in the place. Some of them had travelled in waggons as far as 10 or 11 miles. On returning from Dunnville I preached at Cayuga at 11 o'clock, A. M.; but the Meeting was very thin. Some, it appeared, had not got notice of the Meeting at all. I preached on Sabbath, 9th February, at Nelson, forenoon, and at Oakville in the evening. The distance between these Stations is about 14 miles. At the latter place the house was crowded; at the former it was full. On Sabbath, 16th, I preached at Wellington Square in the forenoon, and at Waterdown in the afternoon. The distance between these Stations is about 7 or 8 miles. At the former place the number of hearers would be about 60; at the latter place, when I preached in a Methodist Chapel, about 200, consisting, it was said, of various denominations. The Presbyterians in this latter Station are exceedingly desirous that a Deputation of the Presbytery would visit them, as they have done in other localities, that so they might have a better opportunity of more accurately ascertaining their strength, of hearing the principles of the Presbyterian Church of Canada, and the causes that led to the disruption, more largely and clearly explained, and also that their hands may be strengthened, and their hearts encouraged in the good cause which they have espoused. I trust the Presbytery will see the propriety of responding to their wishes, and will feel it to be their duty, on some early day, to gratify desires so laudable in themselves, and so refreshing to the hearts of the Ministers of our Church.

The Rev. Mr. Steele has recently left his field of labour in the West, to visit Darlington, at the earnest request of the Congregation there, who are disposed to call him to the Pastoral office amongst them.

The Rev. Angus Mackintosh, of Thorold, preceded some weeks ago, at the request of the

Presbytery of Hamilton, to visit the new settlements at Owen's Sound.

The Rev. Mr. Leumann still prosecutes his labours in the Presbytery of Montreal.

Miscellaneous RELIGIOUS INTELLIGENCE. CANADA.

HAMILTON.—The congregation of the Presbyterian Church here, are taking active measures for the erection of a place of worship. At a Congregational Meeting on the 24th inst., the site was chosen, being a most desirable lot on the N. E. corner of James and Cannon streets, between the Post office and the Episcopal Church, a large building committee was appointed,—it was resolved that the Church should be of stone, and that it should be styled Knox's Church. A sum of £650 was subscribed on the spot, which has since increased to upwards of £900. It is receiving daily additions.

GALT.—The congregation of the Presbyterian Church here, under the ministry of the Rev. John Bayne, have voluntarily withdrawn from the place of worship which they have occupied for some years past. A considerable amount of debt (nearly £400) remains due on this Church, payment of which, we understand, was tendered to the proprietor, on condition of his granting a satisfactory deed for the property,—for which the Trustees hold a bond—containing no reference to the Scotch Establishment. But on finding there was a disposition to frame the deed in an unsatisfactory way, the Trustees, with the concurrence of the congregation, declined completing the transaction. The place of worship thus left untenanted is a wooden building, and had become quite too small for the congregation, who have already taken effectual steps for the erection of a stone Church of suitable dimensions.

TORONTO.—A correspondent has favoured us with the following statement—"On Sabbath afternoon, (3th ult.), Mr. King preached a very interesting sermon on the Scriptural nature of the office and duties of Deacons, exhibiting the qualifications required for that office as set forth in the Word of God, and shewing that all the funds of the Church, not merely for the poor, but also for the support of the Ministry, were at first given to the apostles, who administered them; and, that when the matter became too onerous, they directed the people, i. e. the disciples generally, to look out among themselves for seven men whom they might ordain over them for this charge, proving at the same time in the most convincing manner from passages in Corinthians, Acts, &c., that the apostles did not denude themselves of all concern in this respect, or withdraw entirely from the administration of the pecuniary affairs of the Church. On the 11th Sept., when the Presbytery of Toronto visited the Congregation of Knox's Church, Mr. King also gave a very faithful address, on the subject of the Deaconship, and on the Sustentation of the Ministry: detailing the history and working of the Sustentation Scheme in Scotland, and urging on the congregation the duty of examining into Scriptural examples and authority, and carefully to mark the bearing and application thereof in the administration of the Church's affairs at all times, informing them that in Scotland it was through much deliberation and prayerful study of the Scriptures that Bible principles in this respect were made clear to them, and that though these principles might not be carried out into practice in every respect at once, yet they kept them steadily before them as what ought to be aimed at."

CAVAN.—PRESBYTERY OF CONOURG.—At a visitation of the Congregation of South Cavan by the Presbytery, held on the 4th ult., the people declared their approbation of the Sustentation Scheme, and their intention to take immediate steps for carrying it into effect.

PERTH.—PRESBYTERY OF KINGSTON.—We understand the Congregation of Perth have intimated an unanimous desire to give a call to the Rev. Mr. Hamilton, to become their pastor. It will be recollected that Mr. Hamilton was recently sent out as a Missionary to Canada by the Presbyterian Church of Ireland. We learn that he must return home for his family before he can accept a permanent charge here, and we trust he will see it to be his duty to extend his visit to the bounds of all our Presbyteries, that he may see with his own eyes the extensive destitution of religious ordinances, and be prepared to report fully on this subject to our brethren in Ireland.

WELLINGTON SQUARE.—The Presbyterians of this village and vicinity, are also bearing themselves for the erection of a Church, and for obtaining the stated ministrations of the Gospel. They have recently had a public Meeting, at which their adherence to the Presbyterian Church of Canada was unanimously declared, and nearly £100 subscribed for Church building. This Station is connected with those of Nelson and Flamborough East—which, unitedly, will soon form a compact, and important pastoral charge.

ASCUTIA.—The Presbyterians here, under the Ministry of the Rev. M. Y. Stark, finding that they can make no satisfactory arrangement in regard to the Church property—where they have hitherto met for worship—have resolutely set to work to erect a place of worship, and are getting out the timber necessary for that purpose.

DUNSMILL.—A Correspondent gives the following information respecting the recent proceedings of the Presbyterian Community at this important and interesting Station.—"I have great satisfaction in informing you of the result of a Meeting of the Presbyterian inhabitants of this place—this was proposed at the time we had the pleasure of the presence of the Rev. Messrs. Bayne and Snellie among us. The Meeting took place about a fortnight thereafter—when the desirableness of erecting a place for public worship was fully discussed and allowed—and a resolution was passed that the proposed Church and Congregation should be in Connexion with the Presbyterian Church of Canada. The Subscriptions amounted to £210 on the spot, and various sums have been added since, so that we may anticipate £300 in the neighbourhood, and a free site in a favourable situation."

BIRNBROOK AND SALT FLEET.—The congregation in these townships, under the pastoral care of the Rev. Geo. Cheyne, was visited on the 19th and 20th ult., under the direction of the Sustentation Board, by Mr. Walker, the Secretary, and the Rev. A. Gale. The congregation had previously adopted the Sustentation Scheme with cordiality and unanimity, so that the object of the visit was merely to render such counsel and encouragement to the congregation, and especially the Deacons thereof, as their circumstances seemed to require, in order to their full participation in the benefits of the Scheme. The spirit manifested by the congregation and office-bearers, was in every respect most satisfactory, a warm attachment to their worthy minister, an exemplary readiness to contribute according to their utmost ability for the support of the Gospel, and a firm attachment to the great and sacred principles for which the Presbyterian Church of Canada is a witness. The most persevering and unscrupulous efforts have been used to distract and divide them, which, though unhappily not without some success, will not accomplish, what at one period might have been feared, the utter removal of a Presbyterian Ministry from that corner of the vineyard. The portion of the congregation residing in Birnbrook, have commenced the erection of a place of worship, in a central part of the Township.

TORONTO.—CHRISTIAN UNION, &c.—LECTURE.—During the October meeting of the Synod of the Presbyterian Church of Canada, a conference was held between Members of the Synod, and Ministers of several other Christian denominations,

with the view of opening up the way for more friendly and intimate intercourse, and more ready and cordial co-operation for evangelical objects. On account of the pressure of business this matter was referred on the part of the Presbyterian Church to the Commission of Synod, for more mature deliberation, and we are glad to observe that in the meantime an advance is making in various ways, and in more places than one, to the practical attainment of the object in view. A pleasing instance of this occurred at the opening of Knox's Church, Toronto, on which occasion the Ministers of various Evangelical denominations took part in the services. We now notice with great satisfaction, the commencement of a course of lectures to be delivered in Toronto, on subjects of deep and pressing interest to the Church of Christ generally—the first of which (being introductory and mainly designed to point out the dangers to which the great truths of the Gospel and the interests of the Church of Christ are exposed in the present day, and the duties required of all who are concerned for them) was given by the Rev. Henry Esso, in the Independent Church, on the 12th ult., the second (on the Holy Scriptures, as the only rule of faith and practice) by the Rev. Mr. Ross, in Knox's Church, on the 15th ult., and the third (on the right of private judgment) by the Rev. Mr. King, in the Methodist Chapel, Adelaide Street, on the 26th ult. On all these occasions the attendance has been numerous and respectable.

OAKVILLE, AND TRAVELER MILLS.—The Rev. Wm. Rintoul of Streetsville, preached in the former of these places on Sabbath, the 2nd March, to a large congregation, and at the latter on the day following. On Monday, (3rd March), meetings of the members and adherents of the Presbyterian Church of Canada were held at these stations, which were regularly organised as H. M. Stations of the Presbytery of Toronto. They have since been visited, we understand, by the Rev. Mr. King of the Free Church of Scotland. At the latter place the friends of the Presbyterian Church are taking steps for the erection of a place of worship.

A NURSERY, OR SEMINARY FOR THE "LADIES OF THE SACRED HEART," is about to be constructed at Montreal, to aid in spreading Roman Catholic doctrines among the Protestant children of British settlers. The French Canadian papers are delighted with the idea. These ladies now reckon no less than sixty establishments of their order in different parts of the world. They are found to be powerful auxiliaries in spreading the Popish religion, and the French papers in Canada note with great satisfaction that "many intelligent Protestants in the United States send their daughters to their Seminaries." Some of the young ladies become so delighted with the quiet lives of the pious Sisters, that on completing their education they consecrate themselves to the service of the church for life.

SCOTLAND.

DR. CANDLISH'S CONGREGATION.—Dr. Candlish's congregation, at the opening of their new church, on the first Sabbath of the present year, collected towards extinction of the debt on the building, a sum considerably exceeding £700 (£718). It appears that, in the course of the same week, the congregation raised a further sum of £1000—making in all the sum of £1718, raised in one week for the extinction of debt on their place of worship. They had, as we understand previously contributed £4270 to erect the church; so that the total sum raised for that object amounts, as near as may be, to £6090—which is enough to clear the entire expense—including the price of ground £1000, beadle's house, with other accommodation—and to leave a considerable surplus in the hands of the congregation. On inquiry, we find that this congregation has contributed to the General Building Fund of the Church, £3512—to the General Sustentation Fund, £4340, and that

the collections at the church doors, for the Deacons of the Church, the poor, and other objects of the congregation, have amounted to about £2170—giving us the total amount of funds collected by the congregation, for the local and general objects of the church, during the space of little more than sixteen months which have elapsed since the Disruption, the sum of not less than £16,323.—*Scottish Guardian.*

UNITED SECESSION CHURCH.—The United Secession Presbytery of Perth, on 21st inst., agreed to adopt and transmit to the Synod, a memorial to the effect,—That there is serious apparent discrepancy between all the Standards of the Church and certain recent decisions of Synod, on the doctrine of Atonement, particularly the decision of October 1813, which the Synod is accordingly requested to explain in such a manner as to disown the apparent sanction which it gives to the doctrine on the subject of Atonement, contained in the specialties published by the then two senior professors, as if it were the creed of the Secession Church, and to recall the recommendation, issued on that occasion, against using the phrase, "limited Atonement," and all similar phraseology, which, as contrasted in the deed of Synod, with the phrase, "Universal Atonement," the memorial states, can refer, not to intrinsic value, but to persons, and so appears to contradict and forbid the hitherto unanimously admitted doctrine of the Church, as stated by the Synod in 1830, "that Christ, in making atonement for sin, was substituted in room of the elect only," while at last Synod it was expressly declared that, by recent decisions, no change was intended in the doctrine of the Church. A memorial to the above effect was moved by the Rev. Mr. Milne, and seconded by the Rev. J. Forsyth, and supported by the Rev. Messrs. Balfour, Scott, Marshall, D. Young, J. Clark, McQueen, and Ross. The Rev. Mr. Newlands moved that the memorial be rejected, and all such doctrinal discussions henceforth peremptorily forbidden, and those aggrieved allowed to adopt what course they please. This motion was seconded by Mr. Smith, but only after the last clause was withdrawn, and even then it was only seconded. Dr. Young moved, that no memorial be adopted, as the case would come before the Synod independently of the memorial, and that members might not be committed to any particular course. This was seconded by Mr. Pringle, and supported by Messrs. Lamb and R. Clark, and ultimately by Messrs. Smith and Newlands. Dr. Jamieson, while much satisfied with the memorial, moved, that the Synod be simply requested to expunge all recent decisions on the doctrine of Atonement, and fall back on the unanimously admitted Standards of the Church; but as this, it was stated, had been attempted ineffectually at last Synod, the motion was withdrawn; and ultimately the memorial was adopted by a large majority. Mr. Ramsay was Moderator; and several ministers, who had previously expressed concurrence in the memorial when announced, were unavoidably absent.

THE OLD AND NEW GREY FRIARS CHURCHES, EDINBURGH, were destroyed by fire on the morning of Sabbath, the 19th January. We notice this conflagration chiefly on account of the interesting associations connected with these Churches. Here, in 1637, began that contest for the vindication of the religious liberties of Scotland, which employed Leslie, Cromwell, and William of Orange, to settle during the succeeding half century. Here the National Covenant of Scotland was entered into. In the surrounding burying ground 1,200 prisoners taken at Bothwell Bridge, by the prelate and Erastian party, were confined for nine months exposed to the inclemency of the weather; and here Alexander Henderson, Dr. John Erskine, and Dr. Andrew Thomson, exercised their ministry at successive periods.

SCOTTISH EPISCOPAL CHURCH.—Matters seem to be hastening to a crisis in this body. The Rev. Mr. Miles, of Glasgow, one of its Ministers, has been recently cast out by Bishop Russell for hold-

ing Ministerial fellowship with the Rev. Sir William Duubar, of Aberdeen, who was some time ago anathematised in the true Popish style by Bishop Skinner. Mr. Miles, who was ordained in the English Church, is publishing a series of pamphlets, exposing the anti-scriptural character which, on investigation, he finds attaching to the canons and offices of this church. This is the Church which has been, of late especially, describing itself as enjoying peace, while all around is agitated by controversies and schisms. Mr. Miles is the successor of Mr. Montgomery in Glasgow,—who, during the recent contest in the Church of Scotland, drew into his congregation, and the Scottish Episcopal communion, not a few individuals brought up in Presbyterianism. These parties having been chiefly perverted by the promises made and the hopes inspired, of an asylum of undisturbed tranquility in the bosom of this self-styled Catholic and Apostolic Church, must now feel themselves in no very enviable position. By the way, these occurrences afford a very good test of the boasted unity and Catholicity of the Episcopal Churches. Messrs. Drummond, Dunbar, and Miles, who have been severally expelled by the proper prelate authorities in Scotland; and whose sentences have been carefully notified to the prelate authorities in England, still remain in good standing in the English Church, and are still qualified to enter without question on any spiritual charge within that Church.

At a recent meeting of the Free Presbytery of Edinburgh, the Rev. James Begg gave notice of his intention to propose at the succeeding meeting a petition to Parliament in reference to the conduct of the Duke of Buccleugh, in refusing sites for Free Churches.

STATE OF THE ESTABLISHMENT IN Paisley.—The accounts of this burgh shew the whole sum received for seat rents during the past year to be £73 3s. 4d., while the expenses independent of stipends, amounts to £101 7s.; yet the Presbytery are striving to obtain possession of the *quoad sacra* churches, and are proposing to petition Parliament for their endowment.

ENGLAND.

PRESBYTERIAN CHURCH, — REGENT SQUARE, — LONDON.—On Sabbath, the 12th Jan., there was an Ordination of Deacons in this Church. A more solemn or satisfactory ceremonial was never witnessed. After the reading of an admirable selection of passages from Scripture, and an excellent discourse by the Rev. James Hamilton—the Minister—Messrs. McKenzie, Mowbray, Hogg, Webster, Mathieson and McKay and Dr. Stewart, were Ordained and admitted in due form to the Status of the Deaconship—receiving the right hand of fellowship from their excellent Minister and his noble band of hard-working, "life in earnest" Elders and Deacons.

ENGLAND—THE SCHEM IN THE ENGLISH CHURCH.—The Bishop of Exeter having issued an order to his clergy to conform strictly to the rubrics in all respects, such as the wearing of the surplice in preaching, and other points equally important, a violent ferment has been excited throughout his diocese, and especially in Exeter, where several of the clergymen required the protection of the authorities in going to and from Church. The Archbishop of Canterbury has published a letter recommending in substance mutual forbearance, and the leaving of matters, in each locality, as they are or as they were, as may be found most expedient. The proposed meeting of the Bishops to attempt the settlement of these matters, is abandoned as useless, or only liable to make matters worse,—seeing they were as little likely to agree as their clergy or flocks, and had besides no authority to issue any mandate of general obligation. Indeed there seems to be no authority any where within the Church, and an appeal to the Queen or Parliament is generally spoken of as indispensable. The well known and excellent Dr. Scorsby, together with his curate Mr. Pollexfen, has felt

himself constrained to resign his charge on account of differing from the Bishop of Ripon. Oxford is still in the same tainted condition, unable or unwilling to do anything effectual to abate the rampant, undisguised popery within the University. It becomes every day more evident that neither peace nor purity will be attained in the English Establishment, until the half done work at the Reformation be taken up anew and completed.

IRELAND.

THE PAPAL LETTER.—An English version of the letter of Pope Gregory to the Irish clergy is published. It gives the following advice as coming from the Pope:—

"I exhort you that you yourselves should abstain from all civil affairs; and especially from all opposition against the statute of the British Parliament recently promulgated respecting the testament of the faithful, (the Charitable Bequest Act.) Indeed, having read the said statute, we observe in it nothing contrary or injurious to Catholic truth; but, on the contrary, containing many things which, regarding England as being in the place of the Apostolic See, are held as law."

There has been no negotiation between the British government and the Papal See upon the subject of a Concordat. There has been, however, by general concession, some negotiation, or some communication, between the two powers, the present issue of which is this, that the Romish Church is to put down the agitation on the subject of repeal, and that the British Government is to make certain additional concessions in favour of Popery, in harmony with the wishes and objects of the Romish See. As stated in our last, it thus appears in the highest degree probable, if not certain, that the repeal agitation has received its death-blow from the hand of Sir Robert Peel. The staff of the army of repeal agitation, in the pay of O'Connell, is already, we see, directed to be reduced; and this gentlemen, we doubt not, in some respects, right glad of the ghostly interposition, by which he is effectually debarred from the personal peril connected with any further progress of the swelling commotion which he had called into existence.

We are of opinion that the arrangement of affairs will be considered as a masterpiece of policy on the part of Sir Robert Peel, and that this is its true character as the act of the Papal power. We think that it will be received by the majority of the English nation, and more especially by her statesmen not swayed by the true principles of the gospel, as a master-movement by the Cabinet, by which Repeal, that growing object of alarm, is absolutely to be annihilated, while the same act gratifies the liberal inclination and charitable disposition (falsely so called) to cultivate peace with Rome. But the whole is, in truth, a masterpiece of Roman policy—an advance of her interests—an approximation, as she hopes, to that supremacy in the British empire which she desires, which she must desire, from the essential principles of her being.

The manifest duty of the Protestant and enlightened part of this nation, is to resist the concessions to Rome now in contemplation to the utmost of their power. We think it probable, or possible, that there may be no stipulations on either side, on the part of this Government or of Rome, as to what is to be done by either. It is not necessary that there should be more than a tacit understanding or, at events, a secret treaty, with which diplomats are so well acquainted. But however this may be, the concessions, whatever they may prove, ought to be determinately resisted by the part of this Nation which is truly and intelligently loyal to the King of heaven; and we have to observe that, from recent events among ourselves, the national mind is more susceptible of impressions of danger, in regard to Popish schemes, than it was a twelvemonth since. General preparations should accordingly be made to meet an approaching evil:

and if those preparations appear widely spread and formidable, though they may not altogether avert, they may greatly diminish the present extent of the contemplated innovations. We pray, accordingly, for the serious, practical consideration of our readers to this subject of leading importance.

MEETING OF THE ROMAN CATHOLIC BISHOPS.—A special meeting of the Roman Catholic prelates was to be held in Dublin on 22nd February. One of the objects of the meeting, it is said, is to consider the present state of the public mind, not only in reference to the Charitable Bequests Act, but also in regard to the statements put forward in the newspapers respecting a concordat with Rome, and the payment of the Roman Catholic clergy by the State.

THE IRISH CLERGY.—The London Standard says it has been calculated that the Romish clergy in Ireland receives annually for commissions, \$1,350,000; for christening, \$150,000, for uncutions and burials, \$270,000, for marriages, \$1,350,000; for prayers for purgatory, \$150,000, for collections at Chapels, \$2,410,000, for curate collections, \$101,000, for Government grant to Maynooth College, \$15,000. Total, \$6,135,550.

THE POPE AND O'CONNELL.—Affairs are getting into a strange state in Ireland. There is a total metamorphosis of parties going on in that country. The Conservatives, with Sir Robert Peel, the founder of Orange clubs, at their head, are arm-in-arm with the Pope, while O'Connell and the "finest pansy" who, not many days ago, would have kissed his Holiness's toe with the greatest zest, are almost prepared to send him instantly where the Rev. Fresham Greg says he is sure to go at last. The cause of this extraordinary change of feeling towards the Pope, is his interference with the Roman Catholic clergy for giving their support to the repeal agitation. There is a conflict going on betwixt the religious and political feelings of the Irish mind. The question with the Irish people at present is, "The Pope or Repeal."

THE CONTINENT.

SWITZERLAND.

ITS RELIGIOUS TROUBLES.

Although Switzerland is now termed a "Democratic Republic," and a majority of 22 independent cantons, composing the Confederacy, have cast off the Roman Catholic yoke, and embraced the Protestant faith—Roman Catholicism yet prevails in many of the cantons, and; ever true to its real principles of acquiring benefit and power at the sacrifice of the interests and happiness of the mass of the people whom it designs to keep in ignorance and bondage, has, at this late day, forced itself into the High Government of the Confederacy, through the agency of its late President, (a Jesuit), sustained, as is well known, by many of the Aristocracy of the country,—and attempted to put the management and control of the public schools, in the Canton of Lucerne, into the hands of the Jesuitical Catholic Clergy. This proceeding was made known only a few weeks since, and was strenuously opposed by the true lovers of liberty in that Canton, but their voices were not allowed to have any weight with the authorities there. Formal possession was about to be taken of the schools; and these would-be dictators of mankind, with their subservient tools as followers, made the effort, and were moving in (mock) solemn procession for that purpose through the streets of Lucerne, when they were met at the main bridge over the outlet of the beautiful lake of the name of the city, by a few hundred determined men in the cause of equal rights and religious freedom. A battle ensued. The paid troops of the Government were at hand. Seven Catholics and one Liberal only were killed. The former failed then, and up to yesterday had not succeeded in their designs, and have, for the present at least, postponed their determination. About 500 Liberals have

been arrested and lodged in prison. Some of them have had *leit (sham) trials* and been condemned to various punishments, such as many years of imprisonment, others to a shorter period, and their property confiscated.

On the 21st the Government of Zurich, acting in the name of the Vorort, published its circulars to the anti-tem Cantons on the subject of the encouragement given to the Jesuits by the Canton of Lucerne. The circular is of great length, but the concluding paragraph, which we subjoin, will suffice to show its character, and the object at which it aims. "As the tendency of the spirit of the order of Jesuits is to subject the State to the Church, and making the ruling policy theocratic; and, as it is, as it always has been among the religious orders, that which is most hostile to the Reformed Church, its presence in the Canton of Lucerne—the seat of the Vorort—would injure the triumph of its principles, and spread a general mistrust throughout Switzerland.—It is for this reason that the Diet should endeavour to dispose this canton to abandon its project of trusting its theological establishment to the Jesuits, and thus contribute to the re-establishment of public peace. We, therefore, entreat the Cantons to call upon their deputies to meet in extraordinary Diet at Zurich, furnishing them with instructions, so that their first sitting may take place on the 24th of February next."

We quote the following from the *Helvetic* of the 21st ultimo. "Several manifestations have been made at Geneva against the Jesuits. Popular meetings have been held. A petition, invested with 2500 signatures, has been addressed to the Grand Council, and referred to the Council of State. The speeches delivered by the President of the Grand Council, and by the first Syndic, at the ceremony of December 31, leave no doubt of the opposition of the two first bodies of the State to the introduction of the Society of Jesus into the canton of Lucerne, and we have every reason to be persuaded that when the moment shall have come Geneva will not be the last to adopt, and even to solicit, the necessary decrees for keeping this scourge at a distance from Switzerland."

RELIGION IN SILESIA.

We learn from a correspondent that the number of faithful ministers in Silesia is so great, that their appearance is no longer isolated, but they form a large army. Two corps are now uniting their energies for the defence of the truth as it is in Jesus. At the head of one troop stands Lukow, the author of *The Prophet*, a German periodical, in which the authority of the Bible, as opposed to all human tradition or usage, is discussed with great boldness. At the head of the second troop is Dr. A. Hoh, author of the *Church Intelligence*, an evangelical preacher. Both parties are strengthening, each in their respective Synods and availing themselves of every opportunity for the promotion and spread of their principles. Meantime much true spirituality has unfolded itself, and much more is anticipated.

POPERY IN GERMANY.—It is said that the opposition to the Pope and Jesuits is on the increase in Germany. Large numbers of the Roman Catholics have renounced their allegiance to the Papal See, and are forming independent communities. Has a new Lutheran arisen among them, or are they merely casting away the civil shackles of the man of sin, while they intend to retain all the soul destroying errors of the system? Time will develop.

PROTESTANTISM IN FRANCE.—According to a *statistique* published by the *Moniteur*, the two reformed churches of France possessed, in 1815, 564 pastors, in 1843, 677, and in 1845, upwards of 700. The budget of the Protestant Church amounted, under the empire, to 306,000*fr.*; under the restoration, to 676,000*fr.* and, in 1845, to 1,219,000*fr.* The number of temples is likewise

increased; but there are still 111 localities without any places of worship. There is, in France, a Protestant population of about four millions.

A very important question is proposed in the *Archives*, a religious paper. The numerous Roman Catholics who embrace Protestantism in Santonge and Pontou, earnestly ask for pastors. The existing Theological Faculties cannot prepare a sufficient number, and furnish them with sufficient despatch, to supply the demand. On which, the Rev. M. Russell appeals to the pastors in France to know, if a certain number of them would be disposed to ordain to the holy ministry, pious and capable laymen, who have not gone through a regular course of study. Already, the pastors met for conference at Pons, in Santonge, have expressed the opinion, unanimously, that "in urgent cases, when the ordinary means are not sufficient and labourers are wanting for the harvest, it may be permitted to ordain pious and well qualified laymen, after having duly examined them, and made accurate inquiry into their conduct and capacity, with due regard to the apostolical precept, *Lay hands suddenly on no man.*"

The Faculty of Montauban have just made a most important acquisition. This faculty has four theological Professors; (without reckoning two in the preparatory department, called Professors of Philosophy.) These four Professors teach didactic theology, ethics, and sacred eloquence, ecclesiastical history, and Hebrew. But the most important chair, that of the exegesis of the New Testament, was wanting. For a number of years, the Faculty and the churches earnestly urged government to supply this serious defect; but opinions were much divided on the choice of a Professor. Some asked for an orthodox Professor, others for a latitudinarian, or, as they speak, a man who would not be exclusive. Drawn thus into two opposite parties, government remained a long time without doing any thing. But at last the minister has created the professorship, the want of which we felt, and has appointed M. Bonifas, pastor at Grenoble, a man decidedly evangelical, to fill it. This is a most important event, giving the Faculty of Montauban a very strong evangelical majority; and the opponents of orthodoxy are the more irritated at it, because they have neglected nothing that might push government into a decision in favour of their views.

FRUITS OF PUSEYISM.—One of the conversions which attract the greatest share of public attention at Berlin, is that of M. Arthur Franke, a Protestant theologian, who had long been most zealous in his faith. The *Ecclesiastical Gazette* of Berlin expresses a lively regret for his fall, brought on it observes, by the English Puseyism which is penetrating more and more into Germany. To judge from what may be heard in certain meetings, adds that journal, other defections may yet be expected.

CONVERSION OF THE JEWS.—Berlin has been lately added to the station of the Jewish mission, and that the Committee were well directed in the selection of it is already apparent. Not only has Mr. Schwartz been most cordially received by the friends of the truth in that great city; but he has already obtained access to many of the Jews and Jewish proselytes. The largest accommodation which, as yet, he can command, is insufficient for receiving those that have flocked to him. The commencement of his labours has been most encouraging, and all that he details, warrants the expectation of great things being wrought there among the children of Israel.

THE JESUITS IN FRANCE.—The *Gazette de France* says:—"A report is current that the Government is about to close the five noviciates for Jesuits which have hitherto existed in France. This measure, it is said, has been decided upon in Council."

The melancholy illness of M. Villemain is attributed to anonymous letters sent to him threatening to accuse him of having prematurely and unnecessarily confined his wife in a lunatic asylum,

if he did not cease to oppose the church on the subject of education. These letters are attributed to the Jesuits. Anonymous letters, containing the diabolical threats, are also said to have been sent to M. Cousin and M. Dupin, and some other influential members of the Chamber of Deputies, who have taken an active part in favour of the University, but fortunately they have not had such dire consequences as in the case of M. Villemain.

ROMANISM IN GERMANY.—*Breslau, Jan. 19.*—The Roman Catholics of this city who have resolved to withdraw from the supremacy of Rome, will take the first decisive step. We hear, that in a few days, there is to be a general meeting, as M. Ronge will state his views respecting the measures which are now necessary.

WEST INDIES AND AFRICA.—An interesting fact is to be recorded of the emancipated Christian negroes of the West Indies. They have resolved to send a missionary to the land from which they were torn, and a coloured clergyman named Waddie, who has been stationed at Montego Bay for the last fifteen years, has sailed for Africa under the charge of the Presbytery of Jamaica.

MISSIONS IN GREENLAND.—From late English papers, it appears that on the ice-bound coast of Greenland, four Moravian settlements are made, to which are attached twenty-six missionaries; in a climate where the cold is often 50 degrees below the freezing point. These settlements now contain 1864 native converts to Christianity, who gain chiefly from an icy and stormy sea the useful support for their families.

MISSIONARIES FROM TAHITI.—In consequence of the French despotism at the Society Islands, several of the English missionaries have felt constrained to leave their field of labour.

MOVEMENTS AMONG THE JEWS.—The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jossiba, and several Rabbis have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.

A DILEMMA.—An Episcopal paper remarks:—"That several editions of the Prayer-Book in the hands of New York publishers are entirely at a stand for want of the sanction of the Bishop of the Diocese." Application may be made to other Bishops, but this will not mend the matter, the Canon requiring the sanction of the Bishop of the Diocese in which the edition is published. What is to be done?"

Thus it appears there can be no Prayer-Book as well as no Church, without a Bishop.

CHRISTMAS.—England keeps Christmas, Ireland keeps it, five-sixths of Europe keep it; yet Scotland keeps it not; she nearly stands alone in her neglect of this festival, and has so stood resolutely since the Reformation. Long may she maintain this position, amid whatever taunts and obloquy from the lips of those who would reproach her as being indifferent to the day of the Redeemer's birth. But why does Scotland not keep Christmas? She does not keep it—1st. Because the Apostles did not keep it, neither did the Primitive Church. 2d. Because it has been one of the great days of superstition ever since the Church first commenced its celebration. 3d. Because it is almost certain that Christ was not born on the 25th December, nor at that period of the year at all. The contraries of the present day are bringing these points under investigation, and calling on men no longer to bind themselves to mere traditions, but to search the Scriptures, "whether these things be so." If any Scripture authority can be adduced in favour of Christmas, Easter, God Friday, &c., Presbyterians would keep them, even at the risk of countenancing Popery. But there is no such authority, command or precedent.

COLLECTIONS AND DONATIONS, For the Schemes of the Presbyterian Church of Canada.

EDUCATIONAL SCHEME—THEOLOGICAL INSTITUTE.

John McMurrich, Esq., Toronto, Gen. Treasurer.

	£	s	d.
Rev. D. McMillan, Williams, per Mr. Frazer	3	0	0
Collection, London, per Mr. Michie	5	7	0
do. Free Temple Church, Chinguacousy, per Rev. Mr. King	2	12	10
Collection, South Cavan & Millbrook, do. Lachute, per Rev. T. Henry	2	5	0
Donation, T. Barrow, Esq., Lachute	0	5	0
Collection, Binbrook and Saltfleet, per Rev. G. Cheyne	2	9	8
St. Gabriel Street Church, Montreal, per J. Redpath, Esq.	35	2	0
St. Andrew's Church, Galt, per R. Gillespie, Esq.	10	0	0
Pustinch Congregation, per J. McIntyre, Esq.	4	5	0
Streetsville, per Rev. W. Rintoul	4	16	6
Sarnia and Plympton, per Rev. W. Macalister	2	10	0
Prescott, Rev. R. Boyd	8	0	0
Knox's Church, Toronto	40	1	2

HOME MISSION FUND—PRESBYTERY OF TORONTO.

James Shaw, Esq., Treasurer.

Collection, Caledon West, per Mr. John Crichton	4	17	6
Free Temple Church, Chinguacousy, per Rev. W. Rintoul	3	0	0
Collection at Toronto	6	15	3
do. Streetsville, per Rev. W. Rintoul	2	10	0
do. Oakville, do	3	2	6
do. Nassagaweya, do	2	10	0
do. Bradford, per Rev. A. King	8	1	4
do. Beaverton, do	3	15	0
do. West Gwillimbury and Bradford	15	5	0
do. Brownsville & Loydton	6	0	0

HOME MISSION FUND—PRESBYTERY OF HAMILTON.

Daniel McNab, Esq., Treasurer.

Collection, Aldborough, 23rd Feb., per Mr. Henry, Elder	6	5	0
Collection, Chatham, per Rev. Mr. Steel	2	6	3
Collection, St. Thomas, do	3	5	0
Sarnia and Plympton, per Rev. W. Macalister	5	0	0

SYNOD FUND.

James Shaw, Esq., Toronto, Treasurer.

South Cavan and Millbrook	1	12	0
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We had intended to present our readers with a synopsis of the bill recently introduced into the Provincial Legislature to amend the Charter of King's College. After passing its second reading, however, it has been laid aside for the present session, and we defer any special notice of its provisions until a future occasion. The subject we know is regarded by the Presbyterian Church generally with the deepest interest, and will no doubt receive the serious attention of its judicatories. We trust the various evangelical bodies will, without delay, unite their counsels, influence, and efforts, in order that this institution may at length be placed on a satisfactory basis.