

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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

VOLUME I.—No. 10.

HAMILTON, MAY, 1845.

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

THE RECORD.

Making of Synod.—NOTICES TO PRESBYTERIAL CHURCHES, &c.—1st. The Synod of the Presbyterian Church of Canada meets at Cobourg on the 4th of June next, at 7 o'clock, P. M.; and the Commission on the day previous at the same hour. 2d. Attended Rolls of the Presbyteries should be forwarded to the Clerk at the meeting of Commission. 3d. Presbytery Records fully engrossed should be brought up to the Synod. 4th. Committees appointed at last meeting of Synod, should have their reports in readiness. 5th. Presbyteries should report on measures of the Synod, which are of an interim character. 6th. Presbyteries should report their Home Missionary operations, and the state of their Home Missions to the Rev. A. Galt, Convener H. M. Committee. 7th. Presbyteries should report collections made within their bounds, according to appointment of Synod, and the Collection for the Synod Fund should be made in all congregations on the 1st day of June, or on some Sabbath preceding it.

WILLIAM RINTOUL,
Synod Clerk.

The Presbytery of Montreal meets in St. Gabriel Street Church on the first Monday of May.

The Presbytery of Kingston meets at Brockville on the first Tuesday of May.

The Presbytery of Cobourg meets at Cobourg on the first Monday of May.

The Presbytery of Hamilton meets at Hamilton on the second Wednesday of May, at noon.

We beg the particular attention of all concerned to the memorandum of the Synod Clerk, respecting the approaching meeting of Synod, to be held at Cobourg on the first Wednesday of June. The orderly, deliberate, and expeditious transaction of the business of the Church will be greatly promoted by the previous diligence of Presbyteries and Committees, in regard to the matters referred to. At the same time we must remind the Church generally that the office-bearers and Courts are not the only parties concerned in these matters. Let every congregation and every member of the Church consider that in this annual representative Council of the Spiritual community, every individual is virtually a party, and that the prosperity of the whole body, and of each particular member must necessarily be affected more or less by the measures which the assembled rulers shall be led to adopt, and let united and earnest prayer and supplication be made, that the Spirit of power and of love, and of a sound mind, may be abundantly given to direct and sustain them in all their deliberations and decisions. Without adverting to more general considerations respecting the condition and prospects of the Christian Church at large, which are now pressing themselves on the attention of every branch thereof, we would entreat the members of the Presbyterian Church of Canada to bear in mind that those who have been called to bear rule amongst us, have duties to perform at present, of peculiar importance, and involving peculiar responsibilities—engaged as they are in laying the very foundations of an institution, with the character and spirit of which the best interests of future generations in this land will be found, we

are deeply persuaded—most intimately bound up, and with which the providence of the Evangelical cause in Canada will prove to be largely identified. Let all those amongst us who really love Zion, and desire her prosperity, be frequent and fervent in their applications at the Throne of Grace in behalf of those who are specially appointed to watch over her interests. We trust that the Sessions will afford their several congregations suitable opportunities before and during the meetings of Synod, for the discharge of this duty.—“Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain.”

We find we must content ourselves here with a mere reference to some of the extracts and documents which this No. of the Record contains—having been obliged, for want of room, to lay aside much interesting matter which we had prepared—especially the communication of Philadelphia, on the establishment of a Fund for the widows and children of Presbyterian Ministers. This last we shall give entire in our next. We continue our extracts under the title “Headship of Christ,” and we doubt not they will be read with interest and profit. They exhibit a just and clear view of the principles and contending of the Church of Scotland from the reformation downward, and enable us by the best possible test to determine where we are to find that Church in the present day. We would especially direct the attention of our readers to the letter of the Revd. Andrew King—the highly esteemed deputy of the Free Church of Scotland, to Canada—whose valuable services to our Church generally, in the Theological Institute, and to the Congregation of Knox’s Church, Toronto, will not soon be forgotten. We have been furnished with a separate and authentic copy of this letter, and publish it entire at Mr. King’s special request—heartily sympathising with this excellent Minister in the repugnance which he has evidently felt to place himself in the arena of newspaper controversy, under such circumstances—a position, if we may judge from our own feelings, not much more congenial or attractive to him in the present instance, than a bear-garden would be. It is obvious, however, that he had no alternative, and we are aware that he gave intimation of the course he meant to pursue immediately after the offence occurred, although he seems to have been prevented from fulfilling his purpose so soon as he intended, no doubt by his multiplied engagements before his departure. The report of the Revd. Mr. Leishman’s Missionary labours in the Presbytery of Kingston, will be read, we are sure, with the greatest interest. We trust we shall speedily be furnished with the continuation of it. The Revd. Mr. Rintoul’s account of his recent visit to the townships adjacent to the western extremity of Lake Simcoe, will appear in our next No.; also, we hope, that of the Revd. Angus Mackintosh to the Owen’s Sound Settlements.

We intended, for reasons which will be obvious to many, to re-print the brief statements contained in our last No., respecting the history of the Sustentation Fund Scheme, but we have not room for them, and can only beg that our readers will read them again, and understand that by reprinting them we intended to indicate our deliberate transaction of their entire accuracy in every particular.

HEADSHIP OF CHRIST.

(Continued.)

II.

THE REVD. MORTON—ERSKINE OF DUN—
ANDREW MELVILLE.

Notwithstanding the above act, no sooner had Morton entered the regency, than, desirous to introduce prelacy, he began, if not openly to assert the Erastian supremacy, to act on the Erastian principle, viz. “that all authority, civil and ecclesiastical, flows from the crown.” It was on this occasion that John Erskine, of Dun, one of the early reformers, wrote his famous Letter to the regent, in which he laid down the following well-known distinctions between the magistracy and the ministry: “There is,” he thus wrote, “a spiritual jurisdiction and power which God has given unto his kirk, and to them that bear office therein; and there is a temporal jurisdiction and power given of God to Kings and civil magistrates. Both are powers of God, and most agreeing to the fortifying one of the other, if they be right used. But when the corruption of man enters in, confounding the offices, usurping to himself what he pleases, nothing regarding the good order of God, then confusion follows in all estates.” The kirk of God should fortify all lawful power and authority that pertains to the civil magistrate, because it is the ordinator of God, but if he pass the bounds of his office, and enter within the sanctuary of the Lord, meddling with such things as appertain to the ministry of God’s kirk, then the servants of God should withstand his unjust enterprise, for so they are commanded.” The attempts of Morton to introduce prelacy, were, however, to a certain extent successful. A convention of ministers that met at Leith in 1572, were prevailed upon through his influence to consent that the title but not the order of bishop should be introduced. This was complying so far with Morton’s wishes, that it gave him and other nobles the power of nominating the titular bishop, but of retaining in their own hands the revenues that belong to the benefice. The bishops created in this way were called by the common people, who had sense enough to discern the recent drift, Tulehan bishops. Thus they called them from a custom, at that time prevalent in Scotland, of placing a calf’s skin stuffed with straw, called a tullehan, before cows when milking, to induce them to give their milk; for, says an old historian, “the bishop had the tulle, but my lord got the milk.” This new order of bishops led Patrick Adamson to say in a sermon, “that there were now three kinds of bishops: my lord’s bishop, my lord’s bishop, and the Lord’s bishop.” My lord bishop being the popish bishop, my lord’s bishop the regent’s, and the Lord’s being the minister of Christ Adamson, however, we are sorry to add, afterwards became a bishop himself. The apostasy of this accomplished, but unhappy man, while it was a source of great regret to his brethren, gave occasion to the following pleasantry among the countrymen. He had a favourite phrase which he often made use of in his sermons, viz. “The prophet would mean here.” Montgomery a court poet observing this, and hearing of his acceptance of the archbishoprick of St. Andrews, said, “For as often as I have been told what the prophet would mean, I never knew what he really meant till now.” In 1571, Andrew Melville returned to Scotland, and under his influence the General Assembly re-

solved to put an end to the Tulehan System, and the Erastian Supremacy which the regent was desirous of establishing over the free kirk of Scotland. They interdicted Adamson from the exercise of prelate authority, and appointed a commissioner with full power to summon him before them, and to give judgment in his case. Enraged at these proceedings, the regent sent for Melville to his chamber, where the following characteristic conversation took place. After discoursing for some time on the desirableness of peace, the regent lamented that attempts should be made to trouble the Church by persons seeking to introduce their own conceits and foreign laws. Melville, who was at no loss to discover to whom and to what he alluded, said "that he and his brethren took the Scriptures, and not their own fancies, or the model of any foreign church, for the rule and standard of the Church Government they defended." "This General Assembly of yours," said Morton, "is a convocation of the king's lieges, and it is treason for them to meet without his permission." "If such it be," replied Melville, "then Christ and his apostles must have been guilty of treason, for they convoked hundreds and thousands, and taught and governed them without asking the permission of magistrates, and yet, they were obedient subjects, and commanded the people to give what was due unto Caesar."—Perceiving that he was no match for Melville in argument, Morton put an end to it by exclaiming in a tone of menace and anger, "There will never be quietness in this country till half-a-dozen of you be hanged or banished the country." "Tush, sir," replied Melville, "threaten your courtiers after this manner: it is the same to me whether I rot in the air or in the ground. The earth is the Lord's; my country is wherever goodness is. I have been ready to give my life where it would not have been half so well vared. I have lived out of your country ten years, as well as in it. Let God be glorified, it will not be in your power to hang or exile his truth." Such were our forefathers! Thus did they stop the mouths of lions. The man of power quailed before the man of God. This singular interview having thus ended, Melville returned to his brethren, leaving the regent to reflect on what manner of men he had to deal with, and to contrive how he might stay the work of God in their hands, "which," says Calderwood, "had not God taken him out of the way, without question he would have done."

(To be continued.)

To the Editor of the Banner.
MONTREAL, April 9th, 1845.

DEAR SIR,—I have got thus far through life without ever having been engaged in a Newspaper Controversy. It pains me to enter upon one now, and especially with you, but the article which appeared in your paper of Friday, 21st March, on the Financial Scheme of the Presbyterian Synod of Canada, contains so much that is incorrect, and that is likely to mislead, that I feel constrained, however reluctantly, to come forward thus publicly to controvert it. I would have written sooner but it is only since I came here that I had time to do so.

In the article referred to, you speak of the Synod at their meeting in October, under the influence of the best feeling, and with the utmost harmony, agreeing to a mere Supplementary Scheme, and then you state that, in opposition to all this, and without any communication with the Sustentation Board, five or six ministers met at Hamilton, and adopted a plan entirely different. Now the truth is, that that Supplementary Scheme was drawn up in August, and published in the Missionary Record for September. It proceeded from the Commission of the Synod, but when the Synod itself met in October, it resolved to drop the Supplementary, and substitute a Sustentation Scheme; and the maturing of the Scheme was remitted to the Commission of Synod, which met at Hamilton. You

have admitted all that in your paper of the 21st of March, but how could you allow yourself to make such an admission, without a single expression of regret for the injustice which you had done to the Ministers who met at Hamilton, in holding them up as acting without authority, and as doing that which was calculated to interrupt the good feeling, and the harmony which had so lately prevailed? And besides the correction of the mistake is not carried out to that extent which the circumstances of the case required. The current of your remarks is such as might leave the impression that five or six ministers who met at Hamilton, in adopting the principle of a Sustentation Fund, in opposition to that of a mere Supplementary Fund, which you decidedly prefer, were following a course of their own, at once breaking up that harmony which had marked the proceedings of the Synod, and disregarding the lessons which might have been learned from the experience of the Free Church of Scotland. But it does surprise me that you could have forgotten that it was in consequence of the recommendations which Mr. McNaughtan and I ventured to press upon the Synod, that they themselves made the change, and made it most harmoniously. It was pressed upon them, not certainly as if the Free Church claimed or had any right to exercise authority over them, but as a Scheme which had been well considered, and the wisdom of which is still farther brought out in every day's experience of its working.

The details of the Scheme proposed by the Commission at Hamilton, differ in various important particulars from those of the Free Church, and I repeat here what I have stated elsewhere, that I do not think the changes are improvements, but this opinion I hold under correction, and with that deference which a stranger ought to entertain for the better information of those who have a more intimate acquaintance with the state of the country. But without entering into the specialities of the Scheme recommended by the Commission, I must again express my surprise that you should say, "It has been attempted to draw a reluctant approbation to it, by stating that the details would be modified; but although there has been another meeting of the Synod Commission, not one detail has been withdrawn." In the first place, that particular Scheme was never adopted by the Church. It was only recommended by the Commission of the Synod. Their language is thus given in the Missionary Record for December, "unanimously approved of the following Scheme, and recommended the same to the adoption of all congregations under the jurisdiction of the Synod." But in the second place, whatever misapprehension might exist in the mind of others as to the import of the word *recommended*, I cannot account for any mistake upon your part, for, if my recollection has not altogether failed me, you were present at the meeting of the Commission in Toronto when the matter was explained—when it was declared that the details were not obligatory, and when it was stated that the recommendation might be dealt with as an overture. I need not tell you that an overture is a proposal submitted to the Church Courts for their opinion, and that they may adopt it, or simply reject it, or suggest alterations upon it, as they may see cause. The approbation that was sought for was not to the details of the Scheme, but to the plan of a Sustentation, as distinguished from a Supplementary Fund. There was no need to attempt to draw a reluctant approbation to that, for, with the exception perhaps of yourself, I am not aware of any one who does not cordially approve of it. It is of importance that this should be known, because there is no reason why congregations should suspend their efforts in behalf of the Sustentation Fund, upon the principle of which all are agreed, till the details also are satisfactorily adjusted. That can be brought about by degrees.

I have no doubt the *Witness* will be very much surprised to see the use which you make of his article, which you extract in your paper of the

21st ult. It would be rather extravagant to expect that in the working of such a Scheme, all its details would be at once so thoroughly understood, and all employed in carrying it out, would be so judicious in their proceedings, that no part would fail of its due result. But in setting forth the extent of the evil, have you not misapprehended the statement of the *Witness*? You speak upon it as if it amounted to this, that three-fourths of the ministers of the Free Church have been left, without supplement from their Congregations, to maintain themselves on the one hundred pounds per annum from the Sustentation Fund. The statement in the *Witness* is "that the proportion of those who are thus dealt with is, in some places, as about six to two." I would be far from making light of this had it occurred even in only two or three instances, but since, in the conducting of the Scheme, where men are the agents, it might have been expected that errors would be committed, I am not sorry that the evil has occurred in that particular shape. I do not know what may be the proportion between the contributions to the Sustentation, and those to the Supplementary Fund, in my own Congregation; but I have been all along very much concerned lest their feelings towards me should cause them to turn into the Supplementary what should rather go to the Sustentation Fund. It is to the honour of these ministers, although it is connected with some special suffering to themselves, that the Sustentation Fund has been thus attended to. They have still further been exposed to suffering from their people overlooking, amid the efforts which they were making to effect places of worship for themselves, the arrangements which had been suggested for applying a due proportion of what they might be able to contribute to the support of those who were ministering to them in holy things. But while the consideration of such cases should impress us with the necessity of maintaining the utmost vigilance in the working of the system, and exercising that control which Presbyterianism can do with the greatest efficiency, should it not also serve to modify the views which you have formed of our Deacons' Courts? Truth does not require that we should view them as necessarily under the control of the minister, nor does it require us to view the minister as one who, as a matter of course, will use his influence for mere personal objects. You remind your readers that "there is no virtue in ordination which gives a monopoly of wisdom or principle to those on whom it has passed." May it not be well also to remember that there is no virus in ordination; converting into scoundrels those on whom it is conferred? You have indeed striven hard to convince your readers that the clergy are not to be trusted. You call upon them to look to the United States, to the Episcopal Church in Canada, and so the Church of England, to see how little in the way of reform is to be expected from the Clergy. You tell them with respect to the Presbyterian Church of Canada, that few of the Clergy came out, and that these were accompanied by their flocks; and while with regard to the Disruption in Scotland you admit that "the number of the Clergy who came out for the sake of principle, was numerous and imposing," and that they were the leaders in that great event, yet you add that the laity were more numerous still, leaving it to be inferred, according to the tenor of your argument, that but for the laity there would have been no disruption in either case. I trust the excellent ministers of the Presbyterian Synod of Canada will find in the esteem and attachment of their flocks, what may comfort them under the injustice which they meet at your hands, and as for the insinuation against the ministers of the Free Church of Scotland, I must tell you that it is utterly groundless. At the meeting of the Convocation, where our grand was finally taken up before the disruption, none but ministers were present. We there agreed to Resolutions pledging ourselves to a particular course, in the event of our claims being refused by Government. Declarations of adherence to the

principles of these Resolutions were submitted to our Congregations to be subscribed by those who approved of them; but, notwithstanding the efforts that were made to communicate information, the number of signatures obtained was quite insignificant; and at the time of the disruption, whatever might have been the conjectures as to the way in which the people might act in particular quarters, the ministers and elders had to act upon their own responsibility, and, under a strong sense of duty, to leave the Establishment without knowing whether the people in the great majority of cases, would follow them or not. The people did follow them in numbers, far beyond the most sanguine expectations; but still the fact is incontestable, the step had been previously taken by the ministers, and taken by them when they could not know, except in a very few cases, to what extent they would be supported by their people.

In so far as the modes of raising funds for the support of the ministry, and for meeting the general wants of the Church are concerned, we speak of the different schemes as the mere device of human wisdom; and we invite the utmost freedom in criticising them. Highly as I am disposed to think of the Scheme adopted by the Free Church, in the outline even of its details, I would still say, try it upon its own merits, and its applicability to your own particular circumstances; and reject it where it is found unsuitable. There is, however, connected with this the enquiry as to the most suitable machinery for working the Scheme, and here I cannot admit that the question is equally open to discussion. In reference to what may be the intricacy of such questions, you tell us, and, I regret to say, you tell us with a sneer, that "a small number of Canadian divines had no difficulty in dealing with such questions;" you venture to assert that the Deacons Court was unknown in the history of Presbyterianism till the year 1843, and you still further say that while the Free Church was, as an experiment established such an institution, it is not imperative nor universal. "The great and good men who have guided that movement," you say, "know better what is due to the rights of the congregations." If, when you speak of the "Deacons Court," and the "Canadian Deacons Court," you merely refer to the names by which particular Courts may have been called, then I have nothing to say in the matter. I neither affirm nor deny anything about mere names. But if you speak of the thing itself, if you refer to Courts consisting of ordained men who were officially entrusted with the management of the pecuniary affairs of the congregation, then I have just to say there was no occasion for the Canadian divines referred to, feeling any difficulty in dealing with such questions to that extent to which they went, for they had committed themselves to this principle when they received ordination. I have to say still further, that so far as such Courts being unknown in the history of Presbyterianism till the year 1843, they have been known in the Church of Scotland ever since the days of John Knox and Andrew Melville. The General Assembly containing the great and good men whom you speak of as guiding the mighty movement of the Free Church, those men who have shewn not only that they know what is due to the rights of congregations, but that they will maintain these rights, the General Assembly, with the full concurrence of these men, issued instructions, not as an experiment, but as following out the Scriptural Constitution of the Church to have such Courts put into efficient operation throughout the various congregations with all convenient speed.

We are far from saying that the temporalities of the Church can only be administered by a Deacons Court. We can understand a variety of cases in which they may be managed, and with some degree of expediency, in a different way. In some cases congregations may not be able very speedily to get such Courts established. In other cases their pecuniary affairs may be already under such obligations as that it may not be easy or expe-

dient to transfer them into the hands of a Deacons Court. With respect to the buildings, the Free Church, in consideration of some specialities in the civil law affecting such property, has recommended that they should be committed to Trustees chosen from the congregation and distinct from the Deacons Court. But whatever expedients may be admitted in particular emergencies, and to whatever extent expediency may recommend a special mode of securing real property, it is still held that the mode pointed out in Scripture, and therefore the mode to be aimed at, for managing the pecuniary affairs of the Church, is through the instrumentality of those very Courts, the formation of which you so earnestly deprecate.

In so far as the working of that part of our system is concerned in the Established Church of Scotland, it is to be remembered that the State, a foreign body, and acting on its own responsibility in making over to the Church that amount of temporalities which it engaged for its support, appointed its own machinery for the administration of the funds which it wished to be thus applied. It made a certain amount of provision also for the support of the poor, and in like manner gave certain directions as to the agency by which it was to be administered. In looking to this agency, therefore, we shall go very far wrong if we suppose that it is that which the Church would have adopted in the management of funds absolutely at her own disposal. Kirk Sessions, when administering the poor's funds, and Presbyteries when adjudicating in reference to manse and glebe, and Churches, were sitting not as spiritual but as civil courts, and had their whole proceedings subject to the review of what in matters such as these, were confessedly their superior Courts—viz. the Court of Session and the House of Lords. Had the State so pleased, it might have made a provision so ample for the poor, and entrusted it to such an agency as would have left nothing for the Church to do in the matter, and in like manner with respect to the support more directly applied to the Church itself. In point of fact it did, although only to a certain extent, avail itself of the machinery actually provided in the Constitution of the Church, and we have, accordingly, had some portion of pecuniary matters all along managed by a Court, call it what you will, consisting of ministers, ruling elders, and in some cases, of deacons. So long as the Church received what was needed for her proper objects, she had no cause to decline acting according to these arrangements, although had the money been at her own absolute disposal, she might have made some alteration in the mode of administering it. But while in attending to these circumstances, we find what explains the limited extent to which these things were carried out by the machinery of the Church, the disruption which had its cause in questions which never could have been raised but in connection with such a mode of administering the funds intended for the use of the Church, may shew what is the danger of such a system.

You tell us that "in the Apostolic times the congregations were the supreme courts to whose decision all events of importance were submitted." So think the Congregationalists, and therefore they are not Presbyterians but Congregationalists. I could understand such a statement as you have made coming from my esteemed friend Mr. Roaf, and while I differ from him in opinion, I honour him in the consistency with which he follows out his views. But what am I to say to you? You say "we are not arguing in favour of Congregationalism, as some of our Presbyterian friends may suppose, but stating what appears to have been the practice of the infant church in the Apostolic age." Whether that was the practice or not, is just the question which divides Congregationalists and Presbyterians. I am not to be drawn into a discussion of that question at present,—you have expressed your opinion, and deny it as you may, you are arguing in favour of Congregationalism. I no longer wonder at the strong desire which you have manifested to exclude our

Presbyteries from any superintendence in those matters which we have been considering.

However ludicrous it may appear to you to be gravely told that the Canadian Deacons Court had Scriptural authority, I have no hesitation in gravely maintaining that there is Scriptural authority for entrusting the pecuniary affairs of the Church to the management of ordained office-bearers. You may, if you please, call them the Canadian Deacons Court. With regard to such a body, my first remark is that they seem in the times of the Apostles, to have been entrusted with the whole pecuniary affairs of the Church. In proof of this it may be enough to cite the following passages—viz. Acts i, 11. "And all that believed were together, and had all things common: 45. And sold their possessions and goods, and parted them to all men, as every man had need. Chap. iv, 34, &c. "Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them down at the Apostles feet; and distribution was made unto every man according as he had need. And Joseph, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the son of Consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles feet." It was out of the money thus laid at the Apostles feet, that "distribution was made unto every man according as he had need." The office-bearers of the Church were amongst those who had need. My second remark is that the sole business for which the seven of whom we read in the sixth chapter of the Acts of the Apostles, were appointed, was the management of these pecuniary matters. You seem rather inclined to view them as commissioned also to preach. All that we are told of Stephen is that when certain persons arose to dispute with him, they were not able to resist the wisdom and the spirit by which he spake. He could give a reason of the hope that was in him, and every Christian ought to be prepared to do so also. I know no one who ever said that Stephen and his companions were prohibited from religious pursuits. Philip, another of the seven, did, as you mention, both preach and baptize; but we are told, Acts xxi, 8, that Philip was an evangelist. In so far as the transaction recorded in Acts, Chap. vi, is concerned, the language is express. Referring to the management of their pecuniary affairs, the Twelve say to the multitude "wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and Wisdom, whom we may appoint over this business." We are not told of any one starting up to say to the Apostles, "with the people must remain the property, and the management of the Temporalities. That is their special department." On the contrary it is said the saying pleased the whole multitude. They proceeded to the election of seven persons whom they set before the Apostles; and when they had prayed, they laid their hands on them. In the third place while the persons thus appointed were appointed especially over this business, those who had been already in office did not denude themselves of their office. However strong the language employed in the sixth chapter of Acts may appear, a reference to other passages of Scripture will shew that the Apostles were speaking only comparatively when they say "it is not reason that we should leave the word of God, and serve tables." "We will give ourselves continually to prayer, and the ministry of the Word." For instance, we are told, Acts xi, 29, 30. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." Chap. xii, 25. "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." Here we find not only Barnabas and Saul taking part in these matters, but handing over the money with which they

were entrusted, to the elders and that too in the very church where these seven had been appointed: for it was to Jerusalem that they went. Nor was this a singular case. We find the Apostle Paul again similarly employed as he tells us, 2 Corinthians viii. 18, 21. "And we have sent with him the brother, whose praise is in the gospel throughout all the churches, and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men." Should it be thought by any that this may have been merely the churches availing themselves of an opportunity of transmitting money by the Apostle who happened for other objects to be travelling in the direction where their business lay, we have an answer to that in Romans xv. 25, 26. "But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." This was the special object of his mission to Jerusalem at that time. He gives the same view of it in Acts xxiv. 17. "Now after many years, I came to bring alms to my nation, and offerings."

I must now, however, stop, my letter having extended to a much greater length than I anticipated when I began. I would only, in conclusion ask, are you acquainted with the writings of Knox and Melville and Henderson and Guthrie, when you venture to say that they never discovered the Scriptural authority for Deacon's Courts—and, as it is evident at all events that your acquaintance with them is not great, I would recommend you to look into the eighth number of the *Missionary Record*, where you will find some extracts from their writings. In explanation of my reason for writing at all on this subject, and for requesting that you will do me the favour to insert this in the *Banner*, I have to remind you that you have been assailing that Presbyterian system of Church Government which is set forth in our Ecclesiastical Standards, and which, at my ordination, I solemnly engaged to assert, maintain and defend.

I am, Dear Sir,
Your's very faithfully,
(Signed,) ANDREW KING.

Home Missions.

CORRESPONDENCE OF MISSIONARIES.

REPORT

OF MISSIONARY PROCEEDINGS IN VARIOUS DISTRICTS WITHIN THE BOUNDS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.—BY THE REV. WILLIAM LEISHMAN, ONE OF THE MISSIONARIES TO THE SYNOD.

Published in the *Record*, at the request of the Presbytery of Kingston.

On the 9th of November, 1844, I arrived at Hamilton, Canada West, and on the following day being Sabbath, the 15th of November, I preached in the pulpit of the Revd. Alexander Gale, forenoon and afternoon. This Sabbath was the last on which the congregation enjoyed the use of their Church, as one of the Trustees of the property, had, during the previous week, resorted to such an interference with the proceedings of the congregation in the management of their congregational affairs, that at a meeting held subsequently, they resolved to abandon the Church that they might elsewhere enjoy their stated privileges without molestation. On Tuesday the 12th the Commission of Synod met at Hamilton, and immediately thereafter, on Wednesday, the Committee of the Synod on Missions. At that meet-

ing I was directed by the Committee to preach at Caledonia on Sabbath, the 17th November, and at Guelph on Sabbath, 21st November, and 1st of December: and thereafter to proceed to Kingston to place myself under the direction of the Presbytery of the bounds.

In compliance with these instructions I proceeded to Caledonia, and on Sabbath, the 17th of November, preached at two different stations:—in the early part of the day at York, and in the latter part at Caledonia. In the forenoon I had an audience of about thirty or forty people, and have no doubt that I would have had a much larger congregation if the people had not received such short notice of my coming. It is but seldom that the Presbyterian people here have the advantage of religious services from a Minister of the Communion which, above all others, they love. My small congregation was deeply attentive, and in the short private intercourse which it was in my power to hold with my hearers, I could not but feel touched at the manner in which they spoke of the spiritual destitution of Canada in general, and of their own desire for the services of a Presbyterian Minister in particular. The population seems too scanty and scattered to do much for the regular maintenance of the Gospel among themselves, but those with whom I conversed—who were chiefly natives of Scotland—expressed themselves as very willing and anxious to do something, at least to share with some neighbouring settlements in the services of a Minister.

After preaching at York I returned to Caledonia. The weather was very inclement, and the distance about five miles. My congregation were assembled in a store-room, and I think did not exceed fifty people. It is my hope, as it was my prayer on that day of the Lord, that the Great Master of Assemblies, whose true worshippers need not gorgeous altars, and who is not confined to temples made with hands—would fulfil his promise: to these little flocks, that wherever even two or three may meet together in his name, he would be in the midst of them to bless them and to do them good. Paul may plant and Apollon may water, but it is God alone who can give the increase; and while the humble labourer goes forth to sow the seed of the word of life, it may never be his satisfaction to see it springing up around him, and yet long after he sleeps in the dust, the precious harvest may be growing in beauty above his grave.

Caledonia promises to be a thriving settlement. It is pleasantly situated on the Grand River, and enjoys every facility of land and water conveyance. A few years ago the beautiful river bore nothing on its waters but the canoe of the Indian; and the wide forest landscape around was not broken by the cultivated fields and the smiling habitations of civilised men. Now, the scene is very different. A prosperous and busy village is rapidly increasing in population, and the hum of business is heard in every corner. An elegant timber bridge has been built across the river, and the river itself is navigated by steamboats & barges, with passengers, and various descriptions of agricultural produce; it is a situation of great beauty. The Presbyterian population are fervently attached to the principles for which the Free Church has been contending, and are disposed to use the necessary means that the fair spot which promises to be a garden of nature, may also be enriched and beautified with the precious fruits of the garden of the Lord.

There was much conversation here about building a suitable place for the worship of God, and about the exertions necessary for the regular maintenance of Gospel ordinances, and I have no doubt if not in Caledonia itself, at least in conjunction with some other place, that suitable means, without much difficulty, might be provided for the support of a regular Ministry.

On departing from Caledonia, I returned to Hamilton, departing thence the next morning for Galt, on my way to Guelph. At Galt I sojourned

a few pleasant and happy days with the Revd. Mr. Bayne, and during my stay, addressed a prayer meeting of his much attached people.

On Sabbath, the 21st of November, I preached in the Scotch Church at Guelph, to a numerous, but not a crowded congregation, the inclemency of the weather preventing the attendance of some whom I was happy to see the following Sabbath. On that occasion, Sabbath, 1st of December; the Church was full, the congregation being chiefly Scotchmen and Presbyterians. The people here deplore very much the want of an acceptable Minister; and there can be no doubt that it is a station of great importance, which it is most desirable should be suitably occupied without loss of time. Almost every one with whom it was my privilege to meet in private, expressed great anxiety on this point, and from various facts which came to my knowledge during my stay, there is abundant evidence that the people are disposed to exert themselves to provide the temporal means. The country in the vicinity of Guelph is very fine, and the population is rapidly increasing. There are many stations in the colony which are already occupied, where the wants are less urgent, and where the prospect of successful efforts is less promising. The people here have not done so much for themselves as they might have done, but still they are very desirous to have a Minister settled amongst them; and I have no doubt if this were only effected, that Guelph would form one of the most numerous and flourishing congregations in the bounds of the extensive Presbytery of Hamilton. With very few exceptions the entire Presbyterian community are attached to the principles for which the Free Church of Scotland has been contending, and were looking forward with much interest to a public meeting of the congregation to be held the week after my departure, of which I gave intimation; and at which a deputation of Ministers were to attend to give an account of the circumstances which originated the formation of the Synod of the Presbyterian Church of Canada. I have since heard that at this meeting the whole congregation, with only three exceptions, gave in their adherence to the Synod, and applied to the Presbytery of Hamilton for ministerial supplies.

From Guelph I proceeded, by way of Hamilton and Toronto, to Kingston, and on passing through Toronto I had the pleasure of a personal meeting with the Revd. Henry Esson, and the Revd. Andrew King of the Free Church of Scotland. On Saturday the 8th of December, I arrived at Kingston, and on the following Sabbath, forenoon and afternoon, I preached to the congregation in conjunction with the Presbyterian Church of Canada, in their new place of worship. It is a very elegant hall in the public buildings erected during the time when Kingston was the Seat of Government, and has been fitted up with great taste and comfort for the regular services of the Sabbath. A numerous congregation assembled on both occasions, as well as at our evening diet, when the services were conducted by the Revd. Mr. Hamilton from Belfast. I had here the pleasure of meeting with many of the people in private, and received much kindness during my short stay. It gives me unspeakable satisfaction to see the flattering prospects, which appear of a large and prosperous congregation in this important place; attached, I have every reason to believe, to decided intelligence, and sound conviction; to the great and scriptural principles for which the Free Church of Scotland has been honoured to contend so nobly, and to sacrifice so much. The Revd. Henry Gordon, of Gananoque, the Moderator of the Presbytery, came to meet me at Kingston. By advice of Mr. Gordon, and with my own entire concurrence, I returned from the town of Kingston, and proceeded on a Missionary tour to various destitute portions of the Presbytery. On Thursday, the 12th of December, I went to Bath; where I arranged to preach on the following Sabbath in the afternoon, and before I left the place, called

on some of the people who were attached to Presbyterian principles. From Bath I went to Fredericksburg, the scene of the honoured labours of that apostolic servant of Christ, the late Revd. Robert MacDowell. I was hospitably lodged by his widow, and morning and evening when I sojourned in that dwelling, no longer hallowed by the presence of him who now rests from his labours, only to know how blessed are the dead who die in the Lord, I read from the Bible which the Synod had intended to present, had the hand of death not been laid upon him, to the good minister himself, but which, the inscription bears, has been presented to the widow and family, as an affectionate memorial of their regard for the devoted services of him whose voice is now no longer heard in the sanctuary below, because God has removed him to the sanctuary above. There are many pleasant memories of the affections of this world, but none of them are so sacred as those which are sanctified by the ties and the feelings inseparably associated with the bonds of the gospel of peace. In my intercourse with the people in this neighbourhood, I heard them speak of various ministers, of whom they had some knowledge more or less. But of none was the remembrance so hallowed, and of none, in the words of the prophet, could it be said that their footsteps were so beautiful, as of this unostentatious and most devoted labourer in the vineyard of the Lord. There may be no tongue to speak, and no pen of genius to record the humble but glorious labours of those who never spoke their own praise, but altho' the imperishable names of Oberlin and Felix Neff had never been known to an adoring but unbelieving world, it is not the less true that their record is on high, and that they have been gathered with the harvest of the world, as shocks of corn which are fully ripe. Still, however sweet may be the flowers which the affection of survivors may strew above the ashes of the departed, Christianity cannot live on the mere remembrance of such things. The godly man is taken away, but there is none upon whom his mantle has fallen; and while the fathers mourn the loss, the children grow up, and there is no shepherd to feed the lambs of the Saviour's flock. The vineyard becomes rank, and noxious weeds abound where the rose of Sharon once blossomed in all its fragrance and heavenly gracefulness.—Reflections like these forced themselves upon my mind when many of the people who had come from the fatherland, and who knew the unspeakable advantage as the rest of the Sabbath returned, to go to the house of God in company, mournfully lamented, that while in the days of their youth they had relished the beauty, and tasted the fruits of a well watered garden, yet now their children, though their temporal advantages might be greater, had no pastor to guide them to the green pastures and the still waters of the word of life; and were growing up to manhood with no care and no love for Zion, in the wilderness. On the occasions on which I preached at Bath and Fredericksburg, I know not whether many of my audience were flowers of the word, but I certainly know that all were attentive hearers of it. Both of the places of worship were full; the Presbyterian Church at Fredericksburg and the school-room at Bath; and I hope I did not receive it as an unmeaning compliment to the earthly and most unworthy instrument, so much as a tribute to the truth and the power of the Saviour's word, when some of my hearers told me that such visits of the wayfaring evangelist, to those who remembered the days of their youth, were as life from the dead. Very many of the people in this neighbourhood are deeply anxious to have a Presbyterian Minister among them. I believe it is more than a year since the people of Fredericksburg heard a sermon from a Minister of that communion, and I am sure there are not a few who would exert themselves even beyond their means, for the external support of the Gospel, if they had the prospect of a permanent labourer amongst them. I visited a number of them, and almost every body spoke in the

same strain; and on parting they requested me to represent their case to the Presbytery. From Bath and Fredericksburg I proceeded to Nanpue, and on Thursday evening preached in the Methodist Church, which was freely granted for that purpose. I had a fair congregation and after the service gave the people a brief account of the disruption in Scotland. From Nanpue I next directed my steps to Belleville. This interesting town has been much neglected. It is nearly a year since their former excellent pastor went home to Scotland, and they have since been without the stated services of the Sanctuary. It is quite true that the Presbytery have given them all the attention which their numerous and pressing duties admit of. The Independents and Methodists have also done for them what they could. But such irregular efforts can never compensate for the want of a regular ministry; and all whom I met in private intercourse, appeared to be deeply sensible of this. I preached at Belleville on Sabbath, the 22d of December, forenoon and afternoon, in the Court House, to a numerous and interesting congregation. Before departing I held as much intercourse with the people as my time permitted. Great anxiety was expressed by all parties to have arrangements made for the stated enjoyment of Gospel ordinances, and various plans were proposed as to the necessary steps which ought to be taken. A proper place for the meeting of the congregation is much required, and if even temporary accommodation could have been got, no exertion would have been spared to secure it. I went round to inspect and make inquiries regarding various places which had been named, but found that it was impossible to procure a suitable place. There are objections to the occupation of the Town Hall, which render it extremely undesirable to make an arrangement for occupying it as a place of worship; and there seems no other way of accommodating the congregation, than by building such a Church as the circumstances of the people enable them to erect. I have no doubt that if this is set about with propriety, there are no fears for success; and I have as little doubt that there are ample resources from which a competent support may be expected in behalf of the Sustentation Fund. I feel convinced at any rate that the recommendation of the Synod in regard to the services of the female members of the Church might be very efficiently made use of at Belleville, and that if attended to, the result would be as gratifying as it has been in many places in Scotland.

On Tuesday, the 24th of December, I proceeded to Tayendanauga, and on Wednesday, the 25th, I preached in the School-house at that place, to a crowded and highly interesting congregation; and had consultations with a few of the heads of families in regard to the course the people should follow in their present circumstances; for here too they are very earnest to procure the services of a regular Minister. Intimation had been given that I was to preach at Huntingdon on the following day, Thursday, 26th of December, and before I left Tayendanauga, arrangements were made for a meeting of heads of families at Huntingdon, immediately after the service. On Thursday I preached at Huntingdon in the School-room, which was inconveniently full. The people by their own exertions have a good Church nearly completed, but the unfinished state in which it at present stands, prevented our meeting in it at this season of the year. At the meeting which took place after the service, I advised those present to send a deputation to the Presbytery at its first meeting at Kingston, but as this was deemed inconvenient, and as it was thought that a letter addressed to the Moderator, to be communicated, would serve all the purposes, it was agreed that the following letter should be sent, the insertion of which, in this report, will sufficiently explain the circumstances of the people in both Townships.

To the Rev. HENRY GORDON, Moderator of the

Presbytery of Kingston, in connection with the Synod of the Presbyterian Church of Canada.

(TO BE COMMUNICATED.)

Huntingdon, Dec. 26, 1843.

REV AND DEAR SIR,—We, the Subscribers hereto, residing in the Townships of Tayendanauga and Huntingdon, request you to bring our spiritual necessities under the notice of the Presbytery at the earliest possible opportunity. In order that you may possess proper information regarding our circumstances, we beg to state that there is a very considerable amount of the population attached to Presbyterian principles, and that it is in their name and behalf, as well as our own, we have taken this method of bringing our case under the notice of the Presbytery. The number of Presbyterians residing in Tayendanauga is not less, probably more, than three hundred and fifty souls, and in Huntingdon about two hundred souls. We have never had the services of a regular pastor, and the two Townships are desirous of uniting together under the direction of your Presbytery, with the view of having an ordained Minister settled, to preach at Tayendanauga and Huntingdon on alternate Sabbaths. We entertain a confident hope that we shall be able to raise at least the sum specified as the minimum on which congregations shall be placed on the list of the Synod's Sustentation Fund. We are the more encouraged to make this statement because on a recent occasion, when there was a desire to give a call to a Presbyterian preacher who travelled through the District, a sum upwards of a hundred pounds was subscribed. A good Church has also nearly been completed at Huntingdon, and it is intended to build another at Tayendanauga, for which considerable subscriptions have already been received. As there exists a very anxious desire for the settlement of a minister, every exertion will be made to make such arrangements with this view as may be satisfactory to the Presbytery. We are wandering as sheep without a shepherd, and those of us who have come from a land of Sabbaths, and Bibles, and Gospel ordinances, mourn when we think that our children are growing up without the precious spiritual advantages which their parents enjoyed in the days of their youth. We earnestly entreat the kind attention of the Presbytery to our spiritual destitution. We are desirous of such ministerial supplies as the Presbytery may have it in their power to give, and we are anxious for their counsel and superintendence as to the proper steps to be taken in order that the two congregations may be properly organized into one ministerial charge under the direction of the Presbytery.

This letter has been hastily prepared in order that you may call the attention of the Presbytery to our wants at its first meeting; and if longer time had been taken it would have been signed by the entire Presbyterian population of both Townships. It is subscribed by us as their representatives, and from the well understood sentiments of all, we have the best grounds to assure the Presbytery, that although this is only signed by a few heads of families, it is a true expression of the universal desire of the Presbyterian inhabitants of Tayendanauga and Huntingdon.

We are, Rev. dear Sir,

Your faithful servants,

(Signed)

WILLIAM CAMPBELL,
ROBERT BATES,
JAMES HUNTER,
FRANCIS FARGY,
THOMAS FARGY,
ALEXANDER MASSON,
ROBERT DUNCAN,
JOHN CAMPBELL,

GEORGE DUNCAN,
PETER MATHER,
GEORGE EASTON,
CHARLES ROBERTSON,
JOHN McFARLANE,
ROBERT LENNOX,
THOMAS McKINZEY,
ALEXANDER McLAREN.

These Townships present a very interesting and promising field of labour, and the people, in the midst of many discouragements, have steadfastly maintained their attachment to Presbyterian principles. They were loath to think of my departure, and more than one of them asked, as my hand was grasped, if they were to look upon my face no

more. In their own houses, where I was warmly welcomed, and where there were many who would cordially have made the Missionary their guest, they had many questions to ask of the great events which had taken place in Scotland, and it was easy to see that it was a gratification, mournful, yet joyful, to have sight and speech, even of one of the humblest actors in that stirring scene in which so many fathers and brethren shook the dust off their feet as they said farewell to Egypt, and forsook the sanctuary which had been defiled.

I left Tayendauga and Huntingdon to return to Belleville, where I had made arrangements to preach again on Sabbath, the 29th of December. On that occasion the British Wesleyan Chapel was very frankly granted by the Revd. Mr. Douse, the excellent Minister; and in it I preached to crowded congregations, forenoon and evening. Belleville is a highly important station, and well worthy of the utmost attention, which can be given to it by the Presbytery. Our people are strongly attached to Presbyterianism, but they have had no pastor since the departure of their amiable and exemplary Minister, the Revd. James Ketchan. It has been already mentioned that it is about a year since that gentleman went home to Scotland, and there is no hope of his return, as he has accepted of a charge in the Free Church. Belleville is the provincial capital of a large extent of fertile and well populated country; and if not speedily supplied, disastrous consequences to the spiritual interests of the people must infallibly ensue. An acceptable Minister is the thing which is most wanted, and if this want were only supplied, I am thoroughly persuaded that all other things needful would speedily follow. This visit to Belleville completed my Missionary operations from the last Meeting of the Synod's Committee on Missions, until the first meeting of the Presbytery of Kingston, after my arrival within its bounds.

In all my Missionary travels in the Province, the reflection which has been most painful is, that while the harvest is so plentiful, the labourers are so few. There has been none of the poetry of Missionary fame breathed around its vast and beautiful landscapes, and while a land as goodly as the eye of man could look upon, and the heart of man desire, is cultivated for the bread which perisheth, there has been no cry loud enough to make the world ring for the lack of the bread which endureth to everlasting life.

Missions to the lost sheep of the House of Israel have been undertaken with zeal like that which warmed the hearts of the early apostles, and have been narrated in language of oriental, prophetic, psalmist-like pathos and beauty.—The land where the temple stood, where prophets were born and lived, and suffered, and told the message of the Lord—the land where Adam fell, and David sung, and Jesus died—has had all its scenery painted, and all its wandering people described: and it is well, for the cause of Israel is worthy. The islands of the South seas, with their verdure ever lovely, and their skies ever bright, have had their claims enforced, and their idolatry unfolded, and the world has read with admiration and interest the story of their Missionary wants, and the success of the romantic, yet true and beautiful efforts of Missionary enterprise. The far away plains of Hudostan have also had their share of surpassing interest and attraction. The dark superstitions, yet the bright intellect of their people, the morning dawn of the Sun of the Gospel on that land, which yet promises to be as fair a land for the Church of Christ as the sun ever shone upon, have been held up to the world by a man whose lofty genius and burning eloquence and consuming zeal give him a foremost place among the greatest of modern missionaries.

But Canada has come in for the latest and the poorest share of all. It has no hoar and venerable antiquity in all its borders, no ruined temples, no prophetic history, no Juggermant, no argument, nor of the awful and the beautiful, but the one

great argument which brought the Son of God from Heaven,—it has souls to be saved. No stronger claim than this have Jew or Gentile in the wide field of the world. And this claim is surely weakened but strengthened, when we consider that many of our people here enjoyed Christian privileges in their native land before they came to a land of strangers to find a home. They are, therefore, prepared and predisposed to receive the Gospel; and it will be an overwhelming calamity for the future prosperity of this great country if the light which is not yet extinguished shall gradually be changed into darkness. This painful result must follow if, as the older generation departs, the younger one is allowed to fill its place without having been reared up in the nurture and admonition of the Lord. The Saviour's cry is loud to all who know the power of his truth,—“Go labour in my vineyard.” It is loudest in behalf of the young generation who are rising to take the place of their fathers. Let these be gained not merely as members, but let the flower of them be prepared as Ministers of the Church of Christ, and Canada may speedily become one temple of the Lord; but let them only a little longer be neglected, and the field of promise shall be filled with the barrenness and desolation of a moral wilderness.

WILLIAM LEISHMAN.

Kingston, 31st December, 1844.

N. B.—We understand that after the Missionary operations, of which the above is a Report, Mr. Leishman proceeded to the Bathurst District—visiting Perth, Dalhousie, Ramsay, Carlton Place, Goulbourne, and thereafter Bytown, Bristol, and Clarendon. Latterly Mr. L. has been labouring within the bounds of the Presbytery of Montreal, and has visited in succession Huntingdon, St Michaels, Portage, La Gaire, Durham, Georgetown, Chateaugay, St. Eustache, Grand Frentere and Lachute. Of these more recent labours of this able and indefatigable Missionary, we hope to present our readers with a more full account, in a future number of the Record.

Miscellaneous RELIGIOUS INTELLIGENCE. — CANADA.

ST. THERESE DE BLAINVILLE, C. E.—The Rev. Mr. Black writes as follows: “The Sacrament of the Lords' Supper was dispensed in this place on Sabbath the 23rd March. The Rev. Mr. Henry, of La Chute, favored us with his valuable assistance on the solemn occasion. It was truly a time of refreshing and of revival from the presence of the Lord. A number of communicants, who formerly belonged to Mr. Shanks, came from St. Eustache and the parts adjacent to unite with their Christian Brethren in commemorating the dying love of their Lord and Saviour. At present these people, who are spread over a large tract of country, have no stated ministry, and only hear the word occasionally through the supplies granted them by the Montreal Presbytery, in whose bounds they are. And it would melt the heart of any one to see such a multitude of people as sheep without a shepherd. I intend performing a missionary tour among them, as soon as the summer weather sets in, and any intelligence respecting them, that may prove interesting or useful, I will communicate to you.

At present Mr. Henry is engaged in a missionary tour to North Georgetown, Huntingdon, and Chateaugay, which may be attended with the most important consequences to the interests of our Zion. We have reason to know that many of the people in that quarter are prepared to cast in their lot with the Presbyterian Church of Canada. The Rev. Mr. Bonar is labouring at present with great success in Montreal, and it only requires the permanent services of some able and devoted min-

ister of the new Testament to consolidate our interests there. Thanks be to the Great Head of the Church, for all the encouragement and support he is affording us in our present difficulties.”

Windsor, C. W.—The Presbyterians of this town and neighbourhood have recently declared their adherence to the principles of the Presbyterian Church of Canada, and placed themselves under the spiritual oversight of the Synod. This determination was come to at a general meeting, and without a dissenting voice. They are anxiously looking to the Presbytery of the bounds for visitation and organization.

LONDON, C. W.—Of the recent dispensation of the Sacrament of the Lords' Supper here, by the Rev. Messrs. Bayne and Meldrum, according to appointment of the Presbytery of Hamilton, a correspondent thus writes: “The sacramental season at London was to me, and I firmly believe to others, a peculiarly reviving and refreshing season. The Lord was unquestionably there, and I would humbly desire to believe to the honour and glory of my blessed Saviour, that to me, who am beyond all doubt the least among those who are called upon him, it was none other than the house of God and the gate of Heaven. The shortness of the notice, together with the sudden change of the weather, prevented many who live at a distance from being there. We only heard of it in this place (a Township 20 miles off) on the previous Sabbath, and the people of Efrid did not receive the notice sent them until Friday preceding the communion Sabbath. It was so also with respect to other places, and consequently the attendance was not so full as in other circumstances it would doubtless have been—still the number was considerable, and I trust the occasion will be long remembered by many saints as well as sinners. The sober and subdued deportment of even the giddy and thoughtless young, shewed that there is a majesty in the Gospel when powerfully and faithfully exhibited which arrests attention, commands respect, and awes into at least a temporary composure the careless and unconcerned. But it is to be hoped that other and better effects have been produced than merely a momentary feeling of awe and veneration. The fixed gaze, the breathless attention, and the noiseless tears stealing down the cheeks of some, will encourage us to hope that the rich display of Gospel truth which the congregation of London was privileged to witness at this season did not pass away without producing lasting effects. One thing I know that the people of God, with whom I have conversed upon the subject, all declared that never before in this country had they heard the Gospel proclaimed with such power, majesty, clearness and liberty, as at this season.”

HAMILTON, C. W.—A letter from Dr. Mathieson, of Montreal, which appears in the Missionary Record of the Scottish Establishment, furnishes the following rather curious piece of intelligence respecting the state of things in Hamilton. As it must no doubt prove very comfortable and encouraging to the “Venerable parent Church”—as the Dr. usually hath it—it may, we have thought, at the same time, afford a little innocent amusement to our readers in this quarter. The high-minded and unparalleled exertions by which possession of St. Andrew's Church was triumphantly obtained: the zeal of him whom the Dr. believes to be actually an Elder, and who, devoted man I has done so much, and is still doing and about to do so much, for the cause of the Church in Hamilton: the astonishing list of more than one hundred adherents, which he has already in secure perhaps fire-proof custody: the marvellous reaction which has taken place, the perfect readiness which is felt by “all the old friends to return” and the parenthetic, punctilious accuracy of statement which is indicated by the superadded, but almost superfluous “nearly all;” are things really exquisite in their way. But let us listen to the Dr. —

"I had a letter last week from a gentleman of great respectability in Hamilton, Canada West, I believe an elder; and who, in the face of many difficulties did much to have a church erected, and a Minister of the Church of Scotland settled in that rising town,—informing me that a wonderful reaction had taken place there. He tells us that the hill-rites of the Church of Scotland in Hamilton have got possession of St. Andrew's Church, and are very desirous of obtaining a minister immediately, and if a judicious and energetic man be appointed, all their old friends, or nearly all, will return. He has in his possession a list of more than one hundred who adhere to our venerable and much abused national church, and every day there are some who either leave the dissenters, or deny that they ever belonged to them. The most painful circumstance in our position in this country is, that we have not men to send to such congregations, who deserve so well to be cared for. I would take the liberty of pressing upon the attention of the Colonial Committee the importance of doing something for this interesting congregation. Hamilton is one of the most flourishing of our Canadian towns. If the Committee can find an active enterprising man, thoroughly imbued with a missionary spirit, and withal kind and conciliatory, they ought to designate him immediately to Canada West, with a special reference to his ultimately settling in Hamilton."

We are glad to learn, from another quarter, that such noble doings are not to go unrewarded. The Establishment, it appears, is actually at work watching her borders as with lighted candles for "the judicious and energetic man" who is to be sent out as soon as possible, or perhaps, as the Dr. in his tenderness to the object of his adoration, says, "with reference to a deputation from the Establishment, (which he has been projecting) as soon as "this object can be accomplished, without any detriment to the interests of the national church." Besides this, and by way, we suppose of an encouraging slap on the back of the "old friends," the sum of Fifty Pounds is guaranteed by the "venerable parent church," for three years, to aid them in supporting "the judicious and energetic man," when he makes his appearance under the appointment of the said "venerable and much abused national church," and has rallied them again in St. Andrew's Church around him." It is true these "old friends" have deliberately, and solemnly, and repeatedly declared that they could conscientiously no longer be identified with the Scottish Establishment, nor be understood to acknowledge her as the Church of their fathers—traitors as they thought she had been to the religious liberties of the people of Scotland, and the Crown rights of the Redeemer; it is also pretty obvious that to plate themselves under a ministry so appointed and so supported would be the most direct way possible to identify them with that church. But what of that, the Dr. and his coadjutor have no doubt reasoned, it is quite absurd to suppose that these people have any conscience in the matter at all, or that they care a straw about great Christian principles, or their own consistency—give us the "judicious and energetic man," and the fifty pounds sterling, and we shall specify have them all or "nearly all" crowding round the standard of "our venerable and much abused national church" again. As to the congregation whose place of worship is now to be known as Knox's Church, we doubt very much whether there is to be found a single individual connected with it who has not a full conviction of the guilt and baseness contracted by the Scottish Establishment in the recent struggle, who does not regard the Free Church as the true depository of the piety, patriotism, and evangelical Presbyterianism of Scotland, in so far as these existed in the Establishment previously to 1843. If there happen to be any mingling with this congregation who does not entertain these sentiments, and who would prefer a connexion with "the venerable national church," the Dr. may rest assured, that there will be no

controversy on our part about such an one. Deeply deploring as we all do the necessity of disruption here, where Presbyterianism might so well have fully and honestly stood up for its great principles, and maintained its unity too, the Dr. and his coadjutor may further rest fully assured that they will not find in the least attached member of Knox's Church the smallest degree of sympathy in their views of the recent conduct of the "venerable national Church"—and the Erasmian subject of the Church to the state. We only add that the Dr.'s Correspondent's "old friends" have in the meantime entered into a contract for the erection of a handsome stone Church, 80 feet by 50, towards which they have already subscribed upwards of £1,100.

QUEBEC.—Recent communications from this quarter, bring us the pleasing intelligence that the Congregation under the faithful Ministry of Mr. Clugston, continues to increase and prosper. A great effort is being made, however, to prop up the cause of the Establishment Synod in the City—for which purpose the congregation of Melbourne has had to resign its Minister. The country around Quebec is indeed most destitute of Gospel ordinances, and much additional and laborious duty devolves on Mr. Clugston under existing circumstances, in extending his occasional services to the country congregations. He has lately visited Leeds and St. Hyacinth, where the people, with two or three exceptions, profess to hold Free Church principles—and seem resolved not to receive as their Minister any one who does not belong to or will not connect himself with our Synod. They are now making an effort to obtain a Minister, having been forsaken by their former pastor, who left them in July last and went to Scotland in the expectation of getting what is appropriately designated a living in the Establishment. This gentleman has, it seems, been disappointed in his plans, and is understood to be meditating a return to Canada, where, we have reason to believe, a similar disappointment await him, at least among his former flock. Mr. Clugston has also more than once visited Inverness, Leeds and St. Sylvester, where the bulk of the people seem warmly attached to the great principles for which the Presbyterian Church of Canada is honoured to be the special witness in this land. It is much to be desired that the Church should speedily provide some efficient Missionary supply for this extensive and destitute region, and we trust that something will be done at the next Synod to strengthen the hands of Mr. Clugston and the other brethren in that quarter, Mr. Geggie, of Valcartier, and Mr. Fraser, at his remote but interesting Station on the Kennebec road. Will not the Free Church accept of the generous offer of Mr. Clugston's Elder, Mr. Gibb, who has engaged, we understand, to pay all the expenses of a suitable deputy sent out by them, provided only such deputy will spend six or eight weeks in Quebec and its vicinity? Mr. Clugston's congregation have elected Deacons, and are favourably disposed to the principle of the Sustentation Scheme—but contemplating as they do the erection of a new Church, the accomplishment of which will involve great sacrifices on the part of both Minister and people. (A suitable site within the walls will cost probably not less than £2000,) they hitherto seem to have been deterred from taking any decided steps in the matter.

GRAFTON.—The Rev. Mr. Reid has transmitted to us the following interesting statements and suggestions:—"Some time ago our Session at Grafton resolved to carry out, as far as practicable, the recommendations of the Synod in its act about the duties of Elders and Deacons. This resolution has since been acted upon, and the Elders have completed a course of family visitation in their respective districts. They feel much gratified themselves at the result of their labours, and I believe that, through the divine blessing, much good will flow from labours of this nature in the advancement of personal and family religion. My

object in sending you this communication is to encourage other Sessions to act in a similar way, and to point out the great benefit likely to arise from the right carrying out of our own Ecclesiastical organization. From contending the two offices of Elder and Deacon, the peculiar duties of the Eldership have been in a great measure lost sight of, whereas by recognizing the office of Deacon as a distinct office, having duties peculiar to itself, Elders will be led to see the peculiar duties required of them, and will, we may expect, be stirred up to a more diligent and faithful performance of them. I feel perfectly convinced for my own part, that the benefits in every point of view resulting from a closer adherence to the Scriptural order set forth in our own Standards, and from a more perfect carrying out of our own Ecclesiastical organization, would be the best answer that could be given to those who are either ignorant of the Presbyterian Constitution, or would wish to accommodate it to their own notions and predilections."

PICTON.—R. v. Mr. McLEAN.—We are sorry to state that the Rev. A. McLean has been compelled to resign the pastoral care of the Presbyterian Congregation of Pictou, owing to the declining state of his health. Mr. McLean was much and deservedly esteemed by every person in the village, but especially by the members of his congregation, and the announcement of his resignation has spread a general gloom over the minds of his people. Many shed tears on Sunday last when the sad news was communicated to them. He has written to the Moderator of the Presbytery, announcing his inability to preach any longer, and praying to be exempt from ministerial or missionary labour, and that the Pictou congregation may be supplied with preaching as soon as possible. We hope that rest and retirement, will restore him again to his wonted state of health and usefulness.—Sun.

OWEN'S SOUND, SYDENHAM, C. W.—At a meeting of the Presbytery of Owen's Sound, convened by public notice this day (March 11th,) the Rev. Angus Mackintosh explained, in a concise, plain and satisfactory manner, the reasons for separating from the Established Church of Scotland; after which Mr. John McKay having been called to the Chair, and Mr. Hugh McDermid appointed Secretary, a series of resolutions was unanimously adopted, expressive of the adherence of the parties to the Presbyterian Church of Canada, and to the great principles in behalf of which it was organized, and resolving on an application to the Presbytery of Hamilton for a supply of Gospel ordinances.

We regret we cannot find room for the resolutions in their original form. The movers and seconders were Messrs. John McKay and George Brown, Hugh McDermid and Neil McKay, Francis Arnott and John Telfer, George, McKay, Malcolm McGregor, and Thomas Rutherford. A Committee was appointed to collect and transmit the contributions of the people to the Presbytery's Home Mission Fund—consisting of George Brown, Esq., John Telfer, Esq., and Messrs. McDermid, McKay and Arnott.

The religious wants of this new and interesting settlement will, no doubt, engage the attention of the Presbytery.

BROWN.—The following facts were recently communicated to us by a correspondent:—"We have great reason for gratitude to the Great Head of the Church for the many tokens of His favour which we have received since the first formation of this Congregation. We have had two meetings every Sabbath since the Catechist received his appointment, and our meetings are well attended. The Congregation has increased considerably in numbers since the time of our separation. We have a Sabbath School with a Superintendent, and a Sabbath School Committee. The School in Bytown meets after the afternoon service. There are not yet many scholars—thirty or upwards—but they are instructed, I trust, with judg-

ment and piety. The Superintendent is a person of much worth. The Committee, three beside the Superintendent, are men who, I hope I may say with confidence, themselves 'know the truth.' There is another school—twenty scholars or upwards—conducted by some of our adhering people, who lately applied to our Superintendent for guidance and advice as to the most profitable mode of imparting instruction, &c. He, with one of the Committee, visited the station where that school is taught, six or seven miles from the town, and conferred with the teachers, praying with them and advising them how to proceed. We have a prayer meeting, in the Chapel which we have rented, every Thursday evening. If there is any intelligence of interest or importance, it is laid before the members. We have reading of the Scriptures, with a few remarks; and prayer, in which many of our members willingly engage, I trust, with the spirit and the understanding also. There are several prayer meetings in the Congregation on Sabbath evenings, kept up among families who associate for that purpose. With respect to our temporalities, we are about to build a Church; the site has been purchased—we expect it to be completed during the summer. With regard to the Sustentation Fund Scheme, it will, I believe I may say, be adopted, but nothing has been done formally as yet. Many of our members are of the poor of this world, and their seat rents in the 'Connexion' Church, were due in the beginning of this month, and it has been thought best to postpone the consideration of the scheme, till all arrears were discharged.

SCOTLAND.

DR. CHALMERS ON THE SUSTENTATION SCHEME AND HOME MISSIONS.—This eminently great and good man has recently delivered two addresses in Glasgow which seem to have awakened a new and profound interest in the subjects of them. The Sustentation Fund was the subject of the first, and we learn from the Scottish Guardian that "it was listened to with the deepest attention by a crowded assemblage of those engaged in the active collection of the fund in that city, the Elders, Deacons and Collectors of the several congregations. Irrespective altogether—says the editor of this able paper—of the intrinsic excellencies of the address, the bare fact of our most esteemed Father having interrupted his academical duties for the sole purpose of delivering the address, is enough to produce the strongest impression, evincing as it does the vast importance he attaches to the Sustentation Scheme. In so far as regards natural means—he goes on—the Sustentation Fund is indeed the main pillar of our Church, being that which is to give it efficiency, stability, and expansion as a great national system." We would recommend the following observations to the special consideration of those who are disposed to represent or rather misrepresent the first draft of our Canadian scheme as final, immutable and irreversible; and who, instead of leaving it to time and experience to develop its working, and to suggest the alterations and improvements which it may require, would at once demolish and trample under foot the whole because it does not, in all respects, square with their fancy:—

"On account of its possessing this most important and permanent character, and also because the entire scheme is now to be instituted and tried for the first time, no pains or anxiety is too great to be bestowed both on its vigorous working, and on the consideration of the whole principles and details of its arrangements,—so that, with the Divine blessing, its ultimate success may be secured in the most effectual manner. A system of this kind—at once vast in its extent, novel in its conception, and permanent in its design—is not to be worked out or established in a day; and the labors of the first year, and of the second (now drawing to a close), are invaluable, as furnishing us with experience, and teaching us with what degree of

confidence we may anticipate the success of our matured system. The measure of success which has attended the labours of the last two years is not only most encouraging, but is, we think, decisive of the fact—that our method commands resources capable of realising our purposes to an extent far surpassing the most sanguine anticipations; and this well founded conviction, so far from relaxing, should only stimulate and invigorate our endeavours, and increase the anxiety with which we study to place the whole system on the basis best fitted to encourage its permanent working and promote its growing prosperity.

We were not aware, until Dr. Chalmers referred to it, of the existence anywhere of a notion that the Sustentation Fund is "going down." No thing can be more opposite to the fact. Under the impulse of the disruption, and the sympathy which its sacrifices called forth, we received, during the first year, donations, from extraneous sources, to the extent of not less than £10,000. However seasonable and gratifying such donations may be they are of little consequence as indicative of permanent revenue, and their amount, for the present as compared with last year, has declined to the extent of more than £5000. But the annual revenue, derived from the associations, has not merely made good this deficiency, but has swelled the gross income of the second year to £20,000 more than that of the preceding year;—or in other words, the stated annual revenue derived through the associations has this year been increased by the sum of £25,000,—affording (it aided by some extraordinary effort between this time and the meeting of the Assembly,—to which we attach little importance)—a dividend not, as last year, of £105 to 530 ministers, but of about £120 to no fewer than 625 ministers! There is certainly no "going down" here."

Dr. Chalmers' second Address was on "Home Missions," or rather on "Christian Agencies," and the means of recovering thereby a population which has sunk into practical heathenism, irreligion and vice, to the decencies and virtues of the Christian life. For the Doctor's plan is to engage Christians generally in the work, so that they shall fulfil their great duties as "the salt of the earth and the light of the world." "Were we asked," says the Guardian "to state what forms the elementary principle—the practical rationale—of Dr. Chalmers' system, we should say it is—*that moral evils can only be counteracted by moral remedies*—that the vicious and degraded are to be reclaimed only by active and direct communications maintained with them, on the part of the good and virtuous. The dense and degraded city population of Great Britain is the Doctor's immediate aim—but is there no lesson in this for us in Canada?

CHEAP PUBLICATIONS SCHEME.—The first volume of the series of books for the present year, was published in January, by Collins of Glasgow, and the subscribers in Canada may, we presume, look for their copies of this and a second volume, in the course of this month or early in June. The subscribers to the scheme are nearly 50,000—which enables the Committee to give 4 volumes of 350 pages each, for this year's subscription. The execution and interest of the first volume are highly spoken of. For this noble scheme, which will put the writings of the Fathers of the Scottish Church into the hands of so many Presbyterians, we are indebted to Dr. Candlerish.

THE PRESBYTERY OF EDINBURGH.—AMERICAN CHURCHES AND SLAVERY.—Dr. Duncan brought forward his promised motion on this subject on the 12th March, and a very interesting and able discussion ensued. The motion—which proposed an overture to the General Assembly, amounting to an out and out condemnation of those Churches in admitting any one as a member who held slaves—was seconded by Mr. H. Grey, and was met by Dr. Candlerish with a counter motion expressive of confidence in the Assembly, and leaving the mat-

ter in their hands. Dr. Cunningham spoke at great length, and with peculiar force and clearness against the motion. He set out by stating it as the main point which they were called to consider; is it or is it not a matter of imperative duty upon every Church of Christ to exclude every slave-holder, no matter what may be his character from the Church, its offices and ordinances? He maintained the negative of this, and denouncing slavery in principle, as a system, and those civil communities and laws by which it is cherished, he pointed out how entirely powerless good men and churches might find themselves in regard to its removal, however they might deplore and abhor it, and further, he showed how absolutely impossible it might be, for individuals, in certain circumstances, to avoid held in slaves, and asserted that individuals thus situated might be innocently slave-owners, and could not, as such, be rightfully excluded from the Church. On these grounds he explained the course pursued in this respect in the apostolical churches, and while admitting that the Presbyterian Churches in America ought to have done more for the abatement of this enormous sin and evil, than they had done, he maintained that as a Church they were not to be condemned and cut off on the principle involved in the motion, and in the affirmative of the proposition he had been controverting. We give the following passage at length:—

"One feeling that operates powerfully in this country is, that unless we take up this principle, we are connecting ourselves with the pro-slavery interest; and it may be proper to advert, to it. I have not the slightest hesitation in repudiating American abolitionism. I sympathise with them only to this extent, that they have a good object in view, and have done some good in exposing the evils of slavery. Beyond that I have no sympathy with them. They have adopted extreme principles, and cannot be vindicated; and by these means, especially by their frequent denunciation of the Churches of America, they have done a vast deal of mischief. These American Churches, both as to the personal character of the ministers, general soundness, orthodoxy, and usefulness, and unequivocal tokens of the presence and blessing of their Master, are as well, entitled to be regarded as Churches of Christ, as the Churches of this country. The American abolitionists misrepresent all the principles of the Churches. They not only make every slaveholder responsible for all the evils of slavery, but lay the guilt on every Church, which does not exclude slaveholders from its communion, and not only so, but on all the men and women, members of the Church, that does not do so. That is the wide-sweeping responsibility they impose upon us."

HOME MISSION FUND,

PRESBYTERY OF HAMILTON.

Daniel McNab, Esq., Treasurer.

Contribution from Nelson, Wellington Square and East Flamboro', per G. Bastedo, Elder..... £4 0 0

PRESBYTERY OF TORONTO.

James Shaw, Esq., Treasurer.

Oro Subscription, per Mr. Henry Lister..... £10 6 6
Do. Robertson's School Room, Collection, per Rev. W. Rintoul..... 0 12 4
Do. McKay's School Room, per Rev. W. Rintoul..... 0 2 7 1/2
Do. Union School Room, Collection, per Revd. W. Rintoul..... 0 8 11
Barrie Collection after Sermon, by per Rev. W. Rintoul..... 0 5 1 1/2
Esqueness—Union Church, per Mr. J. Fraser..... 0 10 0

Published by JAMES WEBSTER, James Street, Hamilton, May, 1845.