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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume III--No. 3.

HAMILTON, OCTOBER, 1816.

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The Record.

MEETING OF COMMISSION.—As formerly announced, the Commission will meet at Toronto, on Wednesday, 7th October.

MEETING OF PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton will meet at Hamilton, on Wednesday, 14th October.

KNOX'S COLLEGE.—The third session will commence on the 1st Tuesday of October. It is expected that, in accordance with the request of the Synod, an additional Professor of Divinity will be sent out from Scotland. Several Bursaries will be disposed of by competition. From the establishment of an Academy at Toronto, in connexion with the College, and the appointment of a Professor of Classical Literature, there will be greatly increased facilities for students obtaining a complete professional education.

TORONTO ACADEMY.—The Committee having been enabled to complete arrangements, the Academy is now in operation, and opened on Monday, 22nd ult. The Institution has been long and much desired by the Synod, at its last meeting, instructed the Committee to take steps for the establishment of an Academy and Boarding House, where young men having a view to the ministry, and others, might receive a sound and thorough christian education. The following appointments have been made, viz: Rev. A. Gale, Professor of Classical Literature in Knox's College, Principal of the Academy; Rev. T. Wightman, 1st Assistant Master, and Mr. Henning, 2nd Assistant Master. All the gentlemen are practically acquainted with the work of teaching, and it is confidently hoped, that under them the Institution will soon be in a flourishing state. Its commencement is highly auspicious. We commend it to the prayers of our christian brethren, and we would, at the same time commend to their prayers the congregation at Hamilton, for the present, deprived of a Pastor. May the Great Shepherd provide for them, and make all things work together for their good and for His own glory.

We may mention, that at the opening of the Academy interesting Addresses were delivered by the Rev. Dr. Burns, the Rev. Messrs. Erson, Lillie, Gale, and Boyd, and also by the Rev. Dr. Byrnes, Superintendent of Education for Canada West.

REV. MR. BURN.—Mr. Boyd, who has labored for a long time, not only in Present and its vicinity, but also in the country around, has lately been presented by the congregation of South Gower, Oxford and Mountain, with a gold watch and chain, in token of their esteem and gratitude. On the occasion of heading to Mr. Boyd this token of christian affection, the congregation presented an address, to which a suitable answer was returned.

KNOX'S CHURCH.—SALE OF LADIES' WORK.—We learn that the proceeds of the sale of Ladies' work, sent from Scotland to the Female Association of Knox's Church, amounted to £130, which sum has been paid as follows, per Mr. Burns, viz: To Home Mission Fund £50; to Theological In-

The first anniversary meeting of the Dundas Ladies' Association, in connexion with the Presbyterian Church of Canada, was held in their usual place of meeting, on Wednesday the 30th of September. The room was tastefully decorated with evergreens, and the display of articles of useful and fancy work was large and well arranged. Some articles were sent by Mrs. Dr. Burns, from Toronto, from among those which had been forwarded by ladies of the Free Church of Scotland, for behoof of our Theological College, and the proceeds realized from which were to be remitted to Toronto for that object. Some articles were also received from the Ladies' Association at Hamilton. The attendance of ladies throughout the afternoon and evening was most encouraging, and the sales amounted to between £16 and £17 each year. The whole amount paid by the Association during the year, from its Funds, exclusive of sales, is—To the Home Mission Fund of the Presbytery of Hamilton, twenty pounds ten shillings; and to the Bursary Fund of the College, five pounds; in all, twenty-five pounds ten shillings, which, considering that the value of the materials has been paid out of the funds of the Association, and that the sum realized only indicates the value of the work done, appears most creditable to the zeal and industry of the ladies of a comparatively small community, and shows how much may be accomplished in a good object where there is a willing spirit, even where the outward means are apparently limited, and may serve to encourage the ladies of small congregations to imitate the example, that they too may receive the commendation of the Lord to those who are faithful to him, and zealous to his cause, and which is irrespective of the extent of what is accomplished; but in correspondence with the measure of fidelity in those who seek to honour him,—“They have done what they could.”

Home Missions.

To the Editor of the Ecclesiastical and Missionary Record of the Presbyterian Church of Canada.

CALIFORNIA, C.W., Sept. 12, 1816.

MY DEAR SIR,—The Address on the Superintendency of the temporalities of the Church, which has appeared in three preceding numbers of your valuable periodical, was sent by me, under a persuasion that it might tend, in some degree, to throw light on the objects of the Deacon's office, and thus be of some use in extensively reviving this office among ourselves. The subject appears to me to be of vast importance, especially at present, when endeavouring to complete the organization of our Presbyterian Church in this rising

Province. In the Established and Secession Churches of Scotland, from causes which would be easily explained, the Deacon's office had got, in a great measure, into disuse. It is for us, I should think, at this early stage of our ecclesiastical career, to endeavour to ascertain, directly from the word of God, the nature and design of this office, and then to set ourselves, diligently and anxiously, to reform our views to practice, with the help of the Lord.

Now there is not so apparent from the New Testament, than from the Acts of Deacons, a distinct office in the christian church. We read, in the sixth chapter of the Acts of the Apostles, of original institutions, of the circumstances in which it arose, and of the purposes it was intended to serve. It is true that, in that chapter, those who were chosen are not expressly called Deacons. But by comparing the description of character in the Acts, with that in the third chapter of first Timothy, it will be seen that the reference is to the same class of office-bearers.

From these two portions of Scripture, and others, giving brief and general views of the deacon's office, it is evidently one of great importance. My opinion is, that no Presbyterian Church since the Reformation, has exactly struck on the full design of this office; but that the Free Church has approached nearer its real character than any denomination, yet still, that they have scarcely reached its grand design. You would almost think, from what Paul says to Timothy, in the third chapter of his first epistle, that the office of elder or bishop, whether ruling or teaching, and the office of deacon, are of equal importance; for the qualifications prescribed for the one, are nearly the same with those prescribed for the other. At all events, I think it will be admitted that both offices are essential, equally essential, to a fully constituted christian church.

It is not difficult for those who are acquainted with ecclesiastical history to discover the time when, and the causes why, the office of deacon was either perverted or discontinued. In general, however, I would only remark that this took place just in proportion as the original commission of Christ to his disciples, to go into all the world to preach the Gospel, was neglected. For a considerable time the christian church were zealous in following out this ample commission, and they did so with marvellous success; and then the office of deacon was in full play, and was found to be indispensable to the operations of the church. But, with the growth of antichrist, the external state of the church was materially deteriorated; and although christianity was still the same, and its objects prosecuted by the scattered remnant of the faithful, as far as their light, and means and opportunities enabled them, yet their endeavours were greatly counteracted by outward circumstances.

Many of the churches of the Reformation did not completely return to the primitive model; and although by some of them the Saviour's commission was considered binding, and both domestic and foreign missionary efforts were made with considerable success, to carry out its design, yet it must be confessed that among reformed Presbyterian Churches there was, in this view, a gradual deterioration of duty, a selfish and monopolizing spirit, contrary to that charity which the gospel inculcates, and a cold, heartless indifference about the everlasting interests of men, whether at home or abroad. But in some of our churches the spirit of christian philanthropy has recently been revived, and it is now felt, among the different Presbyterian denominations, that a pure, consistent, and faithful church, must necessarily be a missionary church, and that it is the duty of christianity, as once, to maintain the gospel among themselves, and to extend it to others.

This is the true scriptural character of the church of Christ, and to maintain this character it

will be found that the deacon's office is a wise, and salutary, if not an essential institution.

All the church office-bearers we have seen, are deacons by virtue of their official relation to the church. Ministers and elders are thus deacons, but as these have so much to do with spiritualities, the great King of the church has appointed a class of persons, who are less engaged in spiritualities, to be "helps" to the ministers and elders in the temporalities of the church, and to act with them as deacons.

Now, from the foregoing remarks, the proper range of duty for deacons may be easily gathered, and will be seen to be onerous and extensive. For, let it only be remembered that the whole machinery of the church, whether at home or abroad, whether supporting and advancing christianity where it is planted, or extending it by missionary effort to the dark places of the earth, depends on its temporalities. Though, doubtless, the great head of the church could easily employ the ministrations of angels to proclaim salvation, yet it is his pleasure to constitute so close a connexion in this world between spiritual and temporal things, and to make the success of his gospel depend so much on outward instrumentality, that it is usually in proportion as temporal means are furnished with seasonableness, liberality, and zeal, that christianity is found to prosper through the blessing of God. Deacons are thus a class of office-bearers whose peculiar province it is to enlighten the christian people on this subject, and to regulate and superintend their efforts, to receive, protect, and apply, the whole contributions of the church, as they find it best for the glory of Christ, and the interests of religion; and not only so, but they should themselves be patterns and promoters of christian liberality and zeal,—that Christ's kingdom may be preserved and promoted at home, and may be prosperously extended over the whole habitable earth.

How erroneous then is the notion, that deacons have nothing more to do than to look after the poor of their own congregation! If this were all, they would often have nothing to do, for in many congregations there are no poor. But the scriptural views, which have been adduced, demonstrate that the office of deacon is much more ample and elevated than is generally supposed; and that those who hold it have weighty duties to discharge, which will require all their attention, energy and zeal. Had it been only to take care of the poor, and, in particular, to see that the widows were not neglected in the daily ministrations, that these office-bearers were appointed, I cannot see why it was necessary that they should be men of such extraordinary endowments as is described. In the address which you have presented, whilst this duty is not overlooked, other and higher duties are traced out for those who hold the office of deacon, and the subject might even be further prosecuted than it is in that document. It is evident from Scripture that this office was found necessary when the church was in a state of rapid growth, and when its extension over the whole earth was zealously contemplated. Never was the christian church more practically of the character of a missionary church than when this office was appointed. And what were the deacons to do? Whilst they were to attend to the necessities, both outward and spiritual, of their associates at hand, they were to look around that they might discover the destitution which prevailed in more distant regions: they were to cast an eye of holy zeal over the exigencies of the whole church, nay over the spiritual wants of the world at large, and both report these to the christian office-bearers and people with whom they were more closely connected, and suggest, and endeavour to provide the best means of affording relief. The widows of the Grecians were neglected in the daily ministrations. This was not because there was no provision for them, or because there was partiality in the distribution; but because there was so much to do that there was a neglect, through inadvertency, of cases less at hand. It is true, that in the primitive church there was a community of goods, and the immediate reference is to outward provision. But it should also be recollected, that where outward provision was made, spiritual provision was likewise imparted: nay, that the circumstances of the primitive church were such, that this community of goods was practiced chiefly as a step to the

more effectual extending of the bread and water of spiritual life.

How then are deacons to be employed, and more especially when the community of property is not necessary? I reply, that their proper work is the care of the poor,—not the poor, however, not in an outward view only, or carnally, but of the spiritual poor,—of a perishing world around them,—wretched, and miserable and poor, and blind, and naked, by reason of sin,—that they may receive the bread of life, the word and ordinances of grace, for the nourishment of their immortal souls. In short, deacons should be like those men of Issachar of old "that had understanding of the times, to know what Israel ought to do."—With liberal and enlightened zeal they should look around, not thro' their own congregations alone, that they may prompt and encourage every "labour of love" that may be practicable and necessary; but they are to extend their care over the whole church, or rather over the field of the world, which the church is required to occupy; and they are to plan, and labour, and sacrifice, and pray, and to stir up all around them by their example and influence, to such activities and exertions as may be required for the prosperity and extension of the kingdom of Christ. Deacons are thus a class of office-bearers who, with a disposition to "devise liberal things," and to be "zealously affected" in the best of causes, should, individually and collectively, consider and inculcate the progressive movements incumbent on the church, and by their own contributions, and those of their christian brethren, to which they should direct and stimulate, make it their business and their delight to devise and furnish, as far as possible, the ways and means by which the gospel may be respectably maintained at home, and successfully extended over the whole earth.

It is unnecessary to enter into further detail. The various duties which the deacons are to discharge must be left in a great measure to the circumstances of the times. I only speak of what I conceive to be the grand scriptural design of the office itself. I shall close this communication with a few general remarks.—I would say, that there ought to be deacons in every church, I mean in every congregation; and the more that these office-bearers in one place, can co-operate with their brethren in other places, so much the better for the good of the church at large. For, from the aspect of our own period, so pregnant with great events, and when the time to favour Zion seems to be near, even at the doors, I would suggest that the christian church was never more in need of deacons than at this moment: and that were we to particularize any portion of the earth, we might say that never was any, in the visible church, more in need of vigilant, energetic and devoted deacons, than the Province in which we live.

The reason of one arrangement, of later times, connected with this office, I am not able to conjecture, except it be that the office itself has not been recognized in its high importance. Why should deacons not be members of church courts as well as elders? There is no reason for this from the word of God, but rather the reverse. And when we consider that ministers and elders, judicially assembled in Presbytery or Synod, have so much of a cons' business to transact, and in transacting which they are officially, in their capacity, not of pastors and elders, but of deacons, I see no reason why a representation of deacons proper, under judicious regulation, should not appear in our ecclesiastical courts, especially in assisting in those numerous parts of business, peculiar to their office, which necessarily fall to be discussed. What is a Synod, or even a Presbytery, I would ask, when deliberating, as they often do about financial business, but a deacons' court? And to me there appears to be an inconsistency in the fact, that there is not a deacon properly so called among them. This defect in our ecclesiastical constitution has been felt, and has, we apprehend, originated the proposal of a deacons' court, to which we have no particular objections, and every conceivable objection to which, (whether strong or trivial,) would be removed by making such a court nothing different from a Presbytery or Synod constituted for deacons' business, that is, for attending to the temporalities of the church, and in which ministers, elders, and deacons, in well regulated proportion, and all acting as deacons, might very properly conjoin in discussing and enacting about those

external, and for the most part, pecuniary means, on which it has pleased God that, in the present world, the very existence, and all the progressive operations, and our most achievements of the christian church, should be inseparably dependent.

In our work, I would connect the deacon's office with all the great schemes of the church,—especially with the sustentation of ordinances in fully planted congregations, and with all missionary exertions, both foreign and domestic. This office is onerous: let its nature not be mistaken. It is also honorable: let its nature not be under-rated. It was the office of Stephen, who was full of the Holy Ghost, and who was signalized as the first martyr for Christ. It was held by Philip, who taught the Ethiopian Eunuch, and hereby was probably the honoured instrument of carrying the gospel far abroad among the Gentiles. Immediately on the institution of this office the word of the Lord increased, and the number of the disciples multiplied greatly. Let us give this office a due consideration, and instead of doing any thing to lower, let us do every thing to elevate it to its scriptural character and importance. Let men of gravity, of severity, of sobriety, of conscientiousness, as the Scriptures expressly require, be chosen and ordained to this office: and let such be directed to undertake and prosecute its duties, in humble dependence on divine grace, and encouraged by the prospect of a great reward. For, let them remember the words of scripture,—“They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

I have thought the present communication necessary to complete my design in transmitting the Address on the Superintendence of the Temporalities of the Church. Let me apologize for already occupying so many of your pages, which might otherwise have been filled with more valuable matter. If you can spare room for this letter, I shall feel particularly obliged, and I shall not, at least for some time, be likely to request so much of your kind indulgence.

I remain, my dear sir,

Most faithfully yours,

ANDREW FERRIER.

LONDON, C. W., Aug. 31, 1846.

MY DEAR SIR,

As I am now about to leave Canada and return to my own charge, I have thought that it might be proper to communicate to you and through you to the Church here some of the facts which came under my observation during the period I spent here as a deputy from the Free Church. You are aware that my labors have been chiefly confined to the eastern part of the country, that part in which the destitution of religious ordinances is most extensive. With that part of the country I am now pretty well acquainted, and nothing has impressed me more than the wide and promising field of usefulness which it offers to a faithful gospel ministry. I spent some time in the Townships south of the St. Lawrence, from Dundas eastward through the eastern Townships as far as Quebec. In Dundas I found a most respectable congregation which had hardly been visited by any of your ministers. Several individuals here separated from the establishment party as soon as the disruption in the Church took place, and in the absence of other means set on foot a meeting of their own on the Sabbath, in a neighbouring school-house, which is carried on still. Some of the firmest adherents to the Free Church cause are to be found here. I was very much delighted during my short visit to them, and do hope the Church will not be forgetful of them. A congregation of about a hundred was collected on a few hours' notice.

I spent some time in Melbourne, where Mr. Fraser, missionary of the Free Church, has been laboring for some time. I understood there is a good congregation here, and that Mr. Fraser's services have been peculiarly acceptable. An individual belonging to the congregation told me that the seeds of doctrine had been sowed in Melbourne which he believed would bear fruit before many days hence; and certainly, from what I understood of the state of matters there, no place needed it more. It seems to be abounding with all sorts of creeds—universalism, millenium, and such like by no means wanting. As there is a prospect

of Mr. Fraser's being removed, the Church will require to do something for this station.

I also visited that most interesting settlement, Lingwick; there I spent a Sabbath and Monday; engaged both days in public duties. I was myself much refreshed by my visit to this much favoured portion of the Lord's vineyard, the warmth and earnestness in spiritual things to be found here, are such as rarely to be met with. There are many evidences of the presence of God's spirit among these poor Anglo-Canadians. They were much delighted with the visit of a minister. It were well if they were more frequent—the worthy men who labor there need help—there is a congregation of about four hundred, and there is no minister that would not be the better of spending some time among them: the only difficulty is the immense distance to be travelled in reaching them.

I also visited Inverness and Leeds—the one a Highland, the other a Lowland and Irish settlement—these settlements are entirely Free Church, with the exception of some congregationalists in Inverness. Several of the Highlanders became subjects of the spirit's work during the great revival under the late Rev. Mr. McBride of Arran, and have much spiritual life among them, and may have been a good deal troubled by certain new views of doctrine which some have endeavoured to propagate among them. Some have swerved, but the great body have stood firm. I preached to a congregation of about five hundred. In Leeds, there are three large congregations—these would easily join with Inverness and support a minister between them.

I preached in Burr to a congregation composed chiefly of other denominations—millenium has made undoubted progress, but is now I believe going down fast. I should also have mentioned Beachridge—here there is a large congregation, most of them favorable to the Free Church, but there is an Establishment Missionary among them at present. All this country, you must understand, is without a single Free Church Minister. Could you not send one of your students who speaks Gaelic, there. He would receive a hearty welcome, and several of these congregations are just the stations which it would be well for a young man training for the ministry to occupy. He might be the better of it all his days—they are excellent schools. Wherever there is spiritual life there is less danger to a young man, and circumstances are more favourable to his growth in personal religion.

A great portion of the rest of my time I spent in Glengarry. I visited Cornwall, Martintown, Williamstown, Lancaster, Dalhousie Mills, Indian Lands, Keega, Lochiel, and Vankleek Hill. I preached two Sabbath days in Lochiel to about two thousand persons. Both the congregations at Lochiel and Vankleek Hill petitioned the Presbytery, during my stay, to be sanctioned as Free Church congregations, and have given a unanimous call to Mr. John Wasen, Melbourne, to be their minister. The congregation at Lochiel is about nine hundred; that at Vankleek Hill about six hundred. At Lochiel there are a few Establishment people; at Vankleek Hill not one; and even in Lochiel their number is small. Lancaster is the strong hold of the Establishment here—how long it will continue so I do not know.

At Martintown the people erected a Free Church in three weeks, which I had the pleasure of opening lately. It put me in mind of the erection of a Church at Rhyiti, a few years ago. The people seem quite awake at present on the subject of the Free Church. I had the pleasure of preaching in the Baptist Chapel at Breadalban, to a most attentive and interesting congregation. The Rev. Mr. Fraser, the minister there, has been on every occasion most friendly to our cause. He attended a congregational meeting which I held in the Church of Lochiel for the purpose of ascertaining distinctly the sentiments of the people; and stated that, though it would considerably diminish his congregation, so anxious was he to see a faithful Free Church Minister in Lochiel, that he would himself give a contribution equal to that of any single member of the congregation for his support. Such instances of brotherly kindness as that should not be lost sight of. I might also mention that in Glengarry, and I may say in my whole journeyings, I have met with uniform attention and kindness from the people—their waggons were at my service to carry me from place to place—indeed I

never had a moment's difficulty, and their hospitality was abundant and most cordial. I may mention the case of one worthy friend in the Eastern Townships, who drove his own horse seventy miles to meet me. Such expressions of feeling in this part of this Province is gratifying and encouraging to us, and I trust are the indications of a real desire among them to hear the word of God.

I visited also the Presbytery of Perth where I found some most interesting congregations; that at McNab, although numerous, having had much done for it yet by the Synod of Canada—indeed it is not easy to supply it now, its position is so much out of the way. I visited also some part of the Presbyteries of Cobourg and Toronto. We had a large Gaelic congregation at Eldon, that and Norval form a most interesting congregation, and a wide field of usefulness—Gaelic would be essential for the present generation.

Before I conclude I would like to direct the attention of the Church to the immense country forming the Presbytery of Montreal. I have searched it pretty closely and visited most of its vacant congregations, and have no hesitation in saying that it forms at present the most interesting field of labour in Canada, while the number of labourers is proportionably least. Were there any of the Gaelic speaking students of the Church to be employed as catechists, it would be most desirable that some be employed between Glengarry and the Eastern Townships. I do not think their labour could be more profitably expended.

I write you in haste, as Mr. Fraser and I leave London to-morrow on our way homewards, and with my earnest wishes and prayers for your own and your brethren's success in your work in this great and interesting field,

Believe me,

Very sincerely, yours,

THOS. McLAUCHLAN.

P.S.—I should not have forgotten Cornwall as a most interesting and promising station. It is one which should be immediately occupied, and this can be the more easily done as no Gaelic would be required.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg embraces within its bounds the Newcastle and Colborne Districts. Though not so extensive as some of the other Presbyteries, it comprehends a territory extending in length from East to West upwards of sixty miles, and in breadth forty or fifty. In this Presbytery there are now six settled ministers—three along the front and three in the interior. There are however within the bounds of the Presbytery three ministers of the United Secession Church, occupying distinct fields, so that, although, in respect of extent of territory, as well as the number of Presbyterians, there is room for several other ministers, still the supply is greater than that enjoyed by some other Districts.

The following are the principal Districts—Eldon, Mariposa, Ope, and Fenelon.

These Townships contain a very considerable number of Presbyterians, though the precise number cannot be stated. Being situated far in the interior, they have very seldom enjoyed the opportunity of having the gospel preached. However, the Presbytery of the bounds is at present making arrangements for sending a catechist to labour in part of this field. The Presbytery of Toronto will unite with this Presbytery in carrying out this arrangement, as the labours of the catechist who possesses a knowledge of the Gaelic language, will be made available for the benefit of the Presbyterians inhabitants of Thorah, a Township within the bounds of the Presbytery of Toronto.

2. Cartwright.

This Township receives occasional visits from the ministers nearest to it.

3. Dummer and Belmont.

In these Townships there are many Presbyterians, who look to this Church for a supply of preaching. These places will now receive occasional visits from Mr. Wallace, of Otonabee.

4. Alnwick and Percy.

There are not many Presbyterians in these two Townships; but a great desire is expressed by many of them to have some one, either as missionary or catechist, to assemble them together on the Sabbath day. A catechist could officiate at

both places, the distance being only about ten miles.

Besides these Mission Districts, there are a good many other places which are steadily visited by the ministers of the Presbytery. Indeed every minister acts, to a great extent, as a missionary, in the District around him. Thus there are not a few places in the neighbourhood of Peterboro' steadily visited by Mr. Rogers. The Presbyterians in these places are too few to be able to support a missionary, or even a catechist; but being thus gathered together, they are quickened in their desire to obtain more frequent supplies, and stimulated in their efforts to do something for the support of the gospel. There are several stations of this kind around most of the ministers.

The Presbytery has had a missionary during the past year. Mr. Steele labored as a missionary for some little time before he was settled at Darlington; and Mr. Wallace acted for a few weeks in the same capacity, but his labours were almost exclusively devoted to Otonabee and Asphodel, where he is now settled. Every minister, however, is called upon from time to time to report to the Presbytery the missionary work performed by him.

Logie Easter, 22nd June, 1846.

MY DEAR SIR,—Your much esteemed favor of the 22nd January, accompanied by a Call from Woodstock, and a letter from members of that congregation, I received some time in March last. I much regret, and shall regret, that, when in Canada, my time was so circumscribed that I had it not in my power to see yourself and the other brethren. I had great pleasure, however, in witnessing, in several places, the effects of your ministrations amongst the people. It is true the destitution is great, but it is gratifying to find that there is some seed in the land, that it is already springing up, and that the time is not very far distant when the fruit of it shall shake like Lebanon.

Canada is an immense country—destined, I believe, to be great in every sense of the word. The thirteenth which prevails for the gospel, in connexion with our church, augurs well. This and other circumstances make me think that our church shall yet be the church of Canada. Our principles are the principles of the Bible, and so such commend themselves to all unbiased readers of that Sacred Volume.

As to the call from Woodstock, I have given it all the consideration in my power, and I cannot deny that I feel a strong inclination to respond to it, to go over and help you: but, in the meantime, I cannot leave my post here. Circumstances, however, may alter; another turn of the wheel and I may be again on your side of the Atlantic. Should it not be my lot to settle permanently amongst you, I may, in the Providence of God, have an opportunity of addressing my friends at Woodstock. The Lord's will be done.

I need not say that I shall be most happy to hear from you at any time. May God bless you and your brethren, and pour out his spirit upon you abundantly, and acknowledge your labours. With Christian regard to you all,

I am, my dear sir,

Yours most faithfully,

HUGH McLEOD.

PRESBYTERY OF MONTREAL.

At Montreal, the 26th day of August, 1846, the which day the Presbytery of Montreal, in connection with the Presbyterian Church of Canada, met within St. Gabriel street Church and was constituted.

Among other matters a Petition from the Congregation of Vankleek Hill, numerously signed, was read, stating that they are desirous to have a minister of the Synod of Canada settled among them, and praying that they may be admitted as an adhering Congregation on the Presbytery Roll.

A Petition, likewise numerously signed, from the Congregation of Lochiel, was also read, praying to be admitted on the Presbytery Roll as an adhering Congregation. The Presbytery received these papers with much satisfaction, and resolved to add these Congregations to the Roll accordingly.

A Petition, signed by 32 heads of families and 7 elders, was further received from the Congregation

tion of Martintown, stating that they are desirous to have a minister settled amongst them holding the principles of the Synod, and praying to be admitted as an adhering congregation to the Roll of the Presbytery. The Presbytery admitted them accordingly. Mr. Clark, of Indian Lands, reported on the above petitions—that it is desirable to organize the respective congregations with the least possible delay, and the Presbytery instructed Mr. Clark to do so as soon as practicable. On this minute Mr. Clark craved extracts, which were allowed.

Mr. Redpath brought under the notice of the Presbytery a letter from Vankleek Hill, referring to the Petition noticed above, stating that it is their wish to give a call to the Rev. John Fraser, Missionary within the bounds of this Presbytery, to become their Minister, with the understanding that he give a portion of his labours to the Congregation at Lochiel, and requesting the Presbytery to take the steps necessary thereto; and the Presbytery appointed Mr. Clark to preach and moderate in a Call on — day.

Mr. Leishman stated that he is without a Session in St. Gabriel Street Church, and requested the Presbytery to appoint Assessors to act with him in the formation of a Session, and the Presbytery accordingly appointed the following, viz:— Messrs. Clugston, Henry, and Back.

Extracted from the Minutes of the Montreal Presbytery, in connection with the Presbyterian Church of Canada, this 21st day of September, 1846, by

DAVID BLACK,
Presbytery Clerk.

Recired for the Home Mission of the Presbytery of Montreal:

Congregation at Dundee, & Rev. M.L.	1	13	0
“ “ Leeds, do. do.	0	15	0
“ “ Inverness, do. do.	1	18	0
“ “ Melbourne, & Rev'd. Mr. Fraser,.....	8	6	0
“ “ Indian Lands, & Rev. Mr. Clarke,	12	10	0
“ “ Vankleek Hill, do. do.	3	10	0

Foreign Missions.

CALCUTTA.—The recent intelligence from Calcutta is of a very cheering and encouraging nature. Four young men have been formally licensed by the Presbytery of Calcutta as Catechists. They will be engaged in making known to their heathen countrymen the blessed truths of the Gospel; and it is to be hoped that they will, ere long, be solemnly set apart to the work of the Ministry. This event is not only important in itself, it becomes of still greater importance when we contemplate the probable results. May they have grace to be faithful, and may the Lord crown their labours with great success.

Before they were formally licensed, they were required severally to give in writing a brief statement of the leading motives which influenced them in desiring to enter into Christ's vineyard as labourers. These statements are very interesting, and give us every reason to hope and believe that in desiring the office of the Christian ministry, they have been actuated by the highest of all motives—love to Christ, and love to the souls of men. We subjoin two of these statements, feeling assured that they will be generally interesting. We would request the special prayers of God's people in behalf of these interesting individuals:—

STATEMENT OF REASONS FOR MY DESIRING THE OFFICE OF THE CHRISTIAN MINISTRY.

In furnishing a statement of some of the motives that influenced me to desire the office of the Christian ministry in preference to secular employment, I simply state my own solemn convictions of the subject, leaving everybody freely to judge and act for himself in this important matter.

1. The divine commission, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” has wrought in me as a powerful motive to aspire to the office a Christian minister.

2. The love and gratitude that I owe to God my Saviour, operate as a moral constraint to engage myself personally in the work of the Christian ministry.

3. The deplorable condition of the Heathens in this land has a very great weight in influencing my decision of this highly important subject.

4. The moral aspect which the world everywhere presents has led me, to a certain extent, to prefer the preaching of the Gospel to every secular employment.

5. A regard to my own spiritual improvement has also incited me to choose the Christian ministry in preference to every other work. Besides these, and some other motives, a frequent recurrence of certain passages of Scripture to my mind has greatly helped me to see clearly my path of duty in this awfully important and responsible matter. “Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God”—“For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel”—“For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead”—“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

JAGADISHWAR BHATTA CHARGA.

STATEMENT OF REASONS FOR MY DESIRING THE OFFICE OF THE CHRISTIAN MINISTRY.

May 26, 1846.

To some it may seem strange, but it is nevertheless a fact, that the office of the Christian ministry had attractions for me before my admission into the visible Church of Christ by the rite of baptism. If my memory does not deceive me, the first time that I felt the desire of becoming a disciple of the Lord Jesus Christ, and of serving him in the ministry, was on the occasion of my late excellent friends, Mahendra Lal Bah and Koolas Chandra Mukerjee, presenting themselves to the catechists, when Dr. Duff, in the lecture-room of the General Assembly's Institution, delivered a most impressive address on the nature and responsibility of the office they were about to take.

The causes which then excited this desire in me it is difficult, at this distance of time, exactly to ascertain: whether the external grandeur and sublimity, and the romantic air with which the office was invested in my mind, or the expected realization of some hopes which I might have conceived at the time, or both, actuated me, it is impossible to say.

However this might have been, my desire to become a preacher of the Gospel was strengthened by the perusal of a sketch of the life of that scrupulous saint, David Brainerd, as given in Brown's “History of the Propagation of Christianity,” which I read shortly after.

Considerably after my admission into the visible Church of Christ by the rite of baptism, when thinking of what profession in life to choose, my excellent friends Mahendra and Koolas, now with their master in heaven, expressed their desire of my entering into the Christian ministry. Having taken the subject into prayerful consideration, I was enabled to resolve, by the grace of God, to become a preacher of the eternal verities of the Gospel to my heathen countrymen, and that, as much as I can remember, from the following reasons:—

1. Having myself, in some measure, experienced the saving mercy of God, through Jesus Christ my Lord, I thought it my bounden duty and inestimable privilege to communicate the same to my countrymen, who were perishing for lack of life-giving knowledge.

2. I thought that the best and the most direct way to serve my Lord was to be engaged in the work of winning souls to him.

3. To be employed as an humble instrument in the hands of God for the extension of the Redeemer's kingdom, I thought, was a most glorious work, inasmuch as it tended to the glory of God, the edification of my own soul, and the good of my countrymen.

4. I thought of the awful responsibility of the office, as described in the 33d chapter of the Prophet Ezekiel, and looked also at my utter unworthiness. This double view would have made me shrink from the office, had I not been consoled by these blessed words, “My grace is sufficient for thee.”

LAL BHARI DZ.

MADRAS.—From this station also very gratifying accounts have been recently received. Four individuals have been admitted by baptism into the Church, after having given satisfactory evidences of their knowledge and experience of the truth. In general, when any are baptized, the natives take the alarm and often withdraw their children, for a time at least, from the schools conducted by the missionaries. But the recent baptisms at Madras do not appear to have had the effect of diminishing the attendance at the Institution. Nine hundred are in daily attendance, of whom 250 are caste girls. We subjoin the questions addressed to two of these converts, together with their answers:—

Mr. Anderson. Ramanoojum and Sungeevce, do you wish to be admitted into the Church of Christ by baptism?

Ramanoojum. Yes.

Mr. A. Is it your wish, Sungeevce?

Sungeevce. Yes.

Mr. A. What made you forsake all that you had, Ramanoojum, and come to be a follower of Christ?

R. Because Christ has said in his Scripture, “He that loveth father or mother more than me is not worthy of me, and he that taketh not up his cross and followeth me is not worthy of me.”

Mr. A. Did you feel yourself safe when you were in Heathenism?

R. When I was in Heathenism, I did not feel safe.

Mr. A. Why not?

R. Because it is quite contrary to the will of God, and contrary to the commandment which he has given.

Mr. A. Did you find happiness in your sins and idolatries?

R. I did not find happiness. I found more difficulties and troubles, by falling before stocks and stones, which are only useful to be trodden upon.

Mr. A. Do you think that Christ is able and willing to save you?

R. Yes, Christ is willing, because he has said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

Mr. A. When you came here, Ramanoojum, fifteen days ago, what was the state of your mind?

R. I felt troubled by that which was spoken by the minister of Christ Saturday after Saturday, from that verse which I have often repeated, “He that believeth not is condemned already,” and by that word from which the convert preached: “Create in me a clean heart, O God, and renew a right spirit within me.”

Mr. A. Were you able comfortably to remain in Heathenism after that, or did you flee out of it?

R. I fled.

Mr. A. Have you found peace by coming into the Church of Christ?

R. Since the day I came to the Church of Christ I have found peace, and I have found that my prayers were answered by Christ.

Mr. A. Do you think that you can be saved by anything that you can do by yourself, or how do you expect to be saved?

R. We will not be saved by our own works, which are all as filthy rags, but by Christ's righteousness, which he has wrought for us.

Mr. A. What did Christ do for us, in order to save us?

R. Christ came in the form of a man, and bore our sins on the cross, in order that he might buy salvation for those sinners who are under condemnation.

Mr. A. Is God satisfied with what Christ has done?

R. Yes, God is satisfied, and we are saved if we believe on what Christ has done and suffered.

Mr. A. Sungeevce, what was it that made you come to Christ?

S. After you spoke to me on Saturday, I saw the wrath of God coming to me, and I fled from the wrath to come.

Mr. A. Is Christ a refuge to sinners?

S. Yes.

Mr. A. How have you found yourself since you came to him and forsook all for his sake?

S. Happy and joyful.

Mr. A. Do you think any other Saviour but Christ could have saved you?

S. No other but Christ.

Mr. A. What do you think of his love?

S. When we were under condemnation, God sent his Son to die for us, and work redemption for us.

Mr. A. Do you think that God, who gave his Son for you, will give you strength to stand in the Church of Christ?

S. Yes.

Mr. A. Has God given you a promise that he will keep you?

S. Yes: "Come out from among them, and be separate, and touch not the unclean thing, and I will receive you."

Mr. A. Yes, and if God receive you once, he will never cast you out.

SOUTH AFRICA.—In our last number we alluded to the disturbances which have for the present interrupted the work of the missionaries. These disturbances still continue. But such things should not discourage christians in the work of spreading abroad the knowledge of Christ, but only one make them more zealous and more diligent and more earnest in pleading that the Lord would hasten the blessed time when such scenes shall be unknown, and men shall study war no more.

CONVERSION OF THE JEWS.—Ever since the conversion of the Jews has engaged the attention of the Free Church, God has granted to their exertions a remarkable measure of success. In the last Missionary Record there is a letter from the Rev. Mr. Allan, who is laboring at Constantinople along with Mr. Schaeffler. He mentions that he had baptized one young disciple named Mendal, and hoped to have the privilege of baptizing other two individuals on the following Sabbath. Great opposition is made to the Gospel by the Jews, but this may be regarded as an evidence of the life and power of the word of God. Whenever the word begins to take effect, the opposition of Satan is increased. May the veil soon be removed from their hearts.

CONTINENTAL CHURCHES.—We have occasionally noticed the remarkable movement going on in France and other parts of the continent. Evangelical error is disappearing with extraordinary rapidity. Thousands of Roman Catholics are calling for Protestant Pastors to come and instruct them. The most remarkable desire for the word of God is manifested. The meetings are crowded. Whole villages, and even districts are calling out for the bread of life. We give some extracts from the Journal of Limoges.

..... The Church of Rome throws out most furious anathemas against us. Daily prayers have been appointed for the destruction of our work; excommunication is fulminated against every one who reads our books, attends our preaching, or talks about religion with us. The person who has sold the ground on which our church is built, in vain implores absolution from his confessor. But the excommunication of the clergy is little feared in our days. A timid Catholic woman has felt that the threatenings she hears ought not to hinder her from hearing the Word of God, which she reads with joy; and since the day she heard of excommunication spoken of, she has resolved to go to the church.

I value very highly the feelings expressed by an old woman, a constant attender on our preaching, who came to see us, and spoke in these terms: "Sir, I have come to beg you to write my name on the books of the Protestants. I am of that religion. I am seventy years old, and for fifty years I have not been a Roman Catholic. People laughed at me, and said to me, the Church says so and so. The Church has said nothing good; it has not spoken to me as the Word of God has spoken, for I have there what my heart requires."

I visited, in a miserable cottage, a poor old woman, whose heart is, I hope, open to the Gospel. Alone, abandoned by her only son, she had much need of consolation. To obtain it she prayed to the Virgin, and all the saints whose names she remembered, but in vain. Her heart was always sad, and her soul a prey to the judgment of God. After much explanation and many illustrations, she at length understood that we are saved by the free grace of God without our works. When she understood that we can obtain everything through

Jesus, and by him may approach God himself without fear, she was very joyful. "What a happiness," she cried: "I may then tell him all that is in my heart." She thought that, old and infirm as she was, she would henceforth have Jesus in her cottage, and would not need to regret that she was not able to go to church; and this thought was also very sweet to her. God has been sought by her in her solitude, and I hope to find her near him; for she has received like a child the Gospel of the Lord Jesus.

At C— I have had discussions with a priest, which have done good. The priest lived in the house I was in, and had learnt who I was. One evening in the chamber where the neighbors were assembled, he addressed me thus: "It is said, Sir, that you have changed your religion, and that from a Catholic you have become a Protestant. Will you tell me why you are no longer a Catholic?" Willingly, I replied; but only on condition that you will tell me why you are one still. "Ah! I am willing," said he, with an embarrassed air. Then I brought forward some of the innumerable motives why we should leave the Church of the pope. We continued to a late hour, before twenty people, examining the serious things of religion. The audience was deeply interested, and several begged that the discussion might be resumed the next evening. The priest consented, and at the appointed hour there came as many as the room could hold—about forty or fifty people; the most of them of little education. During five evenings we had these conversations, in which the Word of God was glorified, and showed itself strong to overthrow the strongholds of the devil. Several times, when the priest wished again to defend a doctrine which I had attacked, the people called out, "It is enough; this question is exhausted—this doctrine is dead."

"Ah, Sir," said an old man, who for a long time has attended public worship with great regularity, what a long time I have been expecting you. Since eighty-nine I have not been a Catholic, but I needed something I knew not where to find. What, then, is the true religion? I always said to myself, When I heard you once, I said, Here is what I want, here is what I was seeking for." He wept when he told me this. I know, besides, that he reads his Bible with joy—that he prays and distributes tracts.

One of the Protestants of Limoges, who has been very zealous since the establishment of public worship, said, in recovering to a dangerous illness: "Before I was a Christian I feared death; but now I have been quite near it, and I had not the least fear."

A young Spanish workman gave the following account of the effect which the Gospel has produced upon his heart. "Formerly a fanatic in Spain, I submitted with eagerness to the law which obliges us to confess every year; but my religion consisted more in a blind submission than in true piety. When a refugee in France, I felt, far from my country, the need of approaching God. I attended assiduously on the services of the Roman Church; but the more I did so, the more senseless I became. However, my soul became more and more tormented by religious wants, and after seeking in vain by my religious exercises to calm the terrors of my heart, I became convinced that what I had hitherto believed and done was not the truth. Rather than be a hypocrite, I preferred to cease doing what I no longer believed. But my sufferings increased; I was disgusted with life, and had a great fear of death. I sought everywhere for consolation, but could not find it. I would have listened eagerly to any one who would have spoken to me of religion, though he had been a Mahomedan or a Jew. I was in this state of mind when I heard of your church, and ran to it, when I heard you say, 'Man is a sinner—man is lost.' I said, with my heart full of bitterness, 'Why should I remain here to be still further tormented?' I was absorbed by this thought, when the words, 'Jesus Christ, perfect Saviour,' which you pronounced, recalled my attention. I listened, and when you had showed that Jesus Christ has completely saved all who believe in him, I understood, and my heart felt something I could not express. Since then, all preaching has appeared too short." He very joyfully told me the other day that his wife, from whom he had till then concealed that he went to the church, came herself, and had much relished the preaching. Full of en-

ergy, and not without instruction, he already inquires how he could spread the Gospel in Spain. Who knows for what work God has reserved him?

EVANGELICAL ALLIANCE.

The great meeting for organizing the Evangelical Alliance was held in London, at the time appointed. Many were present, not merely from all parts of Britain, but also from the continent of Europe and from America. And delightful it is to think of such a meeting. Even though comparatively little should be accomplished in the way of actual enterprise, much must be done towards introducing a better spirit among Christians, and making them not merely believe, but feel that one is their master, and they are all brethren. It is to be regretted that some esteemed brethren who have done much for promoting the cause of Christian union were unable to be present. We allude particularly to Dr. Candlish and Mr. Hamilton, of London, the author of "The Dew of Hermon," and other works which are deservedly in great esteem. Mr. Meze D'Aubigne, author of the History of the Reformation, was also prevented from attending. But still, many were present, whose glowing addresses bore testimony to their heartiness in the cause. There still are dangers in the way of the alliance. There are many difficulties to be encountered, one of the principal of which is American slavery. But, we doubt not many an earnest prayer will be offered up for light and guidance from above, and for the wisdom which is first pure, then peaceable. Did our space permit we should gladly give several of the addresses, in order to show the spirit and tone which generally prevailed. We must content ourselves with giving the articles which have been agreed upon as the basis of the alliance, and an address by the Rev. E. Bickersteth:—

1. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understood, viz:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The Unity of the Godhead, and the Trinity of persons therein.

4. The utter depravity of human nature in consequence of the fall.

5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and His mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It is, however, distinctly declared,—First, that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance: Second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant."

The Rev. E. Bickersteth, Rector of Watton, being called to speak upon this topic, said—Blessed be our God, the Evangelical Alliance, for promoting the manifestation of Christian union, has at last been formed and established. God has graciously prospered our work. (Hear.) Our present duty is to bring before you those conclusions to which we have harmoniously come. We have seen more than ever that God has been with us in every step of this work. Glory be to his name alone, we have seen that, notwithstanding the differences of Christ's disciples, there is a deep real unity; though our differences in judgment have been most frankly expressed to each other, we have been drawn nearer and nearer to each other in mind and in heart in the whole course of our discussions.

I testify that I have seen nothing of any design to injure any particular Church. (Hear, hear.) God has given us great kindness and consideration for our peculiar circumstances, as established or non-established, as British or foreign Churches. This is no political movement—(hear, hear)—it is no party movement—(hear, hear)—it is a spiritual evangelic movement, to unite the children of God for great vital truths against great vital errors. By God's blessing, we shall injure no particular Church; by God's blessing we shall help all. (Hear, hear.) I rejoice that so many clergymen of the Established Church, for instance, have joined—(hear, hear)—we are naturally slow about any new movement. Only forty-eight clergymen joined the Church Missionary Society at the beginning; only 217 were in it in its eighth year, when I joined it; now, 4000 clergymen support it. (Hear, hear.) Blessed be God, before our Evangelical Alliance was fully formed 250 clergymen united with it. (Cheers.) I trust it will so commend itself by its whole character, that my beloved brethren in my own Church and in other Churches will rejoice to join it. But we will blame no one—(hear, hear)—of any Church, simply for not joining it. We will give them credit, by God's grace, wherever we can, for the purest motives. We deny not their brotherhood on this account; nay, we deny not their zeal for Christian union. There are hundreds and thousands of ministers and brethren longing to join us—they see their way clear; hearts are bursting with desire to be with us; and we stand with open arms to receive "all who love our Lord Jesus Christ in sincerity." (Hear, hear.) The particular subject intrusted to me is the essential unity of the Church of Christ. It is a magnificent and glorious truth; I tremble almost to touch it. The false assumptions of it give all its strength to Popery: the corruption of it, in mere external forms, leads to the denial of the power of Godliness; to bring it out in its reality, and to manifest it as far we can before the Lord comes in his glory, this is our desire. (Hear.) There is, then, an invisible but essential, a hidden but real unity in the church of Christ. This will be manifested in its fulness when the Lamb's wife, the bride, shall be presented faultless in the presence of the Divine glory; but there is a progress, a growth in the Church, and in the manifestation of its unity. We may see the same thing in the highest of all beings,—the God we love and serve, and the manifestation of himself in his works. The great God is essentially invisible, "dwelling in the light which no man can approach to," "whom no man hath seen or can see;" yet "the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead." He is really, essentially, and gloriously one; yet he reveals his glorious godhead in the persons of the blessed Trinity, and farther, in all his wonderful works He manifests his glory. At the first creation all was "without form and void," and darkness covered the face of the earth; He existed the same, but there was no manifestation in our world of the glory of the invisible God. Then, as God the Spirit "move[d] upon the face of the waters," the hidden glory became manifested in ten thousand varieties; and air, and earth, and sea, and sky, became vocal with the praises and the glories of our God. [Hear.] The essential unity of the Church of Christ is an invisible reality yet to be manifested. It is a mystery that has hitherto been hidden in its full visible manifestation. For six thousand years this Church has been growing. There is an infinite variety of gifts and graces given to the people of God, but "the same spirit works all in all." There is a deep, real, felt oneness amidst every diversity. [Hear.] As this spiritual unity and glory of the Church of Christ is manifested and developed,—the hollowness,—the deceitfulness,—the emptiness of the false, pretended, mere outward unity,—in which the "church of Rome has boasted, will be evident to all men; and "the world will believe that the Father hath sent the Son to be the Saviour of the world." One blessed effect of our Alliance has been to make this clear; and 136 representatives from Protestant lands have met 800 English, Scotch, Irish, and Welsh Christians. Thus Europe and America, with one voice, acknowledge this essential unity, and exhibit it in the united confession or summary of the great truths of the gospel.

UNION OF THE SECESSION AND RELIEF FUNDS.—The following is the basis of union agreed upon between the Committees of the Secession and Relief Synods:—The Committee, after carefully considering the matter, were unanimously of opinion that the two religious bodies whom they represent,—the United Associate Synod and the Synod of Relief,—being substantially one in doctrine, worship, and order, should, without unnecessary delay, be formally united under the name of "The United Presbyterian Church of Scotland," composed of those ministers and congregations who are under the jurisdiction of the Synods formerly known as the "United Associate Synod" and the "Synod of Relief;" and that the following principles should be solemnly recognized as the basis of their union.—

1. That the Word of God, contained in the Scriptures of the Old and New Testaments,—the only rule of faith and manners,—is the law of supreme and ultimate authority in this Church.

2. That the Westminster Confession of Faith, (the substance of which is to be found in another form in the Catechisms, Larger and Shorter) is, with the exception of such passages as attribute, or seem to attribute, to the Civil Magistrate authority in matters of religion, the Confession of this Church, expressive of the sense in which we understand the Holy Scriptures.

3. That the Presbyterian form of Church Government without any superiority of office to that of teaching; presbyter, and in a due subordination of Church Jurisdiction, founded on and agreeable to the Word of God, is the government of this Church.

4. That the ordinances of worship shall be administered in the united Church as they have been in the bodies of which it is formed, and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

5. That the term of communion with this Church is a credible profession of the faith of Christ,—a profession made with intelligence, and justified by a corresponding character and deportment.

6. That the election of office-bearers of this Church, in its several congregations, belongs by inalienable right, exclusively to the members in full communion.

7. That this Church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of His gospel at home and abroad.

8. That as the Lord hath ordained "that they who preach the "gospel should live of the gospel,"—"that they who are taught should communicate to him that teacheth, in all good things,—that they who are strong should help the weak,—and that, having freely received, they should freely impart the gospel to those who are destitute of it,—this Church looks to the voluntary contributions of the members of the Church, influenced by regard to the authority of Christ, for the means of upholding and extending Christian institutions.

9. That the United Church regard, with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavor to maintain the utility of the whole body of Christ, by a readiness to cooperate and hold fellowship with all its members in all things in which they are agreed.

That the United Church, in their present most solemn circumstances, join in grateful acknowledgment to the Great Head of the Church, for the measure of spiritual good which he has accomplished by them, in their separate state,—their deep sense of the many imperfections and sins which have marked their ecclesiastical management,—and their determined resolution, in dependence on the promised grace of the Lord, to apply more faithfully the great principle of Church fellowship,—to be more watchful in reference to admission and discipline,—that the purity and efficiency of our congregations may be promoted, and the great end of our existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or "the world lying in wickedness."

SYNOD OF UNITED ORIGINAL SECESSIONS.—This reverend Court met in East Campbell Street Church, on Tuesday the 18th inst., at twelve o'clock noon, and was opened, in the unavoidable

absence of the Moderator, with a sermon by the Rev. James Beattie, of Balmullo, from 2 Cor. iv. 1; "Seeing we have this ministry, as we have received mercy, we faint not."

The Synod afterwards proceeded to the election of a Moderator, when the Rev. William Tannahill, of Kirkintilloch, was unanimously chosen.

In the evening, a considerable portion of time was spent in devotional exercises; after which, the Rev. Professor McCrie, as Convener of the Committee upon Presbyterian Visitation, gave in an interesting Report, showing that what is now called Presbyterian Visitation, namely, the visitation of the different charges within the bounds of a Presbytery, by the Presbytery itself, had no existence in the best days of the Church of Scotland, but that the practice, of which this was now the representative, was the visitation of Presbyteries by one or two individuals delegated for that purpose by the Supreme Court. The report concluded by discountenancing the modern form of Presbyterian Visitation as ineffectual and inexpedient. The Report was approved of.

On Wednesday, the Synod was chiefly occupied with its proposed Mission to the Jews. The Report of the Mission Committee was read by the Rev. James Black, Convener, illustrating the claims of God's ancient people upon the Christian world, but at the same time stating, that the prospect which the Synod had for some time entertained of having a qualified individual to proceed to the East as its missionary, was not to be fulfilled.

The Treasurer's Report showed the growing interest among the congregations in the missionary work. After much prayerful deliberation, the Synod came unanimously to the Resolution of calling upon two of the brethren in the ministry, whom it is at present unnecessary to name, to consider whether they could not proceed to the Holy Land as the missionaries of the Synod, and labor there for a period. The two brethren agreed to give the proposal their serious consideration. Meanwhile, the Synod resolved to prosecute with renewed zeal their preparations for the missionary field.

On Thursday, the Committees of correspondence with the Free Church and the Reformed Synod gave in their Reports. It was stated by the Clerk of the Synod, that he had received communications from both of these Churches, intimating the re-appointment of their Committees. The Synod agreed to re-appoint on their part, renewing their former instructions to preserve intact the testimony of this Synod to the covenanted Reformation.

The Synod also resolved to commence a magazine in connection with the body, upon the 1st of January 1817, under the editorial management of the Rev. William Whyte of Haddington.

On Friday the Committee on the Scheme for the liquidation of debt upon churches reported. A fair commencement had been made, but much remained to be done. The deputation appointed by the Synod to attend the first Liverpool meeting in connection with the Evangelical Alliance, gave in their Report, which was approved of. The Synod agreed to give no judicial deliverance upon the Evangelical Alliance, but to leave members to act upon their individual responsibility. Resolutions adopted by the Synod upon the subject of American slavery and the duty of the Churches there with reference to it, will be found in another column. It having been represented to the Synod that several congregations had already appointed Deacons, and that others were only waiting the recommendation of the Synod to take the same step, the Synod agreed to recommend the formation of such Courts, and appointed a Committee to prepare a report upon Deaconship. A Committee was also named to consider the state of practical religion in the body. The Rev. Matthew Murray of Glasgow having been appointed at last meeting of Synod to prepare an address upon certain prevailing theological errors, the document was read and generally approved. It was remitted to Mr. Murray and one or two brethren to revise and publish with the recommendation of the Synod.

The Synod appointed their next diet to be held at Edinburgh on the Tuesday after the last Sabbath of April, and the Moderator concluded with a suitable address, followed by praise and prayer with the benediction.—*Scottish Guardian.*

ENGLISH WESLEYAN CONFERENCE.

On Wednesday week, the Wesleyan Methodist Conference commenced its regular sittings at Bristol. The proceedings of the various Committees, though important, are only preparatory. The income of the United Chapel and Education Fund has been reported at £532, of which one half is appropriated to the Education Fund. This amount shows an increase of about £200. A report was presented of the completion of one hundred and four erections during the year. The entire cost, as reported, is £34,906; the subscriptions and collections realized, £29,033; leaving the debt £4975. The report of the Education Committee states that thirty male and eight female teachers had been sent out by the Committee during the year, and at present forty were in course of training. The Committee experience, in common with other educational institutions, great difficulty from the want of suitable candidates, which, however, they hope will not continue.

The number of Sunday schools, in May last, was four thousand one hundred and six—increased ninety-three; the total number of Sunday school scholars was 436,299—increased 18,396. Not less than 121,798 children in the Sunday schools also attend some day school—showing that, if day schools were generally established, little effort would be required to secure a large attendance. Returns had been obtained of the number of children who attended select classes, or were under special training for church membership, and these were found to amount to 11,763. Of teachers, there were 60,993—and out of this number 55,191 were members of society. The annual cost of the Sunday schools last year was £25,074 7s. 9d. As to week-day and infant schools, there were in May 370—increased 38. The number of children in them was 34,235—increased 3599. In charge of these schools were 233 masters and 133 mistresses. The cost of these schools was £22,322 5s. 2d.—showing that the Wesleyan body was now expending about £47,000 annually in the cause of religious education. During the last year, eighty-one new week-day schools had been established, containing 6061 children; and for these thirty-two teachers had been trained under the direction of the Committee; several of the other teachers had also been trained at different Normal Institutions. In several instances teachers had been engaged by the Local Committees who had not received any previous training for that important work.

From the financial statement it appeared that the contributions towards the proposed sum of £20,000 had been £16,119 14s. 5d., and the general collection £439 13s. 1d., making £20,559 7s. 6d. Deducting £329 for local expenses, the aggregate receipts had been £20,229 8s. Some of the promised contributions were yet unpaid, and it was probable that the sum of £21,000 would be actually realized. The grants during the year had been £1099.

Miscellaneous

RELIGIOUS INTELLIGENCE.

MOVEMENTS OF THE NEW POPE.—Letters from Rome of the 18th ult., state that the Sacred College offered every possible opposition to the measures of reform contemplated by the Pope and Cardinal Gizzi. His Holiness, however, was not to be deterred from his purpose, and various improvements in the civil administration and the organization of the municipal councils, long claimed by the population, were in progress of preparation. One of the cardinals having observed to the Pope that if he did not alter his system, the people would demand a Constitution; "and why should I not accede to their desire?" replied his holiness, "if a Constitution was necessary to the welfare of my subjects?"

GENERAL MANSE FUND.—It will be satisfactory to the members and friends of the Free Church, and to the subscribers to this important fund, to be informed, that the total sum realized and paid into the hands of the Convener and Treasurer at this date amounted to £30,127 5s. 3d. Various parties have paid up their contributions in full, although they were only eligible by yearly instal-

ments during the course of five years. The Committee are now engaged in dispensing the fund to those whose circumstances and claims were considered as entitling them to a share of the first year's distribution, and upon fulfilment of the conditions and regulations that have been laid down.

JERUSALEM.—It is said that M. Gobat, the new Bishop of Jerusalem, proposes to direct his exertions more towards the Mussulman population than to the Jews, as almost all former missionaries have hitherto done; and this task will be more easy for him, as he has in his former travels acquired considerable knowledge of the manners and language of the Arabians.

FERNANDO PO.—A Spanish corvette arrived lately with a government commissioner, and a bishop and priest of the church of Rome on board. The commissioner ordered the Baptist missionaries immediately to leave the island, as the bishop and priest would take charge of the spiritual interests of the people. He assigned no cause, as far as I have been informed, but that such were his orders, as the Spanish government admitted of no toleration in matters of religion, either in the mother country or in her colonies. The severity of this order was, however, relaxed after a few conferences; and they were allowed a year to remove with all that belonged to them, during which time the Rev. Mr. Sturgeon is allowed to officiate both in church and school. They are breaking up and removing to Bumba, on the opposite coast, where they encourage themselves the Lord has work for them to do, and a blessing to bestow greater than here.

DR. KALLEY DRIVEN FROM MADEIRA
—POPISH OUTRAGES ON BRITISH
PROTESTANTS.

The news is from Madeira somewhat startling. It presents us with Popery in its true colours—the same later of the Bible, the same persecutor of the truth as of old. The outrages are no longer confined to the poor Portuguese converts; they have extended to the British residents and visitors. The Misses Rutherford, three young ladies, the daughters of Mr. Oliver Rutherford, of Edgerston, one of them a very great invalid, living alone and unprotected, were the first sufferers. And of what offence had they been guilty? Simply the allowing of a few poor hunted Portuguese to meet in their house for the purpose of reading the Scriptures together, and engaging in devotional exercises. For this their windows were smashed in, and their doors burst open at midnight, their house ransacked by a savage mob instigated by a Romish priest, and the selves at length forced to take refuge on board a vessel in the harbor. This took place on Sabbath the 21 of August. Then on the following Sabbath we have an attempt on the life of Dr. Kalley, and the sacking of his house. This was done with all deliberation and premeditation, so that when the Popish assailants arrived at the scene of their intended operations, they were met by the Governor of the island, the chief of the police, and the British Consul. In the presence of these functionaries they broke into Dr. Kalley's house, searched every corner of it for their victim, tumbled out his books and papers on the street, and made a bonfire of them, and sent up yells of triumph as they tore the Bibles and cast them into the flames. Meanwhile, Dr. Kalley, disguised in a female dress, had made his escape on board the British West India steamer, which had just arrived in the Bay, and being joined by Mrs. Kalley, they sailed with the steamer that evening, leaving his property in Madeira in the hands of the mob.

And what was the cause of this ferocious attack? For more than a year and a half Dr. Kalley has had no religious meetings. His medical practice among the poor also had been greatly circumscribed by a law which prohibited him from giving them medicines, none but a licensed apothecary being permitted to dispense drugs. It was only when called in as a medical man, that Dr. Kalley spoke to individuals on the concerns of their souls.

But though Dr. Kalley's ministrations had thus been restricted, the truth was still making progress, principally by the blessing of God on native

agency. It was impossible to prevent the poor people from talking to one another on the subject of which their hearts were full, and from reading together the Word of God. The patience also with which they suffered had its effect on many of their neighbors. Now it is this progress of the truth, in spite of all the persecution which it is enduring, that is the real cause of the present outbreak. Satan has become really alarmed for his kingdom in Madeira, and hence the violence and fury of his servants and children. It is not any overt act of Dr. Kalley, for he was doing less than he did two years ago, but it is the increasing number of converts, their firmness, their meek endurance, and their blameless lives, that have provoked Popery to commit these outrages.

And where rests the blame in this matter? That is a serious question. We have no hesitation in saying that it must be shared by the British Government, the British Consul, and the Portuguese authorities in Madeira. Lord Aberdeen paltered with British interests in a manner both un-English and un-Protestant. He put an interpretation on the treaty with Portugal more unfavorable to the liberties and privileges of British subjects than the Popish authorities of Madeira themselves have ventured to do. If Lord Aberdeen's interpretation was correct, Dr. Kalley was fairly within the grasp of the Portuguese authorities, and by legal means they could have imprisoned him, or removed him from the island. But this they have not ventured to do, after the failure of their first attempt, however anxious to punish him or drive him away—and of their anxiety on that head no one can doubt.

Then a large share of responsibility and blame must rest with the British Consul. He is an amiable kind-hearted man, but feels little interest in the work which is now going on among the natives; thinks Dr. Kalley a very troublesome fellow; and is decidedly deficient in that firmness and decision which are so necessary to keep in its proper place a weak and wicked Government, and secure for British subjects the protection and privileges to which, as citizens of this great nation, and by the provisions of treaties, they are entitled. Had he firmly and manfully stood at the beginning to the Popish authorities, "These are British subjects, and you will encroach on their privileges, or fail to protect them, at your peril," we would have heard little of the annoyance and persecutions to which our countrymen in Madeira have been subjected. But instead of this, the Consul has, from the first, pursued a timid course; evidently annoyed by anything like stir or life, he would have been well contented that all had remained in the depth of Popish darkness and ignorance as in days past. The result is, that now, instead of being able to stretch over our countrymen the strong shield of the British name and power, he advises three offending families—those of the Misses Rutherford, Dr. Miller, and Mr. Tate—to withdraw from the island, assuring them that he cannot guarantee protection to their persons and property.

The want of firmness in the Consul, and the un-British interpretation of the treaty by Lord Aberdeen, encouraged and strengthened the spirit of persecution in the Popish authorities in Madeira, and hence the present outrages. During the last three years, the houses of the Bible Christians have been violently entered, and the inmates maltreated; the converts have been waylaid, and most cruelly beaten in open day; and in many instances this was known to be done by the agents of the police. When complaints were made to the authorities, and the guilty parties were pointed out, no steps were taken to punish them. All knew that in maltreating the Kallistas, and insulting Dr. Kalley, they were doing what was agreeable to the Government. This gave boldness to the priests and their associates. They began to feel that not only might they with impunity abuse their own countrymen, the converts, but extend their attacks to the persons and property of the British who showed these poor converts any kindness or countenance.

Nor do they seem to have been mistaken; for two individuals who were seized during the brutal midnight attack on the Misses Rutherford's house on the 2nd of August, and put in prison, were set at liberty in a few hours. When, therefore, on the 9th of August, they plundered Dr. Kalley's house, destroyed his property, and burnt the bibles in the

presence of the Governor and the chief of the police, who were there on pretence of preventing them, they knew that they were doing what was in reality agreeable to these functionaries, and that there was little danger of punishment ensuing. And, accordingly, when the accounts left Malacca on the 17th of August, though the ringleaders in the attack on Dr. Kiley were quite well known, not one of them had been arrested. As the Government had no law for ejecting Dr. Kiley from the island, they were very well pleased to see him driven out by the violence of the priesthood and their mob.

But where is this to end? There is a large number of converts from Popery, converts to Christ, in Malacca. Are the Christian families in this island to show them no kindness? Are they to have no sympathy with them in their many trials and afflictions? Are they to have no feeling for them when they are forbidden to read the Bible, or to pray together? These things cannot be.—When one member suffers, the other members suffer with it. Our Christian countrymen cannot but feel for these persecuted and interesting people; they must, and we believe they will try to help and shelter them. And are our Christian countrymen, for this, to be suspected to the deadly assaults of Popish priests, and their tools, infested popish mobs? Shame to Britain if this be allowed. And all the more willingly and vigorously might British power be employed in this instance for the protection of British citizens, since a real kindness and not injury and injustice would thereby be done to Portugal.

The British residents and visitors in Malacca have presented a memorial, numerously signed, to the British consul, calling upon him to request the presence of a man-of-war immediately at Malacca, for the protection of their persons and property. Several families besides those mentioned above, have taken refuge in the consulate, and certainly some immediate and efficient protection is imperatively necessary. Let the voice of the British public be raised against such outrages—raised so distinctly and emphatically as to convince our rulers that they may no longer look on in silence, while the rights and privileges, civic and sacred, of British subjects are suffering such intolerable wrong. Should Government refrain from interposing to protect British liberty abroad, suspicion may well arise with regard to their sincerity in seeking its extension and maintenance at home. Let them see to it in time; otherwise a day of reckoning may come.

THE BISHOP OF CALCUTTA AT OXFORD.

The appearance of Bishop Wilson in the University pulpit, attracted an unusually crowded audience to hear and see a man so distinguished in the religious history of the last thirty years. Long before service commenced the spacious edifice was crowded in every part. His lordship took his text from Titus, chapter ii. 14. It was evidently a great exertion to the Bishop, worn out by his labors in India, to deliver a discourse at all—much more so on this important occasion, when the public curiosity and interest were so highly raised. His lordship's physical powers, formerly so vigorous and energetic in delivering his great message, are no longer equal to the task of preaching, and those who recollect what he was twenty-five years ago, in the zenith of his fame and popularity, listened with saddened feelings to the subdued and altered voice, once so thrilling and impassioned. The most striking passages in the sermon, were his lordship's brief address to the young men of Oxford, urging them not to fritter away their too brief academical term, in attending to the mere externals of religion—the traditions of men—and the popish and semi-popish teaching of the last ten years. The people of England, the Bishop said, detest Popery, and are strongly and firmly attached to Protestantism; and there was no fear for the Church of England, provided the bishops and nobles were true to their duties. The bishop's charge, however good, he added, is not enough—he must follow it up by the whole of his conduct. Another striking passage related to India, the chosen scene of the preacher's dying labors. He strongly urged the claims of India, both upon missionaries and medical men, and stated that the medical practice of the Hindoos is in the same barbarous state now, that it was two thousand years

ago. The bishop thanked the University for its liberal contribution to the cathedral of Calcutta, where, he said, he was going back to die, and rest with his predecessors in his episcopate, among whom was the eminent Heber, whose life had truly borne out his high expectations formed of him by his University prize poem of "Palatium," written in his youth. He heard delivered in the lecture forty-three years ago. We may add, that in the same year the last of him (it gained the prize essay—"Common Sense.") The collection after the service amounted to £90, being £10 more than last year.—*English paper.*

THE REV. M. MONOD IN LIVERPOOL.

We have Adolphe Monod with us in Liverpool, and his appearance has awakened a very considerable interest. On Friday, 4th September, he addressed a meeting in St. George's Presbyterian Church, when he expounded the state of the Protestant Churches on the Continent, and especially in France. His address was peculiarly valuable, as it was throughout a series of facts, of which M. Monod was personally cognizant; and its extreme simplicity, combined with the striking humility of the lecturer, produced a most impressive effect upon the audience. He was succeeded by the Rev. M. Fréchet, of Lyons, who very briefly spoke of the persecution in the Canton de Vaud, claiming the sympathy and the prayers of English Christians in behalf of that far-off, suffering Church.

On the evening of Monday, the 7th September, M. Monod delivered a second lecture in Pembroke Baptist Chapel, (Rev. C. M. Birrell's,) in continuation of that delivered on Friday evening. The first address was illustrative of the general state of religion in France, which he followed up in the second, by special instances of conversion, which had occurred under his own eye—evidencing the reality of the work that is going on among our French brethren. We have seldom enjoyed the privilege of attending more interesting meetings, and this was most agreeably proved by the fact, that so many evangelists (and among them several clergymen of the Established Church) appeared at both the meetings. M. Monod, in the course of his addresses, alluded to an Institution, comparatively little known in this country—viz: The Religious Book Society of Toulouse—very much akin to our London Tract Society, which he strongly recommended as an instrument which was effecting incalculable good on the Continent.

But the most interesting appearance made by M. Monod was in the pulpit on the Sabbath evening. The Sacrament of the Lord's Supper was dispensed that day in St. George's Presbyterian Church; and M. Monod's special object in coming to Liverpool was to assist Mr. Ferguson on the occasion. A large congregation assembled on the Sabbath evening to listen to this prince of French preachers, who lost little of his power, even though not speaking in his native tongue. His discourse was upon the work of the Holy Spirit, and more than fulfilled all that was expected of the preacher, exhibiting the *moral, intellectual, and spiritual*, in beautiful combination. It was a discourse not to be soon forgotten. If the French church has many such men as M. Adolphe Monod within her pale, we will expect to see her an instrument of much good in the Lord's hands.—*Correspondent of the Edinburgh Witness.*

JOHN NEWTON PRAYING FOR WILLIAM WILMORER.—Mr. Wilmore was born in the year 1759, and baptized in this church in the month of September. In early life he was a scholar of our grammar-school, under the superintendance of the revered Joseph Milner, whose preaching appears, even at that time, to have made a considerable impression on his mind. But at twelve years of age he attended a school in the neighborhood of London, residing with a pious uncle and aunt; the latter of whom, on some occasion, introduced him to the notice of the venerable and beloved John Newton. When, nearly fifteen years after, altered views and revived religious impressions led him again to seek the acquaintance of that excellent man, Mr. Newton surprised and affected him much by telling him that, from the time of the early introduction just alluded to, he had not failed constantly to pray for him! We may well suppose that Mr. Newton discerned in the child something striking, as well as felt interested for him on ac-

count of the respected relative who had introduced him.—*London Christian Observer.*

THE PRUSSIAN PROTESTANT SYNOD.—The General Protestant Synod of Prussia, which opened on June 2, closed on the 30th August, after having held fifty-six sittings. Out of thirty-five subjects which have come under its consideration, only seven have been decided on. It has declared as to the sanctity of the oath—has expressed a wish that pastors and ecclesiastical superintendents should be relieved from a part of the administrative functions imposed on them—has declared that there is no necessity to submit young men who aspire to become ecclesiastics, to preparatory studies different from those followed by the students of other faculties—has decided on forming a fund to provide pensions for ecclesiastics—has determined that in the ordination of preachers there shall be required of them an oath to maintain the unity and purity of their dogmas, the maintenance of the union between the Lutherans and the other reformers; and, in fine, the extension of the ecclesiastical constitution of the six eastern provinces of the kingdom. The three last questions alone occupied thirty-eight sittings. The Synod will be again convoked by the king in the course of next year.—*Galignani.*

TRUCK.—It is with much pleasure we learn the arrival in Scotland, upon a short tour, of the distinguished theologian and divine, Dr. Tholuck of Germany. Thus, we believe, is his first appearance in this part of the kingdom, and we trust that the health of the amiable and learned Professor, impaired, as we understand it to be, by his arduous labours at home, and his unremitting contributions to the cause of evangelical truth in Germany, and on the Continent of Europe indeed, may derive much benefit from a short sojourn in our more northern climate.

PREACHING ABOARD THE STEAMSHIPS.—Some dissatisfaction occurred on board the steamship Cambria, on her last trip to Boston. There were on board several ministers returning from the World's Convention at London, among whom was Mr. Kirk, and a general request was made by the passengers that one of them should be allowed to preach. But the captain informed them that he was placed in an unpleasant position, it being enjoined on him as a rule, that none other than the Church of England service should be used in the vessel; that when there were no Episcopal ministers to officiate, he himself should read the prayers and some published sermon. He expressed his regret that the rule should be imperative upon him.

NOTICE.—An Abstract of the Minutes of the Synod of the Presbyterian Church of Canada, for the Sessions in the years 1844 and 1846, will be through the press in a few days. Price 7½d.—to be had at the Book Stores of Mr. J. F. Westland, Toronto, and Mr. McLellan, Hamilton. Parcels will be forwarded to John Fraser, Esq., London; John Redpath, Esq., Montreal; Mr. Milne, Cobourg, and Messrs. A. & D. Shaw, Kingston.

We hope that the Treasurer for the Collections made for the Foreign or Jewish Missions of the Free Church will be able to furnish us with a report of the Collections against our next publication. Need we remind congregations that the collection was due on the first Sabbath of September, or the first convenient Sabbath thereafter, and that John Redpath, Esq., of Montreal, is Treasurer?

HOME MISSION FUND.

Aug. 18.—Dunville Congregation,....£2 12 9
Sept. 15.—London do. 9 10 0
" 19.—Aldborough do. 5 5 0

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