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

VOLUME I.—No. 8.

HAMILTON, MARCH, 1845.

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**THE RECORD.**

**PRESBYTERY OF HAMILTON.**—The Clerk requests us to intimate that the next ordinary Meeting of this Presbytery, will be holden at Hamilton on the 2d Wednesday of May, at noon.

A Meeting of the Synod's Educational Committee, (as also of the Home Mission Committee,) will be holden at Toronto on the 26th inst. at 10 o'clock, A. M., preparatory to the close of the Theological Session.

We present in this No. of the Record a variety of important documents connected with the interests of our Church, and besides excluding many additional interesting articles, which we had prepared, we find we have scarcely left ourselves room here either to notice what seems to us specially requiring the attention of our readers, or to refer to what has been omitted. A report of the proceedings taken at the late adjourned Meeting of Commission, will be found in our columns, which, although necessarily brief, shews substantially all that was said and done on the occasion. Some discussion was introduced at this Meeting on the subject of the Deaconship—respecting which office not a little misapprehension seems to exist. We beg our readers to peruse carefully the extracts we have given in this number on that subject.—They exhibit the views which have all along been held in the Church of Scotland, and so far as we know, in all sound Presbyterian Churches, in regard to this divinely appointed office of the Christian Church. In present circumstances a precious opportunity is given to the Presbyterian Church of Canada to investigate every part of her economy, and to bring it, practically, in all respects, into strict accordance with the Scriptural model, and the venerable Standards which we inherit from our wise and pious ancestors. In no respect, perhaps, has there been a wider or more manifest deviation from these, than in the matter of the Deaconship, and the duties pertaining to that office; and in the confusion, negligence, and inefficiency, which has so generally characterised the management of the pecuniary affairs of our Churches, and which, in not a few instances, has actually caused the removal of the stated ministrations of the Gospel from among large congregations, we see some of the consequences of disregarding or overlooking the appointments of the Great Head of the Church, and of substituting human device and expediency, for Divine wisdom. We trust that whatever farther discussion the subject may undergo, will be conducted with christian moderation and candour, and with a single hearted desire to ascertain and conform to the mind of God, so far as it may have been made known to us in this respect, by His Word. We only subjoin two questions, which, we think, if carefully considered and followed out, may help our readers to just and safe conclusions, in regard to the matter in hand. 1st. Has Christ or His Apostles furnished the Church with anything in the way of precept or precedent, as to the management of her pecuniary and other secular matters? If this be answered in the affirmative, the duty of the Church is obvious. But 2d. Assuming that the Deacon's office is a standing one in the Church, we ask, what would you give Deacons to do? While no one ventures to denounce the Deaconship, there are not a few who advocate principles which would

leave the Deacon nothing to do, and thus virtually annihilate the office. It seems clear that we must either abrogate the office, regardless of its Divine authority, or else we must leave the Deacon in the exercise of his functions, subject to the responsibilities under which every other ordained office-bearer of the Church acts. This, at least, is Presbyterianism. But we cannot prosecute the subject at present. We have no doubt, however, that not only our Church Courts, but the Christian people generally, will soon arrive at a sound, Scriptural and thoroughly Presbyterian conclusion in regard to it.

We would direct the attention of Presbyteries to the suggestions prepared by the Synod's Committee, in regard to our Home Missionary operations, and in connection with this important matter, we would remind Presbyteries, that several of the Theological Students, though not yet ready for License, may be employed as Catechists, during the recess, with much advantage to the Church and themselves: and that Presbyteries desiring to avail themselves of the services of the Students in this capacity, should immediately forward applications to this effect, stating the fields of labour designed for them, and the amount of salary which would be provided. It will be observed that the Synod's H. M. Committee is to meet at Toronto, on the 26th instant.

At a meeting of the Synod's Educational Committee, on the 26th ult., John M'Murrich, Esq., of Toronto, was appointed General Treasurer of their funds, Mr. Shaw having found it necessary to resign the office, on account of the multiplicity of other duties to the Church which he has to perform. Congregations which have not yet been able to make collections in behalf of the Theological Institute, are requested to do so without delay, remitting through the nearest local Treasurer to Mr. M'Murrich. We rejoice to say that the Seminary goes on most prosperously. Two additional Students of much promise, and already well advanced in general education, were admitted at last meeting of the Committee, to the literary and scientific classes, and the Professors report in the most satisfactory terms respecting the diligence, progress, and whole deportment of the Students. It will be gratifying to most of our readers to know, that there are now fourteen young men, having views to the Ministry, in actual attendance, exclusively of the two who have been prevented from enrolling themselves this session. Mr. Esso, aided by some of the Students, has undertaken the instruction of a few junior pupils, at the earnest request of some families in Toronto. This beginning will, we think, ripen at no distant day, into an important preparatory School.

We have now the pleasure of announcing the final determination of Dr. Burns to accept of the call from Knox's Church, Toronto, and the charge of the Theological Institute of the Presbyterian Church of Canada. He is to sail early in May. We would willingly enrich our columns with extracts from his powerful address to the congregation of St. George's, Paisley, when they agreed to abstain from opposing his translation; as also from Mr. Macnaughtan's address, delivered at a meeting of upwards of 2000 persons, in Cannonmills Hall, Edinburgh, on his return from Canada; but we must reserve them for a future occasion.

It is with extreme regret that we find ourselves unable to make room for the circular of the Sustentation Board.

**ADJOURNED MEETING OF  
COMMISSION.**

The Commission of Synod met in Knox's Church, Toronto, pursuant to adjournment, on the 26th ult. With the Moderator, the Rev. Mark Y. Stark, of Dundas, there were present the Rev. Messrs. Esso, Harris, King, Rintoul, and Gale, Ministers, and Mr. Westland, Elder. The Commission having been constituted with prayer, and the minutes of last meeting read, the Moderator stated that the principal object of the adjournment was to afford Presbyteries an opportunity for taking the necessary steps, for explaining and recommending to congregations, the Sustentation Scheme, and to report the results of their diligence in the matter to this meeting; in order that the Sustentation Board might be enabled to enter on their duties with efficiency. From the shortness of the interval, several Presbyteries had been unable to accomplish the duties in question, in a regular way, or to prepare and forward full reports; but statements were received from each of them, which were communicated to the Commission. From these it appeared that the principle of the Scheme had been adopted and acted upon by all the congregations of the Presbytery of Hamilton, with the exception of Stratford and Tucker Smith, which had not yet been heard from, by the congregation of Streetsville, of the Presbytery of Toronto, the only one in that Presbytery which in circumstances to be placed on the Fund, with the exception of Knox's Church, by all the congregations of the Presbyteries of Cobourg, except Cayuga, which the Presbytery was about to visit; and by the congregation of Fenton, in the Presbytery of Kingston. The report from this Presbytery intimated that the chief difficulties hindering the general introduction of the Scheme, so far as its principle is concerned, were circumstances in the previous financial condition of most of the congregations. Only one of the congregations of the Presbytery of Montreal was heard from, viz., Lacoste, in which the principle of the Scheme had been cordially acceded to, and the adoption of it only delayed on account of previous difficulties in their finances. These reports and statements having been considered, the Commission resolved that the information thus obtained be communicated to the Sustentation Board, and that the recommendation be renewed to Presbyteries, to visit without delay those congregations, within their bounds respectively, which have not yet taken the necessary steps to place themselves on the general Sustentation Fund, and to report the results of such visitations to the Secretary of the Sustentation Board, on or before the 31st March. The Commission further recommended that Presbyteries forthwith take the various details of the Sustentation Scheme into consideration; ascertain as fully as possible, the obstacles and objections that may tend to hinder their general adoption, or their satisfactory working, and mature their views in regard to every part of these details, and report fully on the subject to the Synod, at next meeting thereof.

The Commission had next brought under their notice the contemplated measure for the re-modelling of King's College; and after some conversation agreed to a resolution instructing their Committee at Montreal to direct their particular attention to the conditions which the measure may impose on Christian bodies desiring to establish Theological Colleges in connexion with the University, and

especially to guard against the introduction of any provision, making the possession of Royal Charters indispensable to the admission of such Colleges to the privileges of the University, and participation in its management, to entitle to which, Provincial Legislative Charters ought, in the opinion of the Commission, to be held sufficient.

It having been intimated to the Moderator, that the Sustentation Board desired to confer with the Commission in regard to the Sustentation Scheme, the Moderator invited the President and Members of the Board to make, now, any statements they desired to bring before the Commission. Mr. Westland expressed it as his opinion that the proposed conference was unnecessary, and would be unprofitable, inasmuch as it would not be possible to discuss the whole details of the Scheme. The conference, however, was proceeded with, and Mr. Buchanan addressed the Commission, setting forth the great importance of rendering the Scheme popular throughout the Church, and of removing every thing that stood in the way of its general acceptability, and concluded by suggesting the propriety of the Commission's declaring that the whole property of congregations is not necessarily vested in the Deacons's Courts, but may, as formerly, be vested in Trustees, as congregations may see fit, and that in regard to all such funds and property as do not officially fall to be managed by Deacons, these Office-bearers are to be held as directly and exclusively responsible to congregations. He also suggested whether an Annual Election of Deacons would not be advisable, which he understood had been the original practice in the Church of Scotland. It was stated by Mr. Gale that it was unnecessary and inexpedient, in his opinion, for the Commission to issue any further explanation respecting the Deaconship in connexion with the working of this Scheme, inasmuch as they had already declared that in the meantime congregations were at perfect liberty to conduct their operations under it, by the functions previously existing in each, and that this, and all the details of the Scheme, would come up regularly for consideration at the next meeting of Synod, when the views and opinions of the whole Church would be fully and impartially made known, and that the Synod had merely adopted the principle of a common Sustentation Fund for Ministers—that to this they were pledged, having, after the most mature deliberation, and principally on the advice of the Free Church deputation, laid aside the Supplementary Scheme, which had been previously prepared, and was on the eve of going into operation. Mr. King stated that in so far as the arrangements of the Sustentation Scheme were concerned, the Church was, of course, at liberty to alter and modify them as might be found expedient, or to lay them aside altogether: nothing in that respect being specially prescribed in the Word of God, but that in so far as the Deaconship was concerned, it was clearly set forth in Scripture as a permanent office in the Church of Christ, and so recognized in the Standards of this Church,—that no person once regularly called and Ordained to that Office could be lawfully deprived of it but by the sentence of a Church Court, and that the original practice in the Church of Scotland referred to, did in no way imply anything contrary to the principle he had laid down, as if a Deacon was only Ordained for a year, and then ceased to be a Deacon, but merely provided for their occasional relief from the more onerous and active duties of the office. Mr. King also remarked on the injurious effects which must arise from individual parties in the Church refusing to carry out such measures, merely because they did not comport with their particular views, and explained how the arrangements of the Scheme, as drawn up by the Commission, differed from those in operation in the Free Church, the latter having still the preference in his estimation, and that the Free Church deputation could only properly be represented as having recommended the Sustentation principle as preferable to the Supplementary one previously proposed.

The conference, after some farther conversation, was then closed, and the Commission adjourned till next morning, when a quorum of members not being in attendance, no business was done.

**MEETING OF THE SUSTENTATION BOARD OF THE PRESBYTERIAN CHURCH OF CANADA.**—This Board met on the call of the President, at Toronto, on the 26th inst. Isaac Buchanan, Esq., President, in the Chair—Present, Andrew Jeffrey, Esq., Vice President, and the Revd. Messrs. Stark, Rintoul, Harris, and Gale, and Messrs. Westland, McMurrich, Shaw, McIntosh, McGlashan, Walker, of Hamilton, and Douglas, of Streetsville.

Mr. James McIntyre, of Hamilton, was elected Treasurer to the Board, and Mr. James Walker, of Hamilton, Secretary. The Board resolved, that they had, in the returns, already made to them, ample ground to justify them in immediately proceeding to carry the Scheme into operation, so far as the duties devolving on them, are concerned. Various arrangements were then made to facilitate the practical working of the Scheme: and the Secretary was instructed to prepare a Circular to be addressed to all parties concerned, informing them of these arrangements.

Of the congregations which have already declared the sums they purpose to contribute, only four fall below the minimum stated in the Scheme, and of these one declares £90, and another £80. The two others are to be visited immediately, under the direction of the Board.

#### SUGGESTIONS FOR THE MORE EFFECTUAL PROSECUTION OF HOME MISSIONARY OPERATIONS BY THE PRESBYTERIES OF THE PRESBYTERIAN CHURCH OF CANADA.

The General Home Mission Committee appointed at the Meeting of the Synod of the Presbyterian Church of Canada, in October last, have, in compliance with the Synod's instructions, prepared the following suggestions for the guidance of Presbyteries in conducting Missionary operations within their respective bounds—and they respectfully commend the same to their consideration and adoption—praying that, as the fields in this land are evidently white to harvest—the Lord will send forth labourers into His harvest—and give grace and strength to those already engaged in the work to be more and more abundant in their labours.

The suggestions which the Committee deem it necessary to offer on this important and interesting department of Presbyterian duty, may be conveniently stated under the following heads:—

I. The Arrangement of the Missionary field.—The whole field of religious destitution, especially those townships or parishes which contain a considerable number of Presbyterians, within the bounds ought to be carefully considered by each Presbytery—and according to the information derived from the several members, or others, suitable localities ought to be deliberately chosen and fixed upon as Preaching Stations—these stations, including organized congregations that may be vacant, ought to be grouped together as Missionary Districts—and each of the Districts thus formed ought to be placed under the superintendence of a Minister, and have a missionary assigned to it, as soon as the Presbytery's supply of labourers will admit. The arrangement made by the Presbytery in this respect, should, of course, be fully recorded, and it would be advantageous to procure a separate Record for all such details.

II. The organization of Missionary Stations and Districts.—It is recommended that each Presbytery, after having divided and arranged their missionary ground according to the foregoing suggestions, take immediate steps for the visitation of the several Preaching Stations, within each of the missionary Districts, by the Ministers under whose superintendence they have been placed, for the

following purposes:—1. To explain to the people connected with each Station, the division and arrangement which the Presbytery has made, as above,—the exertions which the Presbytery is making to procure an adequate supply of missionaries,—and the necessity of fixed and regular contributions by the people, to secure a suitable provision for missionaries. 2. To organize the people connected with each Station, by superintending the election and appointment of a committee of their number, (the members of which might be ordained as Elders or Deacons, if suitably qualified) with a Secretary and Treasurer. 3. To intimate to the people at each Station what supplies of preaching the Minister in charge of it can give, until a missionary be obtained for the District.—4. To explain and enforce the duty of assembling for social worship and religious instruction on the Lord's day, and of contributing to the support of the Gospel.

III. The Duties of the Office-bearers or Committees at the several Stations.—The Office-bearers or members of Committee at each Station, should be instructed to proceed immediately after their appointment, to make up a roll of the members and adherents of the Church connected with the Station—and a certain number of families having been assigned to each of them—to visit such families for the purpose of obtaining their concurrence in the arrangements of the Presbytery—and of receiving their free-will offerings to the Presbytery's Home Mission fund—which they ought to collect at stated periods, quarterly or oftener, as may be thought expedient. In the absence of Ministers, Missionaries, or other supplies by the Presbytery—they ought also to meet with the people on the Sabbath for religious exercises, to be conducted according to such order as has been sanctioned by the superintending Minister, and to establish and conduct Sabbath Schools for the young. The Treasurer should transmit quarterly to the Presbytery's Home Mission fund, the contributions of the people—and the Secretary should furnish the Minister in charge of the Station, with a quarterly report shewing the total number of souls belonging to the Presbyterian Church, connected with the Station—the number of contributors to the Presbytery's Home Mission fund—the amount of contributions during the quarter—the numbers attending the meetings for worship on the vacant Sabbaths—the number of Sabbath Schools connected with the station, and the number of scholars attending—together with any further information or suggestion regarding the interests of the Station or Mission.

IV. Home Mission Committees and Funds.—It is recommended that each Presbytery appoint a Committee to Superintend their Home Missionary operations—and besides Ministers and Elders, a suitable number of Members of the Church, should be placed on it, so that a quorum might be conveniently assembled by the Convener at all times.—This Committee ought to have the charge of the Presbytery's separate Record for Home Missions, and enter in it Minutes of all their proceedings—the substance of the Reports from the Station Committees, and of the Reports of Ministers and Missionaries—submitting the same at the ordinary meetings of Presbytery for their judgment, and further direction. A General Home Mission fund should also be instituted forthwith in each Presbytery, under the charge of a Treasurer appointed by the Presbytery—by whom all contributions for that object would be received, and all disbursements made under the direction of the Committee, and a report of the state of the fund submitted to the Presbytery at their ordinary meetings. This fund would be raised and sustained, 1st. By the periodical contributions from the several Stations. 2d. By such Sabbath day collections as may be made in behalf of it in the several congregations, by appointment of the Synod or Presbytery. 3d. By the annual contributions of Associations formed in the several congregations, under the direction of the Presbytery or the Committee, and with the concurrence of

the Ministers, Elders, and Deacons in each case. 4th. By an annual collection made at each preaching Station in the several Missionary Districts established within the bounds of the Presbytery.

V. Supply and distribution of Missionary labour.—In order to obtain a more adequate supply of missionaries, it is recommended that besides the applications which may be made to the Colonial Committee of the General Assembly of the Free Church of Scotland, and to the Presbyterian Church of Ireland, an active and extensive correspondence should be immediately commenced and persevered in by ministers in this country, with individual ministers and preachers of their acquaintance in Scotland and Ireland, setting forth the religious destitution of the Colony, and the prospects which it presents to missionaries, as to usefulness and temporal support.

Correspondence with individuals has already proved successful, in bringing useful missionaries into the country, when more formal applications were fruitless, and there is much reason to believe that if it were more extensively tried, a more abundant supply of labourers would be brought to our aid.—Until a more adequate supply of Missionaries is obtained from these sources, or raised up within the Church, other available means must be employed as far as possible, to remedy or alleviate the evils arising out of the existing religious destitution. One such means has been already pointed out, in the establishment of Sabbath Schools and meetings for public worship on the Lord's day, at the several Stations, under the superintendence of such local office-bearers as may be appointed. In addition to this the Committee submit the following suggestions to Presbyteries.

1. That the amount of labour in the Missionary field to be required of every Minister, should be determined by his Presbytery, and in the opinion of the Committee, one Sabbath, and eight or ten week days, in every two months ought to be steadily devoted by each Minister to this purpose, in the Missionary District or Districts placed under his superintendence. 2. As it should be the aim of Presbyteries to procure a Missionary for each of the Missionary Districts they may establish, each of the stations enjoying the services of such Missionary on the Sabbath once at least in every five or six weeks, so in the meantime such missionaries as may be at their disposal, should be directed to visit the several Districts in succession, spending so many Sabbaths in each, as may, at least, enable them to preach once on a Sabbath at each of the Stations belonging to the District. 3. In the meantime also, Presbyteries should avail themselves, as far as possible, of the services of pious individuals possessing suitable gifts, in the character of Catechists, for conducting religious exercises and instruction, and for superintending Sabbath Schools, at the several Stations. The more advanced Students in our Theological Institute might be employed with much advantage in this capacity during the recess. The offices of Schoolmaster and Catechist might, in many cases, be combined with great benefit to the Church and the community at large, and Presbyteries or the Home Mission Committees appointed by them, should diligently look out for men suitably qualified in these respects, and promote their establishment at the various Stations. It is believed that a considerable number of valuable labourers of this description might be obtained from Scotland, if suitable encouragement were held out to them—men thoroughly trained as teachers, and possessing religious character and attainments suitable to the duties of Catechist; and as this subject may engage the attention of the Synod at its next meeting, it is highly desirable that Presbyteries should direct their attention to it, so as to obtain the necessary information, and to mature their views in regard to it.

VI. SALARIES OF MISSIONARIES, &c.—The Committee have deemed it advisable to defer the determination of a uniform salary for Missionaries and Catechists throughout the bounds of the Synod,

until they shall be put in possession of the opinions of the Presbyteries on this point. They deem it necessary, however, to state that Missionaries who are transferred in the meantime by their authority from one Presbytery to another, will be entitled to receive a proportion of salary from each Presbytery within whose bounds they labour, according to the period they spend in it, at the rate per annum secured to them by the Presbytery with which they originally entered into engagements. The salaries of all Missionaries and Catechists ought to be paid quarterly, by order of the Convener of the Presbytery's Home Mission Committee or the Treasurer. Payments to account of such salaries may also be made to Missionaries and Catechists by the Treasurers at the several Stations, the receipts for such payments being transmitted to the Treasurer of the H. M. Fund, will be entered by him as contributions, and charged against the party to whom they have been paid. In each Missionary District a suitable place of residence for the Missionary should be fixed upon by the superintending Minister, and a reasonable charge for his board agreed upon, for which the local Treasurer should settle on the written order of the Missionary: such order on being transmitted to the Treasurer of the H. M. Fund, to be entered and charged by him as in the previous case. The Ministers to whom the charge of the several Missionary Districts has been committed by the Presbytery, ought to receive an allowance not exceeding half-a-dollar a day, out of the H. M. Fund, for the time which they may devote to missionary labour in their several Districts: such allowances to be paid by the Treasurer on the order of the Convener of the H. M. Committee.

VII. REPORTS.—Besides the quarterly reports by the Committees at the several Stations, Presbyteries should require the Ministers in charge of the several Districts, and all Missionaries and Catechists, to keep regular journals of their missionary services, carefully written out in suitable books, to be submitted yearly, or oftener, as may be deemed necessary, for the inspection of the H. M. Committee and the Presbytery, and eventually to be deposited with the Convener of said Committee. Missionaries and Catechists should also be required to furnish monthly reports of their services to the H. M. Committee. Each Presbytery should prepare a general annual report for the Synod, on the state of Missions within their bounds, comprising specific statements on the following points:—The number of Missionary Districts and of the Stations in each of them, as established by the Presbytery; the number of members and adherents of the Presbyterian Church in each District; the amount of missionary service extended to each District, and whether rendered by Ministers, Missionaries, or Catechists; the usual attendance on the religious services at the several Stations in each District; the number of Sabbath Schools, and of scholars attending them in each District; the state of the Presbytery's Home Mission Fund, exhibiting its receipts derived from the contributions and collections at the several Stations, and from collections and contributions by the several congregations,—and its disbursements, in payment of salaries to Missionaries and Catechists, and allowances to Ministers.

AL. GALE, Conr.

#### THE OFFICE OF DEACON.

In regard to this office, which was clearly designed to have a permanent place in the Christian Church, the following extracts will shew how it has been regarded and regulated in the Church of Scotland:

The first book of Discipline, drawn up in 1560, thus speaks of the office of Deacon:—

"The office of deacon is to receive the rents and gather the alms of the kirk, to keep and distribute the same, as by the minister and kirk shall be appointed. They may also assist in judgment with the ministers and elders, and may be admitted to read in assembly, if they be required, and be able

thereto." This last provision is in harmony with those of Foreign Churches, that, in the absence of other office-bearers, and in cases of necessity, the deacon may publicly read the Word of God, so that the people may not be deprived of the privilege of divine worship.

The views entertained by the Church regarding the office of deacon, did not consist of mere speculations, she forthwith proceeded to put them into co-operation. In St. Giles', Edinburgh, the church of John Knox, which contained 3000 hearers, there were 12 elders, and not less than 16 deacons.—*Dunlop's Confessions*, vol. ii. p. 638. It cannot be questioned that the congregations throughout the country were similarly appointed.

The second book of Discipline agreed on by the General Assembly in 1578, treats, in Chap. VIII., of Deacons and their office, "the last ordinary function in the kirk," and runs in the following terms:—

"1. The word *Diakonos* sometimes is largely taken, comprehending all those who bear office in the ministry, and perpetual function in the kirk.

"2. But now as we speak it is taken only for those to whom the collection and distribution of the alms of the faithful and ecclesiastical goods do appertain.

"3. The office of the deacon is taken as an ordinary and perpetual ecclesiastical function in the Kirk of Christ.

"4. Of what properties and duties he ought to be who is called to this function, we remit to the manifest Scriptures.

"5. The deacon ought to be called and elected as the rest of the spiritual officers, of the which election was spoken before.

"6. Their office and power is to receive and distribute the whole ecclesiastical goods to them to whom they are appointed.

"7. This they ought to do according to the judgment and appointment of the presbyteries or the elderships (of which the deacons are not), that the patrimony of the kirk and poor be not converted to private men's use, nor wrongfully distributed."

In the interesting little treatise of the celebrated Alexander Henderson, on 'The Government and Order of the Church of Scotland,' published in 1641, we have a section "Of the Deacons and their Office." The most important parts are contained in these sentences:—"Their main duty is to collect, receive, and distribute, not only the alms for the poor, but the whole ecclesiastical goods which are not assigned and appointed for the maintenance of particular persons. These duties they must perform at the discretion and by the appointment of the pastor and elders; for which cause, and not for government, they are to be present, at the ordinary meetings of the eldership. The means for the maintenance of the poor are collected by the deacons, the first day of the week, or the Lord's day, and other days of the public assembling of the people to the worship of God, at the entry of the church; and if this prove not a competency, then do the people either bring in their charity on such days as are appointed by the eldership, or are willing to be taxed according as they shall be judged to be able. In some cities and parishes where this order has been carefully observed none have been suffered to beg, and none have lacked.

A little later, about the middle of the 17th century, 'A Treatise of the Ruling Elders and Deacons' was published by a minister of the Church of Scotland. By some the tract is attributed to the celebrated George Gillespie, one of the ministers of Edinburgh, and a commissioner to the Westminster Assembly; but the prevailing, and apparently well founded persuasion is, that it proceeded from the pen of James Guthrie, minister of Stirling—one of the noble martyrs of the Church of Scotland. It is often bound up with the writings of his kinsman, William Guthrie of Fenwick; and Stewart of Pardovan, in his 'Collections,' published at the end of the century, expressly ascribes it to him, and extracts a whole

chapter on Deacons from the treatise almost verbatim.

From this work the following extracts are taken: "From the divine institution of deacons we gather—1st. That the deacon is a distinct officer from the elder. It is a defect and fault in some congregations that they put no difference betwixt these two, but so confound and mingle them together, as if they were both one, either appointing none for the office of deacon, but leaving that charge also upon the elders, or else giving the deacons the same power and employment with the elders. It is true whatsoever the deacon may do by virtue of his office, that same may be done by an elder, as whatsoever is done by an elder may be done by a minister; because the higher and more eminent officers in the Church include the powers of the lower. It is also true that the deacons may assist in judgment with the ministers and elders, and be helping to them in those things that concern the oversight of the congregations by information and advice; yet it is necessary that congregations should so far regard the ordinances and reverence the wisdom of God in appointing these officers, as to have both elders and deacons, and to preserve them distinct in their actions and operations, not giving to the deacons or suffering them to assume the elder's office. 2nd. That deacons are not to count lightly of this employment, or any others to esteem lightly of them, because they are called thereunto and do exercise the same; but that they themselves and all others ought to look upon it as one of those holy and honourable employments which the wisdom of God hath thought fit to appoint in his house for supplying the necessities of the saints. The Lord Jesus himself did not disdain to wash his disciples' feet; angels are all of them ministering spirits, sent forth to minister for their sakes who are appointed to be heirs of salvation. Why, then, should any think it below them to serve the Church of Christ, and to minister to the saints in this employment."

"On the Calling of Deacons.—None is to step into this office but he that is lawfully called thereunto. Unto their calling it is needful—1st. That they have abilities and gifts fit for the charge, together with an honest purpose of heart to serve the Lord faithfully in the discharge of the same, by seeking his honour and the good of the Church. 2nd. That they be chosen by the congregation in which they are to serve, which choice is to be made after the same manner as that of a ruling elder.—3rd. That trial be taken by the minister and elders concerning their conversation, that it be blameless and holy; and concerning their gifts, that they have that tenderness, discretion, dexterity, and prudence, that is fit for that employment, and that they be admitted to their charge with prayer and supplication, and opening of the Word, concerning their duty, publicly in the congregation, where they are solemnly to engage themselves to be faithful to the charge committed to them of God."

From the Westminster Confession the following extract may suffice:

"Of the Officers of the Church.—The officers which Christ hath appointed for the edification of his Church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased. Others ordinary and perpetual, as pastors, teachers, and other church-governors, and deacons."

Our last extract for the present will show the news which prevail in the Free Church of Scotland in regard to this office. The following overture was passed, as an interim act, by the last General Assembly, *nem. con.*, and is now in general operation throughout the Church. It is, however, only an interim act, and must receive the approval of a majority of the Presbyteries of the Church before it becomes a permanent law. There seems to be no doubt that it will soon be thus sanctioned. We observe that the Free Presbytery of Edinburgh, at a late meeting, resolved to report

their unanimous approval of it to the next General Assembly:

**OVERTURE** and Interim Act on the duties of Elders and Deacons, and on the Management of the Property and Secular Affairs of Congregations.

"Whereas it has become necessary, in consequence of the restoration of the scriptural order of deacons, and in consequence of the late change in the outward condition of the Church, to point out and regulate the duties of elders and deacons respectively, and to define and describe the powers and the meeting of congregational office-bearers for seasonal business, the General Assembly agree to transmit to Presbyteries the following rules and regulations, as an overture, for their opinion; and the Assembly further pass the said rules and regulations as an interim act—viz:

"I. Respecting the peculiar duties of elders:—

"1. That they sit in session along with the minister, and assist in the administration of discipline, and in the spiritual government of the church.

"2. That they take a careful oversight of the people's morals and religious principles, of the attendance upon public ordinances, and of the state of personal and family religion.

"3. That they visit the sick from time to time in their several districts.

"4. That they superintend the religious instruction of the young, and assist the minister in ascertaining the qualifications of applicants for admission to sealing ordinances.

"5. That they superintend and promote the formation of meetings within their districts for prayer reading of the Scriptures, and Christian fellowship, among the members of the church.

"II. Respecting the peculiar duties of deacons:

"1. That they give special regard to the whole secular affairs of the congregation.

"2. That they attend to the gathering of the people's contributions to the general fund for the sustentation of the ministry; and that they receive the donations which may be made for other ecclesiastical purposes.

"3. That they attend to the congregational poor.

"5. That they watch over the education of the children of the poor.

"III. Respecting the duties which are common to elders and deacons:

"1. That both elders and deacons may receive the Sabbath collections of the people, according to such arrangements as shall be made by the Deacons' Court.

"2. That, for the better discharge of their peculiar duties respectively, as well as with a view to increased opportunities of doing good, both elders and deacons visit periodically the districts assigned to them, and cultivate an acquaintance with the members of the church residing therein.

"3. That it is competent for elders to be employed as deacons, when a sufficient number of deacons cannot be had.

"4. That deacons may assist the elders with their advice, whether in session or otherwise, when requested so to do.

"IV. Respecting the meeting of minister, elders, and deacons, for secular affairs,—which meeting may be called the Deacons' Court.

"1. That the minister preside in said meeting, when he is present; and, in his absence, any elder or deacon whom the meeting may fix upon.

"2. That the said meeting or Deacons' Court, is convened by citation from the pulpit, or by personal notice to the members thereof, and is called by authority of the minister, or at the requisition of any three members,—said requisition being addressed to the minister, or, in time of a vacancy of the pastoral charge, to the clerk of the said Court; and the proceedings are opened and closed with prayer.

"3. That this court has the management and charge of the whole property belonging to the congregation, including church, session-house, manse, school buildings, &c., and of all its secular affairs,

—including, of course, the appropriation of seats with the determination of all questions relating thereto; and it is the province and duty of said Court to transmit from time to time, to the treasurer appointed by the General Assembly, or their Committee, the funds raised for the general sustentation of the ministry; also to apply the remaining congregational funds, in fitting proportions, to the support of the ministry, the payment of the salaries of the various subordinate functionaries, and the defraying of all necessary charges connected with the property, or with the dispensation of Christian ordinances; to apply, moreover, any surplus which may thereafter arise to religious, ecclesiastical, educational, or benevolent objects; likewise to make special collections at the church door, as often as may appear to them to be necessary, for the temporal relief of poor members of the congregation, and for the education of the children of the poor; and, finally to receive the deacons' reports of their proceedings, to give them such advice and instructions as may be required and to decide as to the payments to be made by them for the relief of the poor and the education of youth.

"4. That while the church is solely at the disposal of the minister for all religious purposes, the consent of the Deacons' Court, as well as of the minister, is necessary, before any meeting, not strictly of a religious, ecclesiastical, or charitable nature can be held in it.

"5. That the said Court shall have one or more treasurers and a clerk, and a separate record for the minutes of its proceedings.

"6. That the record of the Court, with the treasurer's account of receipt and expenditure, after said account shall have been duly audited by appointment of the Court, shall be annually exhibited to the Presbytery of the bounds, at the first ordinary meeting thereof after the 15th March, for the purpose of being examined and attested by the Presbytery at said meeting.

"7. That on the first Monday after said attestation of the record and treasurer's account, or on some convenient day of the first or second week following the attestation by the Presbytery, a congregational meeting shall be held, when the Deacons' Court shall present a report of its proceedings for the preceding year, give such information and explanations as may be asked for, and receive any suggestions which may be offered by the members of the congregation for the consideration of the Court, with reference to the future distribution of the funds. The congregational meeting shall be convened by intimation from the pulpit, and the minister, if present, shall preside in it.

"8. That to the said Court shall belong the appointment and dismissal of the church-officer and door-keepers."

## Home Missions.

### CORRESPONDENCE OF MISSIONARIES.

The following extract from a communication by the Rev. Alexander Steel will, we are sure, be read with much interest. It is dated at Toronto, 22nd November, 1844, and furnishes a view of Mr. Steel's labours from the period of their commencement in this country in July last:—

The town of Guelph lies about 30 miles to the north west of Hamilton; contains a population of between ten and twelve hundred. On a rising ground in the centre of the town stands the Presbyterian church. It is a respectable looking building, with a spire, and in ordinary good repair. It accommodates between 250 and 300 hearers, and might be made to contain 100 more by the erection of a gallery. This church became vacant a few months since by the resignation of the Rev. Mr. Smith, so that Guelph and its neighbourhood have been lately added to the formerly extensive field of missionary labour in Canada West. I visited this part of the colonial vineyard

in July last—spent about ten days in the place, and preached on two successive sabbaths to pretty numerous and attentive audiences. The church, on both occasions, was well nigh filled. I am satisfied that Guelph, with its vicinity to the extent of six miles round, ought, as a field of pastoral superintendance, if cultivated with but an ordinary degree of faithfulness and zeal, to turn out more Presbyterians than the church at Guelph, in its present state, could possibly accommodate; and as many as could easily sustain a stated ministry in an adequate manner, if they contributed according to their means and prosperity. A considerable majority of them, I have been informed, adhere to the Free Church, and value the ordinances of religion, but, so far as I could learn, are not disposed to enter into any arrangements with a view to the immediate settlement of a clergyman among them.

In Guelph, there is an episcopal, a congregational, and a secession church; and several of the Presbyterians, formerly in connection with the Church of Scotland, go, when they have no services in their own church, to one or other of these places of worship; while there are others, I fear, who care little about religion, and remain at home,—profaning the sabbath by working, recreation, or idleness, and are sinking into ignorance and heathenism, without any to cure their souls or to enquire after them. It is a circumstance that ought not to pass unheeded, or without even pointed animadversion, that while Scotland throughout its wide extent is studded with settled ministers and preachers, the spiritual interests of Canada should be so much overlooked and neglected, as if the claims of country and of kindred, and even of religion itself, had sunk into insignificance, or were altogether annihilated in the distance. One cannot travel far in this country, and see the carelessness and utter apathy of some about religion, and the strongly felt and expressed desires of others to have its ordinances dispensed among them by ministers of their own denomination, and according to the doctrine and order to which they have been accustomed from their youth, and to which they are deeply and conscientiously attached, when the words of the Saviour must suggest themselves—"The harvest truly is great, but the labourers are few, pray ye therefore the Lord of the harvest: that he would send forth labourers into his harvest."

From Guelph I went to London, where I spent six weeks. London is a town of considerable extent, containing upwards of three thousand people. It is beautifully situated on the River Thames. It is a military station, and surrounded by a rich, beautiful, and well cultivated country, with good roads leading to it from all quarters, especially from the east and south. Here the body of Presbyterians formerly in connection with the Church of Scotland is neither large nor wealthy, but in both these respects it considerably exceeds Guelph. The Presbyterian church at London stands on a commanding eminence on the north side of the town, and arrests the eye of the traveller as he passes along, as the most elegant building in sight. It bears testimony to the liberality and christian character of the people of London. Its nice proportions and substantial workmanship do credit to the builder, and deserve to be imitated throughout the country. The interior is not yet fitted up, but temporary benches are placed to accommodate the congregation for the time being. When seated, it will hold on the ground floor about 460 people, with a gallery it will hold about 600. So far as I could learn when there in August, the congregation numbered something above 300 when all assembled, although I do not believe that anything like that number could be expected to attend regularly there till they had public worship established for a time among them, when it might amount to 400 or even more, did the clergyman act sufficiently and judiciously upon the aggressive system, which is so necessary in the old country to train the people to church going habits, and still more

so in this. More than half the congregation that assemble in this place are from the country, and some of them come a distance of eight miles, and a few, when the weather is fine and the roads are good, come even ten miles. About a fourth of the people come from the township of Westminster, in the immediate vicinity of London, and about a fourth from the windward part of the township of London itself. Here I preached twice every sabbath, for six weeks, in August and September, with the exception of one sabbath, when I was called upon to preach for the minister at Williams, who had then been in bad health. And the attendance and attention were both such as might be expected in such a locality, and from a people desirous of profiting by the means of grace. A considerable proportion of those belonging to this congregation have taken seats in other places of worship in London, and are anxiously waiting till they have a minister settled among them in connection with their own denomination, while a few, departing of such an event, are now in full communion with other bodies.

London and its vicinity form an interesting part of the colonist vineyard, and there should have been a clergyman settled there years ago. This most desirable consummation has been somewhat retarded by a difference which has existed in the congregation respecting the necessity and propriety of obtaining a minister who should conduct the services partly in the Gaelic language. This difference, however, is now removed, through spiritual christian forbearance and concession; and as the congregation, with very few exceptions, adhere to the Presbyterian Church of Canada, the settlement of a minister will doubtless soon be accomplished.

Having ascertained the cause of this difference above referred to in this congregation, I had the curiosity, in my rounds among the people and in my intercourse with them, to make particular inquiry into it. And I found that there are some who understand Gaelic better than English, and greatly prefer it; and a few understand very little of English and hardly speak any. Gaelic however is fast wearing out. The grandmother sometimes speaks Gaelic exclusively, and understands some English; the children speak Gaelic and English alike; and the grandchildren, though they understand some Gaelic, speak English entirely. So that the concession the Highlanders made is a consistent and a christian one. The interest of the few should not be neglected, but it is of more importance to attend to the interest of the many when that of the whole cannot be secured.

In London I found a sabbath school in operation, but not in a very prosperous state. It was very thinly attended, although taught by a number of respectable individuals, who are well qualified to instruct the young in the principles of the christian religion. I adverted to this circumstance in church one sabbath after sermon, and urged upon the people their duty in regard to this matter, and the obligations which lay upon them to avail themselves of the means and opportunities within their reach, of instructing their children and the young of their households in the knowledge of divine truth. My remarks were attended to, and at the next meeting there were few or no absentees amongst the children attending the school. Sabbath schools appear much neglected in this country. I have heard ministers tell, and apparently tell with an air of boasting, that they preach on sabbath sometimes three times—probably it would be better for them to preach less and teach more. When the youthful mind is not preoccupied by the truth of God, the public ministrations of the gospel cannot be brought to bear upon it afterwards so successfully. When the religious instruction of the young is neglected, the minister in his preaching is in a great measure sowing the seed of the word among thorns: his preaching is either lost through lack of knowledge, or paralyzed through strength of prejudice.

From London I went to St. Thomas—spent one

sabbath there, and preached to a congregation of about 300. There is a large settlement of Presbyterians in St. Thomas and around it, and they are nearly all attached to the Free Church. Having spent only two days here, I am unable to say anything about the character and circumstances of the people.

From St. Thomas I went to Nassagaweya and Esquesing, in both of which places I preached the same day. In the former place there is a church, though not well fitted up, and the number of people that attended public worship there might be between 100 and 125. They are chiefly Highlanders, and are desirous to have a minister that can preach to them in Gaelic. In Esquesing, the people meet in a school house, and they intend soon to build a place of worship. The house was then crowded, and all that came did not get seats: It is proposed, I understand, to join this station to Nassagaweya, under the charge of one minister. About the same time I preached at Oakville and the sixteen mile creek, on a week-day evening, but in both these places the attendance was small. I afterwards preached there on a sabbath, and the attendance in neither place was large, although larger than on the former occasion. They are also desirous to have a minister to labour among themselves exclusively, and they have already shown their deep interest in the prosperity of the Presbyterian Church of Canada, by subscribing liberally to the Home Mission Fund.

The last few weeks I spent in Darlington, amongst a congregation of Presbyterians that assembled for public worship at Bonanville. Here a small church has been erected lately, by the united efforts of the whole congregation. It contains something like 230 people without a gallery; but, like many other churches, it is in dispute at present between the two parties into which the Church question has divided the congregation. A small portion seem disposed to remain in connection with the establishment in Scotland; and some few are firmly resolved to do so, although they cannot vindicate their principles. These claim the church for themselves, if the rest remain not with them, although they have contributed but a miserable pittance towards its erection, and they will not accept the proposal of the rest, to let the church remain in the possession of the majority, and to receive back their contributions toward the building. But some circumstances of a providential nature seem not only hostile to their views, but entirely destructive of their unreasonable claims. Undue influence has been used with individuals totally ignorant of the question, to prejudice them against any movement in the matter; but these prejudices are greatly diminished, if not altogether removed, by a little explanation of the Church question. It is sufficiently obvious that the more the Church question is examined and understood, the more ground the Free Church principle gains, and the more it commends itself to every man's conscience.

I preached four Sabbaths and once a week-day in Bonanville, on all which occasions there was a good congregation; when, owing to the state of the roads, few might have been expected to attend, and that though nearly all our opponents thought proper to absent themselves, one meeting excepted. There is abundant work in Darlington for a settled Minister, and the people are in circumstances to enable them to give him a suitable support. I have travelled over a considerable portion of Darlington, and I have seen the greater part of the people belonging to the Presbyterian Church there in their own houses, and met with the warmest reception every where. A considerable portion of them are in comfortable circumstances, and the rest are getting fast over their difficulties, and with very few exceptions among the enemies of the Free Church, all of them are desirous of having it in their power to attend the public ordinances of religion in their own church; a desire in which they give evidence of their sincerity in the length and badness of the roads by which they come to church when they hear there is to be

a sermon. The few exceptions that I refer to, would, I believe, much rather see the Church vacant than see a Free Church Minister in it, and would rather stop at home than come to hear him if he were there. All however that do not profess to hold Free Church principles, I am happy to say, do not go thus far, on the contrary a considerable proportion of them are prepared to merge the difference between themselves and the Free Church party, in the desire in which they participate of having a settled pastor among them, and were this desire granted, it is my impression it would, to a very great extent, effect a perfect reconciliation between the parties, so that they could dwell together like brethren in unity. I shall only add at present that a very general desire for the means of grace has been expressed in every place I have yet visited in this country, and disappointment felt when no immediate prospects were held out to them. The field is wide, the demand for religious ordinances in many places very urgent, but the labourers are few. There are in these things materials enough to form a claim upon the aid of every one who can do anything for the furtherance of the gospel, and a loud call upon all who believe in the efficacy of prayer for intercession with Him who can prepare and send forth labourers into his vineyard, and who, by the supply of the spirit of grace, can make their labours effectual to salvation. He only can refresh with plentiful rain his heritage when it is weary.

The following very interesting letter recently received by the co-venner of the Synod's Home Mission Committee, continues the narrative of Mr. Steel's extensive and efficient labours as a missionary:—

CHATHAM, Feb. 21st, 1845.

REV. AND DEAR SIR,

After leaving Hamilton in November last, I went directly to St. Thomas. In that town and neighbourhood I spent three weeks. There a large number of Presbyterians assemble when the state of the weather and roads permits of it. But there are several preaching stations in the district besides St. Thomas, where it is expected the minister placed in that town will preach as often as practicable, in order to accommodate old people and such as are too far from the principle place of worship to repair there every sabbath. Here, the people, if they ever had church going habits, seem to have greatly lost them. Anything appears a sufficient excuse with too many of them for absenting themselves from the house of God on the sabbath. In St. Thomas, an acceptable clergyman ought to have a large congregation, and such a congregation as would be well able to support him. There is a general desire expressed to have one, but no such measures are adopted, or such sacrifices made, excepting by a few, as would lead any one to believe that they put any great value upon religious ordinances, or that they would at least for a time regularly wait upon them if they were steadily administered among them. This is an evil greatly to be lamented, but an evil the sooner it is attended to the easier it will be remedied. The number and circumstances of these people form a strong claim upon the earliest services of those who may have it in their power to help them. In St. Thomas, under the faithful ministrations of a devoted pastor, might be formed one of the most flourishing congregations in Canada West. If these people are left much longer in their neglected state, it will become a work of considerable difficulty to teach them to value and improve the means of grace, and to keep the sabbath, and to reverence the sanctuary of the Lord.

Much is done here to keep alive the leaven of Presbyterianism, by the services of Mr. McColl, a catechist in the district, who has been the means of keeping many of them from joining some of the fanatical tribes among them, that would inspire them with prejudice, if not with deadly hostility, against the church of their fathers. Here, as well as in most other parts in Canada, many efforts and

some craft is used to alienate the minds of Presbyterians from their own Church. Most other denominations are more zealous and active in propagating their peculiar dogmas, forming congregations, and building churches, than the Presbyterians: although in this part of the country, as in many others, there is none more able. In some of the townships about this place, and along the shores of Lake Erie westward, it is to be observed, and withly of observation, that at the last census, which was taken about two years since, the Presbyterians numbered half the population. But many of them not having the ministrations of a clergyman of their own persuasion to wait upon, have gone over to other denominations. Some have joined the Episcopalians, some the Methodists, and some the different kinds of Baptists, which not only exist, but are pretty numerous throughout Canada, while others go near no place of worship, and are sinking into heathenism. Shall it be believed when I say that Presbyterians, and Scotchmen too, who have been taught better things in their native land, violate the sabbath here without shame or fear or any other restraint—who cut their firewood, drive waggons loaded with merchandise, and engage in other kinds of work when they should be in the house of God, and smile at those that reprove them. But here I may mention as one of the circumstances that accounts for this state of things, that between Smeve and Amhurstburg, a distance not much short of 200 miles, and for a breadth of about 40 miles back from the shores of Lake Erie, there is at present no settled Presbyterian clergyman, either in connection with the Established Church of Scotland or of the Presbyterian Church of Canada. Here is a large tract of country beautifully situated, densely settled, and most of it exceedingly rich. Its Presbyterians should furnish sufficient work and support for twenty clergymen. Skill and energy are greatly wanted here to turn the resources of the country to advantage. Many have come to this country in a state of poverty, but in general not more devoid of means than ignorant of agriculture. They have, however, greatly improved their circumstances—some have already acquired a little independence, and others are getting fast over their difficulties. Had they, however, been trained to the profession which many of them embraced on settling in this country, they would have been further advanced, and more independent than they are. Notwithstanding, taking them collectively, they have the means of supporting religion, and they would support it were they alive to a sense of its importance, and an interest in its prosperity awakened amongst them. Although many of our people in this land have gone after strangers—although some have lost much of the interest they formerly felt in the welfare of our church, and others have sunk into lukewarmness or utter apathy concerning religion in general, yet I feel convinced, from circumstances I have witnessed, but which I cannot stop here to specify, that there slumbers in the back woods of Canada much of that spirit which has, for the last twenty months, distinguished so much the Free Church of Scotland in the eyes of Christendom. Agency, proper agency, is wanted to stir it up, and call forth its energies into exercise. Look for that agency across the Atlantic. Try to obtain it. If you succeed, Canada, if I mistake not, will do wonders on its own footing, and from its own resources. You will in this locality, as well as in others, meet with irreligious and with unreasonable men, men that call themselves Presbyterians—aye and Free Churchmen—that have a thousand objections to urge against the building of churches and the supporting of clergymen, when such matters are proposed to them. One will gravely tell you he has an instalment to pay for his land next year, and that must be paid whatever will happen, otherwise he will be turned out, and therefore he cannot give anything for the support of religion till that be settled. Another says, what needs he sign a paper for any such purpose? he may have

a bad crop next year and may therefore not be able to pay his subscription. Another one, after paying out his own land and pocketing his deed, has purchased land for his son, and he tells you that must be paid whatever shall happen. Another has, by past misfortunes, got himself involved, and he must get clear of his debt before he will take more upon his head, and he cannot help you. Thus every excuse and any excuse is caught at, and urged in order to get free. The secret is, they are unwilling, and therefore there is a lion in the way. But there is a spirit very different from this to be found in Canada. Even here are men who are willing to support religion according to their ability—and not a few even beyond their ability. To these, under providence, must Canada look in the meantime, as the mainstay of its Presbyterianism. We hope their leaven will spread and increase. It is greatly to be desired that ministers and missionaries could be got to visit the neglected parts of the Lord's vineyard in this country, that those who are piously disposed might have the more opportunity of manifesting their zeal in behalf of religion, that others might be led to imitate their example. Further, were nominal Christians taught that Godliness is profitable unto all things—that the true religion is a bulwark to a nation and to property, as well as a means of salvation to men, they might be led first from worldly considerations to give it more countenance and some support, and ultimately be led to take a higher view of it, and so receive and cordially support it as the ordinance of God for their own eternal salvation.

I have preached in all the Townships excepting Southwold, between St. Thomas and the shores of Lake St. Clair: viz., Dunwich, Aldborough, Orford, Howard, Harwich, Raleigh, Chatham, and Tilbury East. With the exception of Aldborough and the town of Chatham, we held our meetings in School-houses, and nearly all of these houses are of a most miserable description, cold and uncomfortable. The people, on being asked "why have you no better places of worship?" (for such questions I frequently put to them,) answered generally, "what need we give ourselves trouble about these things? we seldom have need of them; we scarcely ever see a Minister." In all these places, with two exceptions, we had very full meetings, and some of them were much crowded. The exceptions were cases in which intimation had not been sufficiently spread. We have had with us Baptists, Methodists, Episcopalians, &c., in almost every place. Many of these, originally belonging to the Presbyterian Church, are yet disposed to join us, if there were a Presbyterian Minister within their reach. Not a few of our people here have joined a sect whose Minister, I am credibly informed, advises his people not to teach their children the lessons of christianity till they grow up and receive the spirit!! What would the Presbyterians of Scotland say, if they heard that this misguided man's diabolical council is listened to, and to a considerable extent acted upon? Could a Jesuit from Rome teach doctrines more subversive of Christ's Kingdom, and of the best interests of society, or more calculated to establish the Prince of Darkness upon his throne, than this man's advice is? We hope the day is not far distant, when such teachers as this will be obliged to hide their heads, even in Canada, where almost all sorts of doctrines obtain currency.

I have preached in Zorra and Moosa twice, and in Eckfrid several times. There are large bodies of Presbyterians in these Townships, and they have got up three places of worship, but there is none of them seated yet, nor properly closed in; but they are prepared to finish them all, if they had any prospect of having a Clergyman soon settled among them. The Elders in Eckfrid meet every Sabbath in each other's houses, and engage in religious services with the people of the neighbourhood. Meetings of this sort on the Sabbath, and prayer meetings, are very much neglected through Canada. The education of the young is also greatly overlooked, sometimes owing to a difficulty

in getting a proper teacher, sometimes from a difficulty in getting up a school-house, and sometimes from a difference amongst the people concerned, as to the place where the school should be situated. These evils might be greatly remedied by the services and advice of a Clergyman. And not only is the education of the young frequently lost sight of, but I have seen, throughout the District I have travelled, children of Presbyterians at all ages, from infancy to manhood, unbaptized. This is in some measure to be attributed to carelessness on the part of parents, but chiefly to the want of Ministers at whose hands they could receive this sacrament for their children. These are some of the circumstances that point out the spiritual destitution of the Presbyterians of Canada, and the claims they have upon the sympathy, prayers, and aid of the Church to which they professedly belong.

In Aldborough and Eckfrid, we held congregational meetings in order to ascertain what were the sentiments of the people respecting the late disruption in the Presbyterian Church of Canada in connection with the Church of Scotland, in both which places there were numerous meetings, and a unanimous declaration in favour of Free Church principles. In Chatham we held one on Thursday last, the 20th Feb., for the same purpose, but owing to the day, and the state of the roads, not many attended. There are a few unfavourable to the Free Church in the congregation at Chatham, and there were some of these present at the meeting, but they left us without offering any opposition. The rest cordially joined the Presbyterian Church of Canada, and immediately after the meeting commenced a subscription towards a salary for a Minister, that they might call him as soon as possible.

#### INDIA.

Sir Henry Hardinge, Governor General of India, has signalled his Government by issuing an order from which we give an extract, and which will exercise a most important influence on the Educational Institutions of the East, generally,—and will powerfully tend to introduce not only educated but Christian men into all Departments of the civil service. A leavening process will thus be accelerated, which, spreading throughout every corner of that mighty land, will in the end make Christian light and saving truth to chase away the idolatry and the darkness which now prevail. The government order referred to runs thus:—

The Governor General, having taken into his consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely and as early as possible by the result of the measures adopted of late years, for the instruction of the people, as well by the government as by private individuals and societies, has resolved, that, in every possible case a preference shall be given, in the selection of candidates for public employment, to those who have been educated in the institutions thus established; and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment. The Governor General is, accordingly, pleased to direct, that it be an instruction to the Council of Education, and to the several local committees and other authorities charged with the duty of superintending public instruction throughout the provinces subject to the Government of Bengal, to submit to that government at an early date, and subsequently on the first of January in each year, returns of students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill.

#### VISITATION OF NIAGARA DISTRICT, BY A DEPUTATION OF THE PRESBYTERY OF HAMILTON.

The Deputation from the Presbytery of Hamilton, consisting of the Rev. John Byrnie, of Galt, and the Rev. G. Smellie, of Fergus, appointed to visit various places in the Niagara District, with the object of preaching the gospel, explaining the reasons of the late separation from the Synod in connection with the Church of Scotland, and ascertaining the number of the Presbyterian population in these places who adhere to Free Church principles, and look to the Presbytery for supply of gospel ordinances, proceeded on their tour at the time fixed. But owing to the unusual severity of the weather, and the deep snow blocking up the roads, which actually interrupted the passage of the mail for several successive days, they were unable to keep their appointments at St. Catharines and Niagara on Wednesday the 5th, and Thursday the 6th of Feb. respectively. They, however, accomplished being at Beamsville on Friday, the 7th, and held a meeting in the evening in the Rev. Mr. Silver's Church. Though scarcely expected there for the same reasons which prevented their getting to the other places mentioned, a considerable number of the inhabitants of the village assembled. The Deputation were supported by the Rev. G. Cheyne, and the Rev. A. Mackintosh, also members of the Presbytery. Mr. Byrnie delivered an able exposition of the principles they had appeared to assert: Mr. Cheyne also addressed the meeting, and Mr. Smellie concluded by briefly vindicating the Deputation and the Church which they represented, from the charge of unnecessary agitation.

The Deputation arrived at Wellandport on Saturday the 8th, about noon. But from the cause already stated, the requisite intimation had not preceded them, and there was consequently, no meeting there that day. Mr. Byrnie returned to Beamsville, to preach there on Sabbath forenoon, and at Gainsborough in the evening. At the latter of these places, after preaching, he briefly stated the other object of the Deputation, and gave an opportunity to those who wished to make any inquiries regarding the subject of his statements. Mr. Smellie remained at Wellandport to preach there and in the neighborhood on the same day, and to intimate a meeting for Monday. The meeting on that day (Monday) was spirited, addresses were delivered; Mr. Mackintosh, who accompanied the Deputation, spoke on the occasion, and the sense of those present was taken by a show of hands, when it was found that there was a unanimous feeling in favour of Free Church principles. The Deputation next travelled to Dunnville, spent the earlier part of the 11th in calling upon different parties, and making known the object of their commission, which was found by them to be a good preparation for a meeting, and worthy of attention in succeeding appointments of a similar nature, for a large and respectable audience assembled, composed of persons of different denominations, some Episcopalians, who travelled several miles to be present, and remained with great patience to the close of the meeting, at a late hour of the evening. A sermon was preached on the occasion, and then the subject of the Deputation's more immediate mission was laid before the meeting. Mr. Isaac Buchanan's liberal grant was announced, and intimation made by parties interested in the place, of a meeting to be held at a future period, in order to take immediate steps for erecting a church in connection with the Presbyterian Church of Canada. The meeting seemed enthusiastic, and the Deputation left Dunnville much pleased with their visit, and proceeded to Cayuga. Thro' the kindness of friends of another denomination, and the liberal feeling of the Minister, the use of the Episcopal chapel there was obtained for them. A respectable audience had assembled at the time they arrived, and they proceeded immediately to fulfil their duty. There was first a sermon, and

then an exposition of principles, as in the former cases. There was a decided declaration in favour of Free Church principles, and several parties were wanting to receive baptism for their children, who, by giving satisfactory evidence of their title to such privilege, had the ordinance administered to them. At York, the meeting being fixed for the forenoon, when most of the population are actively engaged at their respective vocations, was not so numerously attended as might have been expected. The Deputation were, however, here as in other places, treated with great kindness. At Caledonia in the evening of the same day, (the 13th) there was a most encouraging meeting.

In all places that were visited, the gospel was preached, and listened to with apparently great attention and interest. The meetings when not accompanied with such services at the time, were invariably opened and closed with prayer to the great Head of the Church. A collection was made at Beamsville, in behalf of the Home Mission Fund. After the discussion of the subjects brought forward, opportunities were offered to all who wished further information, or had objections to offer, to put questions to the deputation; and in some cases this was done with the most satisfactory results. In general, the Deputation after explaining the object, left it with the parties themselves to draw up and pass resolutions of adherence to this body, where that had not been done; and to take steps to organize congregations and raise funds for the Home Mission, urging at the same time the propriety of these measures.

The Deputation were impressed by their experience with the importance, in the event of future appointments of this kind, of holding all meetings in the evening, particularly in villages, and during moonlight, and of spending some time previous to each, at least one day, in the neighbourhood.— [Con.]

N B.—The places which the Deputation were prevented from visiting according to appointment, will be visited by them as soon as the roads become practicable.

WOOLWICH.—In addition to the above statement, and as connected with the same series of visitations, we may mention that the congregation of Woolwich has been visited, according to appointment of the Presbytery of Hamilton, by the Revd. Messrs. Bayne and Gale, with the most satisfactory results. On very short notice, and on a week day, a house full of people assembled.—After sermon, the congregation was addressed by Mr. Bayne, who explained in his usual clear and impressive manner, the position of the Presbyterian Church of Canada, and the reasons by which she had been constrained to assume that position—exposing the futility of the objections urged by certain parties against the course pursued by the rulers of the Presbyterian Church, and the insufficiency and unworthiness of the pretences on which some endeavour to justify their adherence to connexion with the Scottish Establishment, professing at the same time to hold the principles of the Free Church. The congregation was then briefly addressed by Mr. Gale, and by Messrs. Davidson and Ganoca—two of their Elders—as to their present duty and prospects in regard to the means of grace. The tenor and spirit of the observations made by the last mentioned Elder, afforded an appropriate confirmation of Mr. Bayne's previous reasonings. This old and experienced christian ruler—who is a native of that district in Scotland, which recently witnessed the grievous profanations of Marnoch and Culsaïmond, and which had long lain spiritually prostrate under the deadening influence of moderateism, evidently felt the full value of the principles involved in the recent movement; and the duty of every christian and christian church to be found on the side of those who maintain them, and are witnessing for them. He evidently felt there was no place for hesitation or neutrality, and this was manifestly the prevailing sentiment in this little congregation. They



resolved in the mean time to cast themselves on the Home Mission of the Presbytery—making arrangements for contributing periodically to the Home Mission fund, and for continuing their meetings for worship on the Sabbath, under their Elders.

**NELSON AND FLAMBOROUGH EAST**—This congregation has also been visited by the Revd. Messrs. Stark and Gale. After sermon and addresses, a Committee was appointed to ascertain the adherents of the Presbyterian Church of Canada, in the two townships, including Wellington Square, and to obtain contributions for the Presbytery's Home Mission fund. There are not a few decided friends of Free Church principles in this quarter, and as information is diffused, their number will be greatly increased. The decision with which Elder Bastedo took his ground at the commencement, and the firmness and judgment with which he has maintained it in circumstances not a little trying, merit special notice.

**Miscellaneous RELIGIOUS INTELLIGENCE. CANADA.**

**PRESBYTERY OF NIAGARARA**—This Presbytery met at Barton Church, near Hamilton, on the 18th ult. There were five Ministers, and at least an equal number of Elders present—Revd. Dr. Blanchard, Moderator, and the Revd. Mr. Close, Clerk.—After transacting a good deal of routine business, the report of a Committee on Psalmody recommending the introduction of a new collection of Psalms and Hymns, came under consideration, the Psalmody at present in general use in the Churches under the care of this Presbytery being Watts's. After some discussion, in the course of which hasty changes in matters of so much moment, were deprecated by several of the members, it was agreed to defer consideration of the report till next meeting. The deputation appointed by the Synod of the Presbyterian Church of Canada, to treat and confer with this Presbytery, were in attendance, viz. Messrs. Stark, Gale, Cheyne, and Mackintosh, as also Mr. Smellie, of Fergus. On being introduced to the Presbytery, Mr. Stark and other members of the deputation, briefly addressed the Presbytery, and it was agreed that a more full conference on such points as might appear to either party, to bear upon their future intercourse or union, should take place on the following morning. On the 19th the Presbytery and deputation had a lengthened conference, in the course of which mutual enquiries and explanations were made in the most frank and friendly spirit, on various points of Doctrine, Discipline, and Worship. The hour for public worship having arrived, the conference was adjourned until the second Wednesday of May, the time of the next ordinary meeting of the Presbytery of Hamilton at Hamilton. According to the usual practice in this Presbytery, the Sacrament of our Lord's Supper was dispensed on the occasion—the solemn services connected with the ordinance being commenced with a Sermon by the Rev. Mr. Cheyne.

**MONTREAL**—The Presbyterian community in this city, attached to Free Church principles, and connected with the Presbyterian Church of Canada, has been subjected to not a little trial and discouragement since the disruption. But there are manifest tokens that all this is directly and powerfully tending to the furtherance of the Gospel, and will, under the blessing and guidance of the Lord of the vineyard, terminate in the establishment of a Presbyterian Church there, endued with spiritual life, health, and vigour; pruned and purged by the vine-dresser, and bringing forth fruit the more abundantly: The Rev. Mr. Leishman has been supplying the pulpit of St. Gabriel Street Church in the absence of Mr. Burns; and we trust that by this time, the Rev. Mr. Bonar, of Lambert, a Deputy from the Free Church of Scotland, has arrived in Montreal, and entered on the charge of this most important station for a season.

**MISSIONARY STATIONS—DISTRICT OF MONTREAL**—A correspondent gives the following information respecting some of the preaching stations of the Presbyterian Church of Canada in this quarter. St. Eustache and Grand Fenier have 34 Presbyterian families between them; Mr. Shanks and his six families who adhere to him, retain possession of the church at St. Eustache. At Rawdon there are 50 Presbyterian families; at L'Assomption 17; and at Coic St. Charles, I have been informed, there are about 20.

**LACHUTE, C. E.—REV. WILLIAM C. BURNS**—A correspondent thus writes respecting this devoted preacher of the Gospel:—"We had a very delightful visit from the Rev. W. C. Burns, in the early part of his month (Feb.). He was on a tour up the Ottawa, and after visiting the Canadian Mission at the Belle Riviere, came here, and preached to a large congregation in the evening. Though the weather was very cold, and no moonlight, people of all denominations came from great distances to hear him, and I have reason to believe, good and salutary impressions were made upon the hearts of many. There is a strong desire that he should pay us another visit, which I trust he will do. Mr. Burns preached on the following night in the Rev. Mr. Henderson's church, St. Andrews, to a pretty large meeting."

**ALDERSBOROUGH**—This congregation, which has unanimsly renounced connexion with the Scotch Establishment, although one of the first organised in the Western part of the Province, is now without a Minister, and must receive for the present its supplies principally through the Home Mission. On Sabbath the 23d ult., the Sacrament of the Lord's Supper was dispensed there, according to Presbyterial appointment, by the Revd. Mr. McMillan, of Williams, and the Revd. Mr. Graham, of Tuckersmith. The attendance was large, and the worshippers seemed to be much impressed under the various solemn services of the occasion. The Session presided over by Mr. McMillan, admitted nine young communicants. A collection was made for the Home Mission fund. An earnest desire prevails among the people to obtain a stated pastor, and we hope that these desires, pleaded in believing prayer, may soon be accomplished.

**ST. THOMAS**—The Sacrament of the Lord's Supper was dispensed in this congregation on Sabbath the 16th ult., by the Revd. Donald McKenzie, of Zorra, and the Revd. Daniel Allan, of Stratford. Here also the Presbyterian body, which is very large, not merely in the village of St. Thomas, but in the adjoining townships of Yarmouth, Southwold, and a part of Westminster, is almost unanimously and strongly attached to the principles and position of the Presbyterian Church of Canada. The settlement of a faithful Minister possessing the Gaelic language, would be an unspeakable blessing to this part of the country. And as we know that there are not a few there who earnestly desire, and are ready to make sacrifices for the attainment of this blessing, we trust it may not be much longer denied them.—Let them remember the power and love of the Great Head of the Church, and be encouraged.

**COLLECTIONS AND DONATIONS For the Schemes of the Presbyterian Church of Canada.**

**HOME MISSION FUND—TO BE APPLIED BY THE SYNOD.**  
 Donation from the Colonial Committee of the Free Church of Scotland,.....£200 5/6  
**HOME MISSION FUND—PRESBYTERY OF TORONTO.**  
*James Shaw, Esq., Treasurer.*  
 Caledon West, per Rev. W. Rintoul, ..£2 10 0  
 Union Church, Esquering, per do, ... 4 0 0  
**HOME MISSION FUND—PRESBYTERY OF HAMILTON.**  
*Daniel Macnab, Esq., Treasurer.*  
 Dunnville, per Rev. Mr. Bayne,.....£5 0 0  
 Beesville, per do, ..... 1 7 2

Ancaster, 6th concession, per Rev. A. Mackintosh,..... 11 0/0  
 St. Thomas, per Rev. A. Steel,..... 2 10 0  
 Aldborough, do, ..... 3 2 7  
 Eckfrid do, ..... 7 12 7  
 Capt. Sutherland, of Zorra, per do, .. 10 0  
 Mr. Duncan Gillies, Moss, per do, .. 10 0  
 Woolwich, per G. Davidson, Esq.,... 1 17 6  
 Dundas and Ancaster,..... 5 5 8

**EDUCATIONAL SCHEME—THEOLOGICAL INSTITUTE.**  
*John M'urrich, Esq., Gen. Treasurer, Toronto.*  
 Darlington—collection—per Rev. Thos. Alexander, .....£3 14 0  
 Grafton and Colborne—collection after services by the Rev. John Macnaughtan, ..... 3 15 0  
 Donation from Col. Com. of Free Church of Scotland, to be applied by Dr. Burns for the benefit of the Library, sig.,.....150 0 0  
 Hamilton—additional,..... 13 0  
 Dundas and Ancaster,..... 6 3 1

**DONATIONS OF BOOKS TO THE THEOLOGICAL INSTITUTE OF THE PRESBYTERIAN CHURCH:**  
 Alexander Campbell, Esq., Hamilton, 10 vols.—viz. Horne's Introduction to the study of the Scriptures, 4 vols. 8vo; Calvin's Institutes, 1 vol. fol.; Mosheim's Ecclesiastical History, 4 vols., 8vo.; Stuart of Andover's Commentary on the Hebrews, 1 vol. 8vo.  
 Mr. James Walker, Hamilton, 8 vols., viz.—Stackhouse's History of the Bible, 2 vols., fol.; Simpson's Key to the Bible, 1 vol., 8vo; Simpson's Pica, 1 vol., 8vo; Newton on the Prophecies, 2 vols., 8vo; Butler's Analogy, 1 vol., 8vo; Paley's Horæ Paulinæ, 1 vol., 12mo.  
 Rev. Alexander Gale, Hamilton, 18 vols., viz.—Baillie's Letters and Journals, 4 vols., 8vo; Ogden's Sermons, 1 vol., 8vo; Hill's Theological Institutes, 1 vol., 8vo; Robinson's Christian System, 1 vol., 8vo; Knox's Essays, 1 vol., 8vo; Gillan's Acts of Assembly, 1 vol., 8vo; Dick's Theology, 2 vols., 8vo; Massillon's Charges, 1 vol., 8vo; Buchanan's poems, 1 vol., 4to; Pardon's Collections, 1 vol.; Bridges on the Christian Ministry, 2 vols.; Old and New Theology, 1 vol.; History of the Westminster Assembly, 1 vol., 12mo.

Remittances have been received in payment of the Record from the following places, up to the 1st March:—

|                       |                 |
|-----------------------|-----------------|
| Ayr,                  | Montreal,       |
| Ancaster,             | Mount Pleasant, |
| Amherstburg,          | Metis,          |
| Belleville,           | Nelson,         |
| Bear Creek,           | Norval,         |
| Berlin,               | Osgoode,        |
| Binbrook,             | Otonabee,       |
| Barton,               | Perth,          |
| Bytown,               | Perthboro,      |
| Cavan,                | Plympton,       |
| Carleton Place,       | Pelham,         |
| Chateauguay,          | Pictou,         |
| Chingacousy,          | Port Sarnia,    |
| Cayuga,               | Pasquich,       |
| Dundas,               | Quebec,         |
| Esquering,            | Streetville,    |
| Eckfrid,              | St. Thomas,     |
| Erin,                 | St. Therese,    |
| Fergus,               | Saltfleet,      |
| Galt,                 | Sydenham,       |
| Grafton & Colborne,   | Toronto,        |
| Hamilton,             | Tucker Smith,   |
| Indiana,              | Williams,       |
| Kingston,             | Windsor,        |
| Kilmarnock; Scotland, | Woodstock,      |
| Lachute,              | Wilmot,         |
| London,               | Wellandport,    |
| Leeds,                | Whitby,         |
| Milton,               |                 |

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