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## ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II.—No. 1.

HAMILTON, AUGUST, 1845.

Price 2s. 6d. per Annum.

## The Record.

The Sustentation Board of the Presbyterian Church of Canada, will meet at Hamilton on Tuesday the 26th inst., in the Brick Chapel, John Street, at 7 o'clock, P. M. A distribution of the reserved funds for the last half year will then fall to be made, and important matters connected with the general working of the Sustentation fund will come under the consideration of the Board. A full attendance is requested. By order,

JAMES WALKER, *Secretary.*

N. B.—The Sustentation Board is composed of the following gentlemen, viz.—Isaac Buchanan, Esq., President; Andrew Jeffrey and John Redpath, Esqrs., Vice Presidents; James McLatyre, Esq., Treasurer; and James Walker, Esq., Secretary: Messrs. McMurrich, Shaw, J. F. Westland, McIntosh, McGlashan and Thomson, of Toronto; Messrs. C. C. Ferris, D. McNab, W. P. McLaren, J. Osborne, Wm. Cook and J. Davidson, of Hamilton; Messrs. Notman and McKenzie, of Dundas; Messrs. Orr, Melver, and Dr. McNider, of Montreal, with the Revd. Dr. Burns, the Revd. Messrs. Rintoul, Harris Stark, Gale, and Bayne, Ministers. Representatives from the Deacons' Courts or Committees of Managers of the several Congregations, on the fund, are also members of the Board.

The Commission of the Synod of the Presbyterian Church of Canada will meet, by Synodical appointment, at Kingston, on the first day of October, at 12 o'clock, noon. As matters of much importance will come before the Commission, it is requested that members will make their arrangements so as to be in attendance.

An adjourned meeting of the Commission will be held at Toronto on Monday the 8th September, in Knox's Church,—as also of the College Committee.

The Home Mission Committee will meet at Kingston on the close of the Commission.

By direction of the Committee appointed by the Synod, to superintend the publication of "The Ecclesiastical and Missionary Record, for the Presbyterian Church of Canada," our sheet, it will be observed, has been considerably enlarged. As this will be attended with some additional expense, and as the price of the paper was fixed from the commencement as low as possible, and so as merely to cover the cost of publication, it is hoped that ministers and office-bearers, and the friends of the Church generally will exert themselves to promote the circulation of the Record. We regret to find that a considerable amount of arrears still remains due on the subscriptions for the past year, and we beg that there may be no farther delay in the payment of them. It is also requested that early remittances be made for the year now com-

mencing.—Addressed to Mr. James Webster, publisher of the Record, James Street, Hamilton.

REFERRING to the head of Home Missions, and that of Miscellaneous Religious Intelligence for much information respecting the Church, during the past month, we would briefly note were some matters which may not find an appropriate place elsewhere; and 1st. We would direct the attention of all concerned to the appointments made by the Synod for the visitation of Churches, which will be found specified in the act of Synod on the subject, published in our last No. Suitable books have been prepared, under the direction of the Moderator and Clerk of Synod, for recording the statements obtained by the visitors in each locality, and a supply of them may be had on application to Dr. Burns. It is, of course, left with the appointed visitors to arrange, in conjunction with Presbyteries as to the time and order of the visitations, but we would beg leave to suggest that this work, with regard to its efficiency and the comfort of all parties concerned, ought, if possible, to be completed by the end of September. The Commission is to meet at Kingston on the first of October, and considerable advantage would be gained by having the reports of visitors laid before that meeting.—We would further observe that it is manifest from the Synod's act on this subject, that the visitation is intended to have exclusive reference to the state of religion in the congregations and stations connected with the Church—and was resolved upon through an earnest desire to promote religious revival throughout our bounds. The visitors will doubtless keep this in view, and will not suppose that they accomplish their work by merely collecting religious statistics—important and interesting as these may be. And looking at the matter in this light, those who have been charged with their duty will, no doubt, feel deeply the solemn responsibilities involved in it, and their need of that preparation for the work which the Lord and the Spirit alone can bestow. Let it be the prayer of all who love Zion, and desire the prosperity thereof, that they be sent forth richly endowed with every needful gift and grace, and that the Master may own and bless their labours. 2d. We would also refer here to the meeting of the Sustentation Board to be held at Hamilton on the 26th inst., and would express our hope that it may be fully attended.—Besides the mere routine matter of the distribution of the reserved funds or surpluses, the Board will have to consider the points specially submitted to them by the Synod, viz., whether the minimum required for the admission of congregations to the fund, and the gradations of the scale determining the dividends, might not with advantage be lowered; and the establishment of an efficient agency for carrying out the objects of the Scheme. These points, we doubt not, will be carefully weighed by the Board, and their arrangements will justly command the confidence of the Church. We look forward to their decisions with much interest, fully persuaded that the stability and progress of the

Church will depend in a great measure on the wisdom and efficiency with which they may be enabled to discharge the duties devolved on them. 3d. We would renew our recommendation of the cheap publication scheme of the Free Church to the members of the Church generally. It will be observed that the Presbytery of Hamilton have appointed Mr. D. McLellan, King Street, Hamilton, Agent for the Scheme within their bounds, to whom all orders and subscriptions may be transmitted, in full confidence that they will be duly attended to. We would suggest the propriety of a similar arrangement by other Presbyteries, and if it were found convenient, these local agencies might be connected with a central agent, by whom subscriptions could be remitted in one sum, and the whole of the books imported together, to be distributed to the local agents. The three volumes for the current year have been published, and subscribers may expect very soon to be put in possession of the remaining two, viz.—Rutherford's Trial and Triumph of Faith, and Trull's Select Works. It is now too late to order the books for the present year for new subscribers, with the view of obtaining them by the river before the close of this season. But enquiries will be made as to the practicability and comparative expense of importing them to New York, and if these turn out favourably, a few months would suffice to procure a supply for new subscribers. We regret to observe that of the 47,271 subscribers to this Scheme, reported to the Assembly, only 193 are of Canada; but we have reason to believe that the Canadian list will be greatly increased before the end of the year. 4. We would remind the Ministers and Sessions of the Church, that the Synod appointed a collection to be made in all the Congregations of the Church in behalf of the Foreign Missions of the Free Church of Scotland, on Sabbath, 7th September next. By this appointment the Synod designed to afford an opportunity to our people for making a substantial and practical acknowledgment at once of their interest in the cause of Missions to the Heathen, and of their gratitude to the Church of their fathers for the invaluable services rendered by her to our cause in this land. We doubt not the opportunity will be cheerfully embraced, and that ministers will place these objects before their people in suitable terms. 5. We have referred under the head of Home Missions, to the appointments of Mr. McKenzie, by the Colonial Committee, as a Gaelic Missionary to Canada East. We have also to intimate that the Rev. Mr. McLeod, of Logie Easter, and the Rev. Mr. Somerville, of Anderston, Glasgow, have been appointed deputies to Canada; the latter has already arrived by the steamer at Halifax, and will soon reach Montreal; the former comes by a sailing vessel, the arrival of which may be expected immediately. 6th. The Rev. Dr. Burns and the Rev. Mr. Stark who, with Mr. Milae, Elder, were appointed visitors for the Presbytery of Kingston, have, we understand, entered on their duties. We hope to be able to give some account of their proceedings next month. In the mean time it will be satisfactory to our readers to know that they are likely to be called upon to take part in the settlement of three ministers within the bounds of that Presbytery, viz., that of Mr. Hamilton, at Picton, Mr. Wardrope, at Bytown, and Mr. Lochhead, at Osgoode.

## Reports of Presbyteries.

### THE PRESBYTERY OF COBOURG.

At Darlington, the 1st day of July, 1845, the Presbytery of Cobourg met and was constituted aedertant.—Rev. John M. Rogers, moderator,—Messrs. James Douglass, Thomas Alexander, and Wm. Reid, Ministers.

The minutes of last meeting having been read, the Presbytery proceeded to choose a Moderator for the ensuing year, when Mr. Douglass was unanimously chosen and took the chair.

Thereafter Mr. Alexander Steele delivered with approbation discourses on the subjects which had been previously prescribed, and was afterwards examined in Theology, Clerical History and Philosophy, as well as in the Greek and Hebrew languages. The Presbytery having taken a conjoint view of the trials of Mr. Steele, and being highly satisfied therewith, appointed his ordination to take place the following day at 11 o'clock, A. M.: and farther appointed Mr. Douglass to preach and preside—Mr. Roger to address the minister, and Mr. Reid the people.

On the next day the Presbytery again met, and directed the church officer to intimate at the church door that the Presbyteries were sitting, and ready to hear any objection to the doctrine or life of Mr. Steele, and that if no objections were offered, they would proceed to the ordination of Mr. Steele. None having appeared with objections, Mr. Douglass, the moderator, proceeded to the pulpit, and having preached from 2 Corinthians, vi. 3.—“Giving no offence in any thing, &c.” he put to Mr. Steele the questions appointed to be put to ministers previous to ordination, and Mr. Steele having given satisfactory answers, he was, by solemn prayer and imposition of the hands of the Presbytery, set apart for the holy ministry.—Mr. Steele having received the right hand of fellowship from the brethren of the Presbytery, Mr. Roger addressed the minister, and Mr. Reid the people on their respective duties, Mr. Alexander concluded public worship with praise and prayer. After the blessing was pronounced, Mr. Steele subscribed the formula, and his name was added to the roll.

The presbytery afterwards appointed its next meeting, to take place at Cobourg on Monday 27th August, and this meeting was then closed with prayer.

During the services of the day the church was completely filled, and the congregation seemed to take a deep interest in the solemn proceedings.—There is every reason to hope that the settlement of an active, prudent and pious minister, as Mr. Steele has proved himself to be, will, through the Divine blessing, be the means of gathering together a large congregation, and diffusing the blessings of the gospel of Jesus Christ.

### PRESBYTERIAN CHURCH, PRESCOTT.

July 15, 1845.

The Presbytery of Kingston met according to adjournment.

The Moderator constituted by prayer.

The roll called and marked.

Members present—Henry Gordon, Robt. Boyd, Wm. Smart, Alex'r McLean, Ministers—Robert Campbell, Elder.

The Presbytery proceeded to consider the call from the congregation at Picton, in favor of the Rev. Wm. Hamilton; and after much and serious deliberation, the call was sustained and accepted by Mr. Hamilton. The Moderator was requested to intimate this to the congregation, and to give them such instructions as he might deem necessary;—also to inform the Synod's Committee of Missions, of Mr. Hamilton's having accepted the call from Picton, and to suggest to them the propriety of relinquishing their claim upon him as a Missionary of the Committee.

Mr. Rogers was appointed to serve the edict on the 27th of July, and to induct Mr. Hamilton on the 5th of August; the Moderator to endeavor to secure the assistance of the Rev. M. Y. Stark on the occasion.

The Presbytery took into their consideration the application of the Rev. Wm. Lochead for admission, and being fully satisfied with regard to his personal piety, soundness in the faith, ministerial gifts, efficiency, prudence and propriety of deport-

ment, by private conference, documentary evidence, (including regular dismission, &c., and hearing him preach,) unanimously agreed that he ought to be received into connection with the Presbyterian Church of Canada with as little delay as possible; and with this view they instructed the Moderator to communicate this, and report to the Presbyteries and College Council, and to urge upon them the propriety of giving an immediate deliverance.

Adjourned till half past six o'clock for public worship.

Half past six o'clock. After sermon by the Rev. Mr. Lochead, from Matth. ix, 13, the Presbytery opened by prayer.

Present as formerly.

It was agreed that the Moderator be appointed to visit the vacant congregations in the Bathurst and Dalhousie Districts, and when necessary, to organize congregations, giving them such counsel and instruction as their circumstances may require.

The Presbytery next proceeded to the consideration of the call from the congregation at Bytown, in favor of the Rev. Thomas Wardrope. The call having been presented, it was sustained, and Mr. Wardrope signified his intention to accept of the same. Mr. Wardrope having delivered, as one of the pieces of trial previous to ordination, a sermon from Ephesians i, 18, it was sustained and highly approved.

Adjourned to meet to-morrow morning at eight o'clock.

Eight o'clock, Wednesday morning. The Presbytery proceeded to deliberate with regard to Mr. Wardrope's ordination at Bytown. It was agreed that the ordination should take place on Wednesday, August 13 at 11 o'clock, A. M.—that the Rev. Dr. Burns be requested to preach and preside—that in the event of his not being able to accede to this request, the Moderator should discharge these duties,—that the Rev. Mr. Smart should give the charge to the Minister, and the Rev. Alexander McLean the charge to the congregation.

It was agreed that the Rev. Henry Gordon should serve the edict on the 20th of July, and give such advice and instructions to the congregation as might be necessary.

The Presbytery having previously examined Mr. Wardrope in the various branches of literature and theology, and having been fully satisfied with regard to his attainment in regard to these branches, required him to deliver at the next meeting of Presbytery, as his concluding piece of trial, a lecture from Romans v, 1—5.

Concluded with prayer and the benediction.

### PRESBYTERY OF HAMILTON.

A special meeting of this Presbytery was held at Hamilton on the 9th ult., the Rev. Geo. Cheyne of Saltfleet and Binbrook, Moderator in the chair. Nine members were present. After devotional exercises, the Presbytery took up the case of the Rev. W. J. Johnston, under the remit of the Synod, and having had further conference with Mr. Johnston and received satisfactory testimony regarding his ministerial experience in his former field of labor, he was called upon to preach before the Presbytery. He did so accordingly, and the Presbytery having heard Mr. Johnston's discourse, agreed to record their satisfaction therewith; and in terms of the Synod's deliverance, he was admitted as a Minister of the Presbyterian Church of Canada, and referred convener of the Presbytery's own Mission Committee for appointment.

The case of Mr. David McKenzie, of Woodstock, was next taken up. After conferring at great length with Mr. McKenzie in private, the Presbytery unanimously resolved to refer the whole case to the Commission for advice. The Moderator and Clerk were appointed to state the case to the Commission, and to lay before them extracts of the Presbytery's minutes and all documents in their possession respecting the same; and in consideration of the peculiar nature of the case, the Clerk was instructed to address a circular to the other Presbyteries, intimating this reference to the Commission.

Mr. W. Bethune, Probationer of the Free Church of Scotland, who was recommended to the Synod in October last, appeared and intimated that his residence being now within the bounds of this Presbytery, he desired to place himself under their

superintendence. He was referred to the Home Mission Committee of the Presbytery, who were authorized to receive his Presbyterial certificate from the Presbytery of Montreal, and if it were found satisfactory, to give him appointments.

Leave of absence for a season was granted to the Rev. D. McMullen, of Williams, on account of bad health,—and he having offered to undertake in the meantime such missionary labor within the bounds of the Presbytery of Toronto, as his strength might enable him to perform. It was resolved to apply to that Presbytery for the services of one of the Catechists within their bounds, for Williams, during Mr. McMullen's absence.

An application addressed to the Presbytery, on behalf of various members and adherents of the Church at St. Thomas, intimating their desire to call the Rev. W. J. Johnston to become their Pastor, was then taken up, and arrangements were made for the visitation of that charge, and authority was given to the visitors to moderate in a call, if they should deem it expedient to do so.

The Presbytery had under consideration the subject of the cheap publication scheme of the Free Church of Scotland, and resolved to use means to promote a more general circulation of the books issued under that scheme. The Presbytery appointed Mr. D. McLellan, Hamilton, agent for the scheme within their bounds for the ensuing year, and recommended that subscribers forward their names and subscription money to him.

### PRESBYTERY OF MONTREAL.

A *pro re rata* meeting of this Presbytery was lately held in St. Gabriel Church, Montreal.—The amended constitution of that Church was submitted to the Presbytery, and after deliberation approved of. The whole matter, however, will be brought under the consideration of the Commission. The Presbytery having met specially for the object referred to, no business was taken up.

## Home Missions.

### CORRESPONDENCE OF MISSIONARIES.

The following communication from Mr. Robert Wallace—a candidate for License before the Presbytery of Toronto, and employed by that Presbytery in the meantime to supply the extensive destitution within their bounds—reached us too late to be inserted in the July Record: We have received some further reports from Catechists in the Presbyteries of Toronto and Hamilton, but as they do not contain anything beyond a detail of their ordinary labors, of which we have already given a specimen, we do not insert them:—

I should have written you ere this time, but not having much to communicate, I delayed till I should return from a tour towards Lake Simcoe. It was agreed that Mr. McKinnon and I should exchange for two weeks; accordingly I went to West Gwillimbury, where I addressed the congregation in the Scotch settlement on the 1st instant: thence I proceeded to Bradford where we had Public Worship at 3 P. M. On Monday I had two appointments—at Coulson's settlement (four miles north of Bradford), and Innisfil (6 miles further north). I visited some of the families. I again met with the people in Bradford on Friday evening. The rest of the week was occupied in visiting as many families as I could. This work was both pleasant and instructive to me. The children in Gwillimbury were generally well acquainted with their Catechism, and their progress in Scripture knowledge does credit both to their parents and their teacher, Mr. McKay. The Shorter Catechism is taught in his school on the Saturday, as in Scotland, the settlement being almost exclusively Presbyterian. The people are erecting a new Church, which will soon be in fit condition to accommodate them on Sabbath. They take a deep interest in the recent revival in our Church, and come forward more liberally than ever to support religion. This is Mr. McKinnon's principal station south of the Lake. There are but few of our people in Innisfil, and the Presbyterians of Coulson's settlement could attend Bradford Church,

which is about four miles from the new Church in Gwillimbury; so that these stations might be under the care of one Pastor. On Sabbath forenoon, 8th inst., I addressed a large and attentive audience at West Gwillimbury; and at 4, P. M., reached Lloydtown, about 10 miles south west, where a goodly number of people were assembled in the Methodist Church, which has been kindly opened for our accommodation. The most of the Presbyterians came from a distance of several miles, and I was informed that there are very few about that village, the greater part of those who meet there residing between the 7th and 11th lines in King.

I had another appointment on Monday, at a School house on the 11th line of King, 4 miles from Lloydtown; and at 8, P. M., I addressed a few families assembled in a private house. This latter place is not one of our regular stations. There are several Presbyterian families in King, who have become rather careless about the preaching of the Gospel, and need the visit of a zealous and judicious minister to rouse them to a suitable interest in the solemnities of the Sabbath.

I was very much fatigued on some evenings between riding several miles in the sun, and speaking as soon as I arrived at a station; but I enjoyed better health than since I came home; and upon the whole I was pleased and refreshed with the journey.

As I formerly stated I have two stations in Esqueving, and two in Chinguacousy, on alternate Sabbaths. We have 15 or 16 families connected with the Hornby congregation, but since the Church was shut against those who built it, because they would not adhere to the Establishment, we have had to remove to a School house  $\frac{1}{2}$  miles to the north east. Some of the families reside in Trafalgar, several miles distant from our present place of meeting. Such is the effect of the want or neglect of the regular administration of Gospel ordinances, that the people soon cease to make any effort to enjoy the preaching of the Gospel, or to unite in the Public Worship of the God of their Fathers. Many, unless the place of worship be convenient to their homes, will not attend. Such persons shew by their conduct that they take little interest in and that they understand not, the spiritual exercises and enjoyments of the sanctuary; they have not experienced the joy of the Psalmist, when it was said to him, "Let us go into the house of the Lord," (Ps. 122 l.)

The Sabbath is frequently desecrated by the practice of visiting friends or receiving visitors, without any spiritual end in view. This tends to destroy any good impression made upon those persons by the public services in which they may have engaged, to indispose their minds for further duty, to bring guilt upon the conscience, and to expose the soul to spiritual barrenness.

I believe the experience of the most mature Christians will verify this statement—that vital religion in the soul will prosper in proportion as Christians devote their whole attention on the Sabbath to spiritual things, and to the public and private duties enjoined in the Word of God. If we wantonly neglect any duty, we cannot expect a blessing upon the performance of others. The Sabbath was indeed made for man; but for man's spiritual advancement in meekness for heaven, that rest that remains for the people of God.

The Presbyterians of Norval are few in number, but those families in Esqueving formerly connected with Hornby, intend to unite with them, and thus a congregation may be formed. There are above thirty families connected with the Free Temple Church, Chinguacousy. There we have generally a good attendance; their new Church being well filled. Some families that would not formerly join our Church, have connected themselves with us, and take a lively interest in the great reform movement in Scotland and Canada. This congregation presents a promising appearance at present. In the East of Chinguacousy we have generally between 50 and 100 hearers, though there are not many families connected with the congregation, and some disposed to join are several miles from our place of meeting. This congregation consists of those who left the Rev. A. Bell, when he joined the Synod of Canada, and of those who lately separated from him in consequence of the disruption of that Synod. They were formerly one people, and they are again united in supporting common principles.

From various causes there are now very few Presbyterian families in this neighbourhood, some have joined other denominations, while several families have removed to the West. The two stations require a minister to themselves, and had they one settled among them much might yet be done to revive the interests of religion and Presbyterianism, and several families be added to the number of those who have joined us. There are, I believe, about thirty families connected with Union Church, Leqnesung, and about the same number in Caledonia West, seven miles from the former place.

The work of visiting and catechising, in so far as I have been able to attend to it, has been very pleasant.

In looking forward to the work and the duties of the Ministry, I have been often perplexed and discouraged at the difficulties which surround our path, and disposed to brood over them and my own inability to discharge such awfully responsible duties—but at such times I have been encouraged by the enjoyments connected with religious conference in families, and assured that if Ministers of Christ have peculiar trials, they have also peculiar joys to support and animate them in their Master's service.

The Rev. Mr. Leshman, one of the Synod's Missionaries, has for some time been employed in visiting the vacant stations in the Presbytery of Hamilton—Caledonia, Guelph, London, Esford, Aldboro', Chatham, &c. He will be occupied a few weeks longer in the Western section of this extensive Presbytery.

Mr. Sutherland is discharging the duties of Catechist at Aldboro', Orford, and Dunwich—and Mr. McPherson at Lekeard, Mass, and Zone, with much acceptance. Mr. Angus McCou, in accordance with the arrangements proposed by the Presbytery of Hamilton in behalf of Mr. McMillan has been transferred to Williams for a season.

A Missionary possessing the Gaelic language has recently been appointed by the Free Church for Lower Canada. He must be near his destination by this time, if he has not already arrived. Mr. Andrew Melville, whose application to be taken on trial for Licence was before the last General Assembly of the Free Church, has, by the advice of the Colonial Committee, transferred his application to the Canadian Church, and comes out highly recommended. We also learn that two Probationers of the Irish Church, have recently arrived in Canada, intending to seek admission into this Church.

The Rev. Henry Gordon, of Ganonoque, has recently made an extensive Missionary tour in that very destitute section of the Presbytery of Kingston, lying between the St. Lawrence and the Ottawa. Mr. Gordon's visits have, as we learn, proved very refreshing to our destitute people in these regions. We rejoice in the prospect which seems to be now opening up for the settlement of several faithful ministers in that quarter.

We have also to notice here the justly prized and extensive Missionary services of the Rev. Dr. Burns, who is indeed most abundant and indefatigable in his labours, and who has refreshed by his visits many of the waste places of the land during the last two months. Within that period he has visited Darlington, in the Presbytery of Cobourg, at the special request of the Rev. Mr. Steele, who, it will be noticed, has been recently ordained to that charge. Within the bounds of his own Presbytery, the Dr. has visited Scarborough, Markham, Vaughan, West Gwillimbury, Oakville, Chinguacousy, Caledonia, and Esqueving, preaching and addressing numerous assemblies of our people in these various localities. He has also visited Dumfries, preaching at St. George, where the Rev. Mr. Roy, of the Secession Church, is settled, who, with his excellent Elder, Robert Cairns, Esq., cordially welcomed the Dr.; and on the special invitation of Mr. Bayne, he addressed a numerous congregation in the extensive mill premises belonging to J. B. Ewart, Esq. Thereafter he proceeded to London, according to previous appointment, and in conjunction with the Rev. Donald McKenzie, of Zorra, dispensed the sacrament of our Lord's Supper there, on Sabbath, the 3rd instant.

Within the bounds of the Presbytery of Toronto, the Rev. Mr. Harris continues to supply several of the vacant stations; and Mr. Wallace continues to

labor in Chinguacousy and Esqueving, and Mr. McKinnon at West Gwillimbury, and places adjoining. Messrs. Black and Dickson, students in our Theological Seminary are also engaged in occasional Missionary labours—the former at Oakville and Trafalgar Mills, the latter at Caledonia. Mr. Gray still occupies his stations at Rawdon and L'Assomption, within the bounds of the Presbytery of Montreal.

## GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

CONTINUING our brief sketch of the proceedings of the Assembly, we would now direct the attention of our readers to the Report on the state of religion, which was read by the Rev. Dr. Macfarlane of Renfrew during the evening session of Tuesday, 27th July. This Report is a valuable document, and we would gladly transfer it to our pages could we afford room—believing that it would supply many useful suggestions applicable to Canada. We can, however, only state that after an acknowledgment of the low state of religion generally, the Report proceeds to recommend various means to be employed by the Church for deepening impressions already made, and promoting a revival of vital godliness. 1. Presbyterian conferences on the state of religion, which have been found profitable already in leading many of the brethren to confess their faults one to another, and to ask counsel of one another respecting the things of God. 2. Periodical meetings of sessions for the same purpose—meetings of discipline—the proper admission of candidates to sealing ordinances, the setting up and conducting of prayer meetings, Sabbath school teaching, and the employment of special ministers for the evangelization of the ignorant and irreligious, would be among the subjects proper to such conference, and the results of them ought to be reported by the session to the presbytery from time to time. 3. Special and greatly extended organization for carrying the truths of the gospel into every dwelling—founded on the duty incumbent on as many as know Christ to commend him to others, and to serve him in this very work, saying "every man to his neighbor, and every man to his brother—know ye the Lord?" 4. The appointment of deputations to visit all parts of the Church, and especially the employment of such ministers as possess particular qualifications for evangelistic labors, to pass from town to town—after temporary service—devoting themselves to such services as might be most likely to reach and profit the masses of city population, at present lying in ignorance and ungodliness. And 5. A solemn warning issued by the assembly against intemperance and prevalent drinking usages, with an injunction to ministers to preach on this subject on an early day—and to sessions to be observant of irregularities of this kind occurring among church members, and to deal with parties falling into them—to presbyteries, also, to report on the causes and inducements to intemperance. Such is the substance of the suggestions offered in this report. Of the many interesting and impressive addresses which this Report occasioned, we can only give that of Mr. Macbride, of Rothsay, respecting the revival of religion in Knapdale, Argyleshire, which is as follows:—

"The Rev. Mr. Macbride of Rothsay was then requested to come forward and give the Assembly some account of the revival of religion which had taken place in Knapdale in connection with certain visits he had paid to that quarter during the past winter. Mr. Macbride explained that in the latter end of autumn and the beginning of last winter, he had made a tour of the Western Highlands and Islands, which occupied him about nine

weeks, during which time he embraced every opportunity of preaching to the people in the various places he visited, and had the satisfaction of seeing the happy results of former revivals, and in some places a deeper interest awakened in the cause of religion, than he had ever witnessed before.—Among the places he had visited were Skye, Uist, Mull, and Morven, in which he was attended by another, Dr. McLean of Tobermory; and Isla, Jura, and Knapdale, in which he was alone. In the latter place, particularly, which he visited, there had been a most remarkable and unexpected awakening; and on his return home to his own parish, he had obtained the consent of his beloved congregation, when they heard what had taken place, to repeat his visits to that district, which he had done accordingly almost every week since, up till now. He was happy to say, that the impression which had been produced at the beginning, had continued up to the present time. He believed that he had not paid a single visit without knowing that some one or more individuals had been awakened during that time. Every time he went he heard of new cases, and those frequently such as he least expected; some of those who scoffed at the beginning, were themselves before long made subjects of the work, and were so at this moment. The number altogether who had been brought under serious impressions might be between two and three hundred, and some of these had been brought to peace and comfort in believing in the Lord Jesus Christ. He was happy to observe, that as far as he knew, there had been nothing like withering in any of the cases,—no going back, but, on the contrary, in respect to some of them which he had regarded as doubtful for a season, he had afterwards had the satisfaction of knowing that the impressions had deepened rather than otherwise, and the suspicions which he had at first entertained had been entirely removed. With respect to the character of the work, he admitted that it had been accompanied with outcries and bodily agitation, but remarked that these did not form by any means its leading features. There was weeping, however, to an extent which he had never witnessed before; and he honestly confessed that he had never before imagined that any individual was capable of weeping to the extent which he had recently witnessed,—that any one could continue either to weep so long, or to shed tears in such abundance. The cause of this weeping they readily acknowledged to be sin, although they were not more distinguished sinners than their neighbours. He was happy to state also, that since the change the characters of many of them were emerging beautifully. There was a humbleness, a self-abasement, a sense of personal worthlessness, a love of the Saviour, and a devotedness to the glory of God, which it was delightful to witness. It was with much satisfaction also that he stated that, in regard to the truth, the people were altogether free from extravagance: they had been mercifully prevented from being led away to views of the truth that might be considered contrary to the glorious Standards of the Church. With regard to the means used by him in this work, he observed that the only means he had used was that of openly preaching the gospel,—he had used no special means whatever. He had never called the people out from the rest, and seldom spoken with them in private, or taken any notice of the particular circumstances of the work at all. In his addresses he certainly did his best to warn them to flee from the wrath to come, though in this respect he was sensible of much shortcoming, for he felt that if he and his brethren would successfully arouse the sinner, they would require to be anointed anew with the Holy Ghost, so that they might have a tongue of fire in their mouths to express to the sinner the danger under which he lies, and his indispensable need of a Saviour. But he did address the people on this topic to the utmost of his power; and he also took care distinctly to warn them that it was not enough that they were awakened to a sense of their danger, and that, besides being awakened, it was necessary that they should be born again,—that they should undergo a change not less than that of a new creation into the image of God, that so they might be brought by the saving influence of the Spirit of God to adopt Christ as freely offered to them in the gospel. This was the manner in which he had addressed them; and he had reason to believe that these were the doctrines which the people

had embraced. He did not wish to be understood, however, as saying that all the people in the district to which he had referred, or even a great majority of them, had been either awakened or converted. On the contrary, there was still many unawakened and hardened sinners; and the people to whom he had referred formed only a sprinkling of the vast amount of population, except in one district, where there was hardly a single family in which two or three were not awakened, and so deeply impressed, that it reminded him of what he had heard of the awakening long ago at Stewarston. He begged farther to state as a remarkable fact, that the young men, when they became convinced of sin, were fully as much attracted as the females. What might be the result of this work he could not say; it was in the hand of God, to whom the whole glory was due. From what he had read in the Word of God, he was quite prepared to admit that there might be a falling away among those who had been awakened. But hitherto, every thing of this nature had been prevented during the whole of last winter, down to the present time. He confessed he felt highly encouraged by the work so far as it had gone; and he might mention for the encouragement of his brethren whose hearts were falling them for want of success, that he had waited long to see such a manifestation of Divine power in connection with the preaching of the gospel. He regarded what had now occurred, however, as a token of encouragement, and as an evidence that the Lord had not forsaken them,—that he was willing to be sought after and wanted to be gracious."

[At this stage of the proceedings, the Assembly engaged in devotional exercises, Dr. Clason, at the Moderator's desire, conducting their devotions.]

On Wednesday the 23th, the report of the Committee for promoting christianity among the Jews, was read by Dr. Keith, exhibiting a view of the progress and prospects of these interesting missions. We can give no extracts from it, but shall from time to time communicate through the *Record* as heretofore, interesting portions of the intelligence from the stations where the missionaries are labouring. In moving the re-appointment of the Committee, Dr. Candlish reminded the Assembly that there were several young men of the seed of Abraham now studying at the Divinity Hall of the Free Church—students he was happy to say of a high order both of intellect and morals, and who would be ready during the ensuing year to receive license. At the evening adjournment of this day, Dr. Merle D'Aubigne, of Geneva, the Rev. Frederick Monod of Paris, and the Rev. Mr. Kanke of Berlin, were introduced to the Assembly. This introduction was most appropriately devolved on the venerable Dr. Chalmers, whose address in presenting these eminent men was in the most felicitous strain, and was followed by addresses of great eloquence and interest by these deputies. Without attempting any account of this most interesting occasion, we shall only remark that the distinguished foreigners representing various religious and missionary institutions on the continent, seem to have felt no difficulty in discovering the true Church of Scotland and its Assembly, nor any hesitation in testifying, directly and indirectly, their judgment respecting the Erastianised Establishment; for while we find them holding Christian fellowship with other Evangelical bodies in Great Britain for the promotion of the objects of their visit, they seem to have declined any public or formal intercourse with the Assembly of the Scottish Establishment. On this occasion the Cannonmills hall was crowded in every part, pews and passages being cramped—many ladies and gentlemen having taken possession of seats for the evening before the adjournment of the early diet. We ought to have mentioned that the proceedings of this evening were commenced by the reading of the Report of the Assembly's Committee for corresponding with other Churches, and aiding them in their evangelical operations and trials. The following brief extracts will give some idea of the objects and efforts of this Committee,—which has as its convener the Rev. Mr. Lorimer, of Glasgow, the historian of the French Protestant Church:—  
"Your Committee endeavoured to fulfil the instructions of last General Assembly, by opening up a correspondence with leading friends of evan-

gical religion in Piedmont, France, Belgium, Holland, Switzerland, and Germany. The answers received express cordial gratitude for the letters of the Free Church,—warm sympathy with her in her great movements, and pointed out various modes in which the Free Church might be most useful to the cause of Divine truth generally, and particularly the spread of the gospel by evangelical societies already in operation. The letters also bore testimony to the solemnity of the present condition and prospects of evangelical religion on the Continent; to a decided revival in many quarters, unsurpassed by any thing which has appeared since the Reformation, combined with a revival of Popery in its most formidable aspects, which fills the intelligent and the good with serious alarm.—The appropriateness, in point of time, of the desire and efforts of the Free Church to render their services to the Continent, was universally felt, and likewise her peculiar facility and advantage for doing so with effect.

"Refreshed with the interchange of sentiment, and affection, and love, to a common cause from abroad, your Committee appealed to their fathers and brethren at home for the means of aiding the faithful on the Continent; and it is matter of devout gratitude to God that, during the year, the entire sum which has been put into the hands of the Committee for Continental objects of religious usefulness amounts to £1600,—a sum by three or four times exceeding the largest contribution which, it is believed, even in the most prosperous year, was ever sent by Scotland for the same objects. This sum is independent of another of £400 (together £2,000), raised by the Rev. Theophilus Marzials of Lille, among the members of the Free Church.

"Knowing the pressing need of the friends of evangelical religion labouring on the Continent, your Committee did not feel themselves warranted in retaining the sums placed at their disposal till the meeting of Assembly. They had power to distribute them, and they availed themselves of the power. It may be interesting to the Assembly to be informed generally how the sums have been allocated. In some cases this was done by the donors themselves."

The Vaudois, or Waldensian Church, for library, students, educating at Geneva, &c. - £584  
France.—Evangelical Society of France,  
Toulouse, and Lyons ..... 338  
Geneva ..... 200  
Rev. Mr. Marzials' Schools at Lille ..... 400  
Belgium ..... 50  
Balance ..... 465

On Thursday, the 29th May, the deputation from the Synod of the English Presbyterian Church, was introduced to the Assembly, by the Rev. Dr. Wilson, of Bombay. This deputation consisted of the Rev. Messrs. Campbell and Munro, of Manchester, and Chalmers, of London. The following extract from the eloquent address of Mr. Campbell, will be read with peculiar interest by many:—

"The Rev. HUGH CAMPBELL now came forward and said,—Moderator, it affords me very great pleasure to appear in this Assembly, as a representative of the Presbyterian Church in England.—There are very many reasons why you and we ought to love and support one another. Our Churches are not of yesterday, nor is our alliance the fruit of a random compact. You look upon yourselves, and justly, as the heirs and representatives of Knox, and Melville, and Henderson, and Rutherford—(hear, hear)—while, as I said in the Assembly of 1842,—the last free and constitutional Assembly of the Established Church of Scotland,—we as truly and as justly regard ourselves as the heirs and representatives of the Cartwrights, and Rainolds, and Calanyes, and Baxters, and the English Puritan worthies of other days. (Hear, hear.) From the Reformation downwards, our Churches were closely allied. When Elizabeth persecuted our ancestors, your fathers memorialized and remonstrated with her: and when your ancestors suffered in the fire of Popish persecution, and from the rapacity and fanaticism of a foreign mercenary soldiery under Mary of Guise, and her infatuated daughter, our fathers in the council and camp of Elizabeth came to your assistance, and enabled you to establish your Church on the scriptural and apostolic basis on which, by the blessing of God, it still continues to rest. The alliance

this originating in an identity of faith and a community of interests, continued unshaken throughout the stormy periods that succeeded, until, in the Westminster Assembly, our fathers met and embraced, if not as members of the same National Establishment, yet as brethren in the Lord,—members of sister Churches,—bound by the same covenant engagements, prosecuting the same common objects,—linked together in a league offensive and defensive,—and pledged by their sacramental alliance to have the same enemies and friends, and stand or fall together. And stand and fall together they did, and rose again, and are destined to rise still higher than even their fathers did. (Hear, hear.) You will have noticed, Moderator, I desire to be recognised in this house distinctively as an English Presbyterian,—a descendant and representative of the English Puritan divines. Scotchman though I be by what has been termed the accident of birth,—attached though I am to my native land with all the enthusiastic affection of a Scottish Highlander, yet, as an ecclesiastic, I am in heart and soul, with all the warmth and devotion of my nature, a member of the English Presbyterian Church. And whether I look at the past, or the present, or the future, I see enough to warrant my preference, and intensate my predilections. (Hear, hear.) I belong to a Church which, in its palmy days, was as rich in all the graces of God's Spirit,—as endowed with all the moral and intellectual gifts of His providence,—as prolific of saints and martyrs, and as rife in the beauties of holiness, as any Church on which the Sun of Righteousness has ever shone in his circuit over the churches of this earth. And though she fell, and for a season forgot her first love, where is the Church that has not? Assuredly not the church of Scotland.—God has not forsaken her; our God has not forgotten her. Our fathers' prayers have not been unheard; their tears and blood have not sunk in the earth unnoticed and unknown. And what though she now be small amid the thousands of Judah,—what though many of her tabernacles are now in the hands of the aliens, who deny her faith and blaspheme her God,—yet there are hallowed associations that breathe around her walls,—there is a heart conscious of great purposes that throbs in her bosom,—there is a hope, prophetic of glorious destinies, that animates her every act,—and a remembrance of ancestral greatness that stimulates her to exertions, while it sustains her under trials. (Cheers.)

The English Synod have established, as we have heretofore intimated, an Institution in London for the training of candidates for the ministry,—in which work a very encouraging commencement has been made—and we are glad to observe, that the General Assembly of the Free Church have enjoined such of their ministers as may be called upon by their brethren in England, for special temporary services in their Theological College, to comply with the call that may be given them. The Report on deputations to England, was also read at this diet by Mr. Tweedie, the Convener of the Committee, and the cases of translation, Mr. Kennedy of Rosehall, and Mr. McKenzie of Tongue, were disposed—translation not being allowed in either case. On the evening of this day the Report of Sustentation Committee was read by Mr. Tweedie, who has been appointed to succeed Dr. Chalmers in this arduous office. The following statement shows the condition and application of the fund:—

"In submitting their Report for the past year to the General Assembly, the Sustentation Committee begin with announcing the sums which have come into their treasury during the year.

"I. The amount received in direct donations is £ 7,055 10 3d  
 Ditto through Associations .... 70,575 1 6d

Making a total received for }  
 Sustentation, from 15th. } £77,630 12 0  
 May 1844 to 22d May 1845, }  
 of.....

And this is the sum which, according to the first regulation laid down by last Assembly, is to be "devoted to the object of a provision for ordained ministers of the Free Church."

"II. The number of ordained ministers on the rolls of Presbyteries, as reported by clerks, is ..... 634  
 But deduct Professors, and others not on the

Fund ..... 7  
 And there remains to be paid from the Central Fund..... 627  
 Of these there have been ordained since 15th May, 1844 ..... 72  
 Deduct, as so recently ordained that they do not come on the Fund for this year,..... 2

Deduct then from the total number of ministers ..... 70  
 And we have ministers who are entitled a whole year's dividend [from Assembly 1844 to Assembly 1845]..... 557

To each of these there was paid at the term of Martinmas last the sum of £50; and there remains in bank at 22d May 1845, the sum of ..... £12,472 12 0d

From this sum we must now deduct, first, the amount due to ministers ordained since Whitsunday 1844; 2nd, the allowance to deceased ministers or their families, and the balance, as exhibited in the statement read by the Accountant, will afford a dividend of ..... £122 0 0 to each of the ministers for the year 1844—15.

"This sum, of course, includes the rate paid to the Widows' Fund of the Establishment, on behalf of those ministers who are on that Fund, and the £5 set apart for a new Widows' Fund for those not on the former.

"The dividend of £122 for the year, thus announced, proceeds on the supposition of an equal dividend, and the sum now to be paid to each of the ministers ordained prior to Whitsunday 1844 would in that case, be £72, including, of course, the rate to the Widows' Fund, as already mentioned.

"III. In regard to the seventy ministers who have been ordained since Whitsunday 1844, and whose stipend falls to be regulated by the rule applicable to their case, laid down by last Assembly, their dividend must be fixed, upon a consideration of their individual cases, after the arrangements have been completed between the Home Mission and the Sustentation Committee, in the way directed by last Assembly."

The Colonial Committee's Report was next given in by Dr. Chandlish, in the absence of Mr. Sym the Convener, and gave a verbal abstract of it. From this we give an Extract—showing the state of things in Australia:—

"The Synod of Australia has met, and divided itself into three sections,—the one section resolving on an out-and-out adherence to the Establishment in this country, another to an out-and-out adherence to the Free Church of Scotland. These two sections constitute a mere minority of the Synod. The majority endeavoured to adopt a middle course and take an intermediate position; and accordingly they passed a series of resolutions, resolving to continue in communion with both the Established and the Free Church of Scotland.—[Laughter.] The two sections that constituted the minority, were, on the one hand, those who honestly and out-and-out resolved to adhere to the Establishment, and those who honestly and out-and-out resolved to adhere to the Free Church.—The former of these sections contrived, notwithstanding their principles, to remain in connection with the majority of the Synod,—the latter section seceded from the Synod. The majority have sent home communications to both of the Assemblies that are at this time sitting in Edinburgh; and if the reports given in the public prints may be relied on, the reception they have met with in another part of the city is by no means peculiarly encouraging or satisfactory. They have been told, in very plain terms, that the Assembly gives them small thanks for such a milk-and-water resolution, as they have come to,—that they must be either off or on,—either in the Establishment or out of it. [Laughter.] I daresay this Assembly will be disposed not very materially to differ from the other on this point; but, be this as it may, the state of matters in Australia is by no means very settled. We may expect that when the Synod of Australia

again meets, and are told by the one Assembly at least, that this resolution will not do for us either, they will have to consider their position, when I have no doubt that a Disruption may be expected. It is due to our friends in Australia to state, that some of her most godly men gave in to this intermediate resolution. I may mention that it is not so wonderful that, at the distance of space from us, and at the distance of time from the event of the Disruption, they should have thought of patching up something like a truce of peace with both. I believe some of those who concurred in this proposal are men of sound principles in the main, and when they find that this middle course cannot serve any good purpose, they will, under God, be enabled to bear faithful testimony to the truth."

The narrowness of our limits alone prevents us from giving in full the admirable address of the Rev. Mr. King of St. Stephens, Glasgow, whose invaluable services to the Church here, in time of greatest need, will not soon be forgotten by those who had opportunity to be acquainted with them. We trust that Mr. King may again be sent to us at no distant period, and be permanently settled in Canada, where, as his high qualifications for pastoral usefulness, and especially for the Government of the Church, will prove we are persuaded of incalculable benefit to our infant institutions. The Rev. Dr. Buchanan of Edinburgh,—the Author of the Treatise on the Holy Spirit, &c.—has been appointed Convener of the Colonial Committee in room of Mr. Sym.

The Assembly then took up a reference from the Synod of Merse and Teviotdale, in the case of Mr. Bell, deacon of the Free Church, Galashiels, who had lately resigned his office. The case came up before the Assembly for advice as to the status of a deacon, and as to the competent court to accept his resignation. After parties were heard the Assembly gave the following deliverance:—"That since deacons are ordained office-bearers of the Church, the judicial proceedings connected with their beginning, continuing, or ceasing to hold office, should be the same as in the case of elders; that, since the resignation of a deacon involved a judicial question, it can be competently entertained and settled only by the Kirk-Session; and that the resignation of a deacon should be addressed, not to what has been called the Deacon's Court, but to the Kirk Session, who alone can competently dispose of it.

On Friday, the 30th May, the Assembly took up the overtures respecting the revision of the Paraphrases. After some discussion the whole matter was remitted to a Committee in general terms to report to next Assembly. Considerable diversity of opinion was manifested on this subject in the Assembly—several of the speakers being strongly disposed to exclude the paraphrases altogether—others only desiring an expurgation of them, while some ministers seemed to wish an addition to the number of them; on the whole it would appear that the feeling in favour of the exclusive use of the Psalms in public worship is gaining ground in the Free Church of Scotland, while, as rather remarkable that the United Secession Synod have appointed a Committee to prepare a collection of paraphrases and hymns for use in those churches. The cases of Mr. Scott, of St. Mark's, Elders, Glasgow, and of Mr. Waddell, of Burrestown—the former charged with unsoundness of doctrine in preaching—the latter with appealing to a Civil Court, with the view of arresting an inquiry instituted by his Presbytery respecting a crime against him were discussed. The proceedings of the Presbytery in the case of Mr. Scott were approved of, and the whole matter was remitted to the Presbytery to be judicially investigated, and Mr. S. was in the meantime suspended. It would appear that Mr. Scott had immediately after this decision intimated his intention to withdraw from the Church and connect himself with the sect recently set on foot by Morrison, of Kilmarnock. We observe however, that the Presbytery of Glasgow have entered on the course prescribed to them by the Assembly. Mr. Waddell having confessed his guilt, expressed deep regret for his conduct, and declared his opinion that the Civil Court had no right to interfere in matters of ecclesiastical jurisdiction, was suspended for six months, the Presbytery being instructed to proceed with their investigation in regard to the original facts against him. During the evening

ederunt of this day, the report on foreign missions was presented and read by Dr. Gordon, of which we give the following brief summary:—

"The report commenced by congratulating the Assembly on the adoption of the Glasgow Missionary Society and its agents labouring in California. It proceeded to refer with satisfaction to the zeal of the Church at large with regard to missions, mentioning that the general collection for the Foreign Mission Scheme had been sufficient to meet the expenses for maintaining the European missionaries, and the current expenses of the institution at the different stations including native teachers, servants, and school apparatus, were defrayed by the very liberal contributions of friends at these stations. As an evidence of the readiness with which the friends of missions at home responded to calls upon their liberality, the report referred in terms of the highest satisfaction to the scheme devised and executed by Alexander Thomson, Esq., of Banchory, for replacing the library and apparatus of which Dr. Duff had been deprived at Calcutta. The sum of upwards of £1,000, the amount thought by Dr. Duff to be necessary, was realised in a few months by this scheme. The report also gratefully acknowledged the Christian liberality of the friends of the missions in London. A large portion of the long and interesting report was of course occupied in describing the condition of the various stations. The missionaries in Africa had given their cordial acquiescence in the arrangement at home for merging the Glasgow Society in the Assembly's Foreign Missions; and they suggested the establishment of a station at the Cape of Good Hope, a station which the Committee, from information they had lately received, considered to be most promising and important, and they, therefore, recommended its occupation by the Free Church without delay. In reviewing the state of the missions in India, the Committee commenced with the last established station at Nagpur. Letters have been received from Mr. Hislop, the missionary there, as well as from Mr. Mitchell of Bombay, who accompanied him to Nagpur, and which mention the kind reception they had experienced from Major Hynch, Captain Hill, Dr. Eyre, Dr. James Henderson, and other Europeans stationed at Nagpur, or in the neighbourhood. Mr. Mitchell writes—"In speaking of our reception by Europeans, we must not forget the warm greeting of the soldiers of the 21st or North British Fusiliers, a regiment which contains upwards of 400 of the sons of Caledonia, among whom are not a few, we believe, who are truly walking with God, and all of whom welcomed the Scottish ministers with the kindest feelings of the Scottish heart. One circumstance connected with these men came upon us with delightful surprise. We had asked to see the men who bear the character of pious men, and on their earnest pleading that Mr. Hislop should be their minister, we asked whether they knew of the late doings of the Church at home, and her separation from the State? "Know it," said they, "there has been very little done at home for the last three years which we do not know." "And" said we, somewhat doubtful of what would be the reply, "which side do most of you take on the Church question?" "We are Free Churchmen to a man!" was the reply. (Loud cheers.) "Every man of us that cares for any Church is Free Church." (Hear, hear.) We were almost startled and exceedingly rejoiced by this prompt avowal from the lips of these pious humble men in the heart of India. We thought that the Church at home would be cheered by this new voice from Hindostan, so unequivocally raised in vindication of the mighty verities for which she has been called to witness and contend." As a proof of the interest which Europeans take in the object of the mission, Mr. Hislop writes that the subscription in aid of its funds among the officers amounts to about £20 a-month, and that the warm-hearted soldiers will contribute a considerable sum more. The report gave most encouraging accounts of the stations at Poonah, Bombay, and Madras. From Calcutta the otherwise cheering intelligence was cheered by the most melancholy tidings of the death of two hopeful native catechists, viz., Koitas Chunder Mookerjee, and Mahendra, the loss of both of whom was deeply felt."

On the same evening the College Report was heard, and in accordance with its recommenda-

tions, Dr. Cunningham was appointed successor to Dr. Welsh in the chair of Ecclesiastical History, and Dr. James Buchanan, successor to Dr. Cunningham, as Professor of Divinity. A minute was also adopted expressive of the feelings of the Assembly in regard to the death of Dr. Welsh; and during the next diet, on the proposal of Mr. Fox Maule, and Dr. Candlish, the Assembly recorded their approval of the attention of certain friends of the Church to institute two bursaries in the new College, of the yearly value of £200 each, and to purchase the valuable library of the deceased professor for the College, with the view of thereby establishing a permanent monument to the memory of Dr. Welsh. On Saturday the Assembly, on the motion of Mr. Sheriff Monteith, adopted a series of resolutions on the subject of the University acts, of which we make room for the first two and the last:—

"That this Church has always maintained, that in a country where the Christian religion is known and professed, the entire system of education should be based upon, and thoroughly pervaded by, the principles and the influence of the gospel of the Lord Jesus Christ, of which ample proof was given at the period of the Reformation, in the strenuous endeavours then made to institute parish schools, and a complete system of national education, and by the efforts that have been subsequently made, both at the second Reformation and at the Revolution.

"That in particular, at the period of the Revolution, when a national system of education was re-organised, certain tests were imposed, affecting the admission of professors and teachers to the Scottish Universities and schools, not for the purpose of giving to these institutions a sectarian character, but for the purpose of declaring and protecting the religious principles and faith of almost the entire kingdom.

"That a measure having been recently introduced into Parliament for the abolition of these tests, the Assembly, while strenuously maintaining the great principle that religious truth should ever be the regulating spirit of all education, and that every practicable effort should be made to secure that all instructors of youth be men holding in sincerity and soundness the truth as it is in Jesus—resolve to give to that measure their support, so far as it is calculated to remove sectarianism from the educational institutions of the kingdom, and to prepare the way for their being placed on a more satisfactory basis, rendering them in every respect truly national."

Dr. Gordon during this diet brought forward a scheme for widows' fund,—the nature of which may be compared with the draft of a similar Institution, published in a late number of the Record:

"The principles laid down by the committee, were the following:—1st, That the contributions to the Widows' Fund shall be compulsory, and at the rate of £5, payable the 25th day of May annually. 2nd, That the entry-money shall be £10, payable in two years; that is, every member shall pay double rates for the first two years. 3d, That there shall be a marriage tax of £5, payable at the 15th May, after marriage, for all ages below forty-five; and for all ages above forty-five such tax shall be £10, whereof £5 to be payable as above, and the remainder at the 25th May next following. 4th, That there shall be a separate contribution of £2 per annum, to form a distinct fund, to be called the "Orphans' Fund," for the benefit of the bereaved children of contributors, each child receiving an annuity till eighteen years of age. Of course, the fund is designed only for those ministers and professors who are not contributors to the old established Ministers' Widows' Fund. The result of Mr. Low's calculations is:—1st, In regard to the Widows' Fund, that it will afford an annuity to each widow of £27. and 2d, In regard to the Orphans' Fund, that as an equivalent to the £2 per annum to be paid by each member, it will be safe to hold out to each child an annuity of £10, to commence on the father's death, to be increased to £15 on the death of the last surviving parent, and to cease on the child attaining the age of eighteen.

The Report on Education was given in by Dr. Cunningham, and a separate report on Sabbath Schools by Mr. Manson. In the former we can only notice the following particulars:—The subscriptions for the MacDonald School Building

Scheme, amount to upwards of £60,000, and during the first of the five years of payment the sum of £14,350 G. has been realized. The Normal Seminary at Edinburgh, continues to prosper, 630 pupils having been enrolled since September last, and 420 being in attendance at the date of the Report. It has been resolved to erect a building for the Normal School in Edinburgh, as well as at Glasgow—the estimated cost being £5000. A new set of school books is also in preparation. From Mr. Manson's Report we make the following extract:—

"Returns have this year been received from four hundred and twenty of your ministers. From these it appears that in these four hundred and twenty congregations there are nine hundred and sixteen schools, fifty thousand four hundred and seventy-two scholars, and four thousand two hundred and forty-eight teachers.

"Your sub-committee, considering that the conversion of sinners to God is the great end of Sabbath school teaching (as of every department of Christian labour), and being satisfied that there are grounds on which it may be hopefully ascertained whether a work of grace is going on in the hearts, even of young children, ventured with all humility to ask your ministers 'if they had any reason to believe that the instructions of their schools have been blessed to the conversion of any of the scholars.'

"To this query they have received many, various, and, in some cases, delightful replies.

"All your ministers who answer the query speak with caution and humility. Many of them speak of the moral benefits evidently resulting from Sabbath schools; not a few speak decidedly of the spiritual benefits resulting; and some tell us of death-beds that have furnished conclusive evidence of the blessed effects that the great Head of the Church has made to flow from Sabbath schools.

"About three hundred schools have libraries—one hundred and twenty want them; but a plan is in preparation for supplying them at a moderate cost.

The Manse Building Scheme to which Mr. Guthrie has so energetically devoted his labours for a season, will probably meet with an occasional notice of its progress in our columns. A report on this subject was given in by Mr. Paul, banker during this diet. By recent accounts this appears to have met with a most cordial reception in Glasgow and Greenock: upwards of £10,000 was subscribed towards it in Glasgow, in the course of a day or two.

On Monday, the 2nd June, the report of the College Committee was taken up, from which we gather that the number of students attending the Theological classes at Edinburgh, was about 200 in all, 170 of whom were studying with a view to the Ministry in the Free Church. At Aberdeen 21 Theological Students were in regular attendance during the session; and at St. Andrews 30 students in various stages of progress professed to be looking forward to the ministry in the Free Church. £21,000 has been contributed for the erection of the College Buildings, by 19 individuals at £1000 each, and one at £2000. Plans of this edifice have been procured, and we see by last accounts, that some progress has been made in clearing the foundation. It is also very gratifying to learn that, under the management of Mr. Hog of Newliston, 50 bursaries have been provided for deserving students in the College, amounting to £730 for four years. This well considered benefaction, was undertaken by 51 individuals, at Mr. Hog's instance, the whole matter having been transacted between the 1st and the 24th of May.—A Report on Slavery, supplementary to that presented some months before to the Commission, was given in by Dr. Candlish, and was harmoniously and unanimously adopted; various other matters were brought up during the day, but we can only mention that 37 new charges were sanctioned, and that on the report of applications for admission into the Church, by ministers of other denominations, Dr. Candlish expressed himself in the following terms:—the report containing provisions of the nature indicated by him:—

"One thing is clear, that this Church should give no countenance or encouragement to ministers who may hold the principles and views of the Free Church continuing with a congregation belonging to another denomination, for the purpose, or even in circumstances that might create suspicion, that

they continue with that congregation to endeavour to bring them along with them into this Church. I would propose that the Assembly give no encouragement to such a course as this. If a number of another denomination sees it his duty to join the Free Church, in all fairness the first step he should take is to communicate with the Presbytery of the Church to which he belongs, and after he has signified his intention to join us, it is scarcely fair that he should remain with his congregation, so as that he can use the influence he may possess as their pastor, to lead the congregation to come along with him. There is another thing which is obviously a fair and just course for us to pursue. It is, that even ordained ministers of other communions joining us, while their ordination is recognized, so that they would not be ordained over again, must yet submit to be placed on the roll of probationers, and under the control of Presbyteries and the Home Mission Committee, along with other probationers—that they should be supported and paid like them, and have no interest in the General Sustentation Fund till they are regularly called and settled as ministers in this Church.”

An able report by Mr. Dunlop, on the Scottish poor law Bill now before Parliament, was adopted by the Assembly; the conclusion arrived at, being, that it would be better that no legislation at all should take place for the present, than that the Bill as now framed should be passed.

Dr. Cunningham announced at the evening Sermon, that a present of the Standard Methodist Theological Books had been made by the Conference, to the Free Church Library, and Mr. Bunting, son of the Rev. Dr. Bunting being present, addressed the Assembly.

Dr. Candlish reported on the cheap Publication Scheme, that the number of subscribers, which is still on the increase, already amounts to upwards of 47,000. The three volumes for the present year are already issued; the first containing selections from the works of Knox; the second, Rutherford's trial and triumph of Faith; and the third, select writings of Trull. We annex the substance of Messrs. Begg and Macfarlane's Report on the department of the Scheme—which contemplates the publication of Catechisms and Tracts:—

“The first catechism projected, was one on the distinctive principles of the Free Church. The Committee resolved to get up one catechism, setting forth, in plain and easily understood terms, the principles of the Free Church. The task of framing it they intrusted to one well qualified for the work—he meant the Rev. Mr. Gray of Perth—who had completed the task to the high approbation of the Committee. In conjunction with this, it was suggested that the Protest—the unanswered and unanswerable Protest—taken at the Disruption should be published in a cheap and intelligible form. That was to prevent its falling out of view, as in a few years it might altogether be lost sight of—it being feared that it was at present but in the hands of very few of the people. The task of preparing this had been intrusted to Mr. Loomer of Glasgow, and would soon be completed. Their attention had also been called to the propriety of publishing an illustrated edition of the Shorter Catechism, for families and Sabbath schools, which had been intrusted to Mr. Fairbairn of Salton, and was in the course of preparation. They were also to prepare one upon baptism and the Lord's supper, which had been confided to Dr. Wilson; and they were also considering the propriety of preparing one on Popery, and a manual as to the duty of elders and deacons; together with tracts as to the financial arrangements of the Free Church. In regard to the business department, they did not take a list of subscribers, as they did in the book scheme. At the same time, they did not want to make a speculation if it; they wished it to appear that their sole object was, not to make money by such means, or to become rivals to our booksellers, but to increase information; and therefore they had resolved to give our bookseller the power of publishing these catechisms for a limited period—such a period as might be necessary for covering the expense. After that, they proposed to allow any bookseller to publish these works, on the condition that they give the Committee proof-sheets thereof, in order that they might see that nothing unwarranted got into them. These works were intended not to

occupy the same position of authority as the Shorter and Larger Catechisms, but simply as helps to ministers, elders, and people, and he trusted that they would do what in their duty they got circulation to them, and thereby accomplish the great end the Committee had in view.

Mr. Macfarlane of Renfrew reported as to the propriety of publishing a catechism on baptism, except under the authority of the Assembly, it was agreed that the professors of theology should be added to the Committee, and that they should revise such catechisms before it was published.”

On Thursday, June 3rd, the Assembly closed its session. Drafts of an address to the Queen against the Maynooth College Bill, and of a petition to Parliament against the Scottish Poor-law Bill, were adopted and signed by the Moderator. After addresses by Mr. Sheriff Spiers, Dr. D'Aubigne and Mr. Monod, the Assembly recorded an expression of their deep sympathy with the Evangelical clergy of the Canton de Vaud, the great Council of that Canton having recently passed a law cutting off the Salaries of all pastors who should officiate in any other religious Assembly than the legal meetings for public worship, in the national Church, and the Moderator was requested to communicate this to them. The deputation appointed to visit London on the subject of the refusal of sites, were instructed to bring the case of their ministers under the view of members of Parliament. The Moderator then delivered his closing address, and the Assembly adjourned, to meet again at Inverness, in August.

## Miscellaneous RELIGIOUS INTELLIGENCE.

### SCOTLAND.

D'AUBIGNE ON THE REFUSAL OF SITES.—“I tell you frankly, dear and venerable brother, that this refusal of sites is perhaps the only painful impression which I carry away from Scotland. A foreigner comes into your land, as into that of the gospel and of liberty, and he sees there things which are not to be met with in the most despotic countries of the Continent. How can this denial of religious liberty accord with the national character of Scotland?” Such is the decision of Merle D'Aubigne, the greatest of living historians, on a subject which will not fail to employ the historians of the future. We see the judgment of posterity regarding it embodied in that of the philosophic foreigner.

CALL TO THE REV. ANDREW KING.—On the 2d July the Presbytery of Glasgow had under consideration the call to Mr. King from Kingston, Canada, and agreed to summon the congregation of St. Stephens to state their objections if any they have.

THE CHURCH AT BRAN.—Sir George Sinclair has generously made a present of the church, manse and glebe at this place to the Free Church.

THE PAVILION FOR THE FREE GENERAL ASSEMBLY AT INVERNESS.—The Town Council of Inverness have unanimously granted permission to erect a pavilion, and the use of Bell's School, &c., for the accommodation of the General Assembly of the Free Church of Scotland. The *Inverness Courier* of Wednesday says, “We have seen the plan of the proposed erection, at Mr. Rhind's, Architect. The pavilion will accommodate the large number of three thousand. It will extend to 150 feet in length, by 82 in breadth. One large hall will occupy the whole, with the exception of one or two small apartments for the Moderator, &c. The seats are admirably planned and adapted to suit the various classes of persons, members, non-members, office-bearers, &c. The pavilion will be built of wood, and the work will be proceeded with very soon. Much interest is felt throughout the country as the Assembly draws near, and an immense attendance is expected. The leading members, lay and clerical, are expected to be present, and a numerous attendance of ministers

from all quarters is anticipated. The members of the Free Church in town, and others, are making all necessary arrangements for showing hospitality to the strangers during their brief sojourn in the Highland capital.

FREE CHURCH MANSE SCHEME.—This great undertaking has been fairly and most successfully commenced under the auspices of the Rev. Mr. Guthrie, of Lombarough. A very large and influential meeting has been held at Glasgow on the subject, and £10,000 was subscribed in that city in the three first days of Mr. Guthrie's labours. A great meeting has also been held by him at Greenock.—£100,000 to be paid in five years is the sum required, to be distributed on an average of £200 to each manse.

SCOTCH UNIVERSITY TESTS BILL.—This bill, introduced recently into the House of Commons by Mr. Rutherford—and intended to remove the Tests, which professors must at present take on entering the Scotch Universities, as being sectarian in their character, was lost on the second reading by a majority of only 8. The following concise passage occurs in the speech of Mr. Macaulay on moving the second reading of the Bill:—

“The peculiar engagements which existed between the English and Scotch nations also appeared to him a strong reason for adopting the bill. Some gentlemen might think that he was venturing on dangerous ground. They had heard that the Treaty of Union and the Act of Security required them to prevent the passing of such a measure. He maintained on the contrary, that by those acts he was bound to adopt it, or some measure to the same effect; and thus he undertook to prove by irresistible arguments. In what sense was that treaty adopted by the contracting parties; and more especially, in what sense was it understood by that party which, if there is any doubt, ought to prevail, that party being the weaker party, and standing in need of a guarantee? It was declared by that treaty that no person should be a teacher or office bearer at the universities, who did not subscribe to the Confession of Faith, or, in other words, did not declare his adhesion to the Established Church. What Established Church was that? It was the Church established in 1707, when the Union was adopted. Was the Church of Scotland at the present moment on all points constituted as that Church in 1707? Certainly not. The British Legislature had violated the articles of the Union, and had made a change in the constitution of the Church of Scotland. In 1712 the British Legislature passed an act, almost surreptitiously, at least without the knowledge of the people of Scotland, by which the presentation to livings was restored to lay patrons, and from this act have sprung all the schisms and distractions which have disturbed the Scottish Church, down to that great Disruption which occurred in our own time, when four hundred and seventy ministers threw up their manse, and, with a large majority of the people, founded the Free Church of Scotland. This was the true history of dissent in Scotland, and knowing it, could any English statesman have the front to invoke the Treaty of Union and the Act of Security against those who held those precise opinions which the Treaty of Union and the Act of Security were intended to protect, and who were Dissenters only because that Treaty and that Act had been violated.—(Cheers.) I implore the gentlemen (he continued) of England to think over the manner in which England has acted towards the Presbyterians of Scotland.”

### IRELAND.

THE PRESBYTERIAN CHURCH.—On Tuesday the sessions of the General Assembly of the Irish Presbyterian Church commenced its sittings in the Scotch Church, Capel Street, Dublin. The attendance was very large. Dr. Brown preached an appropriate sermon. The roll was called, and the candidates for the Moderator's chair, about to be vacated, were found to be the Rev. Dr. Richard Dill, and the Rev. Dr. Carlisle. The former withdrew his claim, and Dr. Carlisle was unanimously elected. The business of the day was then proceeded with, and at five o'clock the meeting adjourned to the following day.

The Assembly, we are glad to see, has taken up



with great spirit the collection of a suitable Library for the use of the Church.

The Report on Home Missions was read by Dr. Edgar, the whole receipts of the Committee for this object for the year, amounted to £3905 9s 10d. Reports on the Jewish Mission and Foreign Missions of the Assembly, were also read by Dr. Hamilton and Mr. Morgan respectively. It appears that Mr. Morgan, with aid of Dr. Wilson, has raised £1500 for the erection of Mission premises in India, and an offer has been made by Lieutenant Valant to the Assembly, that if they will send out a Sixth Missionary to India, he will contribute £80 a-year for five years to his support.

A Deputation from the Free Church of Scotland, consisting of Dr. Patrick McFarlan of Greenock, and Henry Paul, Esq., and one from the Presbyterian Church of England, consisting of Rev. Dr. Ferguson and Rev. V. M. White, both of Liverpool, and William Stevenson, Esq., of London, addressed the Assembly. Dr. D'Aubigne has been prevented by indisposition from attending the Assembly. It is gratifying to observe, that this Assembly are also prosecuting a scheme for the establishment of schools and the erection of mansees.

On Monday, the 7th July, the principal business was the consideration of a memorial from certain members of the Church resident in Belfast, and another from members resident in Derry, praying the Assembly to consider the propriety of taking immediate steps to render the ministers of their communion independent of all State endowment, the memorialists declaring their determination to contribute, as in duty bound, according to the ability wherewith God may bless them, towards a fund for supplementing to all such ministers an adequate support; and also their readiness, by every means in their power, to co-operate in carrying forward any plan that might be suggested by the Assembly as necessary to accomplish so desirable an object.

JAMES GINSON, Esq. of Belfast, appeared before the Assembly as a commissioner on the part of the memorialists, and delivered an address of considerable length in support of the prayer of the memorial. The Assembly eventually adopted a series of resolutions on this subject, on the motion of Dr. Stewart;—declining to assent to the prayer of the memorialists.

**NEW PRESBYTERIAN CHURCH, DUBLIN.**—The foundation stone of the Presbyterian church, which is about to be erected on Ormond Quay by the congregation of Usher's Quay, was laid on Friday morning, at ten o'clock, by the Rev. Dr. Brown, late Moderator of the General Assembly, who was assisted by the Rev. Dr. McFarlan, the Moderator of the Free Church of Scotland, the Rev. S. Simpson, and the Rev. Richard Dill. The ceremony was attended by the members of the General Assembly, and a large concourse of the respectable citizens of Dublin, of different denominations.—The Rev. S. Simpson commenced the proceedings by giving out a portion of the 102d Psalm, which was sung by the meeting. Dr. McFarlan then offered up a most impressive and appropriate prayer. The Rev. S. Simpson then read a portion of the 8th chapter of 1st Kings, after which the Rev. Dr. Brown laid the foundation-stone in the usual manner.—*Banner of Ulster.*

### ENGLAND.

**THE EXPANSIVE POWER OF THE SUSTENTATION SCHEME.**—Many of our readers may be aware that the cause of Presbytery is making great progress in the metropolis of this empire and its suburbs, as well as in other parts of England. Within a few years, several new churches have been built and but a few days ago, the Moderator of the Free Church laid the foundation of another Scottish Church in London. Our zealous and devoted friends there have started a monthly periodical called the *Presbyterian Messenger*, which promises to be an useful ally in the cause of Presbytery in the south. The first number was published in May last, and contains an account of the proceedings of a meeting held to promote that cause in London. The Rev. Robert Redpath, of Well's Street Secession Church, in his address, made the following allusion to the Sustentation Scheme. We should rejoice more than can be told, were the Secession Church as a body, to resolve to act on Mr. Redpath's sagacious suggestion. He says, in enumerating

the advantages of Presbyterianism, and applying them to the various other denominations:—

"...are our Wesleyan brethren remarkable for the admirable organization which they have introduced into their Churches, and for the energy and enthusiasm which they have infused into all the parts of their most efficient body? The Free Church of Scotland have shown how all that is best in the Wesleyan organization can be filled in most successful, and work, as I think, an immense improvement in our old Presbyterian forms. I allude to the plan of having a self-supporting Church instead of merely self-supporting congregations.—This scheme admits of several modifications. It might be limited to districts or Presbyteries, as well as extended, as in Scotland, to a whole kingdom. But the Free Church of Scotland has set an example which I believe has infused fresh life into Presbyterianism both in the old world and in the new, an example which I trust will, in one or other of its modifications, be adopted without much delay, by all the Churches which follow our form of polity, and I cannot help thinking that we are warranted in anticipating from this revival of our principles the happiest and most favorable results."

**CASE OF REV. MR. OAKLEY.**—The Rev. Frederick Oakley, "articled" by the Bishop of London for publishing doctrines inconsistent with his position and character as a clergyman of the English Church, has had his license revoked by the Court of Arches, and is prohibited from exercising any clerical function within the diocese of London or the province of Canterbury. Mr. Oakley's doctrines were ultra Puseyite, and he maintained that his subscription to the "articles" did not forbid him to teach the dogmas of Rome.

The Rev. J. M. Capes, of St. John the Baptist's Church at Eastover, has resigned that living and written a letter to his parishioners, informing them that he can no longer find truth in the English Church, and must go for it to the Church of Rome.

**SCHISM AMONG THE PUSEYITES.**—Dr. Pusey, Hook, Manning, Mulberry, Churton, Gresley, and others, adhere to their "spiritual mother," the Church of England, taking the roughs and the smooths, the Thirty-nine Articles, and the good things of the Establishment, one as a set-off against the other. On the other hand, all doubt has ceased to exist that a secession of certain less "gifted" members of the party is at hand. The presence of some influential members of the Catholic communion, now in the University and its neighborhood, is probably not unconnected with the projected movement.—*Oxford Chronicle.*

### MERLE D'AUBIGNE IN LIVERPOOL.

On Tuesday, pursuant to announcement, Merle D'Aubigne, the celebrated historian of the Reformation, who arrived from Scotland on Saturday evening, in renovated health and spirits, was entertained at a public breakfast at the Music Hall. The anxiety to be present on the memorable occasion, to do honor to a man, whose life and writings will live in the grateful recollection of all the Churches, was seldom surpassed. The applications for tickets were exceedingly numerous; and we have no doubt that if the number had not been limited, and a larger building could have been obtained, the admissions would have very considerably exceeded those of Tuesday. As it was, about 550 ladies and gentlemen sat down; and there was one feature which particularly characterised the demonstration, and which, in our estimation, was far more important than all other considerations. We allude to the gratifying union of Protestants of various religious denominations. Never before had we the pleasure of witnessing such an absence of sectarian differences, or so cordial a fraternisation among men holding different but conscientious religious principles. The various evangelical bodies, for instance,—the Episcopalians, the Independents, the Baptists, the Wesleyans, and the Presbyterians of Scotland and Ireland—were represented by their ministers and many of their members, all animated by a zealous desire to rescue the Roman Catholic countries of the Continent from the dominion of the Papedom. The Chair was occupied by the Rev. Chancellor Raikes.

The Rev. Hugh McNeill, in the course of his speech, made the following allusion to the Free Church of Scotland:

"When, a fortnight ago, I explained and apologised for the non-appearance, according to expect-

ation, of our beloved brother, it was as I conjectured. The Scottish soil, in which he was laboring on behalf of his modern reformation on the Continent, yielded such an abundant and instantaneous harvest, that the workman was unable to endure the success of his own labors; yet in Scotland he struck into a mine which had been vigorously worked before his arrival. Sir, you are aware that I felt it my duty to accept of an invitation from the Scottish Church, and raise my voice against the Disruption, because, although agreeing in the great principles on which that movement was conducted, and prepared to advocate and act upon them when circumstances should arise to render it necessary—(enthusiastic cheering)—I thought, and still think, that such circumstances had not arisen. But while I say this, I rejoice in the favorable opportunity now afforded me to say also (and I am happy in having the opportunity to say so in the presence of the Rev. Moderator of the Free Church of Scotland,) that so far as I am informed and capable of judging, that movement has been carried on with a singleness of eye, a simplicity of purpose, a disinterestedness of sacrifice, and a magnanimity of self-denial, and a perseverance in Christian liberality, which entitles it to our most unfeigned admiration, and the most affectionate sympathy of our hearts. (loud applause.) Deeply do I regret that they felt a necessity laid upon them to take the decided step; but supposing the necessity really to have been what they really and truly believed it to be, then the movement itself was a noble response to a high demand. The demand was a crucifying demand, and the response was well calculated to awaken the thoughtless, and to make all men feel that there is a practical reality in religion. (Cheering.) We require such a testimony in our day."

### UNITED STATES.

**GENERAL VIEW OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA FOR THE YEAR 1845.**—The Presbyterian Church in the United States of America embraces one thousand five hundred and sixty-two ordained ministers; two hundred and twenty-four licensed preachers; three hundred and forty-six candidates for the ministry; two thousand two hundred and twenty-nine churches, and one hundred and seventy-one thousand eight hundred and seventy-nine members.

**D'AUBIGNE'S REFORMATION.**—The fourth volume of D'Aubigne's History of the Reformation is now ready and will shortly be published in this city.—At the last accounts D'Aubigne was in Scotland, a delegate from Geneva to the Assembly of the Free Church of Scotland. He had been very ill, but was rapidly recovering.—*New York paper.*

The Presbytery of Toronto will meet, by adjournment, at Toronto, in Knox's Church, on Monday, the 8th Sept.

**DEPUTATION FROM THE ESTABLISHED CHURCH OF SCOTLAND.**—Dr. Simpson, of Kirknewton, Dr. McLeod, of Morven, and Mr. N. McLeod, of Dalkeith, have arrived in Nova Scotia, and will, of course, visit Canada.

### COLLECTIONS AND DONATIONS.

FOR THE SCHEMES OF THE PRESBYTERIAN CHURCH OF CANADA.

#### HOME MISSION FUND.

PRESBYTERY OF HAMILTON.

Aldboro, per Mr. Henry, Elder,.....£5 15 0  
Stratford, per Rev. David Allan, .... 3 16 7

#### HOME MISSION FUND.

PRESBYTERY OF TORONTO.

James Shaw, Esq. Treasurer.  
To Collection at Vaughan per Mr. Campbell,.....£2 15 0  
To collection at Modont, per Mr. David Johnston,..... 3 0 0  
To collection at Chinguacousy per Rev. Dr. Burns,..... 3 7 10  
To collection at Eldon, per Rev. Wm. Rintoul,..... 1 0 0  
To collection at West Gwillimbury and Bradford per Rev. Dr. Burns,..... 4 15 7½  
To collection at Free Temple Church, Chinguacousy per Rev. Wm. Rintoul, 3 0 0

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