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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOLUME I—No. 2.

HAMILTON, SEPTEMBER, 1841.

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

THE RECORD.

ONE of the principal objects contemplated in the establishment of this paper is the explanation and defence of those principles, for the full, unequivocal and unrestricted maintenance of which the minority of the Synod of the Presbyterian Church of Canada, in connexion with the Scottish Establishment, felt themselves constrained to withdraw from that body, and institute according to Scriptural, Presbyterian order, a separate and independent Presbyterian Church in Canada. In prosecuting this part of our work, it shall be our aim rather to place our own views and motives in a clear light before the community, than to scrutinize and pass judgment on those of the parties who differ from us—to free ourselves from the misrepresentation and obloquy to which we have already been subjected in no small measure, without having recourse under any circumstances to the use of such weapons in retaliation. The *argumentum ad hominem* may sometimes be necessary and lawful, as it is very often efficient for the silencing of an opponent, but we greatly doubt its efficacy for producing conviction, or rather for leading an opponent to the adoption of sound views and a right course of action, and therefore we love it not. Personal hits, however palpable, and the insinuation of unworthy motives, however adroitly managed, cannot materially serve any good cause, and are only likely to break the bond of charity, to cause unseemly and unholy irritation and strife, to rouse "the wrath of man, which worketh not the righteousness of God." Our cause is too good to require the use of such means in its defence, and our full and honest consciousness of its goodness, will prove, we trust, a sufficient counterpoise to any provocation we may meet with, or other incitement to have recourse to them. We feel ourselves indeed in the place and circumstances where conscience and the best interests of the Church of Christ demand of us to speak the truth, and "the truth we will speak, impugn it whose list." Nevertheless, we would speak it in love and with all candour and moderation. It is with unfeigned regret that we see a tendency towards a very different course, manifested on the part of the brethren from whom we have separated. We refer to the draft of their answer to the Protest of the brethren who left the Synod in connexion with the Church of Scotland. To this document we shall perhaps have occasion to refer again more fully. Here we would only say that while it scarcely touches the actual ground of difference, but seems studiously designed to divert attention from it, its chief object, in almost every paragraph, evidently is either to deal a personal hit at one or other of the parties whom it professes to answer, or to institute comparisons, of course to their disadvantage, intellectually and morally, between them and those they have left, or to insinuate insincerity, unworthy motives and external influences, as having produced or characterized their proceedings, or to detect and hold up to contempt and scorn pretended inconsistencies in their actings, or to invoke public indignation on what is represented without proof as their causeless and reckless schism: concluding most incongruously with a lamentation over the separation of so many so well beloved. This unworthy and very mischievous work, not less at variance with the proprieties of an Ecclesiastical document

of that kind than with charity, is prosecuted with a degree of keenness, animosity and apparent hearty good will to the occupation that will square much better with the old national motto, "Nemo me impune lacessit," than with anything to be found in the 13th chapter of 1st Corinthians. We again say that we deeply regret to observe a tendency to such a course, and we trust we shall be enabled to look at it rather as a beacon than as a model. We have differed—widely differed from these brethren. We do not expect that this difference can continue to exist without discussion, nor do we wish it should do so. But surely there is a "more excellent way" of conducting the discussion than what is exemplified in the document in question, and in the tone of some of the Ecclesiastical actings, which have more recently occurred on the same side. Surely, if there ever was any real christian esteem and brotherly love between us, enough at least ought still to remain to restrain the detestable natural propensity to bite and devour.— Surely in a cause about the goodness of which one has no conscientious qualms or misgivings, there can be no use for other armour, either defensive or offensive, than what sound logic, firmness, candour, meekness and forbearance may furnish or sanction.

THE DISRUPTION.

In the pain which this event has doubtless inflicted on many minds, we deeply sympathize. Some of its more immediate and obvious consequences are such as every right hearted man must deplore: We do deplore them, and as we honestly, earnestly, and perseveringly sought to avert the catastrophe in which they originate, so should we joyfully lend a hand in helping forward any effort to repair the breach, which should not involve the sacrifice of the principles for which we feel more than ever bound and inclined to maintain an unequivocal testimony. We can therefore easily understand and appreciate the expressions of regret which we hear from all parties in connexion with the Disruption of the Synod. We can sympathize also, and exercise great forbearance with those who, not much accustomed to appreciate the value of great principles, and scarcely able to look beyond or above the more immediate and prominent results, and the mere local interests affected by them, can discern little or nothing in the way of compensation in the case, and regard the event in question as an unmingled evil. As to those who broadly avow the opinion that it is right and expedient that the civil power should exercise authority in spiritual things, and that the doctrine of Sir James Graham, and the majority of the Court of Session on the subject, is sound and good, we can at least understand them,—and do not much wonder at the reprobation with which they regard the conduct of the Protestors. We can even comprehend that small, but very intellectual and dignified class—of which we fall in now and then with a specimen, who declares with a most imposing air, and an emphasis which no one can mistake, that it is impossible that he could think of remaining connected with any Church that was not established, and whose religious and ecclesiastical principles are so simple, so enlarged, and at the same time so firmly fixed, that they at once indicate the course which the holder of them would pursue at Rome or even Constantinople. But we do not well understand those amongst us who profess to hold the principles for which we are testifying, and yet are continually

asking—what occasion was there for disruption here? and what had we to do with the Church of Scotland? The careful, intelligent and candid reader of the Pastoral Address of the Protestant Synod, will, we doubt not, find full satisfaction on these points, and we would earnestly commend that document to the attention of all who are concerned, to think and act correctly in this crisis of the Presbyterian Church in Canada. We feel that we can add nothing to an argument at once so simple, so clear, and so cogent. But in regard to the parties last referred to, and the questions under which they press their objection to the course of the Protestors, we cannot help wondering at the new light which seems to have broken in upon them so recently. In 1811, '12, and even '13, no one holding the principles and cherishing the sympathies which they lay claim to, ever thought of doubting that we had something to do with the Church of Scotland—they did so simply felt that we had very much to do with her, that we were in fact, and in universal estimation, her representative in Canada, and the idea of our remaining indifferent and neutral in the great contest in which she was engaged, and the two great parties immediately involved in it, was never heard of. We held the principles in question, we regarded them as of vital importance—we admired the men who were so nobly contending for them—we looked upon them as the true representatives of Scotland and her Church—we felt, and did not stop to ascertain with cool calculating precision, the amount of our direct interest in their contending, and we honestly avowed our opinions and our sympathies—leaving no room for doubt as to which party we held to be right, and feeling that it would be utterly unworthy to do so. How comes it then that any of us can now ask, what have we to do with the Church of Scotland, or how can any one censure the conduct of those, whose simple and only wish has been to utter and act out their honest convictions of duty without variation or equivocation—who only desire that the virtual condemnation which they expressed regarding the Erastian party in the Church of Scotland, in 1811, '12, '13, shall not be displaced by virtual approbation in 1841—not their deliberate approbation and cordia professions of esteem and admiration in regard to the non-intrusionists of 1811, '12, '13, succeeded by virtual disapprobation or cold neutrality in 1841. This is all that the Protestors have sought for or aimed at. Is this intermeddling in the affairs of the Church of Scotland beyond what is necessary, or was there no cause for disruption, where equivocation and inconsistency in matters of so much moment constituted the only alternative. The matter in a word, stands just thus, to our view. We have often in the most deliberate and solemn manner declared our adherence to the principles of the spiritual independence of the Church, and the non-intrusion of Ministers on reclaiming congregations, as scriptural, fundamental, and essential to the well being of the Church, and we have professed to regard the Free Church of Scotland as the faithful advocate and maintainer of these principles while the Establishment has practically cast them away and trampled on them. How could we under any circumstances—and especially after what we had previously said and done—turn the cold shoulder to the former and the warm one to the latter, or even act as if we were neutral between them; and yet this is precisely what the Synod, in connexion with the Scottish Establishment is doing, and what we would in effect have done had we remain-

ed in it. Moreover, we have repeatedly and unequivocally declared our conviction that those principles were fully secured (after ceasing Scotland many a tear, and many a groan, and many a precious life) in the constitution of the Church of Scotland,—that they formed the peculiar glory of that Church, and the most valuable privilege of her Members. Believing all this how could we be, or seem to be, indifferent between the parties who, on the one hand, have sought to preserve and vindicate, or, if you will, restore that constitution—and on the other have betrayed or surrendered it, or been active in its subversion; or rather how could we have preferred, or even seemed to prefer, the friendship and fellowship of the latter to that of the former? yet this again is, as it appears to us, what the Synod retaining connexion with the Scottish Establishment is doing, and what we must have virtually done, had we remained in it. Thus our path was plain, he led in closely on either side: on the one by our obligations as Christian men and rulers in the Christian Church, to be clearly on the side of truth, of great fundamental principles, especially when these were imperilled and actually overborne, and that too by parties with whom we were intimately connected both ecclesiastically and civilly,—and on the other by our obligations and our feelings as Scotchmen, Ministers, and members of the Church of Scotland—every hole in the fence being closed up by a regard to consistency. In conclusion, we would merely remark, that among the numerous and complicated adverse influences operating on the minds of Presbyterians and others on this emergency, and tending to draw them aside from just conclusions, the following have struck us as peculiarly worthy of attention:—first, the very inaccurate and defective information which is possessed by many in regard to the recent contest in Scotland and the present condition of the Scottish Establishment; and next the preposterous and perverted notions of not a few respecting the comparative importance of sustaining existing Establishments, and of preserving and vindicating the freedom and purity of the Church, it being manifestly their estimate that the Establishment is the primary object of concern,—the freedom and purity of the Church the secondary and subordinate one,—and, lastly, the vague and low views which are generally entertained in regard to the principles which ought to regulate Christian communion, separation or schism, which come seem to think invariably chargeable on the party separating or withdrawing,—being apparently regarded by such as the worst of all evils, the greatest of all sins, which the assertion of any truth however vital, the vindication of any principle however essential to the honor of Christ, and the well being of his Church, will hardly justify or compensate. Their maxim apparently, and at least practically, is, let peace and unity be preserved at almost any sacrifice of truth and purity,—whereas the scriptural maxim lays the principal stress on the latter, and evidently requires that they be maintained at all hazards as of primary value and importance. The application of this to the intercourse of Churches with one another is fully brought out in the Pastoral Address, and deserves the special consideration of all who bear rule in the Christian Church. We shall probably soon return to some of these points.

MINUTES OF SYNOD—NOTICE TO MISSESSARY CLERKS.

It is requested that attested Rolls of Presbyteries be handed in to the Clerk of Synod at the meeting of the Commission, which is to be held in Toronto at 3 P. M. of the day that the Synod meets, viz. the 9th October. The members of Commission at the meeting in Hamilton, concurred with the Clerk in opinion that the names of Ministers should be placed in the order of the dates of their respective ordinations. These rolls should contain the names of adhering congregations that may be supplied with Ministers, and of missionaries and catechists employed by Presbyteries, as well as of probationers adhering to our Church, though they may not be steadily engaged in preaching.

MINUTES OF SYNOD.

At Kingston, the tenth day of July, one thousand eight hundred and forty-four years, which day they met in the Wesleyan Methodist Church, Wellington Street, the following Ministers and Elders, heretofore members of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, but who have just withdrawn from said Synod under two several Protests—viz:

John M. Rogie, Thomas Alexander, Henry Gordon, William Reid, Alexander McLean, William Rintoul, Henry Eason, David Black, Mark Y. Stark, Alexander Gal, Donald McKenzie, John Bayne, Angus Muckintosh, Daniel Ait, Duncan McMillan, William Aldred, George Cayne, George Smith, Robert Peden, Ministers; and Alexander Lindsay, Isaac Weylie, James Webster, George Davidson, James F. Westland, Elders.

The Rev. Mark Y. Stark was called to the Chair, and the Rev. W. Rintoul appointed Secretary. The Chairman opened the meeting with prayer.

It was agreed that the Protests under which the Ministers and Elders composing the meeting, and others absent, had withdrawn from the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, should be recorded, and they are as follows:—

PROTEST

Of certain Ministers and Elders belonging to the Synod of Canada in connexion with the Church of Scotland.

WHEREAS the Church, as the divinely constituted Depositary and Guardian of Revealed Truth, is specially bound to lift up her testimony for those particular Truths which are at any time endangered or overborne by the antagonist powers of this world—And Whereas these great and fundamental Truths which respect the supremacy of Christ in His Church, the spiritual independence of her rulers, their exclusive responsibility to her Great Head, the rights and privileges of His people, and the proper relation which should subsist between the Church and the State, are at the present day endangered, and in fact actually been overborne in the Established Church of Scotland, through recent encroachments of the State upon the spiritual province, submitted to by her—And Whereas in righteous testimony against these encroachments, great numbers of Office-bearers and Members of said Church have solemnly and deliberately come out from her, and are now formally constituted in to the FREE PROTESTING CHURCH OF SCOTLAND—a Church which has, during the last twelve months, enjoyed many unequal tokens of the approbation of her Great Head—And Whereas the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, apart from all considerations of a general kind, which should have led them to testify against the defections and corruptions of the said Established Church, were specially bound to do so because of their connexion with said Church, and because also of reiterated testimonies solemnly and deliberately lifted up by the Synod in former years in behalf of the contending of those who have been compelled to secede—And Whereas the due and proper testimony against the defections and corruptions of the Established Church of Scotland was a termination of the peculiarly close and intimate connexion in which this Synod stood to her—And Whereas it has been in an orderly and constitutional way proposed to this Synod, having been made the subject of petitions and overtures of congregations and Presbyteries, whilst it has been advocated by many of the members, that this Synod should terminate its connexion with said Church, and alter its designation accordingly—And Whereas this Synod, by the vote of a majority of its members, came to the decision that it shall not terminate said connexion, nor take other such action as was required:

WHEREFORE we, the undersigned Ministers and

Elders, members of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, DO, in our own name, as well as in the name of all who adhere to us, hereby DISSENT and PROTEST against said decision, for the following reasons:—

FIRST—That in our conscientious conviction, this Synod are thereby giving their virtual sanction to the procedure of the Established Church of Scotland in the great questions at issue between that Church and the Free Protestant Church of Scotland, and lending the weight of their influence, as a Church, to the support of principles which are incompatible with the purity and the liberty of any Church, by which they are allowed—and which are fitted at the same time to do grievous injury to the cause of the Redeemer throughout the world.

SECOND—That in a cause relating to a Church in which they have many and obvious reasons for feeling a very deep and special interest—a cause too in which the honor of Christ's Crown and the interests of His Kingdom are intimately concerned,—they have refused to discharge the obvious duty of lifting up a full and unambiguous testimony for the truth, and thereby strengthening the hands of those who are witnessing for Christ and suffering for His sake.

THIRD—That after solemnly pledging themselves, in various forms, and at different times, to maintain the great principles for which the Free Protestant Church is now contending, and which the Established Church of Scotland has practically repudiated—and especially after the import and the sincerity of such pledges had been brought into question by the actions of various ministers, and even of one of the inferior Church Courts—they have virtually receded from their solemn pledges, and destroyed the weight of every expression of their opinions in favour of the aforesaid principles embodied in their records.

FOURTH—That by leaving an open door for the admission of Ministers and Elders from the Established Church of Scotland, holding unsound views on the great principles aforesaid, they have most seriously endangered the purity of the Church, and brought even her independence into peril, through the probable introduction of office-bearers, prepared to submit to the same encroachments of the Civil power by which the Church of Scotland has been enslaved.

FIFTH—That they have rendered the relation in which they stand towards the Established Church of Scotland so doubtful and equivocal, that even their declaration of spiritual independence is necessarily deprived of all significance and weight, and that the terms in which their ordowments are held, have been in effect declared to be such as are incompatible with the proper regulation of their intercourse with other Churches,—and even with free action in many other matters of greater importance, and that moreover, they have cast away the opportunity of placing this Church on a basis which might have gathered around her all the sound-hearted Presbyterianism of the Province.

SIXTH—That they have given additional weight to the practical arguments against Establishments, furnished by the present position of the Established Church of Scotland—strengthened the hands of those who, in this Province, are denying the lawfulness and expediency of all national endowments for religious purposes, and rejected the opportunity which God in his providence had afforded them of proving to the world that entire freedom of action, and a jealous determination to guard against the encroachments of the Civil Power, were perfectly compatible with the enjoyment of the countenance and support of the State.

SEVENTH—That in a matter in which the consciences of many of their Brethren were aggrieved, and for refusing relief in regard to which no moral necessity could be pleaded on their part, such relief has nevertheless been refused.

WHEREFORE, for all these and other reasons which might be stated, We DISSENT from the Decision to which this venerable court yesterday

came; and while feeling painfully the solemnity of our position, and deeply distressed in the view of the possible results, we solemnly protest to this venerable court, before God, the Church of Christ, and the world, that it is our conscientious belief that in respect of the premises, and in matters fundamental has been done by this court: and that while at the same time we continue to adhere to the Confession of Faith and other Standards of this Church, we can yet no longer, with a clear conscience, hold office in the Presbyterian Church of Canada in connexion with the Church of Scotland—And further, we protest, that the guilt of Schism lies not with us, but with those who have acted in a way which compels us to depart—And further, also, we protest, in behalf of ourselves and those of the people of this Church, who may now or hereafter adhere to us, that we hold ourselves entitled to all the property and emoluments, of whatever kind, now in our possession.

JOHN BAYNE, Minister.	ALEX. GALE, Minister.
THOM. ALEXANDER, -	HENRY GORDON, -
ALEX. MACLEAN, -	DANIEL ALLAN, -
M. Y. STARK, Moder.	GEORGE CHEYNE, -
GEORGE SMELLIE, Min.	Wm. McALLISTER, -
Wm. RINTOUL, -	H. ESSON, -
DAVID BLACK, -	DON. MCKENZIE, -
ANG. MCKINTOSH, -	Wm. MELDRUM, -
ROBT. LINDSAY, -	ROBERT Peden, -
JAMES DOUGLAS, -	ANDREW MILNE, Elder.
Wm. LITSTER, Elder.	ISAAC WEYLIE, -
Wm. CLARK, -	JAMES WEBSTER, -
ALL HENDERSON, -	DONALD FRASER, -
JAMES NOBLE, -	Geo. DAVIDSON, -
RALPH SMITH, -	ROBERT THOMPSON, -
ALEX. LINDSAY, -	ROBT. TURNBULL, -
JOHN BURNS, -	J. F. WESTLAND, -
JOHN MATHIESON, -	PETER DRUMMOND, -
PET. McNAUGHTON, -	FRANCIS ANDERSON, -

DUNCAN McMILLAN, Minister.

Kingston, 10th day of July, 1844.

The within Protest signed in our presence,
J. C. MORRISON, Not. Pub.
Geo. BROWN, Witness.

REASONS OF DISSENT AND PROTEST

Given in to the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, by John Morris Roger, and William Reid, Ministers, in regard to a decision of that Court on the subject of the independence of the Church and its connexion with the Church of Scotland:

1. Because believing the Church in this land to be virtually independent, its real connexion with the Church of Scotland consisting in its descent from that Church, and its adherence to the same standards, a connexion which it is not desired to renounce, and which cannot in reality be renounced, yet being aware that much misapprehension prevails with regard to the position of this Church in reference to the Church of Scotland, misapprehension which tends to distract the minds of our people, and to impair to some extent the efficiency of the Church; we hold it to be the duty of the Synod to establish the independence of the Church in such a manner as cannot be misunderstood, and to accommodate the title and designation of the Church to its real condition, and the object which it is intended to effect, namely, to promote the spiritual interests of the Presbyterian population of Canada.

2. Because we consider an alteration of the title and designation of the Church, and a full assertion of its independence, necessary to render effective any testimony borne to the great principles of spiritual independence, which were for many years contended for in the Church of Scotland, and the assertion of which ultimately issued in the disunion of that Church; and further because we be-

lieve that to acquiesce in the decision of the Synod with regard to the position of this Church would be virtually to declare a heresie to the Established Church of Scotland, and approbation of her actings and proceedings.

For these and other reasons which might be stated, we dissent from a *ad pro* against the decision of the Synod in the matter referred to; and further we declare and protest that we can no longer continue as office-bearers in the Presbyterian Church of Canada in connexion with the Church of Scotland.

(Signed) JOHN M. ROGER,
Minister at Peterboro'.

(Signed) WILLIAM REID,
Minister at Colborne & Grafton.

Kingston, July 10, 1844.

(Signed) ALEX. GALE, Witness.

(Signed) Wm. RINTOUL, Witness.

After conference held and a vote on made and seconded, the meeting, in conformity with the import of these protests, and in accordance with their powers as office bearers in the Church of our Lord Jesus Christ, in Canada, unanimously resolved to constitute themselves into a Synod, under the designation of the Synod of the Presbyterian Church of Canada; and the Chairman thereupon declared the Synod to be constituted.

Mr. Roger, on the call of the Chairman, offered up prayer for the Divine blessing on the Synod, and on the Church represented by it.

On motion made and seconded, Mr. Stark was unanimously chosen Moderator for the ensuing twelve months, and Mr. Rintoul was unanimously appointed Clerk to the Synod.

The following Committees were then appointed:

For arranging business—Mr. Roger, Mr. McKenzie, and Mr. Rintoul, Ministers: Mr. Davidson, Elder.

For forming the Church into Presbyteries—Mr. Alexander, Mr. Reid, Mr. Allan, Mr. Peden, Ministers; and Mr. Westland, Elder.

On the institution of a Sustentation Fund, Mr. Esson, Mr. Gordon, Mr. Meldrum, Mr. McLean, Ministers; and Mr. Weylie, Elder.

On the organizing of a Court of Deacons in every Congregation—Mr. Cheyne, Mr. Mackintosh, Mr. Smellie.

For preparing an Address to Congregations, respecting the grounds of our breaking off the connexion with the Established Church of Scotland—Mr. Bayne and Mr. Gal.

Mr. Robert Boyd, of Prescott, appeared in the Synod, and gave satisfactory evidence that he had received a regular dismission from the Presbytery of Bathurst; Mr. Boyd at the same time expressed his regret at having precipitately, and without a due regard to Presbyterian order, given in his resignation to said Presbytery soon after the meeting of Synod in 1842—a step which he stated had prevented him from taking part in the recent discussions in the Synod in connexion with the Church of Scotland, and also from joining in the Protest signed by Mr. Bayne and other brethren. He also declared his approbation of said Protest:—Whereupon the Synod, in consideration of these statements and explanations, unanimously received Mr. Boyd as a member of Synod, and he took his seat accordingly.

Committees were appointed to meet to-morrow at 9 o'clock, A. M. The Synod to be constituted for business immediately on their rising—and a public meeting for prayer and an address by one of the brethren, to be held at 4, P. M.

The Synod then adjourned, and was closed with prayer.

Kingston, 11th July, 1844. The Synod met and was constituted with prayer. Mr. Peter McNaughton, Elder, a signer of Mr. Bayne's Protest, was admitted a member, and took his seat. The Minutes of the former Session were read. The Report of the Committee on the division of the Church into Presbyteries was read and sustained,

and the Synod in accordance with their recommendation made the following division:—

- I. HAMILTON AND TORONTO.
- II. COBORNO.
- III. KINGSTON.
- IV. MONTREAL.

These Presbyteries to embrace the Minutes of with or Congregations, according to the following scheme:—

HAMILTON AND TORONTO.

Ministers.	Congregations.
William Rintoul,.....	Streetsville.
Alexander Gale,.....	Hamilton.
William Macalister,.....	Port Sarnia.
Duncan McMillan,.....	Williams.
Mark Y. Stark,	Windsor.
George Cheyne,.....	Saltfleet.
Angus Mackintosh,.....	Thorold.
John Payne,.....	Galt.
Donald McKenzie,.....	Zorra.
Daniel Macdonald,.....	Stratford.
William Meldrum,.....	Paslinch.
Robert Lindsay,.....	Ayr.
George Smeilie,.....	Fergus.
Robert Peden,.....	Amherstburg.

COBORNO.

James Douglas,.....	South Caran.
John M. Roger,.....	Peterboro' & Cassan.
Thomas Alexander,.....	Cobourg.
William Reid,.....	Grafton & Colborne.

KINGSTON.

Robert Boyd,.....	Prescott.
Henry Gordon,.....	Tanawagoque.
Alexander McLean,.....	Pictou.

MONTREAL.

Henry Esson,.....	Montreal.
David Black,.....	St. Theres.

The Synod also, on the recommendation of the Committee, appointed the following Ministers to be Moderators of their several Presbyteries for the ensuing six months, with power to appoint the times and place for the first meeting of each respectively, viz: Mr. Wm. Rintoul, Mr. J. M. Roger, Mr. Henry Gordon, Mr. Henry Esson, Mr. Gordon, to act as assessor to the Presbytery of Montreal, until the number of Ministers in said Presbytery shall be increased.

The Committee on the office of Deacon made an interim report, when it was resolved that Sessions be recommended to take such immediate measures for having the work proper for Deacons done as to them may seem good, and to report to their Presbyteries before the next meeting of Synod.

The Committee on a Sustentation Fund gave in a report which was read and sustained, when it was agreed to refer the same to the Commission to be afterwards appointed with instructions to them to arrange a Scheme for a common Sustentation Fund; and to have the same brought into operation as speedily as possible.

The draft of an address to his Excellency the Governor General was submitted and revised, and the Moderator was authorized to have the same engrossed, to sign it in name of the Synod, and transmit it to His Excellency.

Mr. Bayne, on behalf of the Committee, submitted an outline of an address to congregations; the same was approved of in substance, and he was requested to fill it up and to submit it to the Commission, that they may receive and print the same for general circulation. The Clerk was appointed to act as interim Treasurer: and it was resolved that contributions to the Synod Fund be payable in three months from this date.

The Synod resolved that a small publication shall be issued every fortnight or month, as may be deemed expedient, under the title of THE RECORD OF THE PRESBYTERIAN CHURCH OF CANADA: the principle object of which, shall be to diffuse information respecting the Schemes and undertakings of the Church, and illustrate its principles. The Commission to superintend the Publication, and assume the responsibility of the same.

The Synod appointed the Moderator as Mr.

Bayne, Ministers, and Mr Henderson, Elder, a Committee for obtaining legal advice in any case in which that may be required, for the civil interests of congregations.

The Synod appointed the Moderator, Mr. Gale, and Mr. Rintoul, a Committee for correspondence, with instructions for them to intimate to the Colonial Mission Committee of the Free Church of Scotland, and the Moderator of the Presbyterian Church in Ireland, the formation of this Synod, and to represent to them the need of Missionaries, and to make such communications to other Churches respecting the formation of the Synod as they shall see fit.

The Synod resolved to receive any Minister now on the roll of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and in good standing in said Synod, who shall within two months of this date signify in writing to the Moderator or Clerk of any of the Presbyteries of this Church his adherence to either of the Protests made by the members of this Synod in withdrawing from the aforesaid Synod.

The Synod resolved that a Commission be appointed for attending to the general interests of the Church, and for conducting and determining such business and causes as may be devolved on it by this Synod; and that such Commission shall consist of the following brethren:—The Moderator, Mr. Rintoul, Mr. Gale, Mr. Cheyne, Mr. Bayne, Mr. McKenzie, Mr. Allan, Mr. Meldrum, Mr. Roger, Mr. Esson, Mr. Gordon, Mr. Smellie, ministers; and Mr. Webster, Mr. Henderson, Mr. Davidson, and Mr. Westland, elders;—to meet at Hamilton on the 7th August next, at 3 p. m.

The Synod agreed to recommend Presbyteries to enquire after young men of pious character and suitable gifts who may be aiming at the ministry, and to use all competent means for directing and forwarding their education. The Synod also agreed to write to students who adhere to this Church, to report their adherence as soon as possible to the Presbyteries within whose bounds they reside.

The Synod resolved that their thanks be tendered through the Clerk to the Minister and Trustees of the Wesleyan Methodist Church for the accommodation enjoyed therein by the Synod, during its sittings in Kingston.

It was agreed that the next meeting of the Synod be held at Toronto, on Wednesday the 9th of October next, at the hour of 7 p. m., and in such place as the Commission may direct.

It was agreed that the Commission shall give their attention to the following subjects: the education of students; a scheme of the various objects for which funds are required by the Synod, and the best mode of raising the same; a Home Mission Scheme; and arrangements for the next meeting of Synod.

The Synod devoted a portion of the day to praise, prayer and exhortation: Mr. Gale and Mr. Bayne engaged in prayer, and Mr. Smellie gave an address.

It was agreed that the minutes be printed in an early number of the Record.

The Synod was then closed with the Apostolical blessing.

Attested by Wm. RINTOUL, A. M.
SYNOD CLERK.

NOTES OF MEETING OF COMMISSION

AT HAMILTON ON THE 7TH AND 8TH AUG. 1844.

For the Record, by the Clerk of Synod.

Present ten Ministers and three Elders. Rev. MARK Y. STARK, Moderator.

Regulations respecting adherence of congregations were passed, founded on a report and reference from the Presbytery of Hamilton and Toronto. [These were given in our last, see page 4, No. 1.]

The draft of a Pastoral Address to Congregations was submitted, revised, and ordered to be printed in the Record.

The Scheme of a Sustentation Fund was con-

sidered, and the following Resolutions were adopted:

1. That to superintend the collection and distribution of the Sustentation Fund, there shall be instituted a Board of Trustees, who must be in full communion with the Church.

2. That the members of this Board, shall be elected by the Synod at its annual meeting—all the members being capable of re-election.

3. That this Board shall consist of a President, Vice-President, and seven members, four of whom shall be a quorum.

4. That the duties of this Board shall be:—1st To make arrangements for the raising of contributions for the Sustentation Fund, by the organization of local associations,—the making of annual collections, and such other means as they may deem advisable under the sanction of the sessions and managers in the several congregations. 2nd. To provide for the annual visitation of all the congregations in connexion with the Synod, for the purpose of inquiring into their financial affairs, of ascertaining the operation of the system instituted by them in each for the support of the fund—of extending that system as they may see opportunity, and generally of stirring up the people to a sense of their duty in the matter committed to their care. 3d. To distribute the amount realized by them, (after payment of the expense of management,) among the members of the Synod half-yearly—allotting for the present an equal share to each. 4th. To give into the Synod an annual report of their proceedings, and a statement of the Treasurer's accounts, which shall be received and examined before the election of the members of the Board for the ensuing year.

5. That the Board shall have power to choose a Treasurer and Secretary, who need not be members of the Board,—to make by-laws and prepare the necessary forms for the use of congregations.

6. That the following individuals constitute the Board for the present year, and hold office from this date until the ordinary meeting of Synod in 1845, viz.:—Isaac Buchanan, Esq., President; A. Jeffrey, John McMurrich, James F. Westland, James Shaw, and James McIntyre, Esquires; Rev. Mark Y. Stark, Rev. William Rintoul, Rev. Alexander Gale, together with the Chairmen of all Local Boards, *ex officio*. And in the event of any of these not accepting office, or of vacancies occurring by death, resignation, or otherwise, that the remaining members shall have power to fill up such vacancies.

The Commission agreed to issue the following Statement and Recommendations:

STATEMENT.

1. The object of the proposed Sustentation Fund, is to supplement, and in some measure to equalize the stipends of Ministers, and, in particular, to raise the stipends of all Ministers to a respectable minimum, it being well known that there in not a few instances, will be seriously affected by the recent disruption of the Synod, and that they have heretofore been almost universally insufficient to secure comfort and respectability, according to the standard of the country.

2. For the purpose of superintending the collection and distribution of the fund, the Commission have nominated a Board of Trustees.

3. This Board has been instructed to obtain contributions for the sustentation fund, by means of local associations and periodical collections, and otherwise as they may find expedient.

4. With a view to the efficient operation of the scheme, it has been assigned to this Board as part of their duty to provide for the visitation of congregations—to inquire into the state of their financial matters, to give counsel as to the best modes of accomplishing the object committed to them, and generally to stir up the people to the discharge of their duty in relation to the support of the scheme.

5. The fund raised under the superintendence of

this Board is to be distributed by them, at least in the meantime, in equal portions to every minister of the Presbyterian Church of Canada.

6. The supervision of this Board by the Synod will consist in the review of an annual report of their proceedings and accounts, to be given in by them at the ordinary annual meeting of the Synod, when the Board for the following year will be appointed, with such instructions as may be deemed advisable from time to time.

RECOMMENDATIONS.

I. In the meantime Congregations are respectfully urged to organize Local Associations, and to take such other steps as are found necessary for the collection of contributions for the proposed fund,—and in particular, it is requested, that the Sessions and Managers in the several Congregations will adopt measures to this effect.

II. In organizing Associations, it is recommended that Congregations keep in view the impotence of appointing a large number of Collectors, and of assigning a small number of individuals or families to be visited by each Collector, as also of making it their object to obtain small contributions, collected at short intervals, rather than large sums less frequently.

III. Congregations are also recommended to keep it in view, that in many cases arrangements might very advantageously be adopted for rendering contributions in kind available.

IV. With the view of promoting regularity and efficiency in their operations, Associations, as soon as formed, are requested to report their formation to the Board of Trustees, and to open a correspondence with them for the purpose of obtaining more minute instructions, and also to remit the sums collected by them to the General Treasurer, monthly or quarterly.

V. When Congregational Collections, or any other similar means of obtaining contributions are adopted, the sanction of the Session ought previously to be had.

VI. It is urgently recommended to the consideration of Congregations, that if the plan of a Sustentation Fund is to be made available for promoting the efficiency of the Church in the present emergency, it must be entered into with cordiality and energy by every Congregation, and that there ought to be no delay in organizing Associations, and adopting such other steps as have been recommended.

On the subject of Home Missions the Commission resolved:—That Presbyteries be instructed to appoint Home Mission Committees in their several bounds, and exert themselves to establish and maintain a fund for Home Missionary labour—visit their several Missionary fields—divide them into convenient districts, and report annually to the Synod on such topics as these:—The number of Missionary districts and stations—their condition as to religious ordinances—the number of adherents and members of our Church in them—engagements made towards the support of Missionaries—the number of such, and of Catechists employed by Presbyteries.

On the subject of the education of students, the Clerk was instructed to write to the Colonial Committee of the Free Church of Scotland, seeking their aid towards furthering the studies of the Divinity students—Presbyteries recommended to look out for pious youths, and encourage them to devote themselves to the Ministry: also to take into consideration, and report their views to the Synod, on the expediency and practicableness of having one Seminary for liberal education, with a boarding establishment, under prudent and christian management, founded within the bounds of each Presbytery—and one or more Theological Professorships within the bounds of the Synod.

On the subject of a general Financial Scheme, the Presbytery of Cobourg was appointed to prepare and report to the Synod, with a view to their recommending a scheme of the various objects re-

quiring stated contributions from congregations, and the best mode of raising the same.

On the subject of union amongst orthodox Presbyterians, it was agreed that such union, which attainable without compromising truth, is of the highest importance, as being most conducive to the interest of the Redeemer's Kingdom; and that, while it is to be prayed for, it is the special duty of the office-bearers and judicatories of the Church, as they have opportunity, to confer with those of other sound Presbyterian Churches in the Province, on the subject of union, for the purpose of mutual explanations, and a more perfect understanding of their views in the matters which keep them at a distance from one another.

Presbyteries were recommended to have their bounds visited, without delay, by such deputations as they may see fit, for expounding fully the reasons of our casting off a connexion with the Established Church of Scotland, and assuming an independent position; and, also, for receiving the adherence of those who approve of our conduct, and forming new congregations where necessary, and recommending the support of the Sustentation Fund.

Mr. Rintoul, Mr. Gale, and Mr. Westland, were appointed a Committee for making arrangements for the meeting of Synod in Toronto: as respects the place of meeting; general order of business, and devotional services; and to nominate ministers to give addresses on subjects appointed by them.

The Clerk was instructed to issue a Circular, calling for information from Ministers on several points.

Mr. Bayne and Mr. Smellie were appointed a Committee to prepare drafts:—1, of a supplementary testimony to the constitution and principles of our Church.—2, of formulae for the ordination of Ministers and Elders, to be submitted to the Synod.

Adjourned to meet in Toronto on the 3d. October, at 3 o'clock, P. M.

ADDRESS

OF THE FREE PROTESTANT CHURCH OF SCOTLAND, TO SCOTCHMEN AND OTHERS, RESIDING IN THE BRITISH COLONIES, ATTACHED TO THE CHURCH OF SCOTLAND.

[The object of this Address is to inform Presbyterian Colonists of the nature and results of the great struggle in the Church of Scotland, in behalf of the Headship of Christ and the rights of His people. We can only find room for the concluding paragraphs of it, including those which refer to Lord Aberdeen's Bill.]

"You may be inclined, however, to ask whether, since the disruption, the evils complained of have not been remedied by the Scotch Benefices Act, commonly called Lord Aberdeen's Act—and whether, on the ground of that enactment, the door has not been opened for our return to the Establishment.

"In answer to this inquiry, we think it scarcely necessary to do more than quote a description which one of our number has given of the enactment referred to:—'It gives,' said our Reverend Brother, 'as much power to the people as the Presbytery chooses to grant, and as much power to the Presbytery as the Court of Session will allow.' The Act of Lord Aberdeen has sealed the fate of the Established Church—it has extinguished at once the Non-intrusion principle, and the doctrine of the Supremacy of Christ. Far from remedying the mischief occasioned by the illegal judgments of the Civil Courts, it has confirmed them by the greater power of an Act of the Legislature. It mocks the people by professing to give them a right of objecting for reasons assigned; whilst it renders the possession of that right altogether nugatory by the nature of the evidence required in proof of the objections. It gives them nothing—it has taken every thing away.

We wish it to be particularly observed, that in bringing forward the Bill, it was not professed by Lord Aberdeen, or any of his conductors in Parlia-

ment, that it was their intention to restore the spiritual jurisdiction of which the judgments in the Auchenloch case had deprived us. On the contrary, every one of them repudiated in the most explicit language that great and essential principle, and our determined adherence to it has been the cause of the dissolving of our connexion with the Established Church, and Sir Robert Peel, referring to this subject in his speech on the Irish question, has expressed him- self in language so strong as to leave not the shadow of a doubt respecting the meaning and intention of the Act. The Civil Courts have, under form of law, done that in our day which the Sovereign did, in a more arbitrary manner, in the 16th and 17th centuries. The liberties, in defence of which our forefathers shed their blood are no more—at least they no longer exist in the Established Church. Hereof the freedom which was its chief glory—despised and deserted by the people, it stands forth the miserable fragment of a once noble edifice, about to be razed to its foundation by the first popular commotion, or by the powerful hand of a strong hostile Administration.

"All our Missionaries, and almost all the Protestant Churches, in our own and foreign countries, have declared in the warmest manner their approval of our principles, and of the course which we have pursued. We earnestly invite you seriously and prayerfully to consider the statement which we have considered it our duty to lay before you, and to avow your adherence to those sacred principles for which we, after the example of our forefathers, have been required to contend and suffer. We need hardly say that we address this invitation to you, from no hope or desire of receiving any temporal advantage from your compliance with our request. It is not union (that is, incorporation with you), that we desire, we wish to see you as free and independent of us, and of every other Church in Britain, as our brethren in England have lately professed themselves to be. Our earnest wish and prayer is, that you may be one with us in principle. We would have you clear from the heinous sin of dishonoring your Divine Master, by denying the supremacy of His word, and virtually admitting the right of the Civil Ruler to come between your conscience and the commandments of the living God. The doctrine of Christ's supremacy is not peculiar to the Free Church. It is, or ought to be, the fundamental principle of every Church. The Church which disowns it, whether in its standards or in its practice, forfeits its title to be regarded as a Church of Christ. It matters not in what part of the world men live, or under what peculiar form of civil government, the obligation to maintain the principle of the spiritual jurisdiction is the same. In the performance of their religious duties, whether as private persons, or as spiritual rulers, they must obey their God rather than man.

It has grieved us exceedingly to learn that in some of the Colonies the Church Courts have issued a somewhat uncertain sound on this important and momentous question; and that, by the confession of some of their members, they have been induced to adopt this course by the fear of putting in peril their temporal interests. The Free Church Colonial Committee has already addressed your Church Courts on this subject, and we fondly hope that our expostulation has not been in vain. We rejoice to know that, as in Scotland the adherence to Free Church principles is greater in proportion on the part of the people than of the Ministers, so it is with you; and that some of your pastors are alive to the necessity of an unequivocal declaration of their attachment to the first principles of Protestantism, and of religious liberty. If the spirit which actuates Her Majesty's Government at home be felt in an equal degree in the Colonies, these faithful pastors may, and in all likelihood will, suffer for their fidelity. We are persuaded that you will not desert them in the hour of trial. By every act of kindness in your power, convince them that they have the sympathy of the people; and that you will, through God's Grace,

be ready to suffer with them, and to aid and encourage them in their suffering. Make it evident to them in these times of spiritual danger and alarm, that you will not be moved by any temporal considerations to desert the post of duty, and the spiritual leaders who continue faithful to Zion's King. The glory of your Divine Master, the very existence of Christianity, your own happiness, and the welfare of your children, and your adopted country, depend, under God, on your taking the Bible as your only rule of duty, and on your resolutely refusing to acknowledge the right of a fellow creature to overrule or restrain you in the discharge of your duty to God.

Finally, brethren, Farewell, be faithful unto death, and God will give you a crown of glory.

JOHN SYM,

Convener of the Colonial Committee of the Free Church of Scotland.

The following Ministers, Missionaries, and Students of Divinity, have withdrawn from connexion with the Scottish Establishment and joined the Presbyterian Church of Canada, since the disruption at Kingston:—

Rev. James Rogers, Demorestville.
Rev. Thomas Wightman, Camden.
Rev. Thomas Henry, Lachute.
Rev. Daniel W. Eastman, Lachute.
Rev. James Smith.
Rev. William Graham, Missionary (about to be settled at Tucker Smith).
Rev. Daniel Clark, Indian Lands, Glengary.
Rev. Robert Kingan, Missionary.
Rev. Alexander Steele, Missionary.
Rev. William Stark, Probationer.
Rev. James Macaulay, Probationer.
Mr. Angus McColl, Student.
Mr. John McKinnon, Student—employed as Catechist in Caledon, Erin, &c.
Mr. Robert Wallace, Student.
Mr. Lachlan McPherson, Student—employed as Catechist in Eclair, Nova, &c.
Mr. Peter Gray, Student.

EXTRACTS

FROM THE MINUTES OF THE COMMITTEE ON SYNODICAL ARRANGEMENTS—DATED 21st AUG., 1844.

The Committee recommended respecting the order of business. 1. The hours of meeting to be from 10 A. M. to 1 P. M.; from 3 to 6 P. M.; and from 7 to — P. M. The forenoon to be for Committees or the Synod in private Session, the afternoon for public business, and the evening for addresses and conference on special subjects. 2. The Exercises for the evening Services to be thus:—WEDNESDAY (9th October) Moderator's Sermon. THURSDAY, Conference on the present aspect of the Christian world,—the prominent features of the general Church,—Dangers and Duties. FRIDAY, on co-operation and union among Evangelical Churches. SATURDAY, on the present spiritual condition of our own Church, and the means for improving it.

The Committee, in accordance with the instructions of the Commission, have appointed certain Ministers and Elders to conduct these exercises.

PAYMENTS TO SYNOD FUND.

The Clerk has received contributions to the above fund, from the following Congregations:—Hamilton, Pusluch, Saltfleet and Dunbrock; St. Gabriel-street Church, Montreal; Dundas, Picton Prescott and Spenserville.

A splendid Chandelier has recently been presented to the congregation of St. Andrew's Church, Cobourg, through the Trustees, by W. Waller, Esquire.

PRESBYTERIES.

PRESBYTERY OF HAMILTON AND TORONTO.—A meeting of this Presbytery took place at Hamilton on the 6th of August last. The attendance was full. The business was of great importance, but not of much public interest. A committee was in the making appointment for the supply of vacant congregations and for increasing the labors of Messrs. Alexander, Douglass, and Reil, Ministers; and Messrs. Milne and Murray, ruling Elders, representing the Sessions of Cobourg and Gravelly, respectively.

PRESBYTERY OF COBURG.—The Presbytery of Cobourg held its first meeting at Cobourg on Wednesday, 31st July. There was present three Ministers and two Elders, viz.: Messrs. Alexander, Douglass, and Reil, Ministers; and Messrs. Milne and Murray, ruling Elders, representing the Sessions of Cobourg and Gravelly, respectively.

Mr. Alexander was appointed Moderator *p. t.* and Mr. Reid was appointed Pre-Bytery Clerk.

The Presbytery had but little business before it. It was gratifying, however, to have as the first piece of business in the new Presbytery, the case of Mr. William Sutherland, a student, who appeared before the Presbytery in order to be examined, with a view to preparation for the Ministry.—Mr. Sutherland had studied three years at the Pictou Academy, in Nova Scotia, and one session in the University of Edinburgh. The Presbytery, after a brief conference with Mr. Sutherland, appointed him to appear at next meeting, in order to be examined in Latin, Greek, Mathematics and Natural Philosophy and Religion, so that his case might be reported to the Synod in October, and advice obtained with regard to his future studies.

The next meeting of Presbytery was appointed to take place at Cobourg on Wednesday, 11th September.

PRESBYTERY OF COBURG.—A meeting of this Presbytery took place at Cobourg on Wednesday, the 11th current, the members present being Messrs. Roger, Alexander and Reil, Ministers, and Messrs. Milne, Munro and Drummond, Ruling Elders.

Mr. William Sutherland, Student, was examined by the Presbytery in Latin, Greek, Mathematics, Natural Philosophy and the principles of Religion. The Presbytery were satisfied with the appearance of Mr. Sutherland in these branches, and resolved to report his case to the Synod.

Documents were read, intimating the adherence to the Synod of the Presbyterian Church of Canada, of the following congregations within the bounds of the Presbytery of Cobourg, viz.:—Darlington, Otonabee, and the congregation assembling at Keeler's Mills, in the Township of Asphodel. The Presbytery resolved to grant as frequent supplies of preaching as possible to these congregations, until they shall be provided with Pastors, and in accordance with a memorial from the congregation of Otonabee, appointed Messrs. Roger and Reil to dispense the sacrament of the Lord's supper to that congregation on the first Sabbath of October.

The Presbytery thereafter took into consideration the subject of Home Missionary operations, and resolved to take steps for carrying out the scheme recommended by the Synod's Home Mission Committee.

The Presbytery, after directing their attention to some matters specially referred to them by the Commission of Synod, adjourned to meet at Cobourg, on Tuesday, the 8th October.

We learn incidentally that the Presbyteries of Kingston and Montreal have recently met, but we have not been furnished with any authentic account of their proceedings. It would contribute greatly to unity of action in the Church, if the proceedings of its rulers, in their various Courts,

were regularly and correctly reported. We respectfully request the attention of Presbytery Clerks to this matter.

SUMMARY OF ECCLESIASTICAL INTELLIGENCE—CANADA.

A Meeting of the congregation at Ancaster took place under divine service on Sabbath last, the 13th inst., for the purpose of ascertaining the number of adherents to the Presbyterian Church of Canada, and in the event of its being afterwards deemed proper to proceed to the nomination of Elders.—After the meeting was constituted sixteen families adhered, numbering 31 communicants besides three or four not heads of families, and three or four heads of families not communicants—the greater part of adherents not being members had left the Church not having been invited to remain. The portion of the congregation adhering to the old Synod, numbers, in so far as we can learn, only about seven families, besides two or three other adherents: and it is confidently expected that many not present on Sabbath will yet give in their adherence to the Presbyterian Church of Canada. The nomination of Elders was then proceeded with. When Mr. James Walker, Mr. John Robertson, and Mr. George Thompson, were unanimously elected, and it is anticipated they will accept of the appointment—some time previous Mr. William Dixon and Mr. William Kyle had been selected at a congregational meeting at Dundas, to fill the vacancies there in the joint Session of Dundas and Ancaster.

A general meeting of the congregation of London was held on Monday, 16th inst., after intimation from the pulpit on the two preceding sabbaths, to deliberate and decide as to the ecclesiastical connexion in which the church should be placed. It was resolved almost unanimously, there being only two dissentients present, to adhere to the Synod of the Presbyterian Church of Canada. There are, it is understood, a few others of this flourishing congregation favorable to connexion with the Scottish establishment; but there is no reason to think that they will take any active steps to disturb the harmony which generally prevails among its members, on this point, or that might hinder the early settlement of a minister amongst them. They possess a very handsome church, edifice, and we trust they will speedily receive of the Lord, a pastor according to his own heart.

At Stratford, on Avon, in the Huron District, the congregation of the Rev. Daniel Allan, with a few rather noisy exceptions, have expressed their adherence to the Presbyterian Church of Canada. Similar adherences have recently taken place at Woodstock, Bomanville and Otonabee, Belleville and Pictou. At Kingston a large congregation in connexion with the Synod of the Presbyterian Church of Canada, and adhering to their protest, has been formed by the union of the Presbyterians of Irish origin, with those from Scotland and other countries. The committee through whose judicious management, under the divine blessing, this important object has been accomplished, have published an address to their constituents, manifesting a very clear discernment of the true grounds of christian fellowship and unity, and bearing many other marks of the influence of divine truth—may they richly enjoy the blessings of christian unity—the dew that descended on Zion refresh them. The proceedings also, of the congregation of St. Gabriel street Church, Montreal, (Mr. Esson's) have been characterized by great unanimity, in regard to their adherence to the protesting Synod:—the proprietors of the church, moreover, seem quite disposed to maintain the minister in the possession of his privileges. We notice, moreover, with great satisfaction the accession of the Rev. Daniel Clark, of Indian Lands, Glengary, to the list of adhering ministers—and we close these brief notices by informing our readers that the 93rd Regt., stationed at Montreal, have given an emphatic testimony in behalf of the great christian principle for which their fathers and brethren have suffered so much, by attaching themselves to Mr. Esson's ministry.

Missionary Intelligence.

INDIA.

It will be remembered that Dr. Durr and his eminent fellow-labourers at Calcutta, were ejected from the Mission-buildings, and stripped of the library and apparatus belonging to their Seminary, furnished almost wholly by benefactions procured by Dr. Durr himself, and entrusted to him personally by the benefactors. This ejection took place at the close of one of the ordinary terms or sessions of the Seminary. During the vacation, after the most indefatigable efforts on the part of the Missionaries and their friends and more advanced pupils, and after having their hopes and cares alternately excited, in the most remarkable way, they were at length put in possession, in a manner indicating very strikingly the overruling and gracious direction of Divine Providence, of an extensive edifice, even better adapted to the various purposes of the Institution than that which they had left. Dr. Durr in a late communication says:—

"We are fairly fixed down in our new location, and every thing is proceeding with the same quietness and uniformity as if nothing had occurred. The actual number, in the corrected registers of this month, is one thousand and fifty-four,—being, I believe, the largest number in any single institution in India. The whole framework of our external machinery (bating library and apparatus, of which, however, we have already a very promising nucleus) is complete. What we pant and pray for is, the spirit within the wheels. So immense is the edifice which Providence so graciously put within our reach, that every class has, or may have, a separate room for itself, independent of the spacious hall, which is reserved for all manner of miscellaneous exercises. The marvellous goodness of our God in this matter, we daily find fresh reason for admiring and adoring. But what we pant and long and pray for is, the outpouring of Divine grace. We feel we can do everything but—convert. We can communicate Divine knowledge, silence objections, remove prejudices, produce the clearest intellectual conviction of the truth of Christianity—but we cannot convert a single heart to God. We can come up so sharply to the very edge of conversion, that it seems as if we were not separated from it by a hair's breadth. And, yet, after reaching and touching, as it were, its very border, that apparently infinitesimal line we cannot cross. There we stand still,—gazing on—helpless—impotent, and consciously incapable of further progress. And standing there, with such consciousness, it is with us not a cold deduction of reason, however valid, or a bare inference from Scripture, however sound, but a positive sensation, that nought but Omnipotent grace can cross the line, and savingly convert a soul to God. Oh! then, let the Church's prayer be offered up unceasingly for the vivid and copious manifestation of Jehovah's grace in the midst of us."

At Bombay, where the Mission premises were purchased with money subscribed by private individuals, a similar process of ejection is contemplated by the Scottish Establishment. Several gentlemen who had contributed largely to this object, protest against the iniquity of such a measure—informed Dr. BRUNTON that it was to the Missions as it was, and still is constituted and managed, their donations were intended to be given, and not to any particular Church. A youth of the Brahman caste, who had left his home and found his way to Bombay, being left in utter destitution by his own countrymen and caste-men there, has been Providentially brought under the care of the Missionaries, and promises to be an apt and interesting pupil.

At Madras a work of peculiar interest and importance is going on. Viswanauthan, a Brahman youth of 19 years of age, has been turned to God from idols, and was baptised in the Hall of the Institution, on the forenoon of Friday, 20th

March. Nine youths were more or less under convictions at the same season, of whom and the effects produced on the Schools by this gracious movement, the following extract gives a brief account:—

"Viswaraunth was taken; Sabapathy was carried off, Calostree and Arjunan went back, and are in the hands of their friends; Ramachriam, comes by night, and tells us he loves Christ more since the baptism; Govindoo, a lad of fifteen, is kept by his parents away from the School, but he tells us, with a tremulous voice, that he believes in and loves Christ. Raamsawmy, a Brahman of twenty-five, was also under convictions, and Kaswaren, another monitor: of both of whom I formerly wrote. They, and all the other monitors but two, have left us, along with upwards of three hundred scholars at Madras and Triplicane. The Triplicane school has this time lost fully the half—and that the best half—of its scholars. Appasawmy of that school, a lad of nineteen, has also been under concern for his soul, and told me, one night after the sermon there, that he would come next Saturday for baptism. They got their hands on him also, and have carried him off to the country. The schools for native caste girls have, for the time being, been reduced more than two-thirds. Say to the mothers in Israel, and those daughters of Zion who seek the good of the Hindu females, that a very short time ago the door was opened wider than in our unbelief we expected it to be, and that the same Almighty hand is able to open it again. Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord giveth, and the Lord taketh away: blessed be the name of the Lord. Besides, these native youths and girls are removed because we did His will: and in the long run no man is a loser who doeth the will of the Lord."

The new Mission at Nagpur, in Central India, is just about to be commenced—the Rev. Stephen Hislop having been appointed as the first Missionary to this station. It will be remembered that more than 12 months ago, a gentleman offered the Free Church the sum of £2,500 to assist in establishing a Mission there. The following account of the field which this Mission is designed to embrace, will be interesting at the present period:—

"The general situation of the Nagpur territories into which we are provisionally invited to convey the glad tidings of salvation, is between 18 deg. 40 min. and 20 deg. 49 min. north latitude, and 78 deg. 20 min. and 83 deg. east longitude. There are many natural forests within their bounds, and several ranges of ghats and hills; but there is also a fair proportion of open country and cultivated fields. They are subject to a Maratha Raja of the Bhoonsla family, whose ancestors conquered them from the Gond Raja of Devagad (Droghur) about a hundred years ago. They comprehend, according to the census of 1825, the foundation of present estimates, the following districts with the population mentioned. I quote from a copy of an able and interesting report submitted to the Supreme Government of India, by Sir Richard Jenkins, long resident at the Court of the Raja, with a copy of which I have been kindly furnished:—

Districts.	Population.	Villages.
Devagad (below the Ghats).....	572,792	1890
Wain-Ganga.....	690,770	2111
Chatisgad.....	739,063	4134
Chanda.....	306,996	1223
Devagad (above the Ghats).....	145,363	1251
Nagpur and suburbs.....	*115,225*	

Total, 2,470,752

"Here, it is at once apparent, is an ample field for a most extensive mission."

AFRICA.

The prosperous Mission hitherto conducted in South Africa, by the Glasgow Missionary Society, about to become a branch of the Foreign Missions of the Free Church. The Glasgow Society was instituted in 1795—Dr. Balfour being its first secretary; and Dr. Love one of its early and most

devoted friends. Their early Missions were attempted in Western Africa—the first near Sierra Leone, and a second in the Foulah Country—both of which proved sources of trial, and ultimately failed. They were led after a considerable interval to recommence their operations in Kaar Land, where the labours of Mr. Williams, of the London Missionary Society, and his successor Mr. Brownley had in some measure prepared the way for them, and in 1821 two Missionaries were set apart—Messrs. Thomson and Bennie—Drs. Love and Kaldstone presiding on the occasion. Since that period the Mission has been sustained, and has an institution for the education of youth connected with it, over which the Rev. W. Goran presides.

We add the following statements respecting the general efforts made for the evangelization of this continent, on which Europe has afflicted so many injuries. At the end of 1849, the United Brethren (Moravians) had in South Africa 7 stations, 45 Missionaries, and 4739 converts, of whom about 1390 were communicants. The London Missionary Society have within the Colony of the Cape of Good Hope, 17 stations, with 23 Missionaries and 6 schoolmasters. At 13 of the stations the number of communicants is 1422, and of children under instruction 413. Beyond the Colony they have 10 stations, with 15 Missionaries and two native assistants. The Wesleyans have 4 Missionary stations in this region, and the Church Missionary Society, as also the Wesleyans, have stations in Western Africa—the principal of which is Sierra Leone.

POLYNESIA.

These Islands of the great Pacific Ocean—first made known to Europe by Captains Cook and Wallis—have formed an interesting field of Christian Missions since 1796, when the London Missionary Society despatched the ship *Duff* from Portsmouth, with 30 Missionaries, 4 of whom were Ministers, and the rest tradesmen of various occupations. The majority of these were destined for Tahiti, and landed there in March, 1797. For nearly fifteen years the Mission had made scarcely any perceptible progress—the Missionaries having been obliged to withdraw to New South Wales on account of the distracted state of the country. On their return however, in 1811, they found that the seed of the word formerly sown had begun to grow and fructify, and their subsequent labours were crowned with the most wonderful success, so that now not less than 200 Islands of the Polynesian Archipelago have renounced idolatry and made some profession of christianity. In 1826 some Romish priests clandestinely landed on Tahiti. When disco-ered, they were removed from the Island, by order of the Queen Pomare. This act was re-ented by the commander of the French naval force, who demanded and lived a fine of \$2,000 from the native government. Subsequent collisions have taken place between the French and the Tahitians. The law excluding Romish priests has been compulsorily abolished, and the French have intruded themselves so violently into the internal affairs of the Island, that the Queen has been obliged to seek refuge on board a British sloop of war. All this has operated most unfavourably on the religious interests of the Tahitians and the Mission; for although the priests have as yet failed in making a single convert, the congregations of the Missionaries have been broken up—they themselves subjected to injurious restraints, and the orderly and peaceful course of things interrupted. But we trust that these evils will now be speedily brought to an end through the interposition of the British Government.

MISSIONS TO THE JEWS.

The intelligence from all the four Mission stations occupied by the Missionaries of the Free Church for communicating the knowledge of the truth as it is in Jesus to the scattered and degenerate children of Israel, is of a very encouraging nature: Pesh—where Dr. Duncan was original-

ly stationed, and which is now under the charge of Messrs Wingate and Smith,—although presenting heavy discouragements, has, on the whole, been favored above the other stations. Recent intelligence from it informs us of the baptism of several additional converts—of a growing concern on the part of many others, and an evident change in the tone and feeling of the surrounding community in regard to spiritual things. Mr. Wingate's last letter states that in one day three married Jews were baptized, and witnessed a good confession before many witnesses,—and that a deep interest has been excited among the Jews. At Jassy, where Mr. Edwards has so long and assiduously laboured without any perceptible success, the blessing of the Lord of the harvest is at length made manifest in several instances of hopeful conversion. In his last letter Mr. Edwards says—

"You will be glad to hear any thing like a cheerful or hopeful note from this forlorn spot. At present, all is looking a little as if the day were about to break, and the shadows to flee away. A trumpet has been blown in the city which has shaken many strongholds. Many hearts have been filled with thought, and many with musing, and some, to our knowledge, deeply, and, as we hope, lastingly and usefully affected by the incidents which have recently taken place. About a fortnight ago, I baptized the fifth individual of Israel's race, who out of this place, has been brought to the faith of Abraham. The consequences were even greater than I had anticipated. It was our coadjutor. He should have come forward along with me, but his wife so wrought upon his fears, that Satan gained a temporary advantage, and although professing that his sentiments were unaltered, he declined coming forward with his testimony for Jesus. He was guilty of the heinous sin of turning back in the day of the Lord's battle. But the Lord was merciful to hunt as to I of while lingering in Sodom, and finding no rest, day nor night, he took the resolution of leaving the country and travelling on foot to England, where he might find opportunity of professing the gospel without danger. Having come to communicate his intention to me, I represented to him, that if he did not comply with the light which was given him, God might possibly withhold his grace in future; that God was not bound to place, and possibly he might be like Gideon's fleece,—left dry even if he were in a place where the dew of heaven was plenty around him. After this he became quite resolute to be baptized here. I have often told you how well known he has been as a strict, and, as they say, pious Jew, and how influential we expected his example would be on others; but it far exceeded my expectation. I gave him an essay in our house for two or three days previous to baptism, that he might have leisure, free from disturbance, to prepare his mind for the solemn occasion. Many Jews came and reasoned with him; others went to his house; and, with curses and imprecations, put his wife into such a state of agitation that a neighbour came up and told him he did not think the would recover. One of the chief Jews sent his servant to inquire of Isaac himself, whether the report he had heard was true.—Great numbers were present at the baptism. After the sermon, as Isaac left his place to come forward to the ceremony, a poor old Jew was observed tearing his hair, and exclaiming, "Woe, woe." Another, in a force spirit, upbraided one of their worst curses. Before baptism, he read, in a voice hoarse with the agitation of conflicting emotions, a paper composed wholly by himself, declaring the grounds of his conversion; with which the Protestant pastor who was present was greatly pleased, and which a Jew, who was long before baptized in the Greek Church, requested a copy of, to print and circulate. The greater part of the Jews remained for several hours after the sermon. Each of our converts had an opportunity of declaring to his former friends what had moved him; and I had myself, a lengthened audience, while explaining more fully the truth as it is in Jesus. Before part-

ing, many shook hands. This evening was one of great congratulation: for I caught a glimpse, although in the distance, and it may be over many impediments, of the fields whiten'g to the harvest."

At Constantinople, Mr. Schaeffer with the concurrence of the Committee has established a Medical Dispensary, under the care of a Physician, for the relief of the countless sufferers among the 80,000 souls of Israel resident in that vast capital, and an operative Institution for Jewish equurers or proselytes. As the former, besides its direct effect in mitigating human suffering, will tend to open and extend intercourse with the Jews, under the most favourable circumstances, the latter is designed to obviate one of the greatest difficulties in the way of Jews embracing christianity or shewing any tendency to do so, who in such circumstances are exposed to persecution and annoyance from those of their own nation, and deprived, so far as it may be in their power, of employment, and of their ordinary means of obtaining a livelihood.

The station at Damascus has only been recently occupied. The Missionaries have obtained a suitable permanent residence, and are principally engaged in the acquisition of the language and other preparatory labours.

Mr. Edward Lazenar, his wife, and Mrs. Barge, left Edinburgh on 4th June for Cochin, where they are to be employed as Missionary Teachers in connexion with the Established Church of Scotland.

Miscellaneous.

ECCLESIASTICAL INTELLIGENCE.

Edinburgh Seat Letting.—The deficiency on this item of city income having, since the Disruption, amounted to £1600, the authorities have authorized the levying of an impost tax of one per cent. This is a proof of the Disruption which will commend itself to the most stubborn.

SEAT-LETTING IN ABERDEEN.

The *Aberdeen Banner* contains the following statement relative to the number of seats let in the city churches of Aberdeen, which is very important and satisfactory, especially as it shows at a glance the relative proportion of the Moderates to the members of the Free Church in all the churches of that city. The *Banner*, in introducing the subjoined table, premises,—

"That the figures connected with the Free Church are given upon competent authority, while those of the *quoad sacra* churches of the Establishment rest on public report, and that we have taken the largest figure mentioned, which we have no doubt will be found rather to exceed the truth than to fall below it.

ESTABLISHMENT.	FREE.
West, sittings let,.....	1029 1150
East,.....	804 1170
North,.....	253 650
Greyfriars,.....	41 350
St. Clement's,.....	427 1100
South,.....	450 1300
Gilcomston,.....	450 1300
Holborn,.....	49 900
Trinity,.....	40 940
John Knox's,.....	120 1100
Gaelic,.....	0 500
Hon-Accord,.....	0 515
Melville,.....	0 200
Mariners',.....	0 500
Union,.....	0 920
	3,654 12,595

Glasgow Seat Letting.—Total sittings let, in twenty-seven churches of the Establishment, in 1836, 23,941
Total sittings let, in thirty-nine churches of the Establishment, March 1841,.... 27,411

After the Disruption—
Total sittings let, in twenty-two churches and chapels of the Establishment, July,

1841..... 8,804
Total sittings let, in twenty-four churches and preaching stations connected with the Free Church, July 1841,..... 18,698
—*Scottish Guardian.*

Assembly Deputations.—The local papers contain the most gratifying accounts of the cordiality with which the Assembly's deputation on the state of religion have been received throughout the whole country. The Disruption having removed the geographical hindrances to the preaching of the gospel which formerly existed to such a melancholy extent, we trust that the plan of sending out itinerating deputations will be adhered to, until the Free Church shall be able to locate an evangelical pastor in every district.

HUMAN CATHOLICS.

Malta.—There are 700 Popish ecclesiastics in this island, for a population of 120,000, making 1 to 171. They have become very active of late under the superintendance of the noted Jesuit, Padre Esmonde, and it is stated that several conversions have taken place in consequence. While this is going on, the Episcopalian bishop of Gibraltar, Dr. Tomlinson, a Puseyite, is irritating the public mind by squandering large sums of money in alteration on the beautiful church erected chiefly by Queen Adelaide, to suit his Popish notions, and it cannot yet be opened for want of funds.

Irish General Assembly.—The Assembly met in Londonderry, Dr. Brown of Aghadowey, moderator. Deputations from the Free Church and the English Presbyterians were in attendance, and great brotherly harmony was maintained. Spirited and uncompromising resolutions were passed regarding the Dissenters' Chapels and Marriage Bills. The next Assembly was appointed to be held in Dublin.

CHURCH OF ENGLAND.

Modern Languages.—The University of Oxford has rejected, in convocation, the statute founding four lectureships of the modern languages, in part appropriation of Mr. Taylor's benefaction of £60,000 for the express object of their cultivation. By the terms of the statute proposed, the lecturers were prohibited from discussing religious or political subjects.

By a recent communication we learn that the Rev. Messrs. Guthrie, Begg, & Mr. McFarlan, are unable to leave home at the present, but that they may be expected in Canada at a future period. Their places have been filled by the appointment of the Rev'd. Messrs. McNaughtan of Paisley, King of Glasgow and Mr. McMillan of Cardross, as a deputation from the Free Protestant Church of Scotland, to the Presbyterian Church of Canada. We also learn that Dr. Burns of Paisley, expresses himself in the most favourable terms in regard to the call from Toronto. The following letter will be read with great pleasure:—

CHAMBERS OF THE FREE CHURCH,
Edinburgh, 7, N. St. Andrew St. }
21st August, 1844.

REVEREND AND DEAR SIR,
I am instructed by the Commission of the General Assembly of the Free Church of Scotland, met here on the 14th instant, to transmit to you, as Moderator of the Synod of the Presbyterian Church of Canada, the enclosed extract from its proceedings:—

The members of Commission and our Ministers and people universally, contemplate with joy, and with sincere gratitude to the God of all Grace, the intelligent and faithful adherence to the principles we have been called to contend for, of so many of our esteemed brethren in Canada and Nova Scotia: who have all along been in close though voluntary connection with the Church of Scotland. If in supporting and acting on these principles, which are equally important to the Church of Christ in all lands, you have had to encounter difficulties, to combat prejudices, to withdraw from those with whom you once acted, and

to suffer loss for Christ's and the Gospel's sake, we trust you will receive a reward ample as the Saviour's promise—"a hundred fold in this world, and in the world to come life everlasting." In your present circumstances of trial, it will be gratifying to you to learn that "the things that have happened unto us" in the progress of our affairs "have fallen out," eminently "unto the furtherance of the Gospel." A spirit of prayer has been awakened in many, with a visibly increased attention to the word of God: the relation between the pastor and the flock has become more intimate and affectionate, and the mutual fellowship of the members of the Church has been greatly promoted. If "not many wise men after the flesh, or mighty or noble" have joined our ranks, yet "the word of the Lord has free course and is glorified;" and the disciples begin to be known, as at the first, by their love one to another. It is felt by many as a matter of thankfulness that God has permitted them to live into the times of our Free Church, and to see in some measure the fulfilment of long cherished wishes and prayers.

Amid the many calls made on us at home, we fear we shall not have it in our power to do much for our brethren at a distance; yet we trust that the Messengers and Ministers we propose to send, may give you some help in the forming and settling of congregations; and that your combined counsels may lead to some effectual means of providing a supply of faithful men for the office of the Ministry among you. To raise up such men and qualify them for their work, is the special office of the King of Zion; and in bestowing them on any church he indeed confers one of his most precious gifts.

In concluding, I beg, in the name of the Commission to assure you of our best wishes and prayers, and to solicit for ourselves an interest in your intercessions. And I remain,

Your friend and servant in the Lord,
HENRY GREY,

Moderator of the late General Assembly
of the Free Church of Scotland.
To the Revd. MODERATOR of the Synod
of the Presbyterian Church of Canada.

We have been obliged to postpone for want of room, our Home Missionary intelligence; the circular of the Sustentation Board, and some remarks thereon, as well as much other interesting matter. The first mentioned matter will be attended to in our next,—and will probably be introduced to greater advantage after the meeting of Synod; a report of the proceedings of which will also be furnished in our next. Although the proceedings of Synod have been already given to the public in various forms—our readers, we doubt not, will be well pleased to have them, in an authentic shape, as given in the present number. Our future numbers will, however, contain a large portion of general intelligence, excluded from the present one, by these minutes.

We have now to announce that the *Record*, will continue to be published monthly, in the present form, at the rate of half a dollar per annum, exclusive of postage (4d. on each number,) which will be paid by subscribers. It is requested that an Agent be appointed for each locality, as far as possible, and that the names of subscribers, and their subscription money, be transmitted to the publisher here, as soon as possible. The following gentlemen have kindly undertaken to act as Agents for the *Record*, in their respective neighbourhoods:—City of Toronto, Messrs. Alexander Badenoch and A. McIntosh, Merchants; Perth, Mr. James Allan, Postmaster; Toronto Township and Chinguacousy, Mr. Matthew Williamson; Dundas, Messrs. Dixon & McKenzie, Merchants; Galt, Mr. Robert Gillespie, Merchant; Montreal, Mr. Alexander Fraser.

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