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

Volume III—No. 2.

HAMILTON, SEPTEMBER, 1816.

Price 2s. 6d. per Annum.

The Record.

MEETING OF COMMISSION.—The first stated meeting of the Commission of Synods is to be held at Toronto on the first Wednesday (7th) of October. Presbyteries are requested to bear this in mind, and that they were enjoined by the Synod to take effectual measures to secure the attendance of one or more of their members.

MISSIONARIES.—We are glad to learn from the Home and Foreign Missionary Record of the Free Church of Scotland, that the Colonial Committee of the General Assembly have just designated three missionaries for Canada; one of them for the Presbytery of Montreal; another for that of Kingston, and the third for that of Toronto.—The arrival of these missionaries, we presume, may be expected very soon; and we trust that we shall soon hear of the appointment of one more, at least, for the Presbytery of Hamilton.

DEPARTURE OF DEPUTIES.—The Rev. Messrs. Fraser, McLaughlan, and Monro, deputies of the Free Church of Scotland to the Presbyterian Church of Canada, are now, we regret to learn, about to return home. Mr. Monro's labours have been principally confined to the vacant congregation of Cote Street, Montreal, by whom they have been very highly appreciated: those of Messrs. Fraser and McLaughlan have extended to almost every section of the Province, east and west; and it is delightful to hear, as we do, from all quarters, of the refreshing influence which their evangelistic visits have imparted to our destitute congregations and stations. We hope to be able in our next number to give some account of their labours. The sacrament of our Lord's Supper is to be dispensed (D. V.) in the congregation at London, on the 6th instant, by Messrs. Fraser and McLaughlan, before their departure.

EVANGELICAL ALLIANCE.—No intelligence has as yet reached us of the great meeting for the establishment of this alliance, which was to be held in Loudon last month. We shall be able in our next to present our readers with an account of its proceedings.

CONTENTS OF THIS NUMBER.—The communication from the Presbytery of Kingston, and that from Ingersoll, would have appeared in our last No. but that having been addressed to the publisher, who was at the time absent, they did not come into the editor's hands until it was too late. Extracts of the proceedings of the General Assembly of the Presbyterian Church in Ireland, and of the Synod of the Presbyterian Church of England, are given, which will be found interesting. We would specially direct attention to the statements respecting the French Canadian mission,—the Synod at its last meeting having appointed a collection to be made in aid of the seminary about to be established by that society. The very able paper furnished by Dr. Ferrier, on the Superintendence of the Temporalities of the Church, is concluded in this number. Our Home and Foreign Missionary intelligence will also be found interesting.

DONATIONS.—The Rev. Mr. Bethune, missionary under the Presbytery of Hamilton, has handed us two volumes, for the Library of Knox's College, viz: Burnet De fide et officio Christianorum, and Robertson's Hebrew Grammar, which shall be duly transmitted to the Librarian.

SUSTENTATION BOARD.—Under the instructions of the Synod, the Sustentation Board have appointed John Burns, Esq., to visit the congregations in the Presbyteries of Cobourg, Kingston,

Brockville and Perth. Mr. Burns purposes to enter on his duties on Tuesday, the 8th instant, at Darlington, in the Presbytery of Cobourg. His object is to direct the attention of congregations to the general subject of the sustentation of the ministry, and to the working of the particular scheme which is in operation in the church. A similar visitation, accomplished recently in the Presbytery of Montreal, by James Walker, Esq., the indefatigable Secretary of the Board, has been attended with very satisfactory results; and we are persuaded much good will be effected by Mr. Burns' services.

WAS THE DISRUPTION CALLED FOR IN CANADA?

A pamphlet of upwards of 80 pages, 8vo. has just been published, drawn up by the Rev. Mr. Bayne, of Galt, at the request of the Commission of the Synod of the Presbyterian Church of Canada, in which the various important points involved in the above question are thoroughly discussed. The name of the much and justly esteemed author will be received as a sufficient guarantee for the ability of this work, without any testimony from us or from any other. Commending it to all who desire to understand aright the bearings of the question at issue on Presbyterians in Canada, we would only remark that in exposing the misrepresentations of the late deputation from the Scottish Establishment, respecting the present position of that Institution, Mr. Bayne has not contented himself with statements or reasonings of his own, but has adduced authentic extracts from the decisions of the civil courts, the judicial statements of the judges, and the declarations of the great officers of government.

The pamphlet is well printed, on good paper, at the office of Mr. Ainslie, at Galt; the price 1s. 6s. Supples for the several localities will be forthwith forwarded to Messrs. James Gibb, Quebec; John Redpath, Montreal; P. McMartin, Martintown; J. Thompson, Perth; Andw. Shaw, Kingston; Donald Kennedy, Bytown; Andrew Milne, Cobourg; J. F. Westland, Toronto; D. McLellan, Hamilton, John Mische, London; Murdoch McKenzie, St. Thomas and James Dougall, Amherstburgh; as also to Mr. Christie, Niagara; Mr. Martin, Danville; Mr. Riddell, Port Dover; and Mr. Smith, Woodstock.

PRESBYTERY OF KINGSTON.

The Presbytery of Kingston met at Brockville on the 1st of this month. Among other matters an application was made by the Rev. James Finlay for admission into the Presbyterian Church of Canada. Mr. Finlay received his collegiate and theological education in the University of Glasgow. He had latterly been a member in good standing with the Presbytery of Albany in connection with the General Assembly of the Presbyterian Church (old School) in the United States. He presented a letter from this Presbytery expressing "their confidence in his attainments as a scholar, his purity as a man, his piety as a christian, and his eminent qualifications as a minister of Jesus Christ," together with a letter from his late congregation in West Galway (State of N. Y.) expressing their high opinion of him as a pastor.—Mr. Gorton, the former Moderator of the Presbytery stated that he had received a letter from Dr. Burns introducing Mr. Finlay, and suggesting the propriety of employing him in tour of the destitute congregations, under the care of the Presbytery, and that Mr. Finlay had been employed accordingly—the result of which appeared in the congregation of Dalhousie presenting to him a unanimous and earnest invitation to become their pastor, and also by a letter from Bristol, Clarendon, and Litchfield (on the Ottawa) expressing an anxious desire to give Mr. Finlay a call. After a

lengthened conference with Mr. Finlay, and a very minute and highly satisfactory examination on theology and personal religion it was

Resolved—That as soon as Mr. Finlay shall procure his dismission from the Presbytery of Albany, he be received; and that the clerk be instructed to communicate the unanimous deliverance of this Presbytery to the other clerks of Presbyteries and to the clerk of Synod, and to have the same inserted in the Missionary Record of the Church.

Home Missions.

TO THE EDITOR OF THE RECORD.

Sir,

It has been my intention to send you some extracts from a journal I kept on a Missionary tour through a part of Eastern Canada, in March and April last; but I find it is not necessary to do so now, as what I had to lay before the public that was of importance with respect to all the places I visited, with the exception of the settlement of Lingwick, or Salmon River, has already been published in your valuable periodical.

I may state with respect to Lingwick that I found matters there just as I was led to expect from the accounts I had heard and read. After preaching there two or three times, the Catechist and the two Elders, who it appears have been very zealous and useful in the work of the Lord, asked me if I would administer the sacrament of baptism to the unbaptised children. I said that I would be very happy to do so to the children of all who appeared to be worthy applicants. I requested all applicants to give me their names: the list was read to the Catechist and the two Elders, with a request that they would point out the names of all who appeared to them not to be worthy, on account of ignorance or improper conduct. Six names were effaced, which were afterwards restored, on satisfactory evidence being given that the sins laid to their charge had been repented of and forsaken. Two made a public confession of penitence, for particular sins, on a Sabbath day, and were suitably addressed. On catechising the people I was happy to find that there were very few indeed who could not read; that their knowledge of the doctrines of christianity was considerable; that they appeared to be influenced by it; to make a practice of attending to secret and family devotion; and that they were as regular probably as circumstances could admit in their attendance on public worship. 99 children were baptized at different times, and in different places in the settlement, where meetings were appointed for public worship. An adult, an American, who until lately had been an Unitarian, and who had been for upwards of two years in the settlement, was at his own desire, with two of his children baptised, after it appeared in his case, as in the other cases, that it would not be proper to refuse to comply with his earnest request. I was told by an excellent man in the settlement that a very pious woman, whose husband was a cause of grief to her, one day on hearing him, as usual, scolding at religion, went to pray for him in secret, and on coming into the room where he was, found him in tears, reading the bible. It is pleasing to add that his conduct is now a beautiful contrast to what it had formerly been. When parting with the worthy office-bearers of the congregation of Lingwick, they asked me if I would do them the favour to write them to let them know when the sacrament of our Lord's supper would be dispensed to my own people. They said they would go to Indian Lands could circumstances admit of it; but that the distance was so great, and that they were so poor that to hope for this gratification would be vain; but that they would bear us in mind in their prayers. I complied with their re-

quest in writing to them. I believe they were mindful of us, and I think their prayers were not unanswerd. We were favoured with the valuable services of the Rev. Messrs. Fraser and MacLachlan. The weather was not favourable: it was cold, and very wet: which prevented many from coming forward. The people were very attentive, and many seemed much impressed. I trust the hand of the Lord was with us, and that much good was done. Upwards of £12 10s. was collected for the Home Missionary Fund. A woman, I was told, came from Lingwick with the intention of coming here, but was led to return when about 60 miles from home, having been informed that she could not be in time for the solemn services of the communion.

I was informed that the people in the villages around had a prejudice against the Lingwick people on account of their language and dress; many of them being unable to speak any language but Gaelic, and still continuing to wear part of the clothes they brought from the Islands of Scotland; but particularly on account of the evil conduct of some of them. Within the last two years, however, they are so much changed, in their conduct at least, that they are looked upon as persons remarkable for sobriety, honesty and industry.—Indeed, I was told at Inverness, C. E., that some of the Lingwick young men were there engaged at work for some time, and that they had a practice of meeting together morning and evening for worship, at a distance of about 80 miles from home.

On the 14th of July a meeting was held in the Church of Lochiel. The Rev. Mr. MacLachlan preached in Gaelic, and I preached in English.—The congregation was considerable, and would have been greater were it not that the busy season had commenced. However a petition to have the congregation placed on the list of the Presbytery of Montreal, in connexion with the Church of Canada, was signed by upwards of 80 individuals: there are now upwards of 100 names; more than 80 of these are names of heads of families.

On the 22nd of July a similar meeting was held in Martintown, and a similar petition signed by many of the office-bearers and other respectable members of the congregation. I intend to lay both petitions before the Presbytery in Montreal, on the 26th instant.

I believe that, as soon as certain pecuniary embarrassments of former years, can be got rid of by the congregations of Lochiel and Martintown, and other congregations in this part of the Province, there will be a very general expression of feeling in favour of the Presbyterian Church of Canada.

I am, Sir,

Your most obed't. serv't.

DANIEL CLARKE.

Martintown, C. W. Aug. 20th, 1846.

INGERSOLL.—On Monday the 20th July the foundation stone of a new church in connection with the Presbyterian Church of Canada, was laid in the village of Ingersoll, County of Oxford, in the presence of a large assemblage of Presbyterians and others. The Rev. Donald McKenzie of Zorra preached in the Gaelic and the Rev. W. C. Burns in English in the open air; after which they proceeded with the large congregation to the beautiful site of the church where the Rev. Donald McKenzie prayed for the divine blessing on the undertaking, and afterwards addressed the people in a manner suitable to the occasion. A handsome collection was made for aid in building the church.

THE REV. WM. C. BURNS.—If it be lawful to apply the addition apostolic to any uninspired man, we think it might be used appropriately in connection with the name of William Burns, who has just left the shores of Canada, probably forever.—For nearly two years has he laboured in this Province, visiting almost every part of it from Lake Huron to Quebec, and during that time he has been instant in season and out of season, beseeching men to be reconciled to God through Jesus Christ, and setting faithfully before them the terrors of the Lord which would follow obstinate refusal; and all this without money and without price. We understand that Mr. Burns declined

all stated support, and consequently no Church nor society has been in any way charged with his maintenance; but we deem it only right to add, that one Society at least has in consequence of his labours received a considerable accession of income: we mean the French Canadian Missionary Society, with which he was intimately acquainted, and which enjoyed much of his affectionate regard.

It is not our purpose to chronicle the cruel mockings and bufftings which Mr. Burns encountered in Canada, or rather, we should say in Montreal, for we believe this City has a monopoly of the persecuting spirit which manifests itself in violence. There is no record of those injuries kept on earth, not even in the memory of Mr. Burns himself, but there is a record of them in Heaven, where Christ's saints are regarded as the apple of Jehovah's eye. And fearful will that record be for some unless they repent. We have only to say that on all such occasions he bore himself meekly like his master, and literally obeyed the injunction, when smitten on the one cheek to turn the other—insomuch that many must remember him whether they will or not, and say "we never saw it on this wise before."

Long did Mr. Burns linger about Montreal, and frequently did he return to it; yearning over the poor souls who had persecuted him: and giving them opportunity after opportunity of repenting and receiving the Gospel. But on each occasion, he was received with the same mixture of indifference on one hand, and persecution on the other; till he was as it were constrained to depart, never probably to meet again until the day of judgment; a meeting which, however intolerable for his unrelenting persecutors, none of them will be able to avoid.—*Montreal Witness.*

DR. CHALMERS' IDEA OF HOME MISSIONS.—We encountered lately "a deliverance," as they say in Scotland, by the celebrated Dr. Chalmers, on the nature of the missionary work which pleased us exceedingly. It shows that Dr. Chalmers has the right view of the business to be done in evangelizing the world, and that his religion is not a large theory merely. Beginning with labour at home, the missionary work is to be carried on in labour abroad. At home and abroad the gospel is to be carried to men, to individuals, to neighbourhoods, and to be pressed upon their acceptance. Christians must be missionaries at home, as well as abroad. Missionary work is to be done in every city, town, and hamlet.

"The first principle in my scheme is," said Dr. Chalmers, "that you must take a slice of territory, small enough for a single man to overtake; and the second principle is, that you must go forth to the population inhabiting this territory, and that you must not expect them to come to you for the good things of which you are the dispenser. If you were the dispenser of physical good things; such as bread, butchermeat, and other things of the same nature—there would be no necessity for your setting up the aggressive principle—the attractive principle would be sufficient to insure a demand for them; but I say that you are the dispenser of that which has no charm for man, who is morally and spiritually dead, and therefore, you must go forth to hunt with the benefits of which you are the dispenser: and this is missionary work at a short distance. Don't think that it is necessary that you should travel thousands of miles, or that you have immense oceans to traverse, before you can engage in a missionary work. There are wretched creatures in many parts of this town who are at as great a moral distance from the gospel, and from its lessons, as if they had been born and lived all their days in the wilds of Tartary.—Now, this is what I call a home mission, which essentially requires all which constitutes the virtue of self-denial in the missionary work."

This is truth, and on this ground it is clear that every church ought to be a band of home missionaries, seeking out and blessing with the gospel of Christ those who will not, of their own accord, come to it. More voluntary missionary work is needed in the Church of Christ. For the life and brightness of her own graces it is needed, and for the bringing in of many souls into the fold of Christ it seems to be absolutely necessary; there being multitudes, who will not be reached, but by just such work.—*N. Y. Evangelist.*

THE FRENCH CANADIAN MISSIONARY SOCIETY.

This Society was established in 1839, under the direction of a Committee composed of different denominations in Montreal, for the purpose of evangelizing the French Canadians, numbering above half-a-million, and who are sunk in the darkness of Popery, under the yoke of a numerous and wealthy parish priesthood, aided by the Jesuits, (whose order has been publicly re-established in Montreal,) and other devoted partisans of Rome. Although naturally intelligent, the French Canadians are extremely ignorant:—hence this Society in connexion with the direct preaching of the Gospel, seeks the advancement of education (upon a Scriptural basis) among them. In furtherance of the latter object, an Institute, to which a farm of 100 acres is attached, is now in course of erection at Pointe aux Trembles, near Montreal, where one hundred youths may be educated, and at the same time, trained in the knowledge of agriculture, in which the French Canadians are miserably deficient. From among these youth also, it is hoped, will be raised up Colporteurs, Schoolmasters, and other Missionary labourers. Already this plan has been attended with encouraging success at the Belle Riviere Institute, commenced in June, 1844.

The Society has six permanent stations, besides other places where meetings are held. The Missionaries (most of whom have been approved of by a Committee in Geneva, composed of Dr. Malan, Dr. Merle d'Aubigne and others) consist of three ordained ministers, three teachers and five Colporteurs, making, with their wives, (who also labour in the work) seventeen persons. The number of converts at the different stations is about 50; and the whole number who have left the Church of Rome about 120 souls.

The sum of £1,500 is needed immediately, to complete the erection of the new Institute; contributions towards which object, and the general expenses of the Society, are respectfully solicited. Above all, it is requested that the Redeemer's cause among the French Canadian Romanists be presented before God, in the closet, in the family, and at the Missionary Prayer Meeting. The following are the leading articles of the Society's constitution:—

I. This Society shall be called the "French Canadian Missionary Society;" and its exclusive object shall be, to provide means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada using the French language.

II. The operations of this society shall embrace—the employment of ministers, teachers, book vendors, and scripture readers, (whose native language is French if possible),—the establishment and support of schools, and places of worship,—and the distribution of the Holy Scriptures, and such publications as may be requisite in accomplishing the objects of the Society.

III. No person shall be admitted or continued a Minister, Teacher, Agent, Trustee, or office bearer under any name, in connexion with this Society, whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant Faith; namely,—the fallen and totally depraved condition of human nature; the supreme divinity of our Lord Jesus Christ; the sacrificial character and design of the Saviour's death: the deity, personality, and saving influence of the Holy Spirit; justification by faith alone, through the atoning merits and all prevalent intercession of the Son of God; the necessity of holiness of heart and life as produced and maintained by the indwelling Spirit of God; and the endless duration of future rewards and punishments.

The above summary of doctrine shall equally apply to all Books and Tracts distributed by the agents of this Society.

IV. This Society shall maintain an entire absence of a sectarian spirit in the choice of its agents, the application of its funds, and the management of its concerns. In the selection of its Agents, there shall be alone consulted their religious and intellectual fitness for promoting the grand object in view, namely, the bringing of souls into the kingdom of God, and building them on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

V. The instructions to be given to missionaries and other agents of this Society shall be:—First, that in all their intercourse with the French Canadians they abstain as much as possible from controversy on the errors of the Roman church, and that they seek to promote their religious instruction and salvation, by plainly and skilfully practicing and enforcing the great doctrines of evangelical religion as stated above; as it is believed, that in this case, the declaration of "the truth as it is in Jesus," will prove the best means of retaining error.—Secondly, that, as it appears important to the success of this Christian enterprise, to secure, as much as possible, unanimity and conformity in its proceedings and operations, it also be required of all the agents of the Society, to abstain from urging their own peculiar denominational views as to doctrine or church government, and to require only as conditions of church membership, a profession of the Protestant Faith as held by this Society, (and set forth in Art 3rd, of this Constitution,) accompanied by suitable and satisfactory evidences of true piety in the candidate.

VI. That the real property which the Society may purchase or otherwise acquire in furtherance of its objects shall be held by Trustees, appointed in the first instance by the Committee of this Society, and subsequently elected every year at the annual meeting of the Society, called agreeably to Article IX of the Constitution, and in the event of any delay in the annual election, the former Trustees shall hold office until others be appointed.—The number of Trustees shall not be more than nine nor fewer than five, the quorum consisting of five, and three respectively, and should any vacancy occur it shall be supplied by the Committee.

[Articles VII to XI, refer to the appointment of Office-bearers, Meetings, &c.]

Foreign Missions.

MADRAS.

At Madras, the Free Church Presbytery have licensed three native converts to preach the Gospel, and they have already entered on their interesting labours. Mr. Anderson speaks in high terms of their qualifications for the work, and we are sure that they will be followed with the fervent prayers of God's people in this land. The Lord has thus far blessed our labours, and given us at length our heart's wish, in training up a small band of native ministers: will three congregations of the Free Church undertake each the annual charge of supporting one of these hopeful agents in our cause? We are persuaded that many a congregation would feel it to be an honour and a privilege to connect themselves in this way with the cause of Christ in Heathen lands. We may yet hope for a large increase in the number of such labourers, there being no fewer than 950 pupils in the Madras and Triplicane schools.

PUNAH.

Since our last report, letters have been received from the Rev. James Mitchell at Punah, announcing the gratifying intelligence that several of the people of Camp have recently come to him earnestly desiring to be admitted to the Church; that two Roman Catholic women had made such satisfactory progress in the knowledge of the truth as to be judged worthy of being admitted into the communion of the Church; that two Brahman youths, and another man of a different caste, were about to be baptized; and that one of the former converts who had been suspended from privileges about a year ago in the exercise of discipline, had afforded such evidence of penitence that he was about to be restored. The schools are in active operation. The cholera had been raging dreadfully in the neighbouring villages, inasmuch that it was computed that one-third of the people had been cut off within the last two months.

SOUTH AFRICA.

From recent information received from the Cape of Good Hope, we have the lamentable intelligence, that the Caffre tribes have commenced hostilities, upon a scale so extensive, and with such vigour, as to have been attended with serious loss to the British forces. The burghers have been called out to the assistance of the military, and the country put under martial law. In the meantime, a complete stop is put to all mission-

ary operations, and our missionaries, along with others in Cullieland, have been warned, by orders from the Government, to retire within the colony for safety. The Caffres had perpetrated the most wanton and barbarous cruelties and murders on some of the frontier farmers, who have also sustained great loss of property. The household furniture and effects of our missionary at Barushiti have been taken or destroyed. At Lovedale, the station of the Rev. Mr. Luug and the Rev. Mr. Govan, there has been much fighting, and upon this place the British have retired, in order to defend themselves from the Caffres. Some converted Caffres have been deliberately shot through the head.

CONTINUED PERSECUTION IN MADRASA.—The following is an extract of a letter from Madeira, dated June 24. It is written by a gentleman of high credit and honour, and whose testimony is deserving of every confidence. He says:—

"The seven prisoners were tried on the 3rd instant. The judge showed himself a worthy successor of Dr. Negro. Notwithstanding all the exertions of the judge and public prosecutor, the jury unanimously found the prisoners not guilty. The trial lasted from 10, A. M., on the 3rd, till 6, A. M. on the 4th inst. Though guiltless, the prisoners were remanded to prison till they should pay about two pounds ten shillings of gaol fees. One of them—the son-in-law of Maria Joaquin, had another process against him.—On this he was tried on the 6th, and found guilty of having denied that in the consecrated water there is the body of God; and of having lightly esteemed the Divine office of the mass. The judge repeatedly asked him what he then— at the bar—thought of the host. The prisoner, after twelve months' confinement, eagerly desired liberty. His wife and little children needed his aid; but though assured that were he to profess belief in what he regards as an absurd falsehood, he would be set at liberty, he did not dare to purchase liberty at such a price, and replied that 'he most deeply respected the sacrament as left to us by our Lord Jesus Christ, but could not believe that in the consecrated wafer his body exists as perfectly and truly as in heaven.'—The jury found him guilty, and the judge condemned him to five years banishment to Angola, which is nearly equivalent to death.

"20th.—On the 27th two men were condemned to six months' banishment to Port Santo, because they would not take their children to be baptized by the priest.

"About six weeks ago six persons were condemned to ten months' imprisonment for having resisted justice. They had met on November 16th to read God's word and pray together. Some police heard of their meeting, and without authority went and broke open the door and beat the people most violently on their refusing to go to prison without the presentation of a competent warrant.

Such proceedings are a disgrace to humanity and to Christendom.

RECEIPTS OF BRITISH MISSIONARY SOCIETIES.—The receipts of the principal missionary institutions in England, last year, were as follows:—The Church Missionary Society, £102,458; the London Missionary Society, £79,745; the Baptist Missionary Society, including grants from other societies and donations, £26,335; the Wesleyan Missionary Society, £112,833.

SAILING OF MISSIONARIES.—On the 12th inst., the Rev. Messrs. John H. Morrison, David Irving, A. H. Seeley, and their wives, and Mr. Robert M. Munnis, a licentiate preacher, embarked at Boston in the ship *Golnare* for Calcutta. They go out under the care of the Presbyterian Board of Foreign Missions. Mr. Morrison is appointed to the Lodianna Mission; the others to the Farrukhabad Mission.

RELIGION OF MEXICO.—From an article in the Roman Catholic News Letter, it appears that in Mexico, the hierarchy is composed of one archbishop and ten bishops; the number of priests is about ten thousand, that of Roman Catholics about seven millions, distributed into one thousand and seventy-five parishes.

ADDRESS ON THE SUPERINTENDENCE OF THE TEMPORALITIES OF THE CHURCH.

[Continued from last number.]

Although the scriptures be the only rule of faith, worship, ecclesiastical government, and moral conduct, yet the exhibition of the views of our church, in its judicial acts, will not be lightly esteemed by those who consider themselves as engaged to maintain and to prosecute the attainments of our reforming periods. The Presbytery therefore call the attention of such as have been misled, or have not well considered these matters,—to the declarations of the Church of Scotland respecting the subject before us. In the Second Book of Discipline, chapter ii, section 5th, we find these words: "The Eldership are for good order, the Deaconship to have the care of the ecclesiastical gudes." In the same chapter, section 7th, it is said that the offices of pastor, doctor, elder, and deacon, "are ordinar, and ought to continue perpetually in the Kirk, as necessary for the government and policie of the same, and no more offices ought to be receivt or sullen in the trow kirk of God, establisht according to his word." In chapter viii, section 1st, it is said, to the deacons "the collection and distribution of the almes of the faithful and ecclesiastical gudes does belong." Section 2nd "The office of the deacons is an ordinar and perpetual ecclesiastical function in the Kirk of Christ. Section 3d, "Their office and power, is to receive and to distribute the hie ecclesiastical gudes unto them whom they are appointed. Thus they ought to do according to the judgment and appoyment of the Presbyteries or Elderships (of the quahk the deacons are not), that the patrimone of the Kirk and pair be not convertit to privat usus, nor wrangfullie distributit."

These are the principles which, as was hinted before, the supreme judicature of the Secession Church has always maintained; and the Presbytery can assure the Session and congregation that from these principles the Synod will not depart, and that they can never tolerate managements on a system of avowed independence of ecclesiastical office-bearers.

Let no one, however, suppose that the Presbytery mean to exclude congregations from exercising a generous vigilance over what they have devoted to the purposes of religion. They have a right to know the state and the application of their temporalities. It is both their privilege and their duty to take care, but with prudent moderation, that their property be managed faithfully and judiciously. If abuses are detected, it belongs to the members of any congregation individually, or collectively, to complain of them, and to call for their correction; and should remonstrances to the deaconship, or to the rulers of the congregation prove ineffectual, it is the right and duty of the party aggrieved to appeal to the superior judicatures.

But although a prudent care of externals be commendable in all the members of a church, yet that a religious society should so organize itself as to be occupied systematically with the superintendence of the temporalities as a perpetual and principal object, is most unseemly, and most foreign to its character; and that this superintendence should be exercised independently of the only office-bearers whom Christ has appointed in his church, or should be exalted into a jurisdiction over them, is, unquestionably (if Presbyterianism be scriptural) most sinful.

To those who wisely consider this subject, it will appear no encroachment upon the privileges of any christian community, but, on the contrary, to be itself a privilege, that the constant care of the temporalities is devolved upon appropriate office-bearers. The great end for which men are associated into churches is that they may attend to their spiritual interests, and enjoy, with the least distraction, and to the greatest advantage, those ordinances which are for the edifying of the saints, till we all come in the unity of the faith to the measure of the stature of the fulness of Christ.

* See Pardevan's Collections. See also Matthew Henry, on Phil. i. 1, who mentions the objects of the Deacon's office.

It has always been found in the Secession church, that when any community has begun to busy itself inordinately about its temporalities, the spirit of christianity has declined in it, individuals have been filled up with self-conceit, and have become unteachable, arrogant, and obstinate, the persons and spiritual powers of the Elders have not been honoured, ministers have become obnoxious, and their administrations unprofitable, and this state of things has still ended in the degradation and detriment of the community, in the apostasy of some, and in the vexation of all of its members; and in the discredit of our profession and of religion in general.

The Presbytery readily admit that every congregation has a right to be fully satisfied as to the state and management of its own temporalities.—They are aware that in many congregations of the Secession, these temporalities are put under the care of managers, vested with different powers.—Nor are they ignorant that the judicatures to which we are subject have never thought it necessary to interfere with the managements of congregations, when their affairs were conducted peaceably, and not inconsistently with the essential principles of Presbyterianism. But they know also that these judicatures never admitted any principle, or sanctioned any practice tending to render congregational managements independent of Sessions; and that when opportunity has offered they have not failed either to assert the right of church office-bearers, to superintend all ecclesiastical affairs, or to direct congregations to assimilate their managements to the appointments of scripture.

In the spirit of love the Presbytery must, therefore, represent to the Session that in encouraging the usurpations complained of,* they have failed in their duty, and are chargeable with a breach of that trust which Christ has reposed in them, and for which they are responsible. They ought to have resisted, and must now resist, meekly yet firmly, and for conscience' sake, every encroachment upon the principles or order of that government of which they are the functionaries and the guardians. Since the institutions of Christ are not only supreme in authority and immutable in obligation, but the result of the tenderest care for the church, and of wisdom which cannot err,—to sanction any deviation from those institutions, or perversion of them, must be unwise as well as unchristian, and must be at once an injury to the church and an indignity to its Head. Peace is not to be purchased by means which involve the condemnation of infinite wisdom, or the dereliction of the appointments of supreme authority.

It appears, indeed, that considerable harmony obtains in the congregation; and if they were of one mind and of one heart in maintaining scriptural order, such harmony would be in the highest degree creditable to themselves, and satisfactory to the Presbytery. But unanimity in trampling upon the principles or the prescriptions of the Word of God, is but the more to be deplored in proportion as it is complete. And such is the harmony of the congregation;—an agreement in constitutions inconsistent with that order for which they, as well as this Presbytery, profess to contend. This harmony was no sustainable reason for the Session yielding to unscriptural usurpations. The Galatians, although indeed they had contentions among them, seem to have been very unanimous in supporting great perversions of the christian system: but was the Apostle Paul therefore silent, or did he therefore refrain from testifying against their departures from undefiled christianity? The Corinthians also were unanimous in certain abuses, and even gloried in them, but this did not overawe that Apostle's enlightened and fervent zeal: and he introduces his remonstrances by telling them, what all church officers ought to remember, continually,—“That it is required in stewards that a man be found faithful.”

* It may be proper to mention that this address originated in consequence of certain disputes in a congregation about the management of temporalities. The majority of the Session having been inclined to yield to some innovations proposed by that congregation, two of the Elders carried the matter to the Presbytery. The result was the preparation of the document before us; and its transmission as a reasonable and salutary instrument of counsel to the Session and congregation where the disputes had arisen.

The Presbytery earnestly call upon the Session and congregation to submit to the Divine institutions in all things, and to bring every thought into captivity to the obedience of Christ. Let them remember that every arrangement incompatible with the spirit of Presbyterianism involves, on their part, inconsistency and apostasy, amounts to insubordination to those judicatures to which they have vowed subjection in the Lord, and produces a schism in the church.

In the Secession Church the choice of office-bearers is an acknowledged right of the community, and is exercised by them without control.—It is therefore reasonable to suppose that of the individuals, upon whom the choice in our congregations falls, a great proportion are almost always men of wisdom and true goodness, as well as of fair repute, individuals who deserve and possess the confidence of the people among whom they preside. Such no doubt is the character of those who now compose your Session. If they are not sufficiently numerous for the discharge of all their duties, let them be increased with the necessary additions. But let the important transaction, which so deeply involves all the best interests of the congregation, be conducted with a right spirit, and in the due order, and without precipitation.—Let the Session whose situation best qualifies, as well as entitles them, to determine here, consider maturely what accession of members they need for all their functions of complete superintendence. Let the congregation assemble to choose the specified number of Elders or Deacons; but acting, which doubtless they will do, as a society of honest men, men answerable to God, Presbyterians by conviction as well as by profession, let them, using their best discretion, propose and elect for office none but such as are known to understand and approve of presbyterian principles and order. And the choice being made, let the congregation, as has been the scope of this address to advise, willingly concede to the Session the unembarrassed management of all the objects of their functions. In particular, let externals be conducted according to the institutions of Christ.

And on what principle can any church decline to commit the charge of its temporalities to its office-bearers,—since to them it commits the spiritual concerns of all its members, which are unspeakably more important, and which on account of the complexity and delicacy of their circumstances present far greater difficulties?

Since every christian must allow that it is always most safe, as well as most honorable, to follow the appointments of Christ in the management of His own Church, there is surely no reason to fear that anything injurious to the interests of the congregation can result from the scriptural arrangement of its ecclesiastical policy, if the change be introduced with prudence, and as the consequence of that illumination in the truth which it is the duty of all christians to attain and to promote.

In the event of the adoption by the congregation of the plan recommended, the Presbytery have one advice to offer to those who may be ordained to discharge the functions of the Diaconship.—Let them affect no concealment of their managements. Let them be at all times ready, by candid disclosures, to convince the people that their affairs are honestly, wisely, and diligently managed. This will confirm at once their own just influence, and the peace of the congregation. If they shall satisfy the impartial and intelligent that they fear no inspection, that they have no object but the public good, and that they guide their affairs with discretion, suspicious reflections, teasing importunities, and censorious scrutinies, will be wearied out and cease, and they will soon proceed in the discharge of their office unmolested by the discontented and factious, and supported by the lovers of order and peace.

But let the whole Session be true to their trust. Let the Elders and Deacons attend each to their appropriate objects. Let them on no account suffer any part of their functions to be wrested from them; but determine to resist every insidious or vexatious proposal to divide those parts of their management which the scriptures have connected. To sacrifice scriptural order for the sake of allaying discontents artfully raised, is as contrary to policy as to duty. To purchase present peace by a surrender of right to the spirit of encroachment,

is the expedient only of weak minds, and it is an expedient always unsuccessful.

Within the bounds of this Presbytery, and in a congregation once misled, though never to the same extent as yours, the arrangements now recommended have been adopted. In the consultations of the Session, and in many of the official transactions among the members of the congregation, the Elders and Deacons mutually assist, yet each order attends to its peculiar duties. The judicial superintendence of all the affairs of the congregation belongs to the Elders, while the Deacons have the full active management of their appropriate objects. The happiest effects have followed the introduction and prosecution of this plan. Order arose out of confusion, and the peace of that society has been ever since more assured than at any former period.

As your Session and congregation cannot certainly accuse the Presbytery of proceeding in this affair in a precipitate or summary manner, or by the decisions of mere authority, they crave in return a dispassionate and conscientious consideration of what has been now suggested.

If after all that has been said, it shall appear to any of the members of the congregation, that the Presbytery have not established their principles on the point in question, the Presbytery have to request that such persons will forbear to act upon this suggestion;—a forbearance which, in the present case, cannot violate conscience. For there are many rights which it is honorable to resign for a greater good. And surely that man but little values the peace of the church who would disturb it merely for the sake of exercising a little authority, in common with his fellows, about the mode of managing an inconsiderable property.

The Presbytery will not detain the Session and congregation by enumerating, but beseech them to remember and to ponder, the important and various arguments by which the scripture enforces attention to order and peace,—not to peace only, but to peace in conjunction with good order.

And now may the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever,—Amen.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

On Tuesday fortnight (7th July), the General Assembly of the Presbyterian Church in Ireland commenced its annual session in the Rev. Dr. Cooke's church, May Street.

The Moderator, Dr. Carlisle, of Dublin, preached the Synodical sermon.

Mr. Morgan was afterwards unanimously elected Moderator for the ensuing year.

Dr. Killen, Convener, having been called upon, read a Report of the Committee of Correspondence with Foreign Churches and also a letter from the General Assembly of the Presbyterian Church in the United States.

Dr. Brown moved the following resolutions:—

1. Resolved—That said Committee be instructed to raise funds to aid the cause of the Reformation on the Continent of Europe, and to transmit portions of it to the Waldensian tribe for the support of retired pastors, and to the Evangelical Societies of France, Geneva, and Belgium.

2. That a letter be addressed to the ministers who have retired from the National Church of the Canton de Vaud, offering them the congratulations and sympathies of this Church.

3. That a letter be addressed to the leading Evangelical Reformers of Germany, offering them also our sympathy and encouragement.

The resolutions passed unanimously.

It having been arranged that the subject of American Churches, in connection with slavery, should be taken up next.

The resolutions of the Assembly passed in 1843 having been read, as also that portion of the letter from the General Assembly of the Presbyterian Church in America, which referred to the advice and remonstrance given by the Irish Assembly on the subject of slavery, a Committee was appointed to take the matter into considera-

tion previous to its being brought before the Assembly.

Rev. Dr. Dill, of Dublin, rose and said,—Moderator, I think you are prepared for the communication I am about to make,—I refer to the bequests left to this Church by the late Mrs. Magee. (Hear, hear.) This lady has left to our missions in India the sum of £25,000, invested in Indian securities. This money was accumulated by her brother, an officer who had acquired his fortune in that country, and she thought that the best and most appropriate way she (Mrs. Magee) could bestow that money, would be for the purpose of extending the gospel in connection with our Church in the country where the money was made. She has left, besides, £5000 to our missions in foreign countries, to be expended in general purposes, not confined to our India mission,—I mean by this the annual interest of the money, which amounts to between £900 and £1000 a year, for the India mission. She has also bequeathed £5000 for our Home Mission, the interest only to be expended. She has left, also, £20,000 for the building and endowment of a Presbyterian College. (Hear.) Perhaps I may state, that it is chiefly through her munificence we are erecting at this moment in Dublin one of the handsomest Presbyterian Churches in Ireland; and that she has left the reversion of £5000 to the Female Orphan School in connection with that Church. She has altogether left about £64,000, for purposes in connection with the Presbyterian Church in Ireland.

The Moderator.—I am sure I express not merely the sentiments of one, but of every member of this Assembly, when I say that we do, indeed, respond to the observations just made, and to the spirit in which they have been expressed.—Would it not be proper in this Assembly to appoint a Committee to take this case under consideration, and, after very mature deliberation, to propose what they would recommend as the proper expression of their sentiments and feelings on such an occasion?

A Committee was then named to carry out the purpose recommended by the Moderator, consisting of the Moderator himself, Mr. Dill, and Dr. Hanna.

REPORT OF THE COLLEGE COMMITTEE.

The Moderator said, that before entering upon a subject of such vital importance to the Church, he felt it his duty to suggest that they should call upon Almighty God for the direction of His Divine wisdom in this matter. He then called upon Dr. Carlisle to offer up a prayer suitable to the solemn occasion.

Dr. Carlisle having accordingly engaged the Assembly in a prayer of much beauty and appropriate feeling, the report was read by Mr. Park, and a discussion ensued, extending over several days; the principal questions being whether the Assembly providing merely for the theological education, should avail itself of the new government colleges, for the literary and scientific education of candidates for the Ministry, religion being wholly excluded from these institutions, or whether the entire course of education should be provided by the Church. It was ultimately agreed, on the motion of Dr. Barnett, that a deputation be sent to Government, to ask a Presbyterian College for Ulster, the Episcopalians having Trinity College, Dublin, and the Roman Catholics, Maynooth. If this be refused, the Assembly will have its own College complete. At the evening sederunt of Wednesday, the deputation from the Free Church of Scotland was received, and addressed the Assembly, after which,

Dr. Stewart said—I beg, without any preparatory remarks or accompanying observations, to move the following resolution:—“Resolved—That our hearts are greatly delighted and our spirits cheered, by the visit of our highly respected brethren, David Maitland Makgill Crichton and James Bridges, Esqrs., elders of the Free Church of Scotland, and a deputation from its General Assembly. Closely connected as we are by affinity in the doctrines of truth and discipline prescribed by the Word of truth, with the Free Church of Scotland, we are refreshed and encouraged by every communication, and every deputation which we receive from that Church. We are particularly delighted by the accounts which we have now received of the blessings which Al-

mighty God has continued to pour out upon our upon our brethren in Scotland, in the increase of churches, satisfactory state of their Sustentation and other funds, the enlargement of her ecclesiastical operations, and the increase of her missionary efforts. We are thankful for her expressions of sympathy and generous offer of co-operation with us, in the enlightenment of Roman Catholic Ireland, and we direct our Moderator to express to our brethren of the deputation these our sentiments and feelings, and to return to them our heartfelt thanks for their visit, and the delight which their spirit-stirring addresses has so largely afforded us.”

The Moderator addressed the deputation in very suitable terms.

The deputation from the English Presbyterian Church was then introduced to the Assembly.

Dr. Stewart proceeded to read a draft of a letter to the American Church, in reply to that sent to the Assembly. He stated that it only bore on one part of the letter that which referred to slavery. They endeavoured, he said, in drawing up the letter, to express themselves as strongly and as indignantly as possible on the subject of slavery, as existing in many places of the world, but especially in America, as they possibly could, consistent with any degree of courtesy. They did not think they should cut off all intercourse with the American Churches, as in the present condition they were better enabled to use persuasion with them on that subject. Besides, they were not in the position of positive fellowship, for they would not invite to their sittings any who were advocates for slavery, or proprietors of slaves. He then read the copy of the letter.

Dr. Carlisle said, there was a great deal in the letter which he approved of, but he considered it not sufficiently definite in expressing their disapprobation. He had been appointed in the Committee to draw up the letter, but he had nussed it. However, he had drawn up a letter, which he would read instead of making a speech. The reverend Doctor then read his letter of reply.

After a long conversation on the subject of these letters, in which it appeared to be the unanimous opinion of the house that the very strongest expressions should be used to mark the abhorrence in which slavery was held by the Assembly, it was finally resolved that both letters should be referred to the Committee to be incorporated together.

This having concluded the business of the Assembly, the Moderator engaged in singing the 122d Psalm, and in prayer, taking occasion to refer to the very happy and peaceful termination of the proceedings of this Assembly.

The Committee of Overtures met for an hour after the conclusion of the Assembly.

SYNOD OF THE PRESBYTERIAN CHURCH IN ENGLAND.

It is only quite recently that we have received a full account of the proceedings of the Synod of this Church at their last meeting. These are fully reported in the May and June Nos. of “The English Presbyterian Messenger,” an ably conducted monthly paper, issued under the auspices of the Synod. We have read the report with great satisfaction—and our readers will, we think, be well pleased to learn some particulars of a body with which we have so much in common, not only as to our standards of doctrine, government and worship,—but as to our special testimony for the supremacy of Christ in His Church, our ecclesiastical history and position, and our relations to other branches of the Presbyterian Church.—After the disruption of the Church of Scotland the English Synod almost unanimously determined to withdraw from connection with the party which remained in the Erastianised Establishment, and maintaining their own independence, entered into a close and friendly alliance with the Free Church of Scotland and the Irish Presbyterian Church.—Since that period they have made rapid progress in extending the ministrations of the Gospel and Pres-

byterian Institutions in England. Like ourselves, being greatly hindered in this good work by the want of preachers and ministers, they have strenuously set themselves to found a Seminary for theological education. Two able ministers of the body, viz: the Rev. Messrs. Lotimer & Campbell, have been appointed to conduct the departments of Biblical criticism and Hebrew, and of Ecclesiastical History in the Institution. Dr. Henderson of Glasgow, and Mr. Hannah of Skirling conducted the department of Systematic Theology at the request of the College Committee, and with the cordial sanction of the General Assembly of the Free Church of Scotland. The following extracts will shew the state of this interesting institution.

“The classes were opened, as in the former Session, at the beginning of November, and the number of students who joined then, and in the course of the Session, amounted to 33; of these, however, 6 were compelled to discontinue their attendance soon after commencing it, from finding that it was inconsistent with the duties they owed to certain religious Societies in London, whose agents they were. The number was thus reduced to 27, of whom 16 attended the Theological Classes, and 11 the Preliminary Class for the study of Greek and Latin. Of these 27, again, 3 were unprofessional students, though in regular attendance, and 6 belong at present to other religious denominations, deducting both of which numbers, there remain 18 students—12 in the Theological department, and 6 in the Preliminary, who may be considered available for the future ministry of our Church in England. This number, when swelled still further by the accessions which may confidently be expected in future Sessions, will bear a very adequate proportion to the rate at which our Church may be expected, looking to her resources in other respects, to extend herself in England, and also to the average annual number of vacancies which may be expected to occur. Of the whole 27 students, 16 joined for the first time this last Session, and of the 13 students, in whom we are principally interested, the gratifying number of 10 were new students.

“The Preliminary Class was conducted, during the last Session, by Mr. William Hamilton, A.M., the senior student of the Institution, and a superior scholar and experienced classical teacher; and the Committee advert with much satisfaction to the case of several students who have lately joined this Class, in circumstances which give the best evidence of their devotion to the cause of Christ, and of their attachment to this Church, and who, but for the provision of this class, might have been lost to our ministry.

“With regard to the Theological Classes, the Committee are unanimously of opinion, that it is highly important and desirable that a permanent Professor of Systematic and Pastoral Theology should be appointed without delay, and they have agreed to include a recommendation to the Synod to that effect in this Report.”

THE TREASURERS OF THE COLLEGE FUND.

	Dr.	£	s.	d.
To balance in hand per last audit....		561	13	0
March 31st, 1845.				
To Amount received during the year from—				
Outstanding and sums				
not reported 1844-45..	153	8	0	
Donations	145	14	9	
Congregational Collec-				
tions.....	335	12	9	
Annual Subscriptions....	413	12	5	
				1099 7 11
To Amount from Students' Fees ...		45	13	6
" Introductory Lec-				
ture Tickets....	5	2	0	
To Interest received on Balance....		10	15	8
				£1721 12 1

“Regulations for the admission of Students into the Theological Classes, and for the Superintendence of their studies during the vacation throughout their curriculum.

“I. That as it is of the last importance, so every effort shall be used to secure, that all parties

who are enrolled in the Album of the Theological College, as students for the ministerial office in this Church, shall have previously passed through an undergraduate course at some chartered university.

"2. That all such as have passed through such a course shall, before they are enrolled, pass an examination before the Presbytery within the bounds of which they reside; but where any party resides beyond the bounds of any of the Presbyteries of the Church, that he pass such an examination before the Presbytery of London; that a certificate of having passed through such examination must be produced before he is enrolled; and that it be an instruction to Presbyteries further to examine the students upon the doctrinal standards of the Church.

"3. That although in present circumstances it be not declared indispensable that every candidate for admission shall have passed through such undergraduate course, yet it be required as the minimum of qualification essential to admission (1) that the candidate be able to read in Greek the New Testament, Xenophon's Anabasis and in Latin the Odes of Horace, and the first five books of Livy, and pass an examination on these books *ad aperituram libri*; and (2) that he have studied logic, mathematics (viz., the first six books of Euclid, plain trigonometry, and algebra, as far as quadratic equations), and pass an examination in these sciences.

"4. That every student who has not studied metaphysics and moral philosophy shall, before he is enrolled as a student of the second year, pass an examination in these sciences.

"5. That every student who has not studied natural philosophy, must, before he be enrolled as a student of the third year, pass an examination in that science.

"6. That the Senatus, assisted by a Committee of the Presbytery of London, and such others as they may call in as assessors, shall be the examiners upon the subjects prescribed under regulations 3, 4, and 5, hereinbefore contained; and that such examinations shall commence in the College rooms, on the 10th day of October, at 12 o'clock noon, in each year.

"7. That Presbyteries be instructed to superintend the studies of such students as reside within their bounds during the summer vacation, and to furnish certificates that the students have passed examination upon the subjects prescribed by the Presbytery, which certificate must be produced before the student is enrolled for the succeeding session.

"8. That as erudition without personal piety can never qualify for the ministry, each student must, as an attestation of his personal religion, before he is enrolled, produce to the Senatus a certificate of Church membership, and a Presbyterial letter bearing favourable testimony to his personal piety.

"9. That considering the importance of a learned and godly ministry, it be a special instruction to the Senatus and to Presbyteries to see to the stringent observance of the foregoing regulations, so that, by the blessing of God, our students may become able ministers of the New Testament, who can, from the stores of their own experience and knowledge, bring forth things new and old, shut the mouths of gainsayers, and edify the body of Christ, which is the Church."

The following are excellent specimens of the Legislation of this Synod—and may afford useful suggestions for our own guidance. The first is the Barrier Act of the English Synod adopted at their last meeting—the second, an act defining the powers of the Commission of Synod:—

"Whereas it is of the last importance that all laws proposed regarding matters of doctrine, discipline, government, or worship, should, before they are finally enacted, receive the patient and prayerful consideration of the Church; and, whereas it is manifestly impossible that such consideration can be given during the session of one meeting of Synod, it is therefore hereby humbly overtured to the reverend the Synod of the Presbyterian Church in England by the Presbytery of London—

"1. That every overture requiring an innovation to be made in the constitution of the Church in matters of doctrine, discipline, government, or

worship, sent up to the Synod, shall, before it be passed into a standing law, first be sent down as an overture to all the Presbyteries of the Church, and receive the approbation of such Presbyteries, or the major part of them; that such approbation be given by each Presbytery at an ordinary meeting thereof; that notice shall be given at the meeting of Presbytery immediately preceding that such overture is to be taken up at the meeting next following, and that the decision of Presbyteries be recorded in their minutes; and an extract thereof sent to the Clerk of Synod before its next meeting.

"2. That the Synod, however, if it see cause, may pass such overture into an *Interim Act*, which shall possess the force of law, aye, and until the Presbyteries have, as herein required, expressed their judgment upon it.

"3. That each Presbytery shall, at an early meeting after the meeting of Synod, appoint a Committee of their own number, consisting of not fewer than two ministers and one elder, to whom such overture may be committed, with instructions to examine the same carefully, and to report thereafter to as early a meeting as they conveniently can; notice of such report to be given at the ordinary meeting of Presbytery immediately preceding the meeting at which it is to be received and discussed.

"4. That when a major part of the Presbyteries have, as hereinbefore required, expressed their approbation, the Synod may pass such overture into a law.

"5. That when a major part of the Presbyteries have, as hereinbefore required, expressed their disapprobation, then the Synod may reject such overture."

"Which motion having been seconded, the Presbytery unanimously agreed to transmit said overture."

"Whereas doubts have been felt regarding the constitution and powers of the Commission of Synod, and whereas it is most desirable that the constitution and powers of the Commission should be determined and made known, for the satisfaction and guidance of all parties, it is, therefore, hereby humbly overtured to the very reverend the Synod of the Presbyterian Church in England, by the Presbytery of London, to enact the following resolution into a law of this Church:—

"1. The Commission of Synod shall meet on the first Wednesday of October in each year, at twelve o'clock noon, in such place as the Synod may from time to time appoint; but the Moderator of the last preceding meeting of Synod, or failing him, by death, removal, or otherwise, the Moderator of the last preceding meeting of Synod, (who is still a Minister of the Church,) is empowered, on the requisition of a Presbytery, to convene a meeting, *pro re nata*, at such time and place as to him may seem meet.

"2. The Commission are empowered and appointed to take care that what is enacted and ordered by this and preceding Synods be duly observed by all concerned.

"3. The Commission are empowered to give advice and assistance to any Presbytery in difficult cases, as they shall be applied unto by them for that effect.

"4. The Commission are empowered to cognosce and finally to determine, as they shall see cause, in every matter referred to them, by any act or order of the Synod, and to do every thing contained in and conformable to the instructions given them by the Synod.

"5. The Commission are to give special care that the interests of this Church shall not suffer or sustain any damage or prejudice which they can in any manner prevent, as they will be answerable; provided always that this clause be not extended to particular affairs or processes before Presbyteries, regarding which their counsel has not by such Presbyteries been desired.

"6. In the management of their business the Commission are enjoined to adhere to the forms and order of business observed in the Synod, in so far as the difference in the constitution of the two Courts may permit.

"7. The Commission, in all their acts and proceedings, are to regard themselves accountable to, and censurable by, the next Synod; and are, therefore, required to bring up their records for confirmation or otherwise, as the Synod may see cause.

"8. The Commission are empowered to admit, or authorize Presbyteries to admit, Ministers or Probationers of other Churches, according to the rules of the Church; but are strictly inhibited, in this or any other matter, from violating or dispensing with any of the rules or laws of the Church.

"9. It is a special instruction to the Commission to enquire into the condition of the schemes of the Church—the mode in which they are worked and managed—their receipts and disbursements—and to do what in their lies to promote the efficiency of the same. And in order to this, the Commissioners appointed to superintend such schemes are enjoined to make *interim reports* to the annual meeting of Commission of their receipts and disbursements, and the general condition of such schemes. Presbyteries also are required to transmit to the Commission a report of the state of the Congregational Associations within their bounds, and to receive instructions from the Commission thereanent."

"Which motion having been seconded, the Presbytery unanimously agreed to transmit the said overture."

We can only farther state that the Synod have wisely set on foot a scheme for the establishment of Schools, in connexion with the several congregations under their care, and that they are not overlooking the claims of Foreign Missions—having already established a missionary at Corfu and undertaken a mission to China, to commence which they are anxiously looking out for a missionary of suitable qualifications.

MISSIONARY SYNOD.—The Missionary Presbyterian Synod in Canada, in connexion with the United Secession Church in Scotland, held its annual meeting on the 8th July, at Hamilton, C. W. The meeting was opened with devotional exercises, and an appropriate sermon, by the Rev. Andrew Kennedy, former Moderator. The text was in Col. i. 28, "Whom (Christ) we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." After sermon, &c., the Synod was constituted by Mr. Kennedy, and the roll of members made up, of whom there was a full attendance from both the West and East of the Province. The Rev. Wm. Fraser, of West Gwillimbury, was chosen to be Moderator on the present occasion, and took the Chair. Great importance and interest was connected with this convening of the Synod, by Providence so ordering that a deputation from the United Secession Synod in Scotland was present at all its sittings. The deputation consisted of the Rev. R. Paterson, Kirkwall; the Rev. J. Robertson, Edinburgh; and David Anderson, Esq., Glasgow. This deputation has been sent out from Scotland to visit the four Presbyteries, of which the Synod is now composed, and the congregations under their care; that the deputation may ascertain their state and prosperity; give them direction and encouragement; at the same time learn as much as possible of the moral and spiritual condition of the various districts in the Province, and carry home a detailed report to the United Secession Synod, which is to meet in October next. This is the first visit of the kind given to the Synod's Mission in Canada; and it was time, and more than time, that the visit should take place. The Mission has now been fourteen years in existence and operation; its present number of ministers is 26; and, had the Synod in Scotland taken this step at an earlier period, and followed it up by a reinforcement of ministers somewhat proportioned to the pressing exigency and demand for them, there can be no doubt that the amount of organised and prospering congregations of this day would have been at least double what they are. The presence of the highly-esteemed deputation; their fraternal addresses and counsels; and the delightful reciprocation of Christian feeling on both sides, imparted a peculiar zest of enjoyment to the meetings; and it is to be hoped that, through the Divine blessing, a new impulse has been given to the minds of the brethren, and also to their congregations, by the local interviews with the deputation; so that, by the grace of the Lord Jesus Christ, much good fruit and benefit will result. A large share of the

Synod's time was occupied in conference with the deputation. In particular, there was a full consideration of one very momentous question, What ought to be done for giving enlargement and increased efficiency to the institution at present under the management of the Rev. William Proudfoot, London, for training up young men to labour in the Canadian vineyard? This matter will be especially submitted to the approaching meeting of the Secession Synod in Scotland, and it is hoped that an additional professor will be sent out. The raising of native labourers in the work of the gospel in Canada, by a suitable education founded on personal piety, is greatly to be desired, for two reasons; First, the difficulty, amounting, indeed, almost to an impossibility, of procuring a supply from Scotland. Second, The greater adaptedness of such labourers, in various respects, to the Province, as to its climate, the mental state of the people, and their manners, &c. The Synod terminated its sittings on the afternoon of Friday the 10th. During the time, a number of more or less important matters, but not necessary to be stated here, were attended to. There is to be another meeting of Synod in November next.

Miscellaneous

RELIGIOUS INTELLIGENCE.

FLOATING FREE CHURCH.—A large Iron Vessel, recently built on the Clyde, for the purpose indicated, and capable of accommodating 700 or 800 hearers, was moored on the 15th July, in Loch Sunart in the Bay of Eilan Vuirich, about a mile and a quarter west of the Strontian Inn, on the west coast of Scotland.

The following letter to *The Witness* gives an account of the services in the Floating Church on the first Sabbath after she had reached her destination:—

DEAR SIR,—Having had occasion to be on last Lord's day at Strontian, I there witnessed something new to me, and of a solemn and peculiar kind. On getting up in the morning, I observed, not far distant from my lodging, a church at anchor, with a blue flag, bearing in large characters the inscription, "An Eaglais Shaor." Between ten and twelve o'clock, a number of small boats were seen busily engaged in conveying the congregation on board. Having secured a passage in one of them, I witnessed with interest and delight the decency and solemnity with which the poor people took their seats in the new place of worship, in their extraordinary circumstances.

Considering the boisterous state of the morning, the church was well filled. Public worship commenced about twelve o'clock, noon, when motions were preached in Gaelic and English the officiating ministers being, the Rev. Maclean of Tobermory, and Kennedy, Dornoch; and in the evening, Mr. A. McColl. These sermons were not only appropriate, but listened to with intense interest. The people conducted themselves in an orderly and becoming manner in their returns to and from the church in their boats, which was much to their credit in the novel circumstances in which they were placed.

The church is not only commodious, but in every respect most comfortable; and one could almost imagine himself, when seated therein, as listening to the ministrations of the gospel in one of the neater churches of the metropolis. The peculiarity, however, of the mode of ingress and egress brought vividly but sadly before my mind the melancholy fact, that an otherwise humane Scottish proprietor should so little sympathize with the religious feelings of his tenantry, as to compel them, after worshipping for three years on the shelterless hill-side, to seek at last, for conscience-sake, a place of refuge on the sea. No one who visits the cottages of this interesting people could fail to be affected, while listening to the earnestness of their prayers on his behalf, that the Lord, who hath the hearts of all men at His disposal, would give him a better thinking mind.

I am, dear Sir, yours, truly,

JOHN MACRAY,

Inspector of Associations.

PROTESTANTISM IN TURKEY.—The correspondent of the London Morning Chronicle at Constantinople, in his last despatch, emphatically states that "Protestantism is now planted in the Ottoman Empire, and it is my belief that it will strike its roots deep, and spread them wide." A correspondent of the New York Journal of Commerce, writing from London, states that a 'Vizierial' letter to the Pacha of Erzeroum, says that the Protestant faith has spread in some degree among the Armenians—particularly at Constantinople—They had been anathematized by the Patriarch, and thereby injured in their trade and business, and obliged to close their shops. The sultan had forbidden the primates so to act at Constantinople, and the same law must be enforced at Erzeroum. The Armenian primates are 'not to be suffered in any way to persecute or interfere with the converts when engaged in their trades and commerce.'—His Excellency is finally ordered 'to protect and defend them.' Education is to proceed in Turkey with giant strides. Twenty thousand schools are to be forthwith established throughout the country, and a normal school for teachers is to be instituted at Constantinople, under Emir Pacha, who was educated at the English University of Cambridge, where he took high degrees for mathematics and classics."

IRISH POPERY IN 1846.—The money of the State was forced upon Maynooth, and now we have in the Popish prints a flagrant proof exhibited of the grossness and unchangeable character of the superstitious idolatry of the Romish church, and of its success to draw funds from the people as well as from the government. The march of intellect marches in vain for the deluded victims of this degrading and impious system.

The circumstance we now allude to is an advertisement in the Romish papers on behalf of the Missionary College of All Hallows, Drumcondra, Dublin, which is stated to be sanctioned by his Holiness Pope Gregory XVI., and the sacred congregation of the Propaganda. After setting forth the nature of the Institution, the appeal proceeds in the following strain, which we transfer, *italica* and all, from the original document:

"The holy sacrifice of the Mass is offered up every morning for all the subscribers and benefactors—living or dead—and for their intentions; they will, moreover, be entitled to a participation in the merits of all the apostolic labours, conversions, masses, prayers, and other good works, which may be the fruit of this Institution, throughout the world to the end of time."

It certainly appears a bold thing to put out such an advertisement as this to the light of day in the British dominions at this boasted period of Romish improvement and enlightenment. The fact only proves, however, that truth which intelligent Protestants have always on good authority asserted, though feeble and concealed infidels have been so flippant as to deny it. Rome boasts herself infallible and unchangeable on system, and all experience proves that she undergoes no change of character; though necessity and policy may lead to diversity of craft as occasion serves.

CURIOUS AND INTERESTING.—We learn from the Edinburgh Witness that at the meeting of the Presbytery of Edinburgh, of the Free Church, on Monday, the 13th of July, after probationary trials had been gone through, very much to the satisfaction of the Presbytery, six young men were licensed to preach the gospel of our Lord Jesus Christ. The Witness adds: It is a very singular and deeply interesting circumstance connected with these young men thus licensed at the same time, that they belong to six different nations. One is a Scotchman, another an Englishman, another an Irishman, another an American, another a Parsee from Bombay, another a Jew from the Continent. The Spirit of God, we trust had made them one in Christ Jesus, and they are now one in the brotherhood of the gospel ministry as licentiates of the Free Church. May we not express a hope that such an occurrence is a token (shall we say in an omen) for good, as to the influence which the Free Church is designed to have on the nations of the earth?

ANTI-SECTARIAN SECTARIANISM.—Under this head a correspondent of the Christian Observer, (London,) offers a few salutary reflections, which we subjoin. We regard them as presenting most weighty considerations for those who, professing to believe the Scriptures, and in fact calling themselves Christians, stand aloof from all denominations, on account of what they call "contention among the sects."

"There is a class of men and women, yet not a class, but persons enough to form a large one, who are always boasting of their anti-sectarian spirit, whilst they are the most consummate sectaries, only that their sect consists of but one member.—They belong, they say, to no party; they do not unite with any body of christians in works of charity and piety. they are here and there, and every where, as the fancy takes them; and thus they call liberality, whereas their liberality consists in following their own predilections; worshipping self in a seductive form, as though 'they were the men, and wisdom should die with them.' In almost every locality, may one or more of these anti-sectarian sectaries be found; and if their numbers were greater they would cause the breaking up of all churches and all societies. Milton seems to have been one of those theological units. 'Whatever were his opinions,' says one of his biographers, 'no sect could boast of his countenance, for after leaving the Church, he never joined in public worship with any of them.' It would have come to much the same as respects real union of heart and concurrence in action, if he had worshipped with all. The disciples of Christ ought to live in social sympathy; and to preserve this, each should yield some of his own predilections, when the sacrifice is not sinful, to the opinions and feelings of others. If, like Milton, we will unite ourselves with no class of christians, till we find one which exactly embraces all our opinions, and concurs in all our prejudices, there may be the communion of saints in heaven, but there will be none upon earth. The apologue of the bundle of sticks, applies to spiritual as well as secular communities, and either is derogated by one crooked billet which will not bind up with the rest."

ANECDOTE OF DR. NETTLETON.—The following anecdote of the late Dr. Nettleton is a delightful instance of his peculiar tenderness for the ministerial reputation and influence of his brethren. It serves both as a powerful rebuke to that reckless spirit which too often marks the character of flaming zealots, and as a gentle admonition for that reprehensible coldness, which perhaps equally as often prevails in the bosom of the ministry. Dr. Nettleton was most sensitively careful to sustain the influence of his brethren. He would not, when he knew there was an evident deficiency, do any thing that might tend, in the least degree, to disparage them in the estimation of their people.—There was one instance, which I am about to name, in which he showed his delicacy of feeling and address, in a most Christian manner. A clergyman who lived not far from the place where Dr. Nettleton resided, bore the reputation of an indolent and inefficient pastor, and had in consequence, caused considerable uneasiness amongst his people. Some of the more faithful part of the church, who deplored the low state of religion and growing laxity of morals among the youth of the congregation went to Dr. Nettleton, and desired him to come and preach to them. To this he would by no means consent, without an express invitation from the pastor, and of that he had little hope. But there happened to be a desert spot on the borders of the town, where religious meetings were seldom held, and where the influence of the pastor did not particularly extend. When he was made acquainted with the fact, he said that he had no objection to go there and hold a few evening meetings with them. He went, and without exciting observation, held several religious meetings. In a short time, a number of the youth were under deep conviction for sin. As soon as he perceived the joyful appearance, he requested all who were under serious impressions, to meet with him the next day, informing them that he had something of an important nature, which he wished to communicate.—When they had all met, he advised the young ladies to go that same evening to their pastor, and ask his counsel respecting the present state of their minds; and the young men he advised to go the

evening following for the same purpose. They all did as he had prudently directed them, and the effect was so powerfully electric, that the stolid pastor rose up at once, went to work with all his might, preached and laboured with assiduous energy, and was the favoured instrument in reaping a glorious harvest of souls. As soon as the pastor got thus fairly to work, Dr. Nettleton retired, and the pastor ever remained a faithful and useful man.

DIVERGENCES OF OPINION.—I am determined not to quarrel with other evangelical bodies of Christians, so long as I see the enemy at work, and Christ, the Captain, calling me to take the field against him. Let us go and make mankind Christians first, and then discuss whether they shall be of our denomination or not. I wish for the sake of sound doctrine that the brethren would love each other. For one I am determined to do so. I will not call any brother a fox, though he should have some degree of management about him; nor a bear, though he may not have all the civility in the world; nor a snake in the grass, because he does not tell me all his plans. If I really do fear that any one, called a brother, bears none of the lineaments of the first-begotten, I will tell the Lord my fears, and pray for him; and before I have done at the throne of grace, I will say, "search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me"—*Nerins*.

TURKEY.—A letter from Constantinople of the 25th of June, mentions that the Sultan had, on his return to that capital, appointed a Minister of Public Instruction, and earnestly recommended his Ministers to propagate and encourage public instruction. The Sultan appears to be taking very effective steps to extend education, and to find very efficient aid in his chief Minister, Reschid Pacha, as well as in Emin Pacha, a young and enlightened Turk, who has had the advantage of a Cambridge education. A Normal school for the education of teachers is to be instituted, for the conducting of which teachers are to be brought from Western Europe.

PRESBYTERIANISM IN EUROPE.—The Moderator of the General Assembly of the Free Church, in opening the last meeting of the Assembly said: The principles of our Free Church are germinating in England, in Belgium, in Germany, in Switzerland, and in France more especially. One great Free Presbyterian Church appears rising in the distance, to comprise the French-speaking population of Europe. Speaking of the effect of the movement in Scotland, he said—What fruits have we seen—what tokens do we discover, of the growth of that vital godliness which is the test of the heavenly origin of professed faith? More anxiety to hear the word—more earnestness in devotion—more interest about the progress of Christ's cause—somewhat more of a retiring from the follies of the world—a greatly augmented liberality, as well as greater proneness to fall back on scriptural principles, may be discerned among ministers, office-bearers and church-members.

THE TREE AND ITS FRUITS.—According to the last published statistics, there are one hundred and seventy-six cardinals and prelates in Rome, the seat of Popery; one thousand six hundred and twenty-four secular priests; two thousand six hundred and forty-nine monks; one thousand five hundred and fifty nuns; making the enormous and oppressive total of five thousand nine hundred and ninety-nine, in one not large, city! This is Romanism in its full proportions, and in the scene of its triumph.

NEW-SCHOOL PRESBYTERIAN CHURCH.—The Presbytery of Lewes, embracing the churches on the Eastern shore of Maryland, and the lower part of the state of Delaware, has withdrawn from the New-school General Assembly, in consequence of the anti-slavery character of the document adopted by the Assembly at their last meeting, and the Presbytery of Ripley, Ohio, has also withdrawn from the same Assembly on the ground that the document and the action of the Assembly are not sufficiently anti-slavery.

BADEN

is a grand-duchy of Germany, under Leopold, the present grand-duke. It has a population of 1,201,300 persons, occupying an area of 5,803 square English miles. The Protestant population exceeds that of the Roman Catholic, but in what degree is not known.

DENMARK.

This kingdom is divided into five parts, which includes an area of 1021 square German miles, and a population of 2,131,988 persons.

The established religion is the Lutheran, with about 1602 clergy, and 9 bishops. Roman Catholics are few in number, and are under severe restrictions, so that, even in cases of mixed marriages, the parents are obliged to educate their children in the Lutheran faith; but they do not suffer alone; the holding of conventicles is forbidden under a penalty, and when the Baptists recently asked for religious liberty, the Government consulted the Lutheran clergy, who dissuaded it from complying with the petition.

CANTON OF VAUD.

L'Avenir of June 17 has the following:—"We are happy to announce that we have no act of intolerance to record as having occurred, within the last few weeks. As far as we are aware, no disturbances have taken place on occasion of the religious meetings. Doubtless the prohibitory decrees have not been withdrawn, Doubtless the Oratory of Lausanne has not been re-opened, and the meetings of the Free Church continue to be subject to the most lamentable restrictions; these meetings, however, have not been disturbed, and the first emotion which animates all who have participated therein, is that of profound gratitude to the great Head of the Church—to the Lord, who has permitted them to assemble in peace."

Since writing the above, we have received a communication from one of our Swiss correspondents, dated "Vevey, June 20th." The late hour at which it has come to hand prevents our giving more than the following extract:—"In some localities, as for instance, at Montreux, the irritation against the Free Church meetings increases, and our brethren have been twice already obliged to meet out of the limits of the parish, on the borders of the wood, under the canopy of heaven. To-morrow (Sunday) they will probably do the same. But at Lausanne and most other places, all has gone on tranquilly for more than a month."

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SWEDEN.

This kingdom has a population of 3,025,439 persons. The people are chiefly Lutherans; but the fundamental law guarantees a free exercise of all religious worship not disturbing the public tranquility or occasioning scandal; but no catholic can hold any civil appointment. A motion was made, August 1829, in the Chamber of Nobles, that the Queen be requested to embrace the Lutheran religion, but it was rejected with acclamation. Catholicism, though tolerated, receives no public sanction or support from the state, the vicar apostolic deriving his support, &c., from private sources.

NORWAY

Is united with Sweden, and has a population of 1,051,318. The religion is also Lutheran, but retaining much of the decorations, &c., of the old system. There are 336 parishes, and in 1835 there were 498 ecclesiastical persons. The church has no temporal power, no political existence as part of the state, no interests jarring with those of other members of the community. Severe statutes against conventicles have been repealed.

ESTABLISHMENT SYNOD.—The Synod met at Kingston, on Wednesday, July 8, and was opened with a sermon by the Rev. Mr. Bell, of Perth, Moderator for the past year. The Synod roll being made up showed the number of ministers to be fifty-three. The Rev. George Romanes, of Smith's Falls, was appointed Moderator. There was a large attendance of ministers present, although but few elders.

CONVERTS TO ROME.—The Tablet, a Roman Catholic paper in London, states that a Baptist minister has been recently received into the Roman communion in Manchester. Another accession to Rome has caused great sorrow in Oxford University, in the Rev. John Milner, of Queen's College.

SYNOD FUND.

JAMES SHAW, ESQ., TREASURER.

	£	s.	d.
To collection at Knox's Church Toronto			
per Rev. Dr. Burns,	10	5	0
East Chinguacousy, per Mr. Wallace, ..	0	12	10
Trafalgar Mills, per John Proudfoot, ..	2	3	0
Quebec, per Rev. John Clugston, ..	5	0	0
West Gwillimbury, per Rev. John McTavish,	3	7	1
Vaughan, per	1	15	0
Ayr, per Rev. R. Lindsay,	1	1	10
Zorra, per Rev. D. McKenzie for 1845,	2	10	0
" " " " 1846,	1	5	0
Puslinch, per Rev Wm. Meldrum for 1845,	1	0	0
" " " " 1846,	1	5	0
London, per Rev. D. McKenzie, ..	2	15	0
Woodstock, per Mr. A. Smith, ..	4	12	0
Dundas and Ancaster, per Rev. Mark Y. Stark,	3	0	6
Saltfleet and Inbrosk, per Rev. George Cheyne,	1	0	0
Prescott, per Rev. Robert Boyd, ..	1	0	0
South Gower, per Rev. W. J. Macdowell,	1	0	0
Edwardsburgh, per Rev. James Geggie,	0	10	0
Peterborough, per Rev. John M. Roger,	2	0	0
Cavan, per Rev. James Douglass, ..	1	0	0
Grafton and Colborne, per Rev. William Reid,	1	6	6
Cobourg, per Rev. Tho's Alexander Fergus, per Rev. George Smellie, ..	2	2	7½
Pictou, per Rev. William Hamilton Demorestville, per Rev. James Rogers,	2	3	0
Gananoque, per Rev. Henry Gordon St. Gabriel (Montreal), per Rev. William Leishman,	2	4	0
St. Therese, per Rev. David Black, ..	1	16	11
La Chute, per Rev. Mr. Henry, ..	1	10	0
Free Temple Church, per Rev. William Rintoul,	1	5	0
Norval, per do. do.	1	5	0
Streetsville, per do. do.	1	5	0
Caledonia, per Mr. McKinnon,	3	3	2
6th Concession Ancaster, per Rev. Dr. Ferrier,	0	15	0
Darlington, per Rev. Alex. Steele, ..	1	10	0
Wellington Square, &c., per Mr. Bastedo,	2	0	0
Scotch Block, Esquesing, per Mr. John Burns,	1	5	0
Amherstburgh, per Rev. R. Peden, ..	1	0	0
Grand Frienrie, per John Redpath, Etq.,	2	13	8
Perth, per Rev. Andrew Melville, ..	0	18	1½
Galt, per Rev. John Bayne,	6	5	0
To donation from Rev. William C. Burns, (Tucker Smith),	2	10	0
Collection at Oakville, per Mr. John Urquhart,	0	17	6
Brown's Corner, Markham, per Rev. James Harris,	1	5	5
Crosby's do. do. do.	1	5	0