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

Volume II.—No. 11.

HAMILTON, JUNE, 1846.

Price 2s. 6d. per Annum

The Record.

The members of the Sustentation Board are requested to meet in the Lecture Room of Knox's Church, Hamilton, on Wednesday, the 3rd inst., at four o'clock, p. m.

JAMES WALKER, Secretary.

For notices respecting the meeting of Synod, which takes place on Wednesday, the 3rd inst., at seven o'clock p. m., in Knox's Church, Hamilton, see last number of Record.

NOTICE TO STUDENTS.—The subjects on which the students will be examined in the Latin and Greek languages, at the opening of the next Winter Session, will be notified to them privately, by the Chairman of the College Committee,

WM. RINTOUL.

BOOK AND TRACT DEPOSITORY, HAMILTON.—Mr. D. McLELLAN.—It will be satisfactory to our readers, especially those of them resident within the bounds of the Presbytery of Hamilton, to be informed, that, in accordance with the statement laid before the members of that Presbytery in Jan. last, Mr. D. McLellan, King Street, Hamilton, has just opened his repository of books, tracts, &c. We can say with confidence, that we have not seen in Canada so complete and valuable an assortment of the popular works on theology, practical religion, and general literature, as that which Mr. McL. has already procured; and we have good reason to know that he has the best means of sustaining and extending it. His stock consists of about 800 different works, besides a large and beautiful selection of bibles and psalm-books, and confessions of faith, in English and Gaelic; and we are sure that Ministers and private Christians, as well as those who have the charge of Sabbath school and congregational libraries, will find peculiar advantages in availing themselves of Mr. McL.'s establishment.

"THE HERALD OF THE CHURCHES," a monthly Record of Ecclesiastical and Missionary intelligence, is a periodical published by Mr. Johnstone, Hunter Square, Edinburgh. The first number was issued in March, and the Editor therein gives the following account of the work. It contains 43 pages, and will be sent by post to ministers in Canada at 5s. sterling per annum. It seems well worthy of the attention of the Church. Mr. D. McLellan, King Street, Hamilton, Book and Tract Depository to the Presbytery of Hamilton, will receive and transmit subscriptions for the HERALD:

1. Information regarding the missionary operations of all the different religious bodies at home and abroad.

2. An original article from time to time, on some one or other of the striking movements taking place in the religious world, and the principles involved in it, or on some subject connected with missions.

3. Official documents, expository of the principles of the different branches of Christ's Church.

4. Authentic information, original and selected, regarding the movements, for or against the truth, taking place in various countries.

5. Statistics and details regarding education in the different countries in the world, including Sabbath Schools.

6. Any other miscellaneous matters of interest connected, on the one hand, with the extension of the Redeemer's kingdom, and, on the other, with the efforts of the enemies of the truth to oppose Christ and his Gospel.

It is our intention to take up in succession each of the leading religious societies, and give a sketch of its history, its origin, progress, and operations, down to the present time. We shall also occasionally give a sketch of the origin and progress of one or other of the great religious movements taking place at home and abroad. These sketches will occupy a prominent place in each Number of the HERALD, and we trust that they will be found to embody a mass of useful and interesting information.

The number of the Record for July, which will contain a Report of the proceedings of the Synod, will be published as soon as possible after the close of the Synod's approaching Session.

The publisher again reminds agents, and readers of the Record generally, of the necessity of immediately remitting to him all subscriptions for the current year, which closes with the July number. It ought to be borne in mind by all readers, that the small price charged for the Record is not more than sufficient to cover the expenses of publication,—the whole management, editorial and financial, being gratuitous, and that every one who neglects to forward his annual subscription is subjecting the publisher to immediate inconvenience, and the Church ultimately to an unjust burden.

We referred in our last to the arrival of the Rev. Alexander Fraser, of Kirkhill, and the Rev. Thos. McLachlan, of Moy, as deputies from the Free Church of Scotland. Mr. Fraser, we are happy to say, has since our last publication, reached Canada West, and the bounds of the Presbytery of Hamilton. Having reached Hamilton during the preceding night, after a fatiguing journey by land from Queenston, he preached in Knox's Church there, on the afternoon and evening of Sabbath the 10th ult. On Monday evening, the 11th, he addressed a congregation of about 150 persons in Gaelic; and, having attended the meeting of Presbytery on the following Wednesday, proceeded to London. In this and the adjoining Districts, where there are large bodies of Highlanders, he intends to spend a considerable portion of his time: and we heartily congratulate the Presbyterians in that quarter on the privilege they enjoy in such a visit. Mr. McLachlan still remains in Montreal, supplying the vacant congregation, Cote Street. He has, we learn, found time to pay a visit to Glengary. The Rev. Mr. McTavish has also reached Canada West, and has been recently engaged in visiting various Gaelic congregations.

It will be interesting to many of our readers to learn that Doctor and Mrs. Willis, and the Rev. Mr. Stevenson, of Tullibody, sailed for Scotland by the last steamer from Boston, after paying a short visit to New York, Philadelphia, and Washington.

We refer our readers to the communications under the head of Home Missions, as also that of Foreign Missions. Another correspondent has taken up the subject of a Fund for Ministers' Widows, for whose statements we beg an attentive perusal.

PRESBYTERY OF HAMILTON.

At Hamilton, the 13th day of May, 1846, the which day the Presbytery of Hamilton met, according to appointment, and was constituted with prayer.

Sederunt.—Mr. George Cheyne, Moderator, *pro tem.*, in the absence of Mr. Lindsay; Mr. M. Y. Stark, Mr. Alexander Gale, Mr. Angus Mackintosh, Mr. William Meldrum, and Dr. Ferrier, ministers; and Mr. Robert Ewing, elder.

Mr. Gale introduced the Rev. Alexander Fraser, of Kirkhill, Deputy from the Free Church of Scotland, and moved that the Presbytery record their gratification at his visit, and express their cordial welcome on his arrival among them; the desire that he would take his seat with them at their present session, and render them his aid in their counsels and deliberations, as also that the Presbytery take this opportunity of again recording their heartfelt gratitude to the Free Church of Scotland for their continued kind and liberal exertions in behalf of the Presbyterians of this colony. The motion was seconded by Mr. Mackintosh and unanimously agreed to, when the Moderator addressed Mr. Fraser accordingly.

It was moved that Mr. Fraser be requested to preach this evening, before the Presbytery, which Mr. Fraser kindly consented to do.

A memorial was also given in from certain Presbyterians in the 5th Concession of Flamborough, signed by 32 individuals, expressing their desire to give a call to Mr. Thomas Wardrope, preacher of the Gospel, who has for two years past been conducting service every second Sabbath in the church erected there. After deliberating, the Presbytery, with the desire of obtaining full information as to the circumstances of the congregation there, resolved to appoint Mr. Bayne, of Galt, and Mr. Meldrum, of Puslinch, to visit that station and inquire into the propriety of taking steps towards the organizing of the congregation, and as to the expediency of ordaining Mr. Wardrope to be their pastor, and to report as soon as possible. Mr. Cheyne reported that he and Mr. Meldrum had visited Wellington Square, according to appointment, for the purpose of ordaining those who had been chosen as elders and deacons: that only Mr. Wilson, who had been elected as elder, and Mr. J. T. Bastedo, who had been elected as deacon, appeared; but that they were fully satisfied, after examination, of the fitness of those two persons, and did accordingly ordain them in the usual manner to their respective offices. Mr. Cheyne gave in a report of visits paid by himself and Mr. Stark to the mission stations at Beamsville, Port Robinson, Wellandport, Dunville, and Cayuga, which was sustained, and ordered to be kept in *relicta*.

In connexion with this District, Dr. Ferrier also reported that he had visited Cayuga and Walpole, and at the same time handed in a memorial from the township of Walpole, praying for an increased supply of preaching there. After deliberating in regard to this and the neighbouring stations, it was resolved to instruct the Home

Mission Committee to distribute the services of Mr. Bethune between Walpole, Oneida, Cayuga, and Wellandport, giving a service every second Sabbath at Walpole, on the express understanding that such exertions will be made at these stations to contribute to the mission fund as will justify the Presbytery in continuing this arrangement, and instruct the Clerk to communicate this to the parties concerned.

Mr. Gale and Dr. Ferrier were appointed, in consequence of an application from Dunnville, to visit that place at their earliest convenience, for the purpose of examining persons nominated for the eldership, and organizing the congregation there, as also for the purpose of examining candidates for membership, and making up a communion roll, and taking steps to have the Sacrament of the Lord's Supper dispensed there as soon as possible.

An application was made from Wellington Square for additional supply of preaching, and also for the dispensation of the Sacrament of the Lord's Supper there, when it may be convenient for the Presbytery. In answer to which the Presbytery resolved to appoint Messrs. Cheyne and Stark to visit that place and Waterdown, to preach, and ascertain the state of matters as to the supply of preaching, and report to the next meeting of Presbytery, and also to make such arrangements for dispensing the Sacrament of the Lord's Supper as may be found most suitable.

An application from the Deacons' Court of the congregation at Hamilton, for information as to the duties of the deacons' office, together with extracts from the minutes of that Court and of the Kirk Session, in reference to this subject, was given in and read. The Presbytery agreed to transmit the document to the Synod, with the request that the Synod will take up the subject of the duties and privileges of the deacons' office generally, and prepare an Act for the information and guidance of congregations.

The Presbytery then agreed to adjourn till after evening service.

The Presbytery resumed after service, when Mr. Bayne took his seat.

Mr. Mackintosh gave in the following overture to the Synod, which was adopted:

"That the Presbytery of Hamilton, deeply impressed with the destitution of divine ordinances which prevails throughout this land, and how incalculably important it is that a remedy for this evil, in so far as practicable, should be speedily afforded—and encouraged by the deep and parental interest which the Free Church of Scotland has manifested, and is still manifesting, towards us—and aware of the desire she has expressed that we would tender whatever advice or suggestions we might regard expedient to guide her as to the most efficient means for alleviating the evils under which we suffer from a want of the means of grace—would humbly overture the Synod to take this matter into their early and serious consideration, at its present approaching session, with the view of making to the parent Church such suggestions and recommendations as they may, after deliberation on so important a subject, judge most conducive, if followed, to the promotion of our spiritual interests; and also that the Synod would give its early and serious attention to the whole subject of home missions, with the view of adopting such measures as may be most calculated to diminish the evils flowing from so great a spiritual destitution as prevails, and to increase the supply of divine ordinances."

The subject of a Book and Tract Association in connection with the Presbytery was brought up, and the Committee formerly appointed to consider this matter was continued, with the addition of Dr. Ferrier, and enjoined to prepare a constitution for such an association, and present it at the next meeting of Presbytery.

It was moved by Mr. Gale, seconded by Mr. Bayne, and unanimously agreed to, that the thanks of the Presbytery be given to Mr. Fraser for the valuable discourse delivered by him this evening, which were accordingly conveyed to Mr. Fraser by the Moderator.

The Presbytery adjourned till to-morrow, at 10 o'clock A. M.

At the meeting on the following day, besides other routine business, Mr. Gale, Mr. Bayne, Mr. Stark, Dr. Ferrier, ministers, and Mr. Ewing, elder, were appointed a committee to prepare an

overture to the Synod on the subject of the Sustentation Scheme, in order to the promotion of its more general adoption and its more efficient operation.

The next ordinary meeting of Presbytery was appointed to be held at Hamilton, on Wednesday, the 3rd June ensuing, at 10 o'clock A. M.

The Presbytery was then closed with prayer.

Home Missions.

THE DUTY OF THE PRESBYTERIAN CHURCH OF CANADA, AT THE PRESENT CRISIS, RESPECTING MISSIONS.

(Continued from our last number.)

Again recommending to our readers the suggestions of our correspondent on this subject, contained in our last number, we now lay before them the substance of his further observations in regard to it. We sincerely regret that we must give them in an imperfect form, from a private communication,—the remainder of the copy having disappeared, through the carelessness of the compositor, in whose hands it was left. The loss was not discovered until it was too late to have it replaced by the writer.

Another suggestion I would offer is this,—That the Church take it into her serious consideration whether some, perhaps a considerable proportion, of those who are employed as home missionaries in Scotland might not be advised to transfer themselves to this field of labour; thus expenditure would be saved to her, and benefit would accrue to us. What proportion are employed now in that capacity I know not; but previously to the Disruption I believe it was about 200. If even a fourth part of this number are now employed, a few of them might be spared; for though it is certainly of importance for missionaries to labour where there is a settled minister, it may be regarded as still more important that they should labour where the people are deploring silent Sabbaths; better that they should supply the want of a gospel ministry than be merely auxiliaries to it where it exists. This consideration we would not urge as a reason for a great diminution of home missionaries, but only as vindicating our claim to a small proportion of them; of such of them, for example, as may be labouring in localities where they can most easily be dispensed with.

I would still further suggest that the Church be solicited to do a little more for us, if possible, in the way of supplying Gaelic ministers; and in urging this it might be proper to express satisfaction and gratitude for the kind interest in our behalf the Church has shown in providing bursaries for such Gaelic students as shall, when qualified to preach, be at the disposal of the Church.

Lastly, I would suggest that such ministers as are sent to visit us might be permitted or enabled to remain with us for a longer period; and while we have reason to be grateful for those visits, however brief, still many benefits would accrue from their being more protracted. Our destitute settlements would be more fully supplied with their services, and they would, by attending our Synod, and otherwise, afford us the benefit of their counsel and advice. They could communicate more full information to the Church regarding our condition and circumstances. It would be well indeed if one well adapted for the task were sent for the express purpose of making a deliberate and thorough tour throughout all our destitute settlements, that the Church might have a complete view of our wants, and a more full idea of the urgency of our claims on their liberality and exertions.

Although in the foregoing suggestions I have expressly referred only to the Free Church of Scotland, I by no mean overlook the Presbyterian Church of Ireland, to which we lie under considerable obligation for their aid, and hope to be still further indebted. Though both the Church at home and ourselves have been of late more fully awakened to the wants of our expatriated countrymen, and led to still more strenuous efforts, still we may be said to come far short of what the exigency requires. It can scarcely be said of us in the language of scripture, that "We have done what we

could." We fervently hope the Synod, at its next meeting, will give to a subject of such vast and paramount interest that prominence in their councils to which it is entitled, and which, we fear, has never yet been assigned to it. We hope they will set themselves vigorously both to the adoption of means, which we ourselves can prosecute for the upholding of missions, and to the using the influence they possess with the Church at home, bearing in mind the circumstances to which we adverted in the commencement of our remarks, which are so valuable to the success of those applications. Let the Church both here and at home do her utmost, great destitution will still prevail; congregations will, ere they be supplied, be lost to us; and on others all inroads shall have been made by irreligion and indifference ere they obtain a gospel ministry. How much need is there, therefore, that we should strain every nerve in a cause, which, with the most persevering and indefatigable exertions will be but inadequately served, to remedy evils which, with all that can be done, will be but partially alleviated. And to our exertions we should add, prayers that the Lord would "send forth labourers into his harvest." He must provide them as well as bless their labours. In regard to the labourers themselves, as well as the good seed sown by them, it may be said, He must "give the increase;" and perhaps one reason why our efforts to repair the desolations of Zion, and to set more watchmen on the walls, have not been more successful, is, because pains have been too much divorced from prayers; because we have too much forgotten that "Except the Lord build the house, they labour in vain that build it;" and that the "wilderness" will not be "a fruitful field" until the spirit be poured upon us from on high.

T.

M.

Letter from the Secretary of the Colonial Committee of the Free Church of Scotland to the Rev. John Clugston, of Quebec:

April 1, 1846.

REV. AND DEAR SIR,—Dr. Buchanan only received your letter of the 26th January. As the College Session is just closing, and his labours are at present very arduous, he has requested me to acknowledge receipt of it, and to apologize for not replying to it himself.

Your letter was duly laid before the Colonial Committee, and it gave them a more distinct statement of the great destitution which exists in the eastern part of Canada, of which they were already generally informed. I need hardly assure you how affecting this destitution appears to them, and consequently how much they regret they are not yet able to send a sufficient number of men, in whom they have confidence, to supply that destitution. We have hopes, however, that we may be able to supply some of these ere long from the students in the Hall, who are directing their attention to the Colonial portion of the vineyard.

In the meantime, the Rev. Messrs. Fraser, of Kirkhill, and Mr. McLachlan, of Mo., are to sail for North America by the steamer of this month; and I have no doubt that you may be able to arrange to get them to visit some of those stations mentioned in your letter before they return home. Mr. Fraser will, I believe, be principally stationed in Canada West, but will still have some time, I hope, to visit your district. Glengary is the station assigned to Mr. McLachlan, but he also will not be there exclusively. Whatever arrangements, therefore, you can make with these gentlemen, the Committee will be glad if they can have an opportunity of visiting and encouraging those places which you mention.

I am,

Rev. and dear sir,

Yours faithfully,

(Signed)

JAS. BALFOUR, Junr.

Secretary.

A FUND FOR MINISTERS' WIDOWS, &c.

TO THE EDITOR OF THE RECORD.

SIR,—I have read with interest and approbation both the communications of your correspondent "Philadelphia," in regard to a Fund for the Widows and Orphans of the Clergy; and, agreeing entirely with him as to the propriety of the mea-

sure, and the necessity of something being done immediately towards the establishment of such a fund, I take the liberty of troubling you with a few suggestions on the subject.

I fervently hope that another year will not be allowed to pass without measures being taken to wipe off from the Presbyterian Church the stigma arising from the utter neglect of a duty so important and obvious as the one in question. Independently of the discredit to the Church, and the painful consequences to its Ministers, I know of no greater evil that can befall a Church, or a country, than that the Ministers of the Gospel should be left exposed to undue and depressing anxieties respecting temporal things; and I appeal to the intelligent Presbyterians of the Province—thousands of whom with inferior talents, a far less expensive education and training, and no greater labour, are surely, and by no means slowly, making their way to independence and to wealth—whether they can think, without alarm, on the consequences which must ensue to their Church, their children, and their country, if some adequate effort be not speedily made to remedy the evil which Philadelphia has so well pointed out.

The reason, I imagine, why your correspondent has taken the number 90 as the basis of his calculation, is, because it was the number of congregations of the Presbyterian Church previous to the Disruption, with some vague hope, perhaps, that for such a laudable and benevolent purpose the two bodies might unite. I know not what grounds Philadelphia may have for supposing such a union practicable, but I shall proceed on his supposition; and as the number must now be, at least, 100, which is a convenient factor, I shall adopt it in the following calculations. There are two things, however, which I wish to premise, viz: that the payments by the Ministers should be diminished, and that the accumulating period should be shortened. With regard to the former, I am no Clergyman, but I have had a little to do with church matters since I came to Canada; and, knowing something of the circumstances of Presbyterian Ministers, am quite sure that a payment of £5 per annum is more than they can generally afford. I trust also to be able to show you that the accumulating period may be somewhat shortened. Of the plans furnished by Philadelphia, I would undoubtedly, on various accounts, prefer that, which, by one simultaneous effort, would raise a considerable sum the first year, and diminish the succeeding payments; thus, if it were practicable, I would at once raise, by subscriptions and collections, £2000; and when one congregation is said to raise nearly as much in one year, it surely cannot be a very mighty effort for the whole collectively to do it. But as a good deal of indifference seems to prevail in regard to this important matter, and as the object appeals only to the very common place principles of justice, benevolence, and charity, I suppose I must, however reluctantly, set it down as an impossibility, and suggest an easier, although, in other respects, less eligible, plan.

Assuming, then, that there are 100 congregations and 100 Ministers, it is surely not too much to expect that they should raise a sum, at least, equal to that raised by the English Church—£100. I would fix the annual payments by Ministers at £2 lbs. or £250 a-year; and the annuities to widows and superannuated ministers might average £50 a-year. I would shorten the period of accumulation to four years; and, making no allowance for expenses of management during that period, conceiving that there will be found individuals both able and willing to give the necessary labour and attention during that time, we find that the £400 a-year of collections, £250 of ministers' payments, and interest accruing, produce a capital of £3013. The succeeding four years of active operations will then stand thus:

FIRST YEAR.	
Capital of the fund	£ 3013
<i>Receipts.</i>	
Interest on capital	£180
Annual congregational collections	400
Ministers' payments	250—£830
<i>Disbursements.</i>	
Annuitants to six widows, at £50	£300
Expenses of management	63—£363
Balance added to permanent fund	467
£ 3480	

SECOND YEAR.

Capital of the fund	£ 3480
<i>Receipts.</i>	
Interest on capital	£208
Annual collections	400
Ministers' payments	250—£858
<i>Disbursements.</i>	
Annuitants to six widows	£300
Annuitant to one minister	51
Expenses	63—£414
Balance added to fund	445
Amount funded	£ 3925

THIRD YEAR.

<i>Receipts.</i>	
Annual collections and ministers' payments	£650
Interest on capital	235—£885
<i>Disbursements.</i>	
Annuitants to seven widows	350
Annuitants to two ministers	100
Expenses	65—£515
Balance added to fund	370
Amount funded	£ 4295

FOURTH YEAR.

<i>Receipts.</i>	
Interest on capital	£258
Annual collections and ministers' payments	650—£908
<i>Disbursements.</i>	
Annuitants to eight widows	400
Annuitants to two ministers	100
Expenses	65—£565
Balance added to fund	343
Amount of fund at the end of the four years	£4633

From this prospective conjectural estimate, it may be seen what will be the probable results of this scheme, and whether it is likely to be sufficient for its object. A larger number of annuitants are allowed than are likely to occur, and yet the fund permanently invested will amount in eight years to upwards of £4600, and as before that time the number of congregations and ministers will have increased, so in proportion will the collections and payments increase; and it may be safely assumed that the full amount of the annual collections may be added to the permanent fund till it amount to £ , when they may cease. When the fund has amounted to this determined sum, the balance, if any, after paying annuitants, might with great propriety be appropriated to the education of the children of the Clergy.

Nothing, sir, has surprised me more than the very slight attention which the convincing and ably-written letters of Philadelphia, on a subject of such paramount importance, have obtained. The scheme would seem to be regarded rather as the well-meant Quixotic dream of some benevolent old lady, than as a thing easy of execution, and of instant, pressing urgency. Yet many of our ministers, though not strictly speaking old men, are well advanced in years; and the constitutions of some, not the oldest, are broken down by labour, anxiety, and privation; their families are unprovided for; and years must elapse, even were the work already begun, before a provision can be realized. Is it so, that the claims of justice and benevolence, "doing justly and loving mercy," are of so little weight in our eyes? We are liberal in building and beautifying churches, and taking care of the outworks of the temple, and necessary, and right, and commendable it is that we do so; but the well-being of the living agency by which the spiritual temple is to be built up; the high standing and efficiency of ministers; their being enabled to give themselves wholly and without distraction to the work; their being thoroughly furnished for it; and the care of the widow and the fatherless: these are things of infinitely greater importance, as pertaining to the inner sanctuary.

Perhaps the indifference on this subject may, after all, be more apparent than real, and attributable mainly to our peculiar temperament, which is, perhaps, less easily excitable than that of some of our neighbours. I would, therefore, willingly believe, that if our clergy, and some influential laymen, would bestir themselves in the matter, and rouse us to the consideration of this important object, we should yet soon be brought to set about

it with the prudence, energy, and perseverance for which, I believe, we also get credit.

I am, sir,

Your obedient servant,

A PRESBYTERIAN.

May, 1846.

Foreign Missions.

CALCUTTA.

Dr. Duff is able to give us very cheering accounts of the institution. The attendance of upwards of a thousand *bona fide* pupils, after the storms, which threatened the very existence of the establishment, is a ground of unspeakable encouragement.

One great crisis in the history of our mission, though of a different kind, at the time of the Disruption, had, through God's merciful Providence, been triumphantly passed. During the last year, another, which, for a time, seemed to threaten the very existence of our institution, has, through the same divine blessing, been fairly weathered. Though not without serious loss and damage, the victory has been indisputably on our side, while our gain has vastly exceeded our loss. We have gained in many ways. Souls have been awakened, converted, and saved. Our proceedings have acquired the stamp of a higher moral influence. A salutary impression has been produced in many a Heathen mind of the inviolability of our cause. The claims of Christianity have been sounded in the ears of many who had previously been inaccessible. The intrinsic weakness of Hinduism and its votaries has been more equally manifested. The minds of waverers among the Europeans, who have questioned the successfulness and the stability of native Christian institutions, have been confirmed. The cause of Bible education has received a mighty impulse. The experience of such results has led many to regard as no longer visionary the feasibility of certain plans of Christian usefulness which heretofore have been treated as chimerical, and the whole has a tendency to issue in the modification of existing systems, in a way which, though gradual and imperceptible, cannot fail to prove salutary.

Still, while we would humble ourselves before God on account of the shortcomings and sins of the past, and while we would praise him for his great and undesired mercies towards us, we desire to be more humbled still, and to wait still more unreservedly on him, without whose blessings all our labours must come to nought. And while we would, with adoring gratitude, acknowledge his great and unspeakable favour in enabling us to pursue our evangelistical course in the midst of the ragings of the Heathen, and in saving our institution from a threatened destruction, we desire to have it duly impressed on our own minds, and to see it deeply impressed on the minds of others, that we are as yet only in the beginnings of trouble. Compared with what we may yet anticipate, our warfare has hitherto been rather an affair of skirmishing and outpost. Unduly to appreciate or despise the forces of the enemy, is just as great a mistake as it is unduly to exaggerate their number and equipment; and in the issue will be sure to prove doubly as fatal. In the eye of reason, and in point of manly argument, Hinduism is very weakness. But it has overpowering numbers on its side, and host of subtleties, and the overawing prestige of an immemorial antiquity, and the hereditary pride of a fabulous and currently credited ancestral renown, and national honour, and class interests interwoven with the nerves and sinews of the entire social fabric, and inveterate habits, prejudices, and prepossessions, and the universally supposed sanction of mighty kings and revered sages, and gods and goddesses without number and without name. However feeble, therefore, such a system may be in itself, yet, when it is backed by such potent auxiliary forces, it cannot but be endowed with certain latent, slumbering, and hitherto undeveloped energies; so that—if it be lawful to use so very military an expression—when the system is finally put to the issue of the sword, it cannot but be that a desperate and tremendous struggle must be expected. Such, at least, is my own calm and sober impression. And my prayer is, that all who may be privileged to share in the great conflicts that yet await us in

this Heathen land, may be timeously clad with the whole armour of God, and duly prepared for the mighty combat; for who can now undertake to tell how many battles must be bravely fought—how many crowns must be nobly won—ere the glorious conquest over error be finally achieved in this vast realm of darkness, and the throne and kingdom of Jehovah's truth everywhere set up in the hearts of subjugated millions?"

MEETING OF THE SYNOD OF AUSTRALIA

The Synod of Australia met on the 1st of October; the engrossing topic of interest being the relations that should, in time to come, subsist betwixt the Synod, the Free Church, and the Establishment of Scotland. At the former meeting of Synod an attempt was made to steer a middle course; and a series of resolutions was agreed to, which gave satisfaction to no party—which the Free Church disapproved of, and on account of which the Establishment pronounced all concerned to be no longer in communion with it, and notified the same to the Colonial Secretary. The effect of this decision, we believe, is that all the ministers who adhered to these resolutions are cut off from the communion of the Establishment—much more must this apply to the minority who proposed an amendment based on Free Church principles. We are given to understand that there are only four ministers who are exempted from this sweeping judgment, viz., the moderator (Mr. Ross of Paterson), with Dr. Mc'Garvie of Sydney, Mr. Purves of Port Macquarie, and Mr. Macfie of Portland Head.

On the present occasion, a motion was made very similar to the resolutions of last year, when the following amendment was moved by Mr. McIntyre of Maitland:

1. That inasmuch as the present designation of the Synod, namely, "The Synod of Australia in connection with the Established Church of Scotland," clearly implies a decided though indirect testimony in favour of the submission of the Church of Scotland to the encroachments of the civil power on her spiritual independence and the liberties of her constitution, while the Synod wholly disapproves of her submission to those encroachments, and looks upon it as involving a grievous surrender of the great and fundamental doctrine of Christ's sole and sovereign Headship: and inasmuch as the said designation may convey to some an idea altogether inconsistent with the perfectly independent position which the Synod ought to occupy, and is calculated to be offensive to the numerous Presbyterians in the colony, and under the spiritual superintendence of the Synod, who were never in communion with the Established Church, and not a few of whom were dissenters from her, it is resolved, that the Synod change its designation, and that it be called "The Synod of New South Wales," so soon as the issue of an application to the Colonial Government to give civil sanction to the new designation is ascertained.

2. That a committee be appointed to prepare a Bill to amend the "Temporalties' Acts, 8 William IV. No. 7, and 4 Victoria, No. 18, in such respects as may be found necessary, and especially so that they will apply to the Synod under the new designation as fully to all intents and purposes as they now apply to it under the present designation—and that this committee shall take all proper and necessary steps to insure the passing of such bill during the next session of the Legislative Council. The committee to consist of the following members, viz., the Moderator, Mr. Mowbray, Mr. Ross, and Mr. McIntyre, Mr. Tait, ministers; and Mr. Kellman, Dr. Hill, and Mr. P. Stewart, elders—the Moderator convenor.

The debate occupied the entire day.

The roll was at length called, and the question was, motion or amendment, when there voted for the

MOTION.

Mr Ross of Paterson
Mr Hamilton of Goulbourn
Mr Adam of Windsor
Mr Mowbray of Sydney
Mr Kellman, elder
Mr M'Master, elder. (6.)

AMENDMENT.

Mr McIntyre of Maitland

Mr C. Stewart, Vale of Clwyd
Mr Tait of Parramatta
Mr Blain of Hinton
Mr Ferguson, elder
Mr P. Stewart, elder
Mr H. Macdonald, elder
Dr Hill, elder. (8.)

The following ministers and elders declared that they could not support either the motion or the amendment, and on that account declined to vote, viz., Dr. Mc'Garvie, Mr. Macfie, Mr. Robert Stewart, Mr. Eipper, Mr. Gilchrist, and Dr. Fullerton, ministers; and Mr. Gill and Mr. Smith, elders.

Miscellaneous

RELIGIOUS INTELLIGENCE.

REASONS FOR BEING A PRESBYTERIAN

I. I AM A PRESBYTERIAN, because the model of Church Government, called Presbytery, is founded on the Word of God; its office-bearers are elders and deacons; and their government is conducted by the office-bearers of the respective churches, which we call Church Sessions,—by the office-bearers of a number of churches, which we call Presbyteries,—and by the office-bearers of a still greater number of churches, which we call Synods and General Assemblies. The elders are of two kinds, viz., the preaching elder or minister, and the ruling elder, the former having for its chief office the preaching of the Gospel, and the spiritual care of the congregation; the latter (viz. the ruling elder), having for his chief office the care of the church by his advice and counsel, and the visitation of the sick. The preaching elder is the same as the bishop, as is plain from Acts xx. 17, compared with verse 23, the same persons called "elders" in the 17th verse are addressed as "overseers," the same word that is elsewhere translated bishops, in verse 18: being called "elders" for their advancement in age or experience; and "overseers" from the superintendence of the flock. The ruling elder, again, is marked out in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour," and they are distinguished from the preaching elder or minister by what is then added, "especially they who labour in word and doctrine." This class of office-bearers, viz. ruling elders, is the same that from their duties are elsewhere called "helps," "governments." (1 Cor. xii. 28.) The deacons, again, have chiefly for their office to attend to the wants of the poor in all things temporal; their institution is found in the sixth chapter of the Acts. These three office-bearers, viz. the preaching elder or minister, the ruling elder, and deacon, are all that appear in the Scriptures to be designed as permanent in the Church of Christ; and accordingly the only office-bearers that are addressed in the titles of the Epistles are "the bishops and deacons," or, as the version should be, the "overseers and deacons,"—the word overseer including both preaching elders and ruling elders. The government is conducted by the respective office-bearers in each church, which we call Church Sessions, and it is to such a body of men that the apostle alludes, when he says, "Tell it unto the Church," that is, the office-bearers of the Church, the Church Sessions, or elders. (Matt. xviii. 17.) The government, further, is conducted by the office-bearers of a number of churches which we call Presbyteries, and it is to such a body of men that the apostle alludes, when he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." (1 Tim. iv. 14.) The government, further, is conducted by the office-bearers of a still greater number of churches, which we call Synods and General Assemblies. And it is to such a body of men that there is express allusion in the fifteenth chapter of the Acts, when Paul and Barnabas went up to preach "unto the apostles and elders" (v. 2); "And the apostles and elders came together" (v. 6) for that purpose. Such are the scriptural office-bearers and form of Church Government. But Christ expressly forbids the assumption of authority by one "overseer" or "bishop," that is, preaching elder, over

other overseers or ruling elders, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever," &c. (Matt. xx. 25-26.)

II. I AM A PRESBYTERIAN, because I know of no Church that holds the great doctrines of the Gospel more purely than the Presbyterian Church—the doctrine of the Trinity in Unity, the fall of man, the necessity of an atonement, the supreme divinity and incarnation of Christ, justification by faith, the renewal of the heart by the Holy Spirit, the sanctification of the whole man, the resurrection of the dead, the final judgment, the everlasting happiness of the righteous, and the everlasting punishment of the wicked. The Westminster Confession of Faith, and the larger and shorter Catechisms are our standards, and that, not because they are the compositions of man, but because they are based on the Word of God, the "only infallible rule of faith and manners." We call no one master, for "one is our Master, even Christ." (Matt. xxiii. 10.)

III. I AM A PRESBYTERIAN, because I know of no Church that more liberally or more effectively brings before the people the great lessons of the Sacred Scriptures. At the Reformation in Scotland, wherever a church was planted, there was also planted a school, and into every school the Bible was introduced as a text-book. In the church large portions of the Word of God are lectured upon in the morning of every Sabbath, and in the "Directory for Public Worship" it is laid down as an advice, "that it is convenient that voluntarily one chapter of each Testament be read at every meeting, and sometimes more, when the chapters be short or the coherence of matter requireth it." And amidst many backslidings, it would be difficult to find the members of any Church more generally acquainted with the Bible than the members of the Presbyterian Church.

IV. I AM A PRESBYTERIAN, because the Presbyterian Church is one of the oldest branches of the Christian Church; the government of the church by presbyters or preaching elders, that is, scriptural bishops, was introduced into Scotland by the elders long before the introduction of Popery, (from which corruption of religion other Churches have borrowed their order of prelate bishops) and long previously to the Reformation, the Presbyterian form of Church Government can be traced down from the age of the apostles through the Waldensian Church in the north of Italy, and the Albigenian Churches in the south of France, even to the present day. In fact, no Reformed Church is governed by prelate bishops but the Church of England; and many of her Reformers have acknowledged that the preaching elder or presbyter and the bishop were originally one and the same.

V. I AM A PRESBYTERIAN, because the Presbyterian Church can present a noble army of Reformers, martyrs, and confessors, inferior to none in the world: need I mention the names of Hamilton, Wishart, Knox, and Melville, and a host of others! or need I allude to the thousands of men and women, who, during the religious wars in Scotland, Holland, France, and elsewhere, shed their blood like water, who "overcame by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11), "of whom the world was not worthy."

VI. I AM A PRESBYTERIAN, because the Presbyterian Church administers the sacraments agreeably to the Word of God. "The promise is unto you, and to your children" [Acts ii. 39], says the Apostle Peter; and therefore the Presbyterian Church admits the parents only, as persons taking vows for children at baptism; holding that sacrament merely as a sign and seal of regeneration, but not necessarily implying regeneration itself; and discharging the admission of godfathers and godmothers as derived from the Church of Rome, and unfounded on the Word of God. "This do in remembrance of me" [Luke xxii. 19], says the Saviour: and, therefore, the Presbyterian Church regards the bread and wine in the Lord's Supper, not as the real body and blood of Christ, but as the solemn signs and symbols of the one and the other; carefully examining every one that communicates for the first time, and seriously warning all.

VII. I AM A PRESBYTERIAN, because the Presbyterian Church does not restrict the devotions of the faithful to written forms. The Word of God

is my prayer book, and I find in the Psalms, and in the Epistles, prayers fitted for every rank and all conditions, not in "words which man's wisdom teacheth;" the apostle tells us that "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." [Rom. viii. 26.] I am afraid, therefore, that by a written form which cannot always suit every case, I "quench the Spirit" [1 Thess. v. 19], which the apostle forbids; and I strive through grace to imitate rather the apostle's example, who said, "I will pray with the Spirit, and I will pray with the understanding also." [1 Cor. xiv. 15.]

VIII. I AM A PRESBYTERIAN, because the Presbyterian Church is surpassed by none for its spirit of Evangelical zeal, conciliation, and charity; its missionaries are labouring at home, in the colonies, among the Jews, and among the heathen;—we "honour all men and love them as brethren," that acknowledge Emanuel, "God made manifest in the flesh;" and although the Presbyterian Church has often endured persecutions from others, we know not an instance in which the Presbyterian Church has persecuted others.

IX. I AM A PRESBYTERIAN, because I love unity, "even the unity of the Spirit in the bond of peace." [Eph. iv. 3.] But in order to obtain this unity, I find that it need be built on truth: for "the wisdom that is from above is first pure, then peaceable." [James i. 17.] And while the apostle says, "Mark them which cause divisions, and avoid them" [Rom. xvi. 17], he speaks of wicked men that separate from the truth, not of believers that separate from error; for in relation to a corrupt Church, the Lord himself says,—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." [2 Cor. vi. 17.] And again, the express command in relation to Babylon [every system that corrupts the truth of God] is, "Come out of her, my people, that ye be not partakers of her sins, and ye receive not of her plagues." [Rev. xviii. 14.]

X. I AM A PRESBYTERIAN, because the Scripture tells me to be subject to "the powers that be" [Rom. xiii. 1], and "to submit to every ordinance of man for the Lord's sake." [1 Peter ii. 13.] But it also tells me to distinguish things that differ [Phil. i. 10], "to render unto Cæsar the things that are Cæsar's, and to God the things that are God's." [Matt. xxii. 21.] And that God "will not give his glory to another, neither his praise to graven images." [Isa. xlii. 8.] It is the glory of the Presbyterian Church, that while she trains up her children to "lead a quiet and peaceable life in all goodness and honesty." [1 Tim. ii. 2], and has always set an eminent example of rendering "honour to whom honour is due" [Rom. xiii. 17]; she also maintains that "Christ alone is King in Zion" [Ps. ii. 6], and that agreeably to her confession, ratified by the State, "The Lord Jesus as King and Head of his Church hath therein appointed a Government in the hand of the Church, officers distinct from the civil magistrate." [Westminster Confession 30, sec. i.] At the Reformation in England, the reigning monarch there was declared to be the head of the Church, and so is the law of England to the present day; but at the Reformation in Scotland the Lord Jesus Christ was declared to be the only King and Head of his Church, and so is the law in Scotland to the present day. My motto, as a Presbyterian, is, "Fear God, and honour the King."

XI. I AM A PRESBYTERIAN, because the Presbyterian Church has the marks of Christ's Church, it is persecuted by man, and yet blessed by God. "If the world hate you" [John xvii. 14]. "If they have called the master of the house Beelzebub, how much more," &c. [Matthew x. 25.] The Presbyterian Church has this mark of the persecution of man; and, therefore, I conclude that it is Christ's Church. But what confirms me the more is, that "as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ." [2 Cor. i. 5.] The Presbyterian Church has the mark of being blessed by God; the revivals in that Church have been many, and in many places, and these all the more remarkable that they have occurred at a time when the opposition of the world assailed her in testifying to the Headship of Him who is "King of kings and Lord of lords."

XII. I AM A PRESBYTERIAN, because I can find no form of doctrine, discipline, and government

better than the Presbyterian. That we have faults in our practice, however pure our system, I grant; but I can find nothing faultless upon earth. And while I bless God that I am a Presbyterian, and a member of that Church, either in England or Scotland, I judge no man wherever I find the image of Christ, in whatever person or under whatever creed, then I adore God for his grace, and would remember that all such are brethren. Believe God has his people among different denominations of professing Christians, and while I rejoice in the light that I possess, I pray that all that are called by Christ's name may have this mark of being his disciples, that "they love one another" [John xiii. 35], "that Ephraim may not envy Judah, nor Judah vex Ephraim" [Is. xi. 13], that the watchman may "see eye to eye when the Lord shall bring again Zion" [Is. lii. 8], and "that the Lord's way may be known upon the earth, and his saving health among all nations." [Ps. lxxvii. 2.]

CONTRAST BETWEEN THE FRENCH CHURCH OF THE REFORMATION AND THE PRESENT REFORMED CHURCH OF FRANCE.—IMPORTANCE OF RECALLING THE HISTORY OF THE PAST.

The history of the erection of the Reformed Church in France is one of the deepest interest. The light of the Reformation had burst through the gloom, and soon began to scatter the clouds of Popish darkness. It had penetrated even to the court of Francis I. It had illuminated the mind of his sister, who thenceforth diffused the mild radiance of her piety around her. Amid fierce persecution, in the course of which many a martyr lifted up with his dying breath his noble testimony for Christ, the number of the faithful increased. After a time the Psalms of David were turned into verse by one of the French poets, and began to be sung by the Protestants in all parts of the land. Then, too, there came forth in French that wonderful work, "Institutes of the Christian Religion," by Calvin, the most remarkable of all the Reformers for the accuracy and profundity of his knowledge of the Holy Scriptures, and the strength and depth of his understanding, which laid the foundations of a deep, vigorous, and comprehensive theology. At length came the year 1559, memorable for the first General Assembly, when the foundations were laid of the future Reformed Church. It was held in Paris itself, in the very face of a hostile court, by an authority derived from Christ alone. The able and excellent men who constituted that Assembly at once took the Word of God as their only statute-book, and proceeded, not to fashion doctrines not to enact laws of their own, but to ascertain and embody in a Confession the doctrines and the laws which were found in that Word; and they produced an admirable Confession, full of the clearest and most comprehensive views of the great doctrines of the Word of God, which are so bound together, that scarce any one can be omitted without casting obscurity over the whole of the rest, and such as wonderfully coincided with the Confession of the other Churches of the Reformation.

But it never occurred to these excellent men, while they took the great statute-book of Heaven in their hands, that a Church was to follow the directions of that statute-book in regard to doctrines, but not in regard to order, to government, and to discipline. They found the apostles, by virtue of an authority which they derived from Christ, laying down laws in regard to the characters and the work of the office-bearers of the Churches, and the qualifications they were to possess, and the manner in which they were to be chosen, and the government which they were to exercise, and all of them addressed either to Churches generally, or to the office-bearers in particular, as to the only persons by whom these laws were to be carried into execution. They felt that the same Divine authority which had revealed doctrines for their faith, had revealed rules of discipline and government, which, according to the light that was given them, they were bound to follow by their allegiance to their Divine Lord. Hence they declared (Art. 25) that "the good order in the Church which was established by Christ's authority ought to be kept sacred and inviolable"—that they were (Art. 26) "bound to submit themselves unto the common instruction,

and to the yoke of Jesus Christ, in all places where he shall have established the true discipline, although the edicts of earthly magistrates be contrary thereto,"—thus teaching that, when earthly magistrates issued commands prohibiting them from submitting to the discipline of the Church, they were bound by their allegiance to Christ to disobey them. They declare (Art. 29) that "the true Church ought to be governed by that discipline which our Lord Jesus hath established, so that there should be in the Church pastors, elders, and deacons,—that the pure doctrine may have its course, and vices may be reformed and suppressed,"—and thus teach, that they consider that the three orders are appointed of God; that the office-bearers have to exercise discipline, and that this discipline is to be exercised for the purpose of preserving sound doctrine, and suppressing the vices that appear among the members of the Church. They proclaim (Art. 31) "that it is not lawful for any man of his own authority to take upon himself the government of the Church, but that every one ought to be admitted thereto by a lawful election, if the Lord permit (although they allow that sometimes, the state of the Church being interrupted, God has raised up some persons in an extraordinary manner to repair the ruins of the Church);" thus denying utterly the right of the Civil Magistrate to interfere in the government of the Church of Christ. Finally, they assert that all "true pastors have all the same authority and equal power among themselves under Jesus Christ, the only Head, the only Sovereign, and only Universal Bishop." Thus these devoted men announced their resolution, without reserve, without selection, without hesitation, to follow out the laws of their King and Head, and in the clearest manner proclaimed his sole supremacy over his Church.

It is interesting to remark, in passing, that the very next year to that of the calling of the first General Assembly in France was that of the summoning the first Assembly of the Church of Scotland. The Protestants of this kingdom had first addressed a petition to Parliament, praying that "the doctrines of the Popish Church should be discarded as antichristian, and purity of worship, as exemplified in the discipline of the primitive Church, be restored," when Parliament, fully comprehending its own position, simply requested the Protestant ministers, whose office it was to act in the name of Christ, "to prepare a summary of doctrine which they held conformable to Scripture." This was speedily done, and the Confession of Faith, professed and believed by the Protestants in the realm of Scotland, was ratified and approved by the Estates of Parliament, as "wholesome and sound doctrine, grounded on the infallible truth of God's Word." Afterwards the Church proceeded to draw up the First Book of Discipline, taking the infallible Word as its only rule, and consulting neither King, Lords, nor Commons. Finally, on December 20, 1560, she held her first General Assembly, by the intrinsic authority which she derived solely from her Divine Head, and proceeded, without fear, and without hesitation, to discharge all the functions of a free and independent Church of Christ. The French Assembly had been held but the year before; the doctrines and the principles of government maintained by both were the same, both drew them directly from the Word of God,—their only and perfect statute-book. Since then, long periods of slumber or of disaster have occurred both in France and in Scotland; but our own Church has begun to awaken from its sleep, and to return to the principles, and, we trust, in some measure to the zeal, of her forefathers. Let us hope that our Protestant brethren in France will also awake,—will recall the principles and the history of their forefathers,—the days when the Church in France, faithful to her Lord and Head, went forth, in the glorious morning of the Reformation, fresh, and young, and beautiful, sparkling with the dew of her youth.

We have said that that the first French Assembly was held in 1559. It consisted only of eleven ministers, just as that of the Church of Scotland of only twelve. But they must have been men of large views,—of vigorous understandings,—deeply versed in the Holy Scriptures,—and of that energy and courage, tempered with moderation and judgment, which led them fully to carry out the principles of the Word of God. And God seems in a

very remarkable manner to have blessed their labours, as he did those of the Scottish ministers. We are satisfied that Presbyterianism, in its great principles, is founded on the Word of God, and was the government of the early Churches. But there are vast advantages which result from it. It brings into full play the abilities of men of the highest intellect in the Church, to whom God has given greater wisdom, and talent, and energy than others, enabling them to diffuse their sentiments, and impart the impulse of their energy to the rest; it gives an independence of feeling and sentiment to each individual minister, which tends to develop his energies, and prepares him to resist aggressions, from whatever quarter they come. It enables the whole Church, throughout all its extent, to act under the influence of common principles, and with common aims, like the various divisions of a great army, all acting in thorough concert, and all seeking the accomplishment of the same grand ends. Thus the French Reformed Church was organized, and began its career of marvellous success. After this Assembly, the blessing of God seemed to follow the Word with wonderfully increased efficacy. Churches rose up, and were organized and disciplined according to Christ's Word: the gospel was preached in the fields and in the ships, as well as in the churches; kings and princes persecuted and opposed, but still the Word mightily prevailed. In twelve short years, or in the year 1571, 2150 churches could be counted in connection with the Protestant Church of France. At the Assembly of Rochelle, held in that year, Theodore Beza presided: and the Queen and Prince of Navarre, Henry de Bourbon, Prince of Conde, Admiral Coligny, and many other distinguished persons, attended. Now, the Church in France was one of the noblest and the purest of all the Churches of the Reformation, and excited the admiration of Protestants in all lands.

After this period there came a season of terrible persecution and of grievous decline. A body had risen up in Europe resolved to re-establish the dominion of Popery, and destroy Protestantism, all over the world. It had adopted a code of morals, which was (if anything earthly ever was so) an emanation from the old serpent, and the father of all evil. It had contemplated the noble Protestant Church with peculiar malignity; and it would almost seem as if the demon of darkness had been invoked to discover how it might be most effectually ruined. It gained the ear and directed the conscience of Charles IX., until that wretched monarch gave the command, in consequence of which, on St. Bartholomew's night, the richest Protestant blood was poured forth like water by the midnight murderer, and the noble Coligny and a host of others were slain. The Protestant Churches in some measure recovered this terrible blow, but the rage of its enemy was not satiated. A series of years passed away, when it again poured its poison into the ear of a monarch, Louis XIV. Then the Edict of Nantes was revoked, and deeds of horror and persecution, happily not often realized to such an extent, covered the country with Protestant blood, or drove hundreds of thousands of servants of Christ for safety into foreign lands. But in destroying Protestantism, Jesuitism prepared the way for its own destruction. Infidelity rose and covered the land, till at length the Revolution came, with its train of evils that most nearly resembled the terrific apparitions of a dream, and every trace of religion, whether corrupt, superstitious, or genuine piety, seemed to have vanished away.

This brings us down to the period when the French Protestant Church was established on its present basis by the First Consul of France, in the year 1802. We shall pause here for the present, and afterwards return to the subject, with the view of showing the vast difference between the Church as it originally appeared at the dawning of the Reformation, and as it presented itself to the view after it was re-erected under the direction of the greatest warrior of modern times.

EXTRACT OF REPORT BY COLONIAL COMMITTEE OF FREE CHURCH OF SCOTLAND.

In making their annual appeal to the congregations of the Free Church, the Colonial Committee desire to express their unfeigned gratitude to God, both for the liberality of his people hitherto in

contributing to the support of this Scheme, and for the numerous and promising fields of usefulness which he is graciously opening up to them. It is their deliberate and solemn conviction, that never at any former period in the history of the Church of Scotland did she enjoy such an opportunity as is now afforded to her of advancing the Redeemer's cause in the immense dependencies of the British Empire: and that this is a talent which the Lord himself has put into her hand, to be used for his glory and the good of many souls. The powerful impression which recent events have produced on all classes at home, has only begun to be felt, or at least to be visibly manifested, abroad—but the faithful testimony which has been borne by the Free Church to the sole headship and supremacy of the Lord Jesus Christ as King of Zion—a testimony ratified by the sufferings of her ejected ministers and protesting people—has awakened the interest and secured the sympathy of believers in all lands; and nowhere has the Disruption been viewed with more intense interest, or followed with more delightful efforts, than among our brethren in the colonies, who, disengaged from local ties, and not fettered by party prejudices, have been enabled to see, in the recent contentings of the Free Church, a repetition of the same great contest, which may be regarded as the hereditary glory of Scotland—a contest for the crown-rights of the Redeemer.

This great event has given a prodigious impulse to the cause of pure evangelical religion everywhere throughout the colonies, and has acted as a powerful stimulus on many who were previously indifferent and lukewarm. The Committee have received, in consequence, a vast number of most urgent applications for ministers from all parts of the colonial empire: and are only prevented, in the meantime, from giving effect to them, partly by the limited funds placed at their disposal, but chiefly from the difficulty of finding suitable men for the work, imbued with the firm determination, of which they cannot doubt the Church will approve, to send none whom they cannot conscientiously recommend as able and faithful ministers of the New Testament.

They have been enabled, however, in the course of the past year, to do something for the supply of the wants of the colonies, although it has been far short of what the circumstances required and their own wishes prompted. Canada and the British North American provinces have been visited by a series of deputations, consisting of such men as Mr. McNaughtan of Paisley, Mr. Arnot, Mr. Sommerville of Glasgow, Mr. Bonar of Larbert, Mr. McLeod of Logie-Easter, and others; whose visits have been the means of awakening a deep interest in the cause of the Free Church, and imparting strength and comfort to the Lord's people in these provinces. Mr. Begg of Edinburgh, Mr. Stevenson, of Tullibody, and Mr. McTavish of Ballahulish, are now in Canada: and on their return, the Committee have already secured the services of three eminent ministers who have promised to succeed them. The Committee are fully aware that the supply by means of successive deputations is an expensive method of procedure, and one which, from its very nature, must be temporary; but in the present dearth of labourers both for the home and the colonial field, they felt themselves shut up to the alternative of either acting in this way, or leaving these interesting provinces altogether unsupplied. And while they are truly thankful that so many of their beloved brethren have been found willing to go forth at their call, they cherish the hope that the large number of promising candidates for the ministry now under training in the New College here, and still more, the rising hopes of the Church under training by Dr. Barnes and Dr. Willis at Toronto, will, ere long, supersede the necessity of any other than an occasional deputation from the parent country.

ORIGIN, PROGRESS, AND ESTIMATE OF RONGE'S MOVEMENT.

BY OUR GERMAN CORRESPONDENT.
Westphalia, February 26, 1846.

You will now receive, as you wish, and as I promised, an account of Ronge and the new Catholic Dissenters, or, as they call themselves, the German Catholics. Of late years it became more and more evident, from day to day, that the Pope

and the Roman Catholic Church had not given up one iota of their old principles, by their putting forth the claim of Popery to be the only true religion, and by persecuting and proselytizing Protestants. This happened particularly in Prussia, where the Kings Frederick, William III. and IV. were of a most tolerant spirit, and had treated Popery with all forbearance and kindness. The Jesuits entered secretly from Belgium, into the Rhenish provinces, and into Silesia, and endeavoured to kindle fanaticism and hate against the Protestants; they also repressed free inquiry and judgment about the Roman Catholic doctrines, and their connection with Scripture. One particular subject to which their sumptuous efforts were directed, was the mixed marriages. Indifferent whether the bride or bridegroom was a Roman Catholic, the priests refused to celebrate the marriage, unless they received a promise that all the children should be brought up in the Roman Catholic faith. This, and the chains of ignorance and superstition by which they kept captive the believers in their doctrines, raised not only the Freethinkers, but also of the pious and devout believers themselves, and everywhere external devotion was the ashes that covered a glimmering fire of displeasure.

Under such circumstances, in the month of August, 1814, Bishop Arnold of Treves, looking only at the outside of matters, concluded that the Roman Catholic Church could be lifted to the middle-ages' power and magnificence; and bringing forth to view the "holy coat" of our Lord Jesus Christ, he promised a plenary indulgence to those who went on a pilgrimage to it. Five hundred thousand pious Germans visited the relic, and it seemed as if the bishop had succeeded in his object.

In September, 1844, the letter of the Catholic priest Ronge at Laurahutte in Silesia appeared.—This man who was thirty years of age, had been suspended from his office, because he had interfered with the hierarchial attempts of Bishop Rotter of Breslau. In his letter, Ronge combated strongly the arrogant attempts of priest-zealots to enslave men's minds. The movement which he caused among Protestants and Catholics was extraordinary; every man possessed the letter, every man spoke of it, and rejoiced in the courage of the audacious Ronge, whom they called a second Luther. A short time afterwards [the 19th of October, 1844] the Confession of Faith of Schneidemuhl appeared. It was composed by the chaplain Czerski, and declared that Czerski and his parish, having learned, by reading the Scriptures, the anti-Biblical doctrines of the Roman Catholic Church, were resolved to quit it, and would form a new *Apostolic Catholic Church*. They rejected the doctrines that the chalice should be denied to laymen; that the priests can forgive sins, or should keep the mass in the Latin language, or should remain unmarried; and that the Pope is the vicegerent of Christ on earth. The positive part of the Confession was founded on Scripture and Evangelical truth, and it gained acceptance with the more earnest-hearted of the people, whilst Ronge's letter affected more the light-minded.

Already, in March, 1845, eighty-six German towns had participated in the new Church reform, and at thirty-one places were German Catholic parishes formed. The parish of Breslau numbered six thousand members, and elected Ronge to be its pastor; that of Zantic had seven hundred families; and several clergymen, following the example of Ronge and Czerski, renounced the Roman Church; among these were Dr. Regenbrecht, Chaplain Kerber, Dr. Theiner of Breslau, Parson Licht of Elberfeld, Dr. Schreiber of Freiburg. With these joined also several Protestant students, who, quitting their own Church, swore to the banner of the *Church Universal*.

Meanwhile the Roman hierarchy endeavoured by every method to recall the apostates. They excommunicated Ronge, Czerski, &c., and became more tolerant in the matter of the mixed marriages; but it was too late.

But though the opposition against the arrogance of Rome united all, yet from the first, differences on points of doctrine had appeared. Whilst the majority, with Ronge at their head, and influenced by the spirit of the age, took up Christianity in the way in which it is viewed by the Rationalists, a little party, in conjunction with Czerski and his people, distinguishing the Catholic element from

the Roman, and maintaining the former, took up the ground of positive doctrine.

The orthodox part of the protestants, considering the ignorance of Scripture, and of the Christianity which is founded on it, in which these new protestants had been brought up from their youth, weighing the spirit which, originating in reason and intellectual effort, had induced them to quit the Romish Church, observing the joyful sympathy which the Rationalists, in particular, offered them; and the expectation that they should form a Church which should stand above all confessions; the orthodox, looking at these things in the new Protestants, judged kindly of their first attempts in regard of doctrine, and hoped that by throwing off the ordinances of men, and by searching Scripture, they would, by degrees, come to perceive Evangelical truth.

In the end of March, 1845, deputies from the most important parishes, to the number of twenty-seven, assembled at Leipsic, for the purpose of forming a universal confession, in which all the parishes might agree. In the deliberations about this common confession, discord soon made its appearance. The majority were in favour of the Free Confession of Breslau; whilst the parishes of Schneidemühl, Berlin, and Elberfeld, and these only, defended the Confession of Schneidemühl. But all parties thought it necessary to secure external ecclesiastical union about doctrine; and, therefore, overlooking the internal disagreement, they remained in amity, and united in the following Confession of Faith: "I believe in God, who has created by his Almighty word, the world, and governs it in wisdom, justice, and love; I believe in Jesus Christ, our Saviour; I believe in the Holy Spirit, a Holy universal Christian Church, remission of sins, and an eternal life. Amen."

This confession they called a transformation of the Apostolic Symbol, suited to our time. Further they agreed that the foundation of faith shall be the Scriptures alone, but that the comprehension and interpretation of Scripture shall be freely surrendered to reason, pervaded by the Christian idea. They thus made human reason the only judge in matters of religion.

It is true that, when the deputies of Schneidemühl (one of whom was Czarski himself) and of Elberfeld, heard the confession read, they were frightened, and gave expression to their scruples; but it was answered that the general terms in which the confession was drawn up gave great latitude to each individual parish, in explaining doctrines, and, in short, the Radicals had vanquished.

Though these resolutions of the Council filled all righteous Christians of my country with great sorrow, they yet did not give up all hope. The orthodox had been induced to sacrifice to the carnal idea of an external Church-unity the positive Christian doctrine, which they could not but suppose would meet with strong opposition from many who were taking a part in the new movement. But, in a short time, it became evident that those whom they sought to conciliate were strongly opposed to Bible Christianity. Already, during the Council of Leipsic, Ronge joined with the Friends of Light, fraternized with their leader, the Parson Uhlich, and with these proposed, as a toast, "The time when the Evangelical Church shall be free from authority in matters of faith."

A short time afterwards, with the exception of two or three parishes, all, including Berlin, accepted the unsound Confession of Leipsic. It quickly became evident what the faithful German Catholics thought of their brethren, for they immediately published remonstrances against them. On the Whitsuntide of 1845 one part of the parish or congregation of Berlin protested against the infidelity of the other part, and published a declaration, by which it was plain that they rejected the unsound Confession of Leipsic, accepted Scripture as the only source of Christian faith, and expressed their determination to rest only on the Rock Jesus Christ, knowing that his sufferings and death are the only ground of our salvation.

The hopes of believers in regard to German Catholicism were kindled by this declaration, particularly, as a short time afterwards [end of June] Czarski published a letter to all Christian apostolical Catholic parishes, in which he says: "You are right, if you are discontented, because the Con-

fession of Leipsic passes over our Lord Jesus Christ in silence. Jesus Christ is indeed God, and we are an Apostolic Church only if we are founded on him, as the Apostles were." And in another letter of the 6th of May, he writes: "I opposed in the Council of Leipsic the sinful tenderness with all my power, and wished the enemies of Christ to come to knowledge. I am of opinion that the reason adorners are Infidels, and not Christians."

Now the true state of matters began to appear. Single little parties joined with the protesting Catholics (that is, with Czarski and his friends); but the others showed great and violent opposition against every thing which seemed to take a faithful Scriptural direction. When the Positives at Berlin [those who held positive doctrine], wishing to remain with their brethren, tried to frame their Confession with that view, they were stopped by their opponents, who cried out: "That is all the old; still the old."

Against Czarski and his letter the German Catholic parishes of Dresden and Leipsic were the first to draw the sword, and to manifest their undisguised infidelity. More vehemently than these did Ronge, Kerbler, and other leaders of the New Church speak against the Positives, and they now regarded Czarski as a renegade. We then were full of expectation as to what the parties themselves would do, but none of them raised their voices on behalf of Czarski and his followers, none publicly assented to their creed, and though single parishes, as those of Elberfeld and Unna, not being content with the common confession, formed for themselves a more positive one, they did not venture to provoke the wrath of the leaders, and did it in silence. This is the vaunted freedom of all human authority!

Ronge and his fellows travelled through all Germany, and, wherever a tendency to true doctrine appeared, they endeavoured to crush it.— [They are no longer allowed to travel about preaching.] They received, with open arms, Protestant students, who, seduced by the anti-Christian writings of Strauss and Feuerbach, apostatized from their own Church.

In these matters the Governments, particularly that of Prussia, have given to the New Church all that Christian Governments could give. It is promised to the German Catholics that their labours and their divine service shall in no way be hindered. To their clergymen liberty is granted to exercise all official employments of the Church, without the power of performing marriages, because that power belongs to the political life.— Though they were at first prohibited from using Evangelical Churches, after a short time this prohibition was withdrawn, and they were acknowledged as a tolerated religious society. Since the 24th of January of the present year, the German Catholics of Wurtemberg enjoy equal religious liberty with their fellow-subjects. Saxe will not grant them permission to have divine service in Evangelical Churches; and Bavaria has forbidden all their innovations as communical stratagems.

From all this you will perceive what we have to hope from German Catholicism. The leaders promise very little. Ronge is a man of the people, and for the people of the present times. He has sound sense, and a suitable eloquence; but he wants a solid theological education, has already exhausted his genius, and is not resting on a Christian foundation. He is simply a Rationalist, and holds the doctrine of Christ's divinity to be utter madness, as he has actually declared. Kerbler and Dowiat, the illustrious orators, are religious Nihilists. Czarski has a positive Christian faith, but he is not a bold Reformer; he has not courage enough to defend his doctrine as he must against the Infidels. The newspapers tell us that he has had a conference, on the 2d of February, with Ronge, at which it was determined that all transcendental doctrines shall be shaken off, because they are barren and superfluous in regard of the Christian life. Dr. Theiner and Professor Dr. Schreiber have theological erudition, but they have not living faith in God's Son, Jesus Christ. They also are blind leaders of the blind. The majority of the congregations honour only Ronge, and his words; it is but a small party which searches the Scriptures. But the Roman Catholic arrogance is humbled, indifference and religious laxness are removed, and Scripture, which is the source of faith, is opened to thousands who

had it not hitherto. We will not, therefore, give up all hopes; but we entertain the expectation that the faithful will, by degrees, join the Evangelical Church, whilst the others will unite themselves to the "Friends of Light." The delight with which the Protestants at first hailed and aided the German Catholics has vanished, the people become daily more indifferent about them, and during the last half year, it is only a few who have quitted the Romish Church and joined them. In my next you shall have an account of the "Friends of Light." W. H.

THE KNOX TOWERS AND CHURCHES.— Dr. Candlish said—I have a common cat on to make, somewhat out of order, to the Commission, and through the Commission to the Free Church, which I trust will give universal assent. A proposal has been made in this city to erect a suitable monument to our great Reformer, John Knox—a monument which is to consist of a massy tower and at least two places of worship, one for the Gaelic congregation of this city, and the other for the congregation which now worship in what is called Henderson church—Mr. Milroy's congregation. I have the pleasure of announcing that property has now been obtained by the parties interested in the proposal, on the site of John Knox's house, at the corner of the Nether Bow, and High street, including the house itself and the adjoining property. Enough has been already obtained for the erection of suitable buildings for two commodious churches or the congregations I have already mentioned, together with a tower that will commemorate the great Reformer. I am sure that the Free Church of Scotland will the more rejoice at this opportunity of erecting a monument to him, seeing that it will be a suitable monument, and that it will be in a suitable place. The monument will be suitable, consisting not merely of a lofty spire or tower, but of two commodious churches,—one of which is destined for the accommodation of the Highlanders, in whom the great Reformer always felt a deep interest, and the other is destined for the good of the locality in which John Knox lived while in Edinburgh. Therefore it will be a suitable monument, and it will be in a suitable place—the very place which is venerable in the memory of all true Presbyterians, as the residence of the father and founder of Presbyterianism in Scotland. I mentioned that sufficient ground has already been obtained—ground, I believe, sufficient, not only for the tower and the two churches, but for schools, and, I think, for manse also, and, if need be, even for another church. Altogether, at this time, we may regard ourselves as free to announce to Scotland, and to Presbyterianism at large, this noble undertaking, and I am persuaded that the universal complaint of sound-hearted Presbyterianism will be, that the spot called Knox's corner has fallen into the possession of the right body. We have high authority of a literary nature for making that assertion. We may appeal, not only to the Free Church advocates now, on this point, but we have the authority of the *Quarterly Review* itself for saying, that the Free Church of Scotland is the genuine representative of the man whom we now propose to honour in the only way that would have been grateful to the man himself. In these circumstances I trust that we will not be grudging the satisfaction of being permitted to pay this compliment to the great Scotch Reformer. We should rejoice to pay this compliment to him, not merely as an exclusive doing of the Free Church of Scotland, but as having the concurrence of all sound-hearted Presbyterians, and I feel confident, when the proposal is brought, as it will soon be, into a more definite shape, that throughout Scotland, yea, throughout England, and Ireland, and the colonies, and India, there will be scarcely a Presbyterian in the whole wide world who will not rejoice at the opportunity of having a fragment of stone in this great monument. I think that in this way we shall be able not merely to accomplish the object we have in view, so far as the two churches are concerned, but we will have more than enough for this object, as I am anticipating that we will be able to devote what is over to the Christian good of the people in the locality where John Knox lived. In this way we are giving an opportunity of saying to all Presbyterians throughout the country and the world—Are you disposed to have a share in doing this honour to our common founder? I have very

Little doubt that it will be found that sound Presbyterians everywhere will be anxious to avail themselves of the opportunity of taking a part in this undertaking—of having something like a stone in this great monumental building. I have brought forward this subject at the present time, as I think the Commission will rejoice at the announcement.

INCREASING INFLUENCE OF JESUITISM IN THE HOUSE OF COMMONS.—At present the Roman Catholics on the Continent are struggling with the deepest interest what is going on in this country, and from each new indication of the increase of the political influence of Popery, are deriving new motives for vigorous exertion. They regard with delight the progress which Jesuitism is making, while the spirit of slumber seems to have descended on those who should have given warning of the approach of the dangerous and insidious foe, and they fancy they discover in its new successes, the preparation for its final and complete triumph. Even in the Continental Roman Catholic States, this enemy of the liberties, both civil, religious, and intellectual, of the people—the disturber of kingdoms—thus aspiring after a universal dominion—has awakened jealousy, and kindled hostility, and is sometimes obliged to hide its head from the indignation it has awakened, but it is consoling itself for its defeats in other parts of Europe by its successes in Great Britain, and already fancies itself in possession of this island, an stronghold of Protestantism, the object of its old and inveterate hatred.

In conclusion, we remark, that it is scarcely possible to take an extended survey of the progress of Jesuit influence in the House of Commons—of the general tone of feeling towards the body which is beginning to manifest itself among political men of nearly all parties—of the increasing boldness of its friends, and the increasing timidity or despondency of those who might be expected to detect and expose its dangerous character—it is impossible to contemplate all this without perceiving, that unless a new state of feeling is awakened in the country, we are on the eve of very great and important changes. It is manifest that Jesuitism is already one of the great political powers in the country—that it is causing its influence to be felt among all classes of society—that it is making manifest progress, and that each new step in advance stimulates it to greater efforts, and awakens more enlarged expectations.

DURON, ARRIV.—In September last, the Rev. Donald Sinclair arrived here from Canada: the presentation of a minister to the church of Duron had by that time fallen from the Crown to the Presbytery of Lorn, which accordingly appointed Mr. Sinclair to preach in the parish church. At the close of the services, Mr. Sinclair intimated from the pulpit that the congregation were requested to meet next day in the school-house, for the purpose of subscribing a recommendation in his behalf. This having failed, a canvass was commenced among the members and parishioners, and about twelve or fifteen signatures were obtained, all the rest having refused to sign. Upon this recommendation the Presbytery issued a presentation in favour of Mr. Sinclair, and on the 3rd instant met for the purpose of moderating in the call, on the reading of which, the congregation, with the exception of four individuals, immediately left the church. One of the four individuals who remained and signed the call had in his day followed divers courses, having been once an Independent, and lately a Free Churchman; the second was an old man, upwards of fifty years of age, of the name of Sinclair, who signed for a *namesake*, as he termed it; the third was an old seaman; and the fourth a shepherd, whose wife is a distant relative of the presentee. The great body of the congregation declined signing any objections, under the impression that the Presbytery were fully resolved on sustaining the call. The Presbytery again met in the parish church on Thursday last, the 19th, for the purpose of inducing their presentee. The Rev. Mr. Calman, of Ardhattan, officiated; and the congregation present did not exceed eight in number, several of whom were not parishioners. We understand that the congregation intend joining the Free Church as soon as a clergyman of that church can be provided.

THE REV. MR. MONSELL (EPISCOPALIAN) AND THE PRESBYTERIAN MINISTERS OF BELFAST.—A very curious correspondence has recently been going on between the minister of the Magdalene Episcopal Chapel and some of the Presbyterian ministers of Belfast. It appears that Mr. Monsell was lately appointed Secretary to the new Dispensary Committee, and that, in his written communications to the collectors, he declined to prefix the usual designation of *Reverend* to the names of Mr. Morgan, Mr. Johnston, and others. The omission was immediately challenged by the minister of Berry Street, who, though he lays little stress upon titles, felt it proper to notice any mark of disrespect to his church, and the Secretary was requested to give an explanation. Mr. Monsell very candidly stated, that he had intentionally made the omission. He says,—"As a member of the united Church of England and Ireland, I cannot acknowledge any orders as valid except those which have been conferred by the hands of the bishop. I do not therefore recognise what you term your 'ordination,' nor do I admit your or any other Presbyterian teacher's right to the prefix of 'Reverend.'" It is right to add, that his Episcopalian brethren in this place do not, we understand, approve of the *irreverent* proceedings of the minister of the Magdalene Chapel.

RELIGIOUS TOLERATION IN CHINA.—Doubts have been expressed whether the Chinese edict of religious toleration, published some months since, was designed to include Protestants as well as Roman Catholics. The British Plenipotentiary in China recently addressed a note to Keying, the High Imperial Commissioner, soliciting information on this point, and the following is the Commissioner's reply, showing that no distinction is to be made between Protestants and Roman Catholics.

Keying, High Imperial Commissioner, &c., sends the following reply to the Hon. Envoy's despatch concerning equal toleration of the religion professed by the English (here follows an extract of the contents of that letter.)

When I previously concluded the commercial treaty with the United States, one of the articles gave permission to erect chapels in the five ports, and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French Envoy Lagrene requested that natives, if they were good men, should be entirely exempted from punishment on account of the religion they professed. I, the Great Minister, then again represented this matter to the throne; upon which the imperial reply was received, that it should be done as proposed, without drawing any distinction between the rites of the several religions.

As, however, some of the local mandarins seized crucifixes, pictures, and images, and burnt them, it was subsequently settled that permission should be given to worship them.

I, the Great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images, or do not worship images, there are no prohibitions against them, if, when practising their creed, they act well.

You, the honourable Envoy, need therefore not be solicitous about this matter, for all western nations shall in this respect certainly be treated upon the same footing, and receive the same protection.

I have now addressed a letter to the Lieutenant Governor of Keangson, to direct the inspector of Soochoo, Sunkeang, Taetseang, to publish another proclamation, and likewise officially requested the Governor-General of Fokeen and Chekeang to issue a distinct declaration of the same tenor in the various ports.

Whilst sending an answer, I wish you much happiness at this season, and send this important paper.

25th year, 11th month, 22nd day (20th December, 1845).
Received 23rd inst.

THE RONGE MOVEMENT.—From an article in a recent Frankfort journal, it appears, that notwithstanding the attempt made in many parts of Germany to prevent the extension of the Reformed German church, the sect called German Catholics is gaining ground. The number of members in Berlin exceeds two thousand, and it is said they are numerous even in Vienna.

FEMALE MISSIONARIES IN CHINA.—A letter has just been received by a gentleman in this city, from the only Female Missionary at Amoy, China, strongly exhibiting the propriety and importance of educated Christian ladies going to that country and labouring for the elevation of their secluded sex. The writer says:

"We have a meeting every Tuesday for the Chinese women. The first time five women and four girls came; the last, seven women and two girls. This is a small beginning, but we hope the number will increase after New Year's. Many say, they have so much to do to get ready for that day (which is observed, as in New York, in congratulatory visits) that they cannot now spare time for the meetings. I have been some distance to see some of them, taking only my *bu-a* (a female servant) with me. I am not at all afraid of thus visiting abroad, though I was at first. Can you not induce additional missionaries to come to Amoy, bringing wives with them?"

MISSIONS OF THE CHURCH OF ROME.—We have before us the 36th Number (May, 1845) of the *Annals of the Propagation of the Faith* (Lyons), containing the Report of the Association for the Propagation of the Faith for 1844. By it we are informed that the receipts of the association amounted, in the year 1844, to £138,047 8s. 4d.; and that it expended during that year on its missions in Europe, £25,574 8s. 1d.; in Asia, £37,699 4s. 3d.; in Africa, £11,728 19s. 1d.; in America, £43,943 17s. 6d.; in Oceania, £8,984 3s. 8d.

The association has missions in active operation in Abyssinia, China, Georgia, Canada, the United States, Constantinople, the Islands of the Levant, Algiers, the South Sea Islands, Persia, Siam, Cochin-China, the East Indies, Bulgaria, Greece, Palestine, Australasia, Cape of Good Hope, British Guiana, Ava, Syria, Thibet, Tripoli, Tunis, West India Isles, &c.

Every Number of the *Annals* announces the departure of missionaries for almost every part of the world. Rome is engaging in thorough earnest in the great conflict. Let the friends of Bible truth be up and doing, and by their missionaries and the Word of God, confront the Man of Sin in every corner of the globe to which he penetrates; yes, anticipate him, by visiting with the Gospel message the millions of our fellow-creatures who are perishing for lack of knowledge.

CONSTANTINOPLE.—Dr. Leitner, who is connected with the Free Church Scottish mission to the Jews in this city, pursues his labours with remarkable diligence, and seems to be eminently successful in forwarding the objects of the mission, by bringing vast numbers of the Jews within the sound of the Gospel who could not otherwise have been reached. He is beloved by all the Jews, German and Spanish; and whenever he visits their respective quarters, he is accommodated with a locality, often a synagogue, suitable for the reception of the crowds who flock to him for advice.

PRESBYTERY OF TORONTO.

HOME MISSION FUND.

Normal congregation, per Mr. John Miller..... £5 16 3
Medonte, per Rev. D. McMillan.... 3 0 0

Omitted in a former list of contributions to Foreign Missions, but received by J. Rejpath, Esq., the Treasurer:

From the congregation of Esquesing £1 15 0

Erratum.—In the number for March, the collection of £9 5s. for the Home Mission was by a mistake put in as from "Caledon;" it ought to have been from *Eldon*; which township, along with its neighbour Thorah, and its not far-off neighbour, West Gwillimbury, have done nobly.

Cash received for the Record, during May, from the following places:—Nelson, St. Catherine's, Thorah, Eldon, Orillia, Osgood, London, and Eckfrid.

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