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ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II—No. 3.

HALLOWEEN, DECEMBER, 1845.

Price 2s. 6d. per Annum.

The Record.

It was intimated in the last No. of the *Record*, that the Collection for the College Fund would be made in all the Churches and Mission Stations connected with the Synod on Sabbath the 7th inst.; this arrangement, rendered necessary by the want of the College Treasury, having been agreed to by the Committee of the Synod on Home Missions—for which latter object the Collections would be made until March. We would again call the attention of ministers, missionaries, and the Church at large, to this call, and would respectfully urge a prompt and liberal response to it. It may be said the Collection cannot be made at every of our Mission Stations it cannot be on the day appointed, an opportunity should be given to our people on as early a day as possible thereafter to contribute to this most important object, which has a peculiar and peculiar claim on the liberality of our distant congregations. Much, we apprehend, remains to be done, in order to put the more liberal advantages of the Church fully in possession of the pecuniary importance of this object, and to inspire them with a due sense of responsibility in regard to its vigorous and successful prosecution; and we trust that this occasion will be improved for such purpose congregations the extent of which is the question that urgently requires immediate attention. A large annual addition made to this desideratum by the rapid increase of our population, and the immigration of new settlements—the pecuniary facilities of access to a very large proportion of the population, which the Presbyterian Church possesses, and any other evangelical body—and the utter insufficiency of all sources of supply, but that which the adorable Head of the Church, the great Lord of the Harvest, may vouchsafe to our prayers, our efforts from the youth of the country. The considerations of his Christian duty, responsibility, and privilege, which ought to be present to a conscientiously pressed on the attention of the Presbyterians, so that they may rightly understand and estimate what the Lord would have them to do in this matter. There is yet another fact that calls on us to speak with peculiar emphasis to the same effect, viz:—the number of promising young men who, from all parts of the country,—many of them from the more desolate localities—have come forward at the call of the Church, offering to devote themselves to the service of the Lord; no fewer than 22 of these have already entered the institution at Toronto—more will probably yet join it during the present session; and several we know are in the meantime availing themselves of the opportunities which they enjoy near their homes, of instruction in preliminary branches of education, with the intention of prosecuting themselves as students at a future period. Considering this fact with what we know of the character and views of many of these young men, and comparing it with what seemed to us only a few years ago the almost

hopeless barrenness of the land in this respect, we cannot but be amazed in the hand of the Lord in it, nor help regarding it as conveying to the Church a call from the Great Head of the Church for our co-operation, by our prayer and liberal giving of our substance, so that the harvest may not be wanting to our Father, and our labor be not in vain out of the world.

By a resolution of the Synod from Toronto, we learned that the well known course of lectures on our history, now being given at the College, on all the Sabbath days of the day, in the hall of the College, and under the auspices of two learned men, viz:—one in lecturing on the history of the Church, and another in hearing the exercises of the students. Professor LINDSAY, besides conducting Greek and Latin classes, has retained his usual and extensive course on mental and moral culture. An outline of his course will be found in our columns, and will be read with interest by many of our readers, to be able to present similar outlines to the students in a future No. The Rev. Mr. RICHARDS, of the Hebrew studies, and the Rev. Mr. GIBSON, of the Greek studies, and lectures on the history of the Church, both Dr. LINDSAY and Mr. GIBSON, will give their respective courses on the Sabbath days, and the Rev. Mr. GIBSON will also conduct a prayer meeting every Sabbath day, of a voluntary character. We hope that we shall be able to do this, and we shall be most happy with the view of exchanging ideas, and in a devout and prayerful interest in the subject.

We have the pleasure of presenting our readers with some of the interesting proceedings of the meeting of the General Union, recently held in Liverpool. The resolutions adopted by that meeting are given in full in the present No., together with a speech by Dr. CHALMERS, delivered in the Presbytery of Liverpool, in which he gave a brief, but distinct outline of the proceedings of that meeting. On Tuesday the 20th of October, a number of the friends of the General Union, assembled at the various Churches of Liverpool, and a meeting was held in the City Hall, for the purpose of hearing from members of the Liverpool conference an account of the proceedings and proceedings. The vast Hall was crowded to excess in every part, and many were unable to obtain admittance. The audience was composed of all classes of society, and evinced a deep interest in the proceedings. JOHN HENDERSON, Esq. of Lark, who is a member and office bearer, if we may so call it, of the United Secession Church, and to whose suggestion we are indebted for the volume of essays on Christian Union, presided over this meeting, which was addressed by Dr. HAYES, of the United Secession Church; Drs. BERTON and CAMERON, of the Free Church; Dr. McCANN, of the original Seceders; the Rev. Mr. J. S. TAYLOR, of the Relief Church; Dr. ANDREW SIMONSON, and Dr. BARR, of the Re-

formed Presbyterian Church; Dr. WARDLAW, of the Independent Church, the Rev. Mr. INNES, of the Baptist Church and Dr. JOHN BROWN, of Edinburgh, being unavoidably absent. All these eminent and excellent men were members of the Liverpool meeting; and the object of the meeting in Glasgow, which has no doubt been followed up by similar meetings in other places, was to afford an opportunity of distinctly unfolding to the Christian community the precise amount of their proceedings and the principles on which they were entered upon and conducted. A full and able report of the speeches is given in the *Scottish Guardian*, but our narrow limits prevent us from attempting even extracts. We must, however, mention a few prominent points on which all the speakers gave a full, explicit, and harmonious testimony, viz: the very great satisfaction which all had in the Liverpool meeting, and the perfect frankness and unreserved freedom which prevailed there in regard to the points of difference between the assembled parties, there being nothing like a suppression or sacrifice of Christian truth, as held by any party—no attempt at a mere "semblance of harmony, as Dr. BERTON expressed it—a mere holiday exhibition of mutual courtesies—men consenting to bottle up their own convictions, and endeavoring to practice a cold and studied reserve, and along with their peculiar views, to bury all their real differences under the surface of a senseless and hardly honest show of ceremonious civility; but the meeting of Christian freemen, fully understanding each others views, and speaking all their mind."

The Rev. Dr. SMYTH, of Free St. George's, conducted the opening devotional exercises in a very impressive manner; and after uniting in prayer and praise, the Rev. Dr. McFARLANE, Moderator of the General Assembly of the Free Church, on the invitation of the Chairman, dismissed the meeting with the Apostolical benediction.

Dr. CHALMERS has just published a long and interesting letter addressed to him in July last, by the celebrated D'ACQUIGNY, explanatory of the views he had expressed regarding the "Voluntary" question in his former letter to the Doctor, at the close of his late visit to Britain; we can only find room for the following extract:—

"A dear Scotch friend (I think he is the minister of a congregation of Seceders) writes thus to me:—'The Voluntary principle, as held in Scotland, is briefly this: That civil governments have nothing to do with God, and that God has nothing to do with civil governments.' I own that this astonishes me. If this is the Voluntary principle (which I can scarcely believe), I do not partake in it. First, I think that God has something to do with civil Governments, because he has to do with all, and because the Bible even says that God gives a king in His anger, and takes him away in his wrath; 'that He guides the hearts of kings as rivers of water,' &c. Then, I think that kings and magistrates have something to do with God; for I think that they will render account to God of their administration, as well as the low and the poor. I think that if Queen Victoria should eat a bit of bread with the thought of God, she should

also govern her three kingdoms with the thought of God. I am not disposed to yield this position; no moral constraint will lead me to it. I am too good a Voluntary to sacrifice my conviction. But I think also very firmly (and here I differ, perhaps, from you, dear doctor, and I approach our other friends,) and have often said in England and Scotland, that if a government wishes the good of the Church, it cannot show this in a more efficacious manner than in leaving it alone—leaving it independent—calling it to subsist by its own strength. I am convinced that liberty is of much more value to the Church than all titles or endowment or salaries. Perhaps the chains which the state gives the Church may be chains of gold, but they are always chains which embarrass it, and destroy its spontaneous activity. Here, too, I maintain my conviction. Nevertheless, I must make one more remark: I think that nothing can be more satisfactory for a child, when God has given it strength, than to let it walk alone; it will gain by this exercise a vigour which it would never have acquired in leading strings; but to let a child of two months run alone would not be wise. I do not deny that a Church in which the Christian life is not all developed may be the better of the leading-strings and crutches of the State, for this is what I have said very positively in the pamphlets, of which some fragments have been translated into English."

We entirely concur with the *Scottish Guardian*, who, in commenting on this letter, expresses his belief that "the distinguished historian does not differ materially on the subject of religious establishments either from ourselves on the one hand, or from our voluntary friends on the other; and that a little explanation and candid consideration alone is requisite, in order so bring us all to be substantially of one mind on the subject." This view, the Editor further and justly remarks, is confirmed by a statement of the voluntary principle, contained in a letter to the *Witness*, from a Minister of the Secession Church, with reference to D'Aubigne's letter—which, with its extract from the testimony of the Secession Church, we subjoin—observing with the *Guardian*, that when in the 2d article it is said that "the civil powers ought to favour the introduction of the christian religion among their subjects," we understand it to be necessarily implied, that the "favour" ought to extend also to its propagation, continuance, and efficiency.

October 27, 1845.

"Dear Sir,—In the *Witness* of Saturday last, I observe the following statement made by Professor D'Aubigne, on the authority of a Scottish correspondent:—'The Voluntary principle, as held in Scotland, is briefly this—that civil governments have nothing to do with God, and that God has nothing to do with civil governments.' My astonishment on reading this statement was at least equal to that expressed by Dr. D'Aubigne. Who it is that has taken upon himself to give such a definition of Scottish Voluntarism I know not. It looks very much as if an enemy had done it. But this much I know, that there is not one Voluntary, lay or clerical, within the circle of my acquaintance, who would not repudiate it with indignation. In opposition to this alleged definition of the Voluntary principle—which it would be much more correct to call a definition of national infidelity—allow me to quote a passage from the Testimony of the United Secession Church, concerning the relations of Church and State:—

"1. Religion, abstractedly viewed, is essential to the well-being of society, and to the efficient exercise of civil Government, and is therefore the concern of legislators and civil rulers, as well as of all others in their several situations.

"2. The Christian religion, as might be expected from its Divine origin and intended universality, is the best calculated for promoting the interests of civil society, and therefore deserves the countenance of the civil powers. As it is their own interest and duty to embrace it, so they ought to favour its introduction among their subjects, &c.

"3. But the countenance to it must not be inconsistent with its spirit and enactments. It must

not be introduced or propagated by force. It disclaims all prohibitions all persecutions."

This is the statement of the voluntary principle to which I subscribe, and judging from Professor D'Aubigne's letter, I think it would meet with his entire approbation.—I am, dear sir, yours very sincerely,

A MINISTER OF THE UNITED SECESSION CHURCH.

We would commend the communications under the head of Home Missions, to the attention of our readers.

The Presbytery of Hamilton met, *pro re nata*, on the 18th ult.; and, after consideration of the call from the congregation at London to the Rev. Mr. SOMERVILLE, with relative documents, agreed upon a series of resolutions in favour of the translation of Mr. SOMERVILLE; and resolved that the whole documents connected with the case, be transmitted forthwith and laid before the Presbytery of Glasgow. They were accordingly forwarded to go by the 1st December packet from Boston, addressed to the Rev. Mr. BAYAN, of Larbert, who, along with the Rev. Mr. McNEIL, of Paisley, and J. D. BURN, Esq., of Glasgow, was authorized to act in behalf of the Presbytery of Hamilton, in prosecuting the case.

Home Missions.

THE REV. MR. MACLEOD, OF LOGIE-EASTER, IN GLENGARY.

After a brief tour in Canada West, the Rev. Mr. Macleod arrived in Montreal, on Friday morning, 17th October. It had been his original intention to proceed for the following Sabbath (20th) to Melbourne, in the Eastern Townships, but, as the distance to Melbourne would not admit of his doing this on a regular arrangement, it was resolved that Glasgow should be the field of Mr. Macleod's labour on that Sabbath, and during the ensuing week; and his assistance was by this means secured to the Rev. Mr. Somerville in dispensing the Lord's Supper, on Sabbath (23rd) October, in the Free Church, Cote Street, Montreal.

Mr. Macleod, during his visit to this and the Lower Provinces, has given many proofs of his vigour and zeal, which he has prosecuted his mission; and it will not be uninteresting to the friends of the gospel in Canada to learn that the District of Glengary, long steeped in the trial of a false and ungodly idol, has recently felt the influence of gospel truth, when proclaimed with the same ardent energy of a minister of Christ, so devoted and so much in earnest as Mr. Macleod. This short tour is remarkable as affording a singular specimen of the amount of mental and bodily fatigue to which Mr. Macleod endures in thus doing the work of an Evangelist in Canada. May it be remarkable also as the means of awakening many to a just appreciation of the value of the treasure which this minister of Christ carried along with him.

The following are a few brief notes of the tour: On Sunday, 17th October, Mr. Macleod left Montreal for Vanhook Hill, a distance of eighty miles. Immediately on his arrival (eight, P. M.), having been given that he would preach in the settlement on the following day, at eleven, A. M., at the appointed hour the church was full, and Mr. Macleod preached twice to attentive and deeply-impressed audiences. In the evening Mr. Macleod travelled to Lochiel (a distance of ten miles from Vanhook Hill, and over very bad roads), and preached to a congregation, who, although they had, as at Vanhook Hill, but a few hours' previous intimation of his coming, assembled in the Church, to the number of 500 or 600. Many were melted under the word preached, and all seemed deeply impressed. Mr. Macleod intimated that he would preach there again on the following Thursday, and left Lochiel on Monday morning, about five, P. M., for Indian Lands (a distance of eighteen miles, and over very bad roads). At this place Mr. Macleod preached twice, with great acceptance, to the large con-

gregation of the Rev. Daniel Clark, the only Gaelic minister in Glengary who has adhered to the Protestant Synod of the Presbyterian Church of Canada; and thereafter again travelled, on the morning, on horseback, a distance of twelve miles to Martintown, the same evening, where he again preached twice on Wednesday, 22nd Oct.

It so happened that the Rev. Mr. Mackenzie, of Wainamoon, the senior minister of the Residuary Presbytery of Glengary, had intimated, some time previously, his intention of preaching in the church at Lochiel, on Thursday, 22nd October, to the congregation lately under the pastoral charge of the Rev. Mr. Melrose. This last-named gentleman, following in the wake of his Nova Scotian confessor, has lately deserted the watch-tower at Lochiel for the more congenial pasture of a manse and glebe, in connexion with the establishment in Scotland. As Mr. Macleod had intimated, on the preceding Sabbath, although ignorant of the appointment made by Mr. Mackenzie, that he would preach in Lochiel on Thursday, that day was looked forward to with intense interest by the people of the District. The weather was most propitious, and, before the hour of service (eleven, A. M.) crowds of people were seen blocking up the roads and avenues in the neighbourhood of the Church. The Rev. Mr. Mackenzie entered the Church at the appointed hour, no doubt expecting to find a numerous auditory. We will not venture, however, to depict his feelings when he found himself surrounded by an audience not exceeding thirty persons in number. If it be asked what became of the rest of the people of Lochiel, on that memorable day, we answer that they were waiting patiently without for the arrival of the Deputy from the Free Church of their fathers. Nor did Mr. Macleod disappoint them. He arrived in good time, and accompanied by the Rev. Mr. Clark, having travelled that morning from Martintown, a distance of twenty-five miles. No sooner did Mr. Macleod come in sight, than a tent (somewhat crazy, it is true) was instantly repaired and put in readiness for the preacher; a buffalo robe was thrown over it to protect his head from the sun; and lest, by any possibility, anything should befall the somewhat venerable erection, stout Highlanders were not wanting all around it to act as living props. The tent was pitched not far from the Church, with its handful of a congregation; and before it sat down, in goodly array, a few pieces of timber and on the grass, a congregation which could not number less than 1,500! Such in Lochiel, long a boasted stronghold of moderatism, is the relative numerical strength of the two Churches. But, whilst it is cheering to know that such a thirst exists for the ordinances of religion at the hands of the Free Church Ministers, it is still more so that the preaching of the word seems accompanied with a manifest blessing. Mr. Macleod preached twice to that large and attentive congregation; indeed the spirit of God seemed to be teaching the people; many were deeply affected; and hardened sinners, old and young, were to be seen moved even to tears, under the faithful preaching of the word. Eye-witnesses declare the scene to have been a most solemn one, and altogether unprecedented in the annals of Lochiel. Mr. Macleod travelled ten miles farther, to Vaneleck Hill, in the afternoon, and preached twice again, to large audiences, that same evening. He again preached on the following day twice, and then proceeded to Montreal, where he arrived on Saturday morning, 25th October, having within seven days preached no less than fifteen times, and travelled nearly three hundred miles, and a very considerable portion of the distance on horseback, and over very bad roads.

On Saturday evening, (25th,) Mr. Macleod preached in the Free Church, Cote Street; on Sabbath morning, in the same Church, at nine, A. M., to the soldiers of the 93rd Highlanders; at eleven, A. M., in St. Gabriel Street Church; and, after assisting the Rev. Mr. Somerville in the dispensation of the ordinance of the Lord's Supper, during the day, preached again to the congregation of the Free Church in the evening. Next day (Monday) he again preached in the same Church, in Gaelic, at four, P. M., and in English at seven, P. M.; and on Tuesday finally left Montreal for Boston, to return to Scotland by the mail steamer of the 1st November.

To the Editor of the Record.

VISIT TO SIMCOE, VICTORIA, AND PORT DOVER, BY THE REV. GLO. CHILYNE.

In compliance with the order of Presbytery, I send you a brief account of my visit to Simcoe, Port Dover, and Vittoria, which I paid, in accordance with its appointment.

I arrived at Simcoe on Thursday, the 25th of September, and immediately called upon Mr. Polley, an Elder, and D. Campbell, Esq. To these gentlemen I frankly stated that I had been appointed by the Presbytery to visit these parts, and preach to the Presbyterian population on the Lord's Day; and, if the people wished to hear, that I intended to hold a meeting on a week evening, for the purpose of giving an exposition of those principles which had recently divided the Church both here and in our native land. I was kindly received by both gentlemen; Mr. Campbell said the people would be glad to hear those principles expounded, and promised to make all necessary arrangements for divine service on Sabbath. I intended to have called upon others, but had no time for that; and next day (Friday) I was anxious to leave early, as no previous intimation had been given at Port Dover or Vittoria of my intention to preach at those places on Sabbath, and I would have an opportunity of doing so on my return to Simcoe on Saturday. On the way to Port Dover I called on a Mr. Waddel, a respectable, intelligent, and prosperous farmer, and got him to circulate the notice of the intended service at Port Dover on Sabbath. Having made arrangements at Port Dover, I went on to Vittoria, where I arrived at night, and next morning issued notices of divine service on Sabbath evening. As it rained, I was unable to return to Simcoe in the early part of the day, but was able to pay a few visits at Vittoria. On returning to Simcoe I was grieved to find that no official intimation had been given of my appointment. I preached, however, in the Baptist Church to a small congregation.

Simcoe is the district town of the Talbot District, situated in the heart of a very fine surrounding country. Its situation is beautiful, and it has some water privileges for mill purposes, from a small stream which runs through it, and which will add much to its prosperity; yet, being situated inland, seven miles from the lake, it can hardly ever become a large town. Having got some refreshment, after service here, I set out immediately for Port Dover, where I was to preach at two o'clock. There being no Church, the service was held in a large room of one of the hotels. Here there was a large and attentive congregation; not fewer, perhaps, than 150 to 200 were in attendance, and it is to be hoped that the word was not ineffectual. Before pronouncing the blessing, I mentioned that I had been appointed by the Presbytery to visit them and preach; and if they should desire, that the intention was to give them a stated supply of preaching; but as they were at present supplied with regular service by Mr. Dyer, this would not be necessary. After the congregation was dismissed, I was requested by several individuals to visit them again, or even to follow out the Presbytery's original intention. Though at present this might not be deemed necessary, another visit in the course of this winter might be profitable. Here it is not well known whether those holding Free Church principles, or those adhering to the establishment of Scotland, are more numerous, but it is thought the former are so. Mr. Riddell, a merchant, is a warm adherent of the Free Church. Both parties, however, have agreed, as far as the building of a Church is concerned, to unite their efforts in erecting simply a Presbyterian Church, without saying in connexion with the one body or the other.

Port Dover is situated very beautifully, and stands considerably above the level of Lake Erie. It is at present increasing rapidly, and has the prospect of being, at no distant period, a place of considerable importance. It possesses several great advantages. It will be the principal shipping place of the Long Point country, and is at the terminus of the plank road from Hamilton. A good harbour is at present being constructed; and it has communication with Buffalo by a steamboat, which calls on its passage to and from Detroit.

In the evening I again preached at the pretty little village of Vittoria. The school-house, a large one, in which the service was held, was crowded, though the night was by no means fa-

vourable. The congregation was very orderly and attentive. At the conclusion, I mentioned, as I had done at Port Dover, that much as I valued those principles for which the Free Church of Scotland had been a contending; essential as they were to the independence of Christ's Church; and necessary as they were to secure the rights of conscience and of religious liberty; I should refrain from entering upon their discussion on that occasion, but exhorted them to extend their importance, and to adopt them as their principles. Here the majority are decidedly Free Church in principle; but both parties are more lag with the erection of a very neat brick Church, simply as a Presbyterian Church. At Simcoe the Presbyterians are few, the majority adhering to the Establishment. Vittoria is equally distant from Simcoe and Port Dover. The distance is seven miles, and Port Dover is just seven miles from Simcoe, so that these three places stand as it were on the three angles of an equilateral triangle.

During my visit, I was surprised to find, in my intercourse with the people, the erroneous opinion very prevalent, even with intelligent individuals, that, though they approved of the Free Church at home, there was no need for a separation in this country. So far they are right, if they mean that we ought all to have carried out Free Church principles; but if they mean that there was no need of ceasing to have connexion with the Establishment of Scotland, they are certainly wrong. Such as hold this opinion can only take a limited view of the question, as it is quite erroneous. Instead of regarding it as involving fundamental principles, essential to the purity and prosperity of the Church of Christ, they regard it only as a matter of a local nature, and perhaps confine it to the question of patronage, which has little to do with the subject at all. It is something of far more importance than this. It is a question involving nothing less than the sacred and inalienable rights of religious liberty, as well as the crown rights of the King of Zion. The whole history of the events connected with the controversy in Scotland evinces that the establishment has violated the constitution of the Presbyterian Church, sacrificed the rights of the Christian people, and departed from the standards by which the government of the Church is carried on, and is, therefore, no longer entitled to be regarded as the Church of Scotland—as the Church of our fathers. It is a thing altogether different, and which our forefathers were they to arise and see, could not recognize. It is no longer a true or pure Presbyterian Church; not a Church organized by Christ's law; but a mere creation of the state,—such as the Church of England was by King Henry VIII.

It is a fundamental principle of the Presbyterian Church that Christ is Head of his Church, which is his holy, purchased with his blood. What have civil rulers, who may be Papists, Prelates, Athiests, Deists, Unitarians, Arrians, Socinians, or Infidels, to do with the internal regulation and government of Christ's Church? The very thought is almost sacrilegious; and how can any one that is enabled, through grace, to regard himself as a member of Christ's body, such such usurpation of Christ's rights, and such dishonour to be done to Christ's authority? Yet I humbly conceive that every one who adheres to the establishment of Scotland—no matter where may be the place of his residence, whether in the wilds of Canada, under the burning heat of the torrid zone, or in the frozen regions of Greenland, as far as he can, countenance and sanctioning the dishonour done to Christ, and the violation of the Christian's rights. It is laid down in our state laws that there is a government in the Church distinct from the civil magistrate, by which Christ rules, through his ministers, according to his mind, as made known in his word, without interference from any external authority. This is a position in which both the rights of Christ are involved, and the rights of conscience. Allow once the civil magistrate to take the rule in the Church, as has been done in Scotland, and you at once set aside Christ's authority and take the reins of government out of his hand. The authority of the civil ruler comes in between Christ and the conscience, and the rights of religious liberty are destroyed. The rulers in the Church are no longer at liberty to act according to the word of God and the dictates of conscience or sense of duty, but must set conscience and the revealed will of Christ aside, and obey the orders of,

it may be, anti-Christian men. This is the enslaved and degrading position of the establishment of Scotland. Presbyterians in Canada, will you sanction this? which you must do if you remain in connexion with it. Such was not the mind of the Apostles, when commanded to be unfaithful to the communion which they had received from Christ. They nobly replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It is surprising to hear it sometimes said, "We approve of the Free Church, and had we been at home we would have been of the Free Church," by persons who yet remain in connection with the establishment. Such are either gross hypocrites, or are entirely ignorant of the nature of the question, and take a narrow view of it, as if it were a question about patronage confined to the limits of Scotland. Do away with patronage entirely, and the great matter to dispute would remain. Such, however, as say this, give an involuntary approbation of the principles, while they have not the fortitude or self-denial to carry them out; and we often see how they value Free Church principles, by the respect and favour which they show to the respected Deputies from that Church who visit Canada. Would such be anything but what they are, were they in Scotland to-morrow? No; it is all mere pretence; but, at the same time, we thank them for the testimony which they give to the excellency of the cause which we espouse.

Ag on:—There is another fundamental principle involved in this question,—the rights of the members of Christ's body,—the Christian people, i. e., that the pastoral relation shall not be formed without their consent. That there shall be a call from the people. This is a thing laid down in our standards, and taught in our books of discipline. Does the establishment of Scotland maintain this? Have they never thus violated the constitution of the church, and given up, sacrificed, the rights of the people. All who adhere to them are consenting to, and sanctioning this, and they must not blame us for refusing to do so. The call is completely set aside or destroyed. It is granted to the people merely to object, while the Presbytery may over-rule the objections, and if the Presbytery should not over-rule them, the civil court may decide the case, and order the Presentee to be inducted, and visit the Presbytery with pains and penalties should they venture to resist. The ministers of the establishment, have not only surrendered their own liberty but the rights of the people of Scotland; but it is pleasing to think, many of the people of Scotland have shown that these rights they would not yield, while the ministers of the Free Church as nobly shewed that their liberty they would not barter, for the houses and money of the establishment. It will be said, that the call of the people had long been nullified by the Church; True, but I conceive there was this great difference. Tho' the call had become almost a dead letter, yet the evil was believed to be in, and confined to the Church, and that the remedy was in the Church itself. Hence, the minority who wished to uphold the constitution of the Church, and the rights of the people, remained in, believing that as soon as they could obtain a majority, they had the power of remedying the evils which they deplored. Accordingly, when they got the majority, they set about applying the remedy. It was then that the civil courts stepped in, and put forth claims which had never before been made, and declared that the Church had no such independence as they had imagined. The patrons saw that the power which they had so long wickedly wielded for merely political purposes, was to be abridged, and they found, no doubt, willing as well as interested judges, in the Court of Session, and determined to hold the power which they had unjustly obtained, whatever might become of the Church or the rights of the people. And if the Established Church of Scotland has so unfaithfully yielded this up, and sacrificed the rights of the people, it is certainly evident to all who wish to see, that they who adhere to it are sanctioning its actions, and, wherever may be their place of abode, participate in its guilt. According to previous intimation, I preached at Niagara, on Sabbath 12th of October: in the forenoon, at what is called the cross roads, three miles from the town. Thers Wm. Serron, Esq., has generously built a very handsome little Church at his own expense, and given it as a testimony of his approbation to Free Church principles, though

he himself has not finally broke off his connection with the establishment of Scotland. This is one of those numerous instances of individuals favouring our cause, and yet, from a partial view of the question, sanctioning and supporting what they do not approve. It is to be hoped that Mr. Servus, and others like him, by a more careful examination of the principles involved, and the consequences resulting, will see that if all were to adopt the principles on which the establishment of Scotland is resting, that they would be an end of religious liberty, and the Church of Christ would be divested of every vestige of independence, and that it is their duty, in they love and value these, to cease to have any connection with it. This neat little Church contains about 300 of a congregation. In the afternoon and evening I preached in Niagara, in the Temperance Hall, a comfortable and commodious room sufficient to accommodate at least 400 hearers. I informed the congregation of the arrangements of the Presbytery of Hamilton, to give to a service once in three weeks. At this intimation they were much pleased and grateful. They contemplate a union of those adhering to the Presbyterian Church of Canada, and those belonging to the Secession. In which case, with the congregation at the cross roads, they have little doubt they will be able to support a minister. On my return home I preached to a pretty numerous congregation at Beamsville, on the evening of Tuesday 14th Oct. The congregation here adhering to the establishment, is, I am told, extremely small. We were kindly favoured on this occasion with the use of the Baptist Chapel.

Yours very affectionately,
 GEO. CHRYNIE,
 Minister, Binbrook & District.

NOTES OF MISSIONARY SERVICES IN THE PRESBYTERY OF TORONTO, BY REV. A. MCCOLL.

Having proceeded, as I was instructed, to Mono, I preached there on the 21st September; in the morning in the Turnbull settlement, and in the afternoon at Mr. Wallace's, distant from the former place about eight miles. There was in each place what was considered a good attendance. I might enlarge more on these stations, but Mr. McMillan's having been there on the succeeding Sabbath, renders it unnecessary. He has probably, by this, made you acquainted with its present position and prospects. On the following Sabbath I preached in West Gwillimbury, and at Bradford. On my way through Innisfil I saw a church which was erected by the Presbyterians in connexion with the Scottish establishment. I understood also that they had the prospect of being favoured with the ministerial services of Mr. Ross, at one time minister in Aldboro, who is expected to take the oversight not only of them, but also of the Presbyterians of Coulson's settlement; and here, though it may be anticipating in this stage of my progress, I may mention a line of argument pursued by certain parties deputed to explain the present position of the Presbyterian Church in Canada in connexion with the establishment of Scotland, in fulfilling their commission. So far were they from explaining the matter, or vindicating their position on the high ground of principle, that other arguments, or rather motives, were presented to the mind which could only be expected to weigh with persons of gross conceptions or ignoble views. "Keep as you are, and you will get something; not only a minister, but sixty pounds with him, while the remainder, forty pounds, is only a trifle to contribute; you cannot get a minister from the other body without a promise of eighty pounds or so, which is very difficult for men, in a place newly settled, to contribute." &c. This strain has been indulged in, in certain places, and I understand with great effect. This is a kind of reasoning which seldom fails to convince men, who have a greater love of things which they possess, and upon which they place a high value, than for that which they possess not, and whose value they cannot appreciate. Speak to such of principle, its high demands, and the necessary subordination of conduct to its requirements, and an assent may be given with great readiness, with a look and perhaps an expression of wonder, that you should waste words to make a truth, so very plain, more evident. But when the principle is made to bear

on their own line of conduct, the result the most unexpected. What once seemed so very plain and simple, suddenly assumes a new aspect, and becomes obscure and perplexing. As it was no more a truth, which they had accepted of as a matter of principle, but a mere question of expediency, it is not surprising that they should be ready to assent to it, and yet, when they are brought to see that it is a principle, they do not assent to it. Do not and do not let us be misled by the fact that some men will assent to a principle, and yet, when they are brought to see that it is a principle, they do not assent to it. Do not and do not let us be misled by the fact that some men will assent to a principle, and yet, when they are brought to see that it is a principle, they do not assent to it.

I preached in two or three places in Melville the same week. The attendance was in none of the places very large, which was owing, I think, to the shortness of the winter season. The people, in all these places, we could not with great success, and expressed great desire of being regularly visited by a minister of the word. I visited the Campbell settlement on my return to Mono. I preached at Ottawa on the 16th, while I found Mr. Muir, though, delicate in health, yet diligent in the discharge of his duties. He meets the people in various parts of the settlement, to expound the word. I was introduced to him the day of my arrival, at a place where he had appointed the people to meet with him. I found him with great pleasure; he spoke with great plainness, simplicity, and fervour. The people here had not seen a minister for some time, and they were very glad to see me. I have not as yet been introduced by the kind of Zou, who makes the people waiting in the day of his power. I preached on the 12th in the place of worship used by the Independents, and formerly occupied by them; and introduced to the people by Mr. Muir. I might be expected to praise the Lord's Supper, as it is on the following Sabbath. I had a little to say on the subject in Canada. The attendance was good, but the number of inquirers in that place is not great, and they are, I understand, declining. The crops are liable to be injured by the early and late frosts. Mr. McMillan, by the way, has returned on Friday, after the usual preparatory exercises, dispersed the Lord's Supper to the people, and I hope, humble and devout communications. This was the first time that it was dispensed by a Presbyterian minister in that place. A few weeks ago, there are a few who, on account of difficulties and formalities, act on the principle of Secession. "As our meadow house, we will serve the Lord." There are a few from whom we receive a pleasure and profit are desired; they and theirs are like a garden well watered, and kept with care, upon which the mind loves to dwell. With Mr. McMillan's concurrence, I proceeded to Owen's Sound; Mr. Muir accompanied me. We passed through Collingwood and Euphrosia to St. Vincent. The greater part of this tract is still in a natural state. There are a few families in St. Vincent who have retained their attachment to the

Presbyterian principles, although they have been so long neglected. They fondly meet together on the Sabbath for social worship. They consist of 10 or 12 families, and all of one mind, I understand, in relation to what we know by the name of the Church principles. They are desirous of having a minister, and, according to the usual practice, have applied to the Home Missionary Society. They are not yet settled; and I would be glad to see that an ordained minister should visit them as soon as possible, for that and similar purposes. We made arrangements to assist in a tour of our return, and I proceeded on our journey. I preached in Sydenham village (in the afternoon) on the following Sabbath. There was a great attendance, considering the shortness of the winter season. Mr. Muir expounded the scriptures on the Galatians text, about four rules from the Epistle, in the morning. On what is known as the Littleton, there are two settlements—the one consisting of Lowland Scotch, and the other of Highlanders. In the beginning of the week we proceeded to these stations; I remained in one or two, and Mr. Muir proceeded to the other. The settlement of new settlements, yet the people of the former think that they could almost, if not altogether, support a minister themselves. Some of them are, however, dissatisfied with the state of their churches. The principle of it meets with their concurrence, but they seem to be afraid of it as being something of the nature of a yoke. A letter under the name of its nature will, it is to be hoped, dispel their fears as groundless. Sydenham village is situated on a river of the name of the north. The river is deep. On the north of the Bay to the Inlan village, containing twenty houses, erected for them by Government. About a mile and a half from the village, there is a very high and broken rock, a height probably of 30 or 50 feet. This part of the country is a fruitful and fertile; it is a station of great importance. The Presbyterian part of the population is of one mind.

On our return we attended a meeting in Sydenham Township; there were not many present, the Presbyterians not being, at this place, numerous. I preached in St. Vincent, on Friday, and Mr. Muir remained with them the following Sabbath; I proceeded to Netawasaga, and preached there on the 2nd and 4th days of November, and being rejoined by Mr. Muir on Wednesday, we proceeded to West Gwillimbury, through Essa, where I preached on Friday. Mr. Muir made an appointment for the following week, which he expected to fulfill on his return home. I preached on the 9th in West Gwillimbury, and at Bradford, the former of which places, Mr. Muir made an appointment to expound the Word to the people, in Gaelic, on Monday.

The people in Essa are occasionally visited by Mr. Muir. They are few in number certainly, and here, on that account, more liable to be overlooked. The field is truly extensive, but the labourers are few. The cry of destitution is heard on every side. It is not easy for one to form an idea of the extent of the country, who has not actually visited its several parts. The zeal of some other bodies, particularly the Methodists, is very great; they are almost everywhere to be found; their organization is complete. Many of the people in the country are unable to contribute much to the support of the Gospel, while others are absorbed in the world, to the neglect of their best interests.

THE FRENCH CANADIAN MISSIONARY SOCIETY.

The following extracts from the last monthly Record of this Society, will enable our readers to form some idea of its progress and objects. It might, we think, prove satisfactory to the Christian public, and advantageous to the interests of the Society, were the constitution and rules under which the association is conducted, made more generally known.

This Society was organized in 1839, by Ministers and Members of various Evangelical Churches in Montreal, and sent a deputation to Britain and Switzerland, to obtain Missionaries and pecuniary assistance. In both of these objects the deputation was in a measure successful, and four Colporteurs

arrived in 1840; one of whom left the Society on account of ill health about a year afterwards. In 1841 the first Minister came out, and subsequently various additions were made to the number of labourers in the field, as will appear from the following table, which will show the state of the mission in each year since its commencement:

Date.	Colporteurs.	Minis.	Teach.	Converts.	Inst. held.
					Per. in P.
1840	4	0	0	0	0
1841	3	1	0	2	2
1842	3	1	1	8	8
1843	3	1	0	10	10
1844	5	2	1	20	20
1845	6	3	2	35	35

It will be seen from the above that there are now thirty-five French Canadians believed to be converted to Christ, in connection with this Society's labours; and we may add, that about eighty more, including children, are rescued from the influence of Rome. This may appear a small result for five years labour, but it ought rather to be looked upon as a striking proof of the difficulty of the work, which, however, becomes more promising every year. Nevertheless, we desire to bear continually in mind, that regard should not be had in this great enterprise to the number of converts, but to the commandment of God to preach the Gospel.

In most missionary efforts the educational branch, if we may so term it, of the work, although essentially the last in point of time, is found not least in importance; for a striking example of which truth, we may point to the educational efforts in India, under the celebrated Dr. Duff. In fact it is easier to produce impressions upon young minds, than upon those which are confirmed in error of whatever kind, and therefore the Committee of the French Canadian Missionary Society would have been unfaithful to the trust reposed in them by the Christian public, had they not long ago made efforts to educate the French Canadian youth, and did they not now seek to extend those efforts.

The Educational Institute at Belle Riviere grew from a very small beginning, viz.,—a late school gathered for instruction by M. Amarion, Colporteur in 1843, which led to the purchase of a farm with a suitable building upon it, for a Mission station and farm school on a small scale, as explained in the report published in February, 1844. This establishment is found too small, many offering themselves as pupils having been refused admission for want of room.

Seeing thus a providential opening for a great work, the Committee deemed it their duty to resolve upon the erection of a building capable of containing 100 scholars, besides teachers; and proceeded to lay their design before the friends in Britain, by the gratuitous agency of Mr. Jam's Court, and before the Society in Montreal, at the last annual meeting.

The results of these appeals were highly encouraging, £750 being obtained from Britain, in cash, and the promise of about the same amount in Montreal, mostly payable in five years.

After much prayerful consideration, it was unanimously resolved, to procure a situation, within a convenient distance of Montreal; and, for the accomplishment of this design, Divine Providence appears to have prepared the way, inasmuch as a farm of about 100 acres of most excellent land (every acre being fit for a garden) and situated on the banks of the St. Lawrence, ten miles below Montreal, was obtained at a moderate price. This farm combines many desirable requisites, and we think it will never cease to be matter of thankfulness to the Committee and the friends of the Society, that it should have been preferred to the one originally intended at Belle Riviere.

With these explanations, we would state that the original estimate for farm and building, was £2000, to which must be added the difference of value between the new and old sites, making the entire cost at least £2,500. Of this sum only a part has been subscribed, and of that part a considerable proportion is payable in instalments, extending over four years: so that in point of fact, the Committee (already in debt for the general fund) find their building fund in a very inadequate state to proceed to the erection of an Institution, which will require an almost immediate expenditure of at least £1,500. Taking all things in

view therefore, the Committee, although impressed with a deep sense of the urgent importance of the work, do not see their way clear to borrow money, without further encouragement and support from the Christian public. They will go on as far as their means admit, but all the sum still desired at present, about £200, be promptly raised, we fear that another year will be lost.

The various efforts for the education of Priest-in-Lawyer Canada are vigorously pursuing their work of instruction, not only for Canada, but for the great Orin and Hudson Bay Territories. Shall we not have our *last*? So to train a Colporteur and Teachers, which, by the blessing of God, may not only supply the French population of Canada and the United States, with these valuable labourers, but, perhaps, also train Missionaries for the various Indian tribes which are more or less acquainted with the French language, and which at present, are almost entirely abandoned to Roman Catholics.

We would not, however, convey the idea, that the training of Missionaries is the sole end of the Institution. The primary object is to give a good general and agricultural education, combined with moral and religious instruction, in order to fit the pupils for future usefulness, in any sphere of life; with the hope, however, that the Holy Spirit may select and qualify many of them for the various departments of public teaching.

We conclude this appeal with an earnest request for the prayers of God's people, that the donations of this Institution may be laid in truth and love, and under the guidance and direction of the Holy Spirit.

Missionaries in connection with the French Canadian Missionary Society.

- Rev. J. E. Triner, Minister, Switzerland.
- Rev. Paul Doret, do do.
- Rev. Philippe Wolf, do do.
- Moas, Jean Verrier, Teacher, France.
- Moas, F. Hote, Teacher, ex-priest Vitz—Favard, France.
- Joseph Vesot, Colporteur, from Macoa, France.
- André Saurin, do "Alsace, France.
- Louis Mérie, do "Normandy, do.
- Daniel Amarion, do "Switzerland.
- Antoine Moret, do "do
- Léon Frana, do "Piedmont.

Those marked with an asterisk are married.

CONVERSION OF THE JEWS.

CONSTANTINOPLE.

Mr. Allan is enabled to record a remarkable instance of the power of Divine grace in connection with his ministry at Constantinople. The narrative account which he gives of the spiritual exercises of this labourer is most instructive. May this be the beginning of many triumphs which the Gospel shall achieve there!

Extract Letter—Rev. W. O. A'ram to J. G. Wood, Esq.

PLATE, CONSTANTINOPLE, SEPTEMBER 2, 1845.

MY DEAR MR. WOOD,—Our souls have watched for the Lord more than they do the watch of the mercenary, and it were not hard to deny that the breath of the Spirit of Revelation is breaking in upon this region of thick darkness, bringing light and life. Let it not be supposed that we have been so wakeful on our watch-tower as not to be taken by surprise; for we are yet as men that dream. May He who commanded the light to shine out of darkness, grant that our present visitation may not be a fulfilment that dazzles for a moment, and leaves the darkness more deep and dense; but may our light be as the shining light, that shineth more and more unto the perfect day! The point on which the ray of heaven has fallen is our institution, and the first and most prominent subject of awakening is one of our journey-men. His connection with us is based upon no permanent engagement, and involves no stipulated advantage. He works, and receives his wages. Immediately after my arrival here, he being then with us, a Jewish master laid claim to his services, on the ground of a previous engagement. As I learned that the claim was baseless, inasmuch as the master had violated it, and even sent him from his house; and as the young man was useful to us, and desirous to remain, I thought it due both to

the institution and to the young man, to attend at the Chancery when the case was tried, and see that our rights and the rights of our workmen were respected. I accordingly attended two or three days, and have reason to believe, that on that occasion the antiquated claim was fallen from. The young man has since remained quietly in our employ. At that time I learned that the great object he had in view in remaining with us, was, that he might have a share in the instruction that is given to the pupils. The hour at which he could receive this was one of his working hours, and he cheerfully gave up a proportionable part of his wages. He could not read a word of German, and consequently could not join with the others who were somewhat advanced. Mr. Newhaus therefore attended at a separate hour for him and some others in like circumstances; and the progress he made was truly remarkable. When, in our morning exercises, we sometimes each read a verse, he takes his verse in turn, and though his verbal freedom is not so great, yet his intelligent interest is at least as great, and far more fresh than that of the others. We were well astonished how early he proposed to join the class for religious instruction, and still more so at the correctness with which he committed to memory the passages of Scripture prescribed. Our friends at home have a very inadequate idea of the difficulty of committing to memory passages of Scripture in a foreign tongue. It is a knowledge to be one of the greatest difficulties in the way of a preacher, situated as we are. His progress in scriptural knowledge was yet more remarkable than his progress in secular; and notwithstanding the immense labour it involved, he made himself intimately acquainted with the subject prescribed. About three weeks ago the cook of the institution informed me that "Mouli" (such was his name) had not been at table for three days, and he did not know what was wrong. On entering all complaints came to me, and I felt no surprise, thinking that there might have been some disagreement. The following morning, at the close of our exercise, at which Mouli was present as usual, I asked him why he had not taken his food? Was he sick in body or in mind? With tears in his eyes he answered that his soul was sick and he wanted to talk with me. Let the others leave the room, and then learned that he had been in such concern on account of his sinfulness for several days, that he could not sit so long quiet as to take his food; that he had enjoyed no rest for that time by day or by night; and that was afterwards corroborated by his companions. I rejoiced with trembling at this indication of the presence of the convincing Spirit, and directed him to the Lamb of God who taketh away the sins of the world. I found him well acquainted with the person and work of Emanuel. He had studied diligently the 53rd of Isaiah, and never at any time hesitated to acknowledge Jesus as the Messiah, and what is more, as the son of God, always calling him Lord. He saw in Jehovah our Redeemer, such a Saviour as he needed, and his sorrow for sin was not on account of the consequent punishment, so much as on account of its heinousness, as being committed against such a kind and gracious God, who gave his Son to die for sinners. As to what he sought after was a child-like confidence in Christ (for thus he always described himself); he complained of a heart lying like a stone within his breast—a heart that would not melt. Often, often he wished that he could shed tears. And then he could not pray. When he attempted it, he often, as he said, did not know where he was. To escape from this bondage he had committed to memory the 51st Psalm. Mr. Koenig and I have seen much of him in private, and been to lift up the head along with him, believing that redemption draweth nigh. The feature of the case that stands out most prominently, is the freshness in which Scripture passages appear when applied by him to his own case. Verily Jesus is a brother born for adversity. Besides this, we are struck with the ease and freedom with which he understands and applies to himself passages that have been stumbling-blocks to the learned and to the idolatrous. He understands clearly such passages as Gal. iii. 22, and delights in John vi. His simple explanation of the latter is, that we receive Jesus Christ with our whole heart. He requests our prayers with him and for him, and takes delight in all the exercises of religion. He and one of the unbaptized pupils take much coun-

nel together. I learn that they sit up often past midnight to read the Word of God and pray. The pupil has acknowledged that, for a long time, he has felt the burden of sin, and indulged in Mendel's feelings, and consequently sympathized with him. I may be allowed to allude to a few particulars that seem to justify our hopes on this very important and interesting occasion. 1. The inquirer can have no pecuniary motive, as he can receive higher wages than we give him. 2. His mental constitution utterly unfits him to be a deceiver. He never spoke to one of us without stammering and blushing, and exhibiting the utmost embarrassment, and requires yet the most delicate encouragement to make him visit us so often as we wish. 3. Considering his previous ignorance, it is a mental impossibility that, without the spirit of the new covenant—that covenant which secures that the children shall be all taught of God—that he could have made such progress in scriptural knowledge. We would be still, and know that this is God; and with adoring trembling we would urge on the present Saviour such promises as Isa. xiii. 3, and such expostulations as Jer. xiv. 8, 9.

We can hardly ever estimate the importance of this event, or the consequences that are depending upon it. Shall we, as a mission, as a community, as a Church, start forth into life? Shall a little one become a thousand? or shall the spirit be grieved away? Shall this present work be left imperfect, and nothing new undertaken? Brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

THEOLOGICAL COLLEGE, TORONTO.

PROSPECTUS OF A COURSE OF LECTURES ON THE PHILOSOPHY OF THE HUMAN MIND, BY REV. H. ESSON, Nov. 1845.

The course to be opened, in humble dependence on the Divine blessing, with a few preliminary lectures on the Love of that Truth which is the end of all knowledge and science,—viewed in its relation to God its author and source—to man its subject and p. recipient—and to wisdom its fruit and consummation; pointing out the necessary, the vital union, which subsists between wisdom as the end, and the love of truth as the principle.

Estimate of the ignorance of man in his present state of existence, necessarily arising out of the narrow limits of his faculties and the circumscribed sphere within which they are exercised, so that the least of God's works is sufficient to confound human pride, and true knowledge thus becomes the best teacher of humility.

The proper subject of the course will then be introduced by a general outline of the field or map of human knowledge as a whole, that thus ascertaining the common bond which gives continuity and unity to the system of science in all its grand departments, physical, political, moral, and divine, we may determine the relative place and importance of the philosophy of mind, or, as perhaps it might with greater propriety be denominated, the philosophy of man, and its bearings upon all knowledge, human and divine, speculative and practical. It will more especially be the aim of the lecturer to state the causes and influences which have hitherto unhappily prevented mental and metaphysical science from having their proper and perfect work as the handmaids of Divine Revelation.—The various ways in which all the great branches of science, and especially the philosophy of mind, may be rendered tributary to Christianity, will be fully considered.

In the sequel, the subject will be prosecuted under the general heads of the intellectual, and of the moral and active powers. The first or speculative part will embrace, what Dr. T. Brown has not unhappily denominated the physiology of the mind, giving an analysis of the nature of man, *sensitve, intellectual, and emotional*, understanding by this last the various original active springs or principles, including the moral faculty, by whatever name it may be designated, as the supreme and governing power.

This will prepare the way for introducing Logic, Ethics, and the practical branches of Natural Theology, in which the application of the theory of the intellectual powers to the right conduct of the understanding, and of the moral principles to the

elucidation and enforcement of our various duties, personal, domestic, social, moral, and religious, towards the proper objects.—God, man, civil society, ourselves and families,—will be considered in successive order, bringing all into the light, and subjecting all to the authority of the Divine word. It will be a paramount object at this stage, to demonstrate how insufficient are all that man's knowledge and powers can effect in the enlightenment of the understanding, and the regulation of the will, without light and grace from on high.

The whole course will be wound up with a few lectures on the moral constitution of man, in which Butler, Abercrombie, and Chalmers, will be our chosen guides, concluding with an outline and estimate of Natural Theology, as the last of the practical branches on which it will be possible to enter during the present session; these lectures to be supplemented and their deficiencies as far as possible supplied, by presenting to the students the private reading *in whole*, or in certain specified portions of Reid, Stewart, Brown, Butler, Abercrombie, Chalmers, accompanied with suitable classical exercises, and the preparation of essays and outlines in writing, in the several classes.

CHRISTIAN UNION.

At a meeting of ministers and christian friends of various denominations, held in Liverpool on Wednesday, October 1st, and subsequent days, the choir having been occupied successively by the Rev. J. A. James of Birmingham; the Rev. Dr. Raffles of Liverpool; the Rev. Edward Dickerseth; the Rev. Dr. Newton; and the Rev. W. Innes of Edinburgh; and the Rev. Dr. John Brown of Edinburgh.

The following Resolutions were unanimously adopted:—

I. That the Conference now assembled on the important subject of extended Christian Union, after lengthened engagements of devotion and discussion, in which the happiest tokens of the Divine favour have been sensibly experienced, offer to the brethren of Scotland, by whom they were invited to assemble, most cordial thanks and congratulations.

II. That as the Conference rejoice in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement; believing, as they do, that the alienation of Christians from one another, on account of lesser differences, has been one of the greatest evils in the Church of Christ; and one main hindrance to the progress of the gospel; and that the aspect of affairs, in a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation.

III. That this meeting desires to express its humiliation before God and his Church, for all the divisions of the Christian Church, and especially for everything which we ourselves may have foretime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness and wrath, and anger and clamour, and evil speaking, with all malice; and in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven us; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also has loved us.

IV. That as the Christian union which this Conference desires to promote can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the Throne of Grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose.

V. That the Conference records with delight and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of sentiments by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves

unite, for many important objects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the Conference would go forward with its great object, depending on continued help from the Divine Head of the Church; and now determines that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.

VI. That the Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz.:

1. The Divine inspiration, authority, and sufficiency of Holy Scripture.

2. The unity of the Godhead, and the Trinity of persons therein.

3. The utter depravity of human nature in consequence of the fall.

4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

5. The justification of the sinner by faith alone.

6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

7. The right and the duty of private judgment in the interpretation of Holy Scripture.

8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

VII. That it be recommended to the future meeting in connexion with the promotion of Christian union, that they form an institution, whose name shall be the Evangelical Alliance.

VIII. That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Further, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love,—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the christian world,—and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries.

IX. That the practical suggestions which have been made, in the course of the meetings of the Conference, be remitted to the Committee; with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting, to be held in June.

X. That, in the judgment of this Conference, one of the most important objects which the contemplated alliance ought to have in view, is, the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

XI. That a Provisional Committee in four divisions, be appointed from among the members present at this Conference. The first division to sit in London, with power to act for foreign countries, and for the Midland and Southern counties of England; the second to sit in Liverpool, with power to act for the northern counties and Wales; the third to sit in Glasgow, and act for Scotland; the fourth in Dublin, with power to act for Ireland.

At a meeting of the Presbytery of Edinburgh, in explaining the proceedings at Liverpool, Dr. Candlish said—As, at the last meeting of this Presbytery, I took the liberty of proposing that our ordinary meeting should be postponed till now, in

consequence of the Conference that was to be held at Liverpool on the 1st of October, it may possibly be expected from me and from my brethren, Dr. Cunningham and Mr. Begg, that we should state to the Presbytery our impression in respect to that meeting. Now, I just wish to throw out for the consideration of the Presbytery, whether they would wish us to enter on that subject at present, or whether it would not be worth while to have a more special meeting of our brethren in the ministry and eldership, not only in this Presbytery, but, if they see fit, of the neighbouring Presbyteries also, on some convenient day, for the purpose of enabling us to convey more fully than we well could do to-day, the very deep impression under which we left the Conference at Liverpool. I may just state generally, that the brethren there convened, belonging to no fewer than seventeen different denominations of Christians, met, as you may suppose, under very deep feelings of anxiety and concern, and with a lively interest in the great object contemplated,—the promotion of a more visible and effective union among the different members of the Church of Christ, but at the same time all of them deeply sensible of the difficulties and embarrassments attending any such attempt, and many of them full of apprehension. I may state, however, that at the very first sitting of the Conference, we spent the first two hours in devotional services, of a kind and character so very peculiar, as altogether, or at least in a large measure, to dissipate the apprehensions which our brethren entertained, and to give all of us the feeling that this movement was about to be owned and countenanced by the Head of the Church; and further, that the Conference went on at subsequent sittings, without the least concealment on the part of any individual present of his difficulties, his feelings, his views of all sorts,—may, with the most frank, full, and friendly consultation,—the issue of which was a harmony, an entire unanimity of sentiment and feeling, which not the most sanguine amongst us dared to anticipate. I may state in a single sentence, without entering into details, some of the leading principles which seemed to conduce to this harmony. One was, the laying down of a sort of fundamental principle, that in this attempt we must aim at a union of Christian men, and not at a union the basis of which was the recognition of Christian Churches as such. We found that a great difficulty was got over when we agreed that this union should be a union of men recognizing one another's Christianity, but without pledging one another to any opinion of one another's Churches. And further, in the second place, a very great point was gained when a universal understanding was come to, that this union, or alliance, should be based neither upon any compromise, nor upon any concealment, of our points of difference, whatever these may be. I believe that many of the two hundred who came to the Conference did so under a sort of apprehension that what would be asked of them was, that one should concede that point, and another this; and that by giving and taking, we would ultimately come to some kind of meagre creed or covenant in which we might concur,—that by each giving up his own peculiar opinions on his own particular points,—that in this way, by concession on all sides, harmony at least would be arrived at, but arrived at in a sort of skeleton way, without pith, without body, without spirit or substance at all. On the contrary, the universal understanding came to was, that the brethren present, and all who might join in the movement towards union, should compromise none of their peculiar and distinctive principles,—should compromise none of their liberty to maintain and contend for their peculiar opinions, in whatever manner God may seem to call upon them to do so. This was felt, I believe, by all the brethren present to be a great relief. Those of us who went from Scotland did not feel so much relieved by this, as from the very first, we understood that this must form the basis of any frank and cordial union that might be come to. Many of our brethren who united with us in England, however, felt that this would be a great relief and a great forwarding of the movement. There was undoubtedly a very solemn impression at this meeting, and on which a resolution was formally based, with reference to the spirit in which theological and ecclesiastical discussions had been previously conducted. Some of the most touching and affecting scenes in the Conference, indeed, turned

on this particular subject, and which was deeply honourable to the parties engaged in it. The resolution to which the Conference came was a solemn resolution, not at all forbearing from the advocacy of points on which we differed, but as to the spirit in which this advocacy should be carried on. The remaining particular which might have thrown difficulty in the way was, agreement on a doctrinal basis of union. We had a long conference on this subject, both in the Committee appointed for the purpose, and in the body itself.—We had long conversations on the subject, and the fullest possible discussion, in which the brethren from the Established Church of England, and all denominations, frankly stated their views. Without going into detail, which would be improper at this stage, I may simply say that, when at last we saw our way to a clear and unequivocal declaration of what was expected to be the basis of doctrine on which any subsequent attempt at union should rest,—when the Conference came unanimously and cordially to adopt the basis of union suggested,—the feeling was such, that my excellent friend Dr. Raffles, in the vehemence of his emotion, gave utterance to the words, "The Lord be praised," and, just as if with one consent, the whole meeting rose and united in singing the doxology. I mention this, just to show, on the one hand, how fully each of us stated our views on the subjects which came before us; and, on the other hand, as a specimen of what we were privileged to witness of the presence which was manifested of the Spirit of grace and love. We had among us, I dare say, men of extreme views on all points, yet, there was but one feeling in the Conference on the plan proposed. Many of you are probably aware that the Conference ultimately resolved on issuing three successive publications. The first to be a simple abstract of the minutes of the Conference, without note or comment, preface or conclusion. We thought that this would be the simplest and the most emphatic way of introducing the subject to the notice of the Christian public. The second publication may be expected to contain a full narrative of the proceedings of the Conference; and the third publication will take the form of a solemn practical address on the great object which the Conference had in view, and especially with reference to the ulterior meeting,—to which the Liverpool one was merely preliminary and preparatory,—to be held in London, and which will embrace not only British, but Continental and American Christians. We felt deeply that the meeting at Liverpool was evidently experiencing the presence of God in answer to prayer. We had assurance, at the time of the meeting, that we had with us the Prayers of many congregations in Britain, and of some of the best of our friends in Switzerland and elsewhere; and it was remarked by all present, that it was manifest that we were leaning on something higher, and far more able to support us, than the wisdom, or even the Christian temper, of any of our brethren present. Dr. Candlish concluded by stating that probably Mr. Begg would also state his impressions of the Conference, and that he had adverted to these points merely to satisfy the members of Presbytery as to the nature of the Conference, and to whet their appetite for farther information, suggesting, at the same time, that a meeting should be held for the purpose of entering fully into the subject, some time about the dispensation of the communion, and before their country friends who would be assisting them in the celebration of that ordinance had left town.

THE RELIGIOUS MOVEMENT IN GERMANY.

This movement was occasioned by the revival of the superstitious pilgrimage to the holy coat of Treves, by which John Ronge was moved to address a letter to the Bishop of Treves, followed up by three addresses from the same man, addressed to the inferior Romish clergy and teachers, and to his fellow-believers and fellow-citizens—all breathing a spirit of resistance to the usurped authority of the Hierarchy and the Church of Rome, and exhorting the people to throw off at once the power of the Pope, or, as Ronge calls him, the Italian Bishop. Ronge's letter was dated 1st Oct. 1844, and it was not published in Leipsic till the 16th of that month. In three days it could not have travelled to Schmidmühl situated on the remote frontiers of Posen, in the midst of a purely

Roman Catholic district; yet on the 19th of the same month, Schmidmühl with her priest Czarski raised the banner of Independence, and armed herself for spiritual warfare. On the 13th Feb. last, Ronge organized his first congregation, at Breslau, and in the course of a few days Dresden, Berlin, Ellersfeld, and Leipsic, followed the example. The progress of the movement since that period has been rapid, and the names of 162 towns are given where congregations are formed, consisting of, probably, not fewer than 100,000 members and adherents. The leaders consist of above twenty preachers, lately priests of the Church of Rome; several professors in the universities, particularly Dr. Theiner, eminent as an author as well as a teacher. The leading preachers, Ronge, Czarski, Kerbler, &c., make missionary tours through different parts of the country, establishing new congregations and dispensing the Lord's Supper wherever they go. They are generally attended by large, often immense, audiences. Two thousand to three thousand is by no means an uncommon attendance—some times the numbers are rated as high as eight thousand. It is stated, that their progress is more like a triumphal procession than a preaching excursion. One curious evidence of its popularity is, that where there are railroads, the proprietors give them free tickets. In the absence of buildings available or sufficiently large, they are often compelled to betake themselves to the open air. This is a new thing in Germany, and always adds to the solemnity and impulse. In some cases, where the town councils possess the command of large churches, they have placed them at the disposal of the new body, though thereby incurring the displeasure of hostile parties. In other cases, where the populace have had an opportunity of showing sympathy, they have not been slow in a loud and earnest manner of testifying their general approbation, though remaining themselves the subjects of Rome. Most of the towns of Germany have sent addresses of congratulation; and the great mass of Protestants, with an exception to be afterwards noticed, have indicated the warmest interest—sometimes almost to excess. It is understood that the declared adherents consist of the middle and humbler classes in the cities and towns, who are not directly dependent upon government, civil or ecclesiastical; in short, the more intelligent, whose outward condition in life allows them to follow out their religious convictions without fear. In regard to the *impression* produced on the hearers, it is stated, that the addresses are characterized by simplicity, and affection, and adaptation to the German mind; that they are listened to with deep and general interest; and that even spectators as well as adherents are not infrequently affected to tears by the hearty singing, and the scriptural simplicity of the dispensation of the supper—so unlike what the poor Roman Catholics have been accustomed to. And with regard to the *means of perpetuating* what has been begun, it is satisfactory to find that money is in the course of being collected, by voluntary liberality, for the support of the German church—a new and trying thing in Germany; that already respectable subscriptions have been contributed by individuals, mercantile companies, and even town councils; that in one case, at least, females have been associated for collecting money—an entire novelty in the land; and that churches have been built, and other means of permanent usefulness provided. One remarkable proof of the depth and universality of the movement, and of its seizing upon the mind of the country, remains to be mentioned; and that is the fact, that in the course of a few months it has given birth to three hundred pamphlets and publications. Meanwhile, the writings of Rationalism and Infidelity have been arrested. The new in its absorbing interest, has well-nigh suppressed all other religious discussion. To such an extent has it filled the literary market, that at the recent book-fair of Leipsic, one entire division of works was set by themselves, bearing the name of the Rongean Literature. That such a state of things as this should have appeared anywhere in the course of a few months, and especially among a people of such phlegmatic spirit and staid habits as the Germans, is wonderful indeed. We may be sure it is no every-day occurrence. Whatever may be the result, it warrants serious thoughts for the future. In the Nov. No. of the Missionary Record of the Free Church, there is published an address from

the Committee of the General Assembly, for correspondence with Foreign Churches, which has been transmitted to Rome, and those associated with him in the formation of the new Catholic Church in Germany. It is signed by the convenor, the Rev. Wm. Linnell, of Glasgow, on behalf of the Committee, and is characterized by an affectionate faithfulness, which, with the Divine blessing, must render its counsels, exhortations, and counsels, both acceptable and useful to the parties to whom it is addressed. The course which these men shall pursue, placed as they are in providence, at the head of ecclesiastical management, and surrounded with difficulties and dangers on every side, will well engage the prayerful concern of all Christians.

Weekly Offerings.—One of our Congregational ministers of England has prepared a tract, recommending the adoption of Paul's method of raising money for all purposes of the Church, and of Christian benevolence—a plan which we have often commended to the notice of our readers. Paul's plan is this—1 Cor. xvi. 1, 2: "Now, concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." The author regards this passage as containing a canon of universal, happy and immutable obligation. He believes that, if it were obeyed, it would fill the coffers of the Church with the cheerful and constant contributions of the people. Offerings made according to this plan, he shows, are personal—let every one of you; anticipatory—lay by him in store; propitiatory—"as God hath prospered him;" on principle, and not from excitement—"that there be no gatherings when I come." Reduced to practice, our author shows, that the Apostolic command would amply support every institution which Christian duty ought to establish. Of course, this method would require deep and earnest faith in Christianity. Money-giving would be a purely religious exercise, a thank-offering to God, a silent, almost secret act of spiritual obedience, the holy repayment to God of his own. "Of thine own," would the Christian tradesman or laborer say, "I have laid on Thee," as he deposited, on the Lord's day, the just proportion of his weekly profits or earnings into the box provided for that purpose in every pew.

In recommending the adoption of the plan, he says that it "will increase the power and efficiency of our Churches without the sacrifice of their independency. It reserves to us the full possession of our power as Churches of Christ, while it seeks to promote our personal benefit and our general usefulness, by a combination quite consistent with all the principles of Congregationalism. It proceeds on the principle recommended by the Apostle to the Corinthians: "For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality."

Miscellaneous

RELIGIOUS INTELLIGENCE.

GRONABLE.—The new Presbyterian Church at the village of Keene, in the township of Otsego, was opened on Wednesday, the 23d of October last by the worthy and much esteemed pastor of the Peterboro' congregation, the Rev. J. M. Rodger, with an appropriate and impressive discourse, after which the congregation were reminded of the necessity of assembling together for reading and other appropriate exercises on the Sabbath day, when no public service could be had; also of establishing a Sabbath School (which has since been commenced.) The necessity of taking steps at an early day for endeavouring to secure the services of a faithful minister was considered, and a committee of the congregation appointed to take any measures they may think advisable under the circumstances. The Church is a good substantial wood building, upon a stone foundation—is 50 feet by 40, and will accommodate from 200 to 300 sitters.—*Com.*

Ramsay.—It gives us much pleasure to learn, that the congregation of Ramsay is now supplied with the stated ministrations of the Rev. W. G. Johnstone, originally from Scotland, and who, after labouring for some years in connexion with the Presbyterian Church of the United States, came over to Canada, and, as we formerly mentioned, was received into ministerial communion with us. His labours are likely to take place soon after the meeting of King'ston Presbytery, on the 7th of January ensuing. We would congratulate the congregation of Ramsay, and the surrounding region, in the prospect of having a pastor among them so devoted to the cause of Christ, and so active and energetic, as Mr. Johnstone is known to be. May the blessing of the Lord accompany and crown his labours, and make him the honored instrument of turning many to righteousness, and of comforting the churches in that interesting region. Mr. Johnstone has parted with his wife and children in Pennsylvania under an impression that it is his duty to find his field of labor in the Free Church, in applying the spiritual illumination which prevails in Canada, and we rejoice that Providence has sent him to a region where his labours are so much required, and where, with the blessing of God, he may be the means of extensive good.

We learn that our friends in Ramsay have given Mr. Johnstone and his family a most cordial welcome, and are doing everything in their power for his domestic comfort. We trust they will find, in their own experience, that by receiving a prophet in the name of a prophet, they receive a prophet's reward. They seem to be a people who value the gospel, and who are prepared, through grace, to profit by its faithful ministrations. May the relation anticipated between pastor and people there be one of divine formation, of long continuance, and of eternal results of good.

We understand that the new Church at Ramsay was opened lately, and that an audience of from four to five hundred people continue to worship there regularly. This church will hold nearly eight hundred persons when it is seated with galleries; and, as the prospect of prosperity is great, this is contemplated by the ensuing spring.

The Resolutions, we are told, have made an attempt to occupy the same field, and with this view have brought a minister to the "Old Corner." But every effort to resuscitate the cause seems to be vain; and it is said that their number, counting young and old, does not exceed thirty.

Some idea may be formed of the destitute state of this region, when we mention that there is no settled minister, belonging to our Church, nearer Ramsay than forty miles; and that Perth, Carleton, Beckwith, and many other populous settlements, where Presbyterian Congregations are organized or contemplated, are all without ministers. Truly the harvest is plentiful whilst the labourers are few. Let us pray that the Lord of the harvest may send forth labourers into his harvest.—*Com.*

SECESSIONS FROM THE ANGLICAN CHURCH.—We are now enabled to mention the names of all those members of the University of Oxford who have been received into the Roman Catholic Church in the course of the last few days. They are—the Rev. J. H. Newman, B.D., Fellow of Oriel College; the Rev. Stanton, M.A., of Brasenose College; the Rev. Bowles, M.A., of Exeter College; the Rev. Andrew St. John, student of Christ Church; Mr. J. D. Dalgairns, M.A., of Exeter College; and Mr. Albany Christie, M.A., Fellow of Oriel College. It is stated confidently, that other clergymen, also members of the University of Oxford, are preparing to take a similar step. We understand that the reception of Mr. Newman into the Roman Catholic Church took place at Littlemore. We have authority for adding to the lists of recent converts to Romanism the name of Mr. Leicester S. F. Buckingham, the author of "Memoirs of Mary Queen of Scots," who was received into the Roman Church at Ocott about the end of last month.—*Morning Post.*

EPISCOPALIAN CHURCH IN SCOTLAND.—Letters from the Archbishop of Canterbury and the Bishop of Exeter have been published in the newspapers, denouncing as guilty of "manifest schism" "any priest or deacon, whether ordained in England or Scotland, who presumes to minister in any diocese in Scotland in defiance of the bishop's authority."

The latter bishop had been reported as intending to consecrate a chapel in Nairn. He states, in reference to this report, that he was astonished at such a rumour, and that "the notion of" such chapel "being in connexion with the Church of England, unless through the Bishop of Moray, is monstrous." "The bishops in England have no jurisdiction whatever out of their own dioceses respectively." The Archbishop of Canterbury, in his letter, says: "Of congregations in Scotland not acknowledging the spiritual jurisdiction of the bishop in whose diocese the chapels are situate, yet calling themselves Episcopalian, we know nothing. In order to prove their right to this designation, they should be able to show what bishop in England has authority, by law or by custom, to regulate their worship, and to direct or control their ministers in respect of discipline or doctrine." In default of such proof they cannot be considered as Episcopalian, though the service of their chapels be performed by clergymen who have been regularly ordained by a bishop.

[Mr. Drummond of Edinburgh, has published a letter in answer to these statements, in which he says: "Those with whom I have the privilege to act in Scotland, have the written sentiments of bishops of the Church of England, in direct opposition to those of the Archbishop of Canterbury, the Bishops of London and Exeter."]

PROTESTANT MISSIONS OF IRELAND.—On Sunday last, sermons were delivered in the various Independent Chapels in this city, by the Rev. Thomas James, of London, and the Rev. Alex. King, of Cork, who are at present in Scotland as a deputation from the Irish Evangelical Society, and the Congregational Union of Ireland. Collections were made in aid of these Societies at all the diets of worship. A public meeting was also held on Monday evening, in connexion with the same object, in Albany Street Chapel, the Rev. J. R. Campbell in the chair, when the reverend gentleman above named gave a number of interesting details respecting the operations of the two Societies in Ireland. The Irish Evangelical Society, it appears, have thirty-three agents employed in that country in preaching the gospel and reading the Scriptures to the ignorant and unenlightened natives. The Irish Congregational Union, which is formed on the exact model of the Scottish Congregational Union, consists of twenty six churches, or at least twenty-four, two being only in the course of forming. Both Mr. James and Mr. King bore ample testimony to the general readiness, and in some cases even eagerness, of the Irish Roman Catholic population to listen to the preaching of the gospel, when addressed to them by the missionaries in the benevolent spirit of their great master; but they both lamented that the Irish Church had hitherto operated as a great obstacle to the success of their efforts, by associating in the minds of the Roman Catholic the name of Protestantism with persecution and oppression. The meeting was well attended, and great interest seems to have been awakened in reference to the revival of evangelical religion in Ireland by the information communicated by the deputation. It was mentioned that an auxiliary to the Irish Evangelical Society had been formed in this city several years ago, but it had hitherto made so little stir that few people knew anything of its existence. It was resolved, however, to infuse into it new vigour. It is also in contemplation to establish an auxiliary to the Irish Congregational Union.—*Edinburgh Witness.*

GOOD EFFECTS OF KALLEY'S EXERTIONS IN MARYBORO.—"The standard of religion," according to a prefixed to a just published poetical work, entitled the "Queen Flower," "is unhappily low. The native clergy are supine and perfunctory in the discharge of their duties. The efforts at proselytism recently made by Dr. Kallely has been defeated by the stringent interference of the Government, but were of great use in applying a stimulus to the lethargic clergy. The present Bishop of Madeira is a pious and active ecclesiastic, who has availed himself of the temporary religious ferment to incite his clergy to regular habits of useful preaching and catechetical instruction, as well as to inculcate a more rigid observance of the Sabbath."

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