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## ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOLUME I.—No. 3.

HAMILTON, OCTOBER, 1844.

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

## THE RECORD.

## THE LATE MEETING OF SYNOD.

We shall, in an early number, publish the Minutes of Synod. In the meantime, the following summary of its proceedings will be acceptable to our readers: The Synod met according to appointment on Monday evening, the 9th inst., and was opened with an appropriate and interesting discourse by the moderator, the Rev. Mark Y. Stark, minister of Dundas and Ancaster, from *Deut. IV. 7-9*. After public worship, the Synod was constituted by the moderator, the Roll was made up, and the minutes of the last session were read. The report of the committee appointed by the Commission to arrange the order of business, was then received, and with some alterations, adopted; and this first diet was closed with the appointment of committees on bills and overtures, Synod fund, the revision of the records of the Commission and Presbyteries, &c. A vote of thanks to the moderator for his discourse was also unanimously and cordially passed—with a request that he would furnish a copy of it for publication in an extra number of the Record. To this he acceded; and we hope soon to be able to place the sound and judicious views and very seasonable counsels, which the discourse contained, before the Church generally. We may here remark, in passing, that the arrangements for business to which we have already referred, and which were fully specified in last month's Record, were found highly satisfactory and advantageous. The morning meeting, from 10 a. m. to 1 p. m., was private throughout the Session: save during the devotional exercises with which it was regularly opened; and it was found to afford peculiar facilities for the preparation and maturing of the more important measures which were contemplated, either in special committees or in committees of the whole members, through the more full and unrestrained interchange of views and opinions which was thus encouraged, and the more full and minute investigation and enquiry brought to bear on the several matters under consideration. It was very pleasing to observe the regular and punctual attendance which was given by all the members throughout the Session; and the patient, brotherly, and mutually desiring spirit, in which the discussions were conducted. The afternoon meetings were occupied in the public and regular transaction of the routine business of the Church, and the perfecting and sanctioning of measures which had been the subject of previous consultation in committee. For the evening meetings, a series of addresses on subjects of peculiar interest to the Church had been arranged by the committee, and would have doubtless proved exceedingly profitable and attractive in the hands of the speakers selected; but it was found necessary to defer them in order to make room for exercises of a different kind and of a still more interesting character: viz., the reception of deputations from several Churches, which it appeared were in attendance. It was agreed accordingly, on Wednesday evening, so far to alter the previous arrangements, as to appoint Thursday evening for the reception of the deputations from the missionary Synod of the Secession Church, and from the Presbytery of Niagara; and Friday evening for the reception of the deputation from the Free Church of Scotland. The appointment for Saturday evening was also changed so as to afford ministers an op-

portunity of giving supplies to vacant congregations on the sabbath, as extensively as possible, and it was agreed to substitute for that appointment, a special meeting on Tuesday evening.

On Thursday morning, the Synod, after engaging in devotional exercises for some time, proceeded to business; and was first collectively called to welcome the deputation from the Free Church of Scotland, consisting of the Rev. Mr. King, of St. Stephen's, Glasgow, and the Rev. Mr. McNaughton, of the High Church, Paisley. These gentlemen, who had arrived late the preceding evening, were introduced to the Synod by the Rev. Mr. Esson, of Montreal; and, after the reading of their commission, were cordially welcomed by the moderator, in name of the Synod; the arrangement for their more public reception was intimated to them, and they were invited to sit with the Synod. The Synod then resolved itself into a committee of bills and overtures, when various documents were received and arranged. The Synod thereafter resumed, and appointed a committee to confer with the deputation from the Presbytery of Niagara. A communication from the Synod in connexion with the Scottish Establishment was also taken up: this communication embraced two objects, viz., the difficulties arising from the disruption respecting Church property, and reunion, and intimated the appointment of committees on the part of that body, to treat with committees of the Synod of the Presbyterian Church, for conference on these objects. In regard to the former of these matters, it was not easy to discover, from the terms employed in the document, what views and intentions were entertained by the Synod adhering to the establishment, for while the evils of litigation were deprecated, there was no reference to any other principle of adjustment than the decisions of the law, by which it indicated an implied determination to abide. As to the proposal of reunion, it was clogged with a condition not very distinctly expressed,—that in the meantime, there must be on our part a suspension of operations, which cannot be regarded in any other light than that of hostility; and a pledge given to that effect, without which, negotiation must cease,—or rather could not begin. This unseemly and absurd requirement metted, in a great measure, the satisfaction which would otherwise have arisen from such a communication, and gave an unfavourable aspect to the whole affair. It was agreed, however, to appoint committees to treat with those of the other Synod; and resolved that any arrangement in regard to the Church property, founded on Christian equity, should be concurred in, so that litigation might be prevented, and minorities of congregations, adhering to either Synod, might receive a fair compensation for their just claims on the property. With respect to reunion, a cordial disposition was manifested and expressed towards the attainment of this end; provided the brethren of the other Synod are now prepared to carry out fully and unequivocally the principles involved in their resolutions of 1811-2-3. A committee was appointed to draft a minute to the foregoing effect, and to name the necessary committees. It may be stated here most conveniently, that the report of the committee was given in due order, and adopted in open Synod, being in substance what we have above stated. At the afternoon meeting, an overture was introduced and discussed respecting the duties of elders and deacons; and especially promoting that public worship be con-

ducted by the elders, in the absence of ministers; and at missionary stations where ministers have not been settled. It was eventually passed with some modifications, and will, we trust, be productive of much benefit, bringing, as it does, distinctly into view, the proper status and duties of both these classes of office bearers; and thereby exhibiting the truly primitive and scriptural character of the constitution and order of the Presbyterian Church, which has been much obscured in this land as well as elsewhere, by the abeyance in which the deaconship has been allowed to fall, and the ineffective position which the elder has been led to occupy in too many instances, through the prevalence of a most inadequate standard both of the qualifications and the duties proper to that important office. No point seems more clear in the New Testament Scriptures and the unimpaired records of the primitive church, than the appointment in every case of a plurality of elders, to take the oversight of each particular church or congregation; and the wisdom of this arrangement, which bears on it so clearly the divine sanction, will at once commend itself to every enlightened and unprejudiced mind, seeing the proper administration of government and discipline is obviously impracticable in any other way. And even in regard to the exercise of public worship, the conducting of which, according to scriptural practice no doubt, mainly devolves on the class of the elders, who are appointed to labour in word and doctrine, it seems quite plain, from the word of God, and the dictates of reason and experience, that a matter of such vital importance to the welfare of a congregation, and the interests of religion generally, should not be left dependent exclusively on a single office bearer in the Church. We hope to see the aspect and condition of our Churches much improved under the operation of the act of Synod to which we have referred: the elder clothed with suitable qualifications for his spiritual office, assuming his right position, and diligently discharging his duties, as one who has the care of immortal souls committed to him, and of whom a solemn account of his trust will be required at the last; and the regular ordained deacon superseding the mere secular manager or trustee, devoting cheerfully the necessary time and attention to the care of those temporal things which are connected with the regular ministrations of the ordinances of the gospel, and the edification of the people of God, the neglect of which has, in so many instances, occasioned the loss of the ministry, or rendered it inefficient. During the afternoon meeting on Thursday, the report of the Presbytery of Cobourg was called for, on the financial arrangements to be adopted in the Church, for the support of objects of common interest: as the Synod fund, from which the expenses incurred in carrying on the general business of the Church, are defrayed, the home missions, and an institution for the training of candidates for the Holy ministry. The report was read and approved of; and it was remitted to the committee to frame an act on the subject, to be submitted to the Synod at a later period of the session, when the various measures requiring pecuniary contributions should have been matured.

In the evening of Thursday, the Synod met precisely at 7 o'clock, when the Church was crowded with a respectable and attentive audience. After engaging in prayer and praise, the deputation from the Missionary Synod of the Secession Church, consisting of the Rev. Messrs. Proudfoot,

of London, Thomson, of Whitby, and Jennings, of Toronto, were introduced by the Rev. Alexander Gale, and addressed the Synod severally in succession, congratulating its members in cordial and eloquent terms, on the position which they occupied, and the testimony which they had been enabled to bear for the supreme and sole authority of Christ in the government of the Church, and for the privileges which he has conferred on his people—assuring the Synod of the christian regard of the Missionary Synod, and their desire for friendly intercourse, and expressing a hope that in those points on which difference of sentiment still exists between the two Churches, they may at no distant period be brought to see eye to eye, and thus be prepared for incorporation. In reply to these addresses, several appropriate speeches were called forth, especially from Mr. Gordon, of Gananoque, Mr. Esson, of Montreal, and Mr. McNaughtan, one of the Commissioners from the Free Church of Scotland. The views entertained on either side respecting the Establishment and voluntary principles, were stated by the respective speakers with a straight forward plainness and simplicity, equally removed from insincerity and the spirit of controversy, and affording the only safe foundation for mutual confidence and a permanently friendly intercourse. A motion was then unanimously adopted, expressive of the satisfaction of the Synod in the visit of the deputation and their desire to cultivate friendly relations with the Missionary Synod. A deputation was also named to wait upon that Synod at its next meeting. The deputation from the Presbytery of Niagara, consisting of the Rev. Dr. Blanchard and Mr. Close, was next introduced by the Rev. Mr. Alexander, of Cobourg, who proceeded to read the Report of the Committee appointed to confer with the deputation. From this report it appeared that the Presbytery of Niagara has 7 Ministers and 15 or 16 Congregations connected with it—that the Westminster standards were fully recognized by the body—that while the deputation was unprepared to state authoritatively the mind of the Presbytery, in regard to the reception of endowments from the government, it while they believe that the office-bearers and members of the Church are decidedly adverse to endowments, as inexpedient under existing circumstances, they yet regard it as the duty of the Civil Magistrate, as being ordained of God, to honor Christ—to submit to his authority, and to protect and promote his cause, by all legitimate means within his own peculiar province; and that they desire to cultivate friendly relations with the Synod, with a view to ultimate union, if that should be found practicable. Dr. Blanchard and Mr. Close then addressed the Synod, at some length, and in terms of great cordiality and kindness. A motion was then made for the adoption of the Report of the Committee, a suitable expression of the satisfaction of the Synod in the visit of the deputation, and the appointment of a deputation to wait upon the Presbytery of Niagara, at their first meeting, for the purpose of cultivating friendly intercourse with that body, and of ascertaining more fully the practicability of union.—The Moderator addressed both the deputations in suitable terms; after which, the Synod adjourned—closing with prayer and singing.

The morning sederunt of Friday was principally occupied in the consideration of the means to be adopted for the sustentation of Ministers and Missionaries, in the present circumstances of the Church. The scheme recommended by the Commission, and in some measure organized by it, under the authority of the Synod at last meeting, was carefully considered. The comparative merits of the existing system, under which every congregation is left to its own unaided resources for the support of the Ministry—of the scheme of the Commission, which is merely supplementary in its nature, and the scheme of the actual and entire sustentation of the Ministry out of a common fund—were closely examined and considered—the Synod deriving great advantage from the state-

ments and explanations of Messrs. King and McNaughtan, in regard to the principles, organization, and actual working of the system adopted by the Free Church of Scotland. After lengthened deliberation and discussion, it was resolved with perfect unanimity and the utmost cordiality that the Sustentation scheme should be adopted, as promising many advantages over the other two; and a Committee was appointed, with Mr. Smelhe of Ferguson as its convener, to prepare a full report, founded on the resolutions just mentioned to be taken up for final arrangement on Tuesday. During this morning's conference the propriety of preparing a testimony, exhibiting the peculiar principles for the maintenance of which the Synod has been constrained to occupy its present position, was also considered, and a draft of the heads of such testimony was submitted by Mr. Bayne of Galt. The preliminary questions having been decided in the affirmative, and the propriety of confining the document in question within the limits which have just been indicated, agreed upon, it was resolved to take up the draft presented in the afternoon.—At the afternoon meeting, several letters of much interest were read—one from the Colonial Committee of the Free Church of Scotland, in answer to an application for a supply of Missionaries previously made by order of the Synod, and intimating the disposition of the Committee to aid the Synod in supplying the religious destitution of the Colony to the utmost of their ability, by sending out Ministers and Missionaries. Highly satisfactory testimonials to the character and qualifications of the Rev. Mr. Bethune, probationer, at present engaged in teaching at Montreal, were also communicated, and his case was referred to the Synod's Home Mission Committee and the Presbytery of Montreal. A letter from the Rev. Mr. Clugston, of Quebec, was read, intimating his adherence to the Synod, and communicating the views of duty under which he acted at Kingston, and especially that the hope of seeing a more consistent course adopted by the Synod in connexion with the Established Church of Scotland at its adjourned meeting, had induced him to delay his separation from that body; until he found by the subsequent actings of its subordinate judicatories that his expectations were groundless. Mr. Clugston's letter and adherence were received with the utmost cordiality—his name and that of his Elder, Mr. Gibb, were added to the Synod Roll, and he and his congregation were joined to the Presbytery of Montreal. Another adherence which had been publicly announced before, was formally given in to the Synod—viz: that of the Rev. Mr. Daniel Clark, Glengary. It was unanimously received, and Mr. Clark and his congregation were also annexed to the Presbytery of Montreal. A communication of a peculiarly interesting character from Mr. Thomas Wardrop, one of the students of theology, and Master of the Grammar School at Bytown, was next read. The deliberate, cautious and prayerful course by which Mr. Wardrop had evidently been led to his final decision, made a deep impression on the Synod, and an ample, but just testimony, having been borne to his qualifications, his adherence was received, and he was placed under the care of the Presbytery of Montreal, in the prosecution of his theological studies. The business of this meeting was closed with the approval of the outline of a testimony, which was re-committed to a Committee, of which Mr. Bayne was appointed the convener, with instructions to fill up the outline and to report at next meeting of Synod. We look forward to the completion of this work with the greatest interest—trusting and believing that thereby a service will be done to the interests of truth, in a department of peculiar importance in the present day, and some of the greatest obstacles in the way of union among Presbyterians effectually removed.

It had been arranged that the Synod should meet this evening in the Rev. Mr. Roaf's Church—in order that the public might be accommodated more fully—it having been found that Mr. Jen-

nings' Church was too small for the attendance on Thursday evening. A little after 7 o'clock the Synod was constituted: the devotional exercises were conducted by the Moderator, and the business of the evening was commenced with the reading of the commission of the deputation from the Free Church, as also an Extract Minute of proceedings of the Colonial Committee, and the letter of the Moderator of the last General Assembly, written by order of the Commission. This letter we gave in the last Record. The Rev. Henry Esson, of Montreal, then introduced Messrs. King and McNaughtan, who thereafter addressed the Synod successively at great length. Mr. King in his address gave a very clear and comprehensive narrative of the progress of the Church of Scotland from the Reformation, pointing out the great scriptural principles of spiritual independence and non-intrusion embodied in her constitution, and defended and maintained with unparalleled fortitude and steadfastness by her rulers and members. He particularly described the Constitution of the Church in its relations to the State, as settled at the Revolution under King William, and the anxious jealousy with which the nation and its representatives sought to guard its liberties and protect it from injury and change. He then traced the origin of the Moderate or Erastian party in the Church—in the admission of a number of the Episcopal Curates into her courts, soon after the Revolution—the gradual progress of that party—the restoration of the law of patronage, through which the Revolution settlement and the solemn treaty of Union were violated and subverted—and passing in rapid review over the intervening dreary period of moderatism, he proceeded to exhibit the aspect of reviving spirituality presented by the Church about the beginning of the present century,—concluding with an able exposition of the recent contest, and the grounds of the disruption in which it terminated. Mr. King's address was listened to throughout with the most marked attention and interest; but perhaps no part of it was so effective as that in which he dealt with the charge of schism so often brought against those who have chosen rather to maintain a good conscience and to hold fast by the great scriptural principles embodied in the constitution of the Church of Scotland, than to purchase the worldly benefits of Establishment by the sacrifice of integrity and truth. Pointing to the well known and indisputable principles of that Constitution—their indispensable and acknowledged necessity to the purity and efficiency of the Church, and connecting these things with the sweeping majorities by which the various remedial and reforming measures were carried in successive General Assemblies for a long series of years, and with the avowals of the moderate party that they felt no conscientious constraint upon them to withdraw, which ever way the matter were settled—he brought home the charge of schism to the party remaining in the Establishment under these circumstances, with irresistible force. The well known saying of Dr. Cook, of St. Andrews, placed the question of schism beyond dispute. "If we carry our point you go out,—if you carry yours we stay in," said the sagacious "pawky" leader of the moderates to a non-intrusion opponent.—Mr. McNaughtan followed in an address of great eloquence and power, in which he illustrated the great and fundamental doctrine of the Headship of Christ over His Kingdom, in the most convincing and impressive way,—and depicted the recent trials, sufferings, and sacrifices of the minister and people of the Free Church of Scotland in the most lively and affecting colours. We cannot at temp. to give any adequate idea of this splendid address. The speaker manifestly laid hold with an irresistible grasp on the minds of the crowded audience, from the outset, and carried them along with him, in earnest, fixed attention for about two hours and to the very close. The opening portion of his address was peculiarly fine—in which viewing the Kingdom of the Redeemer in i

three great departments, as comprising the Kingdom of Glory above, the Kingdom of Grace in the hearts of his people, and the Kingdom of external means or the visible Church—no placed the doctrine of the necessity of Christ's sole and exclusive supremacy in a peculiarly clear and interesting light. The central and attractive position which this great doctrine occupies, and the influence which it must ultimately exercise in drawing together around it and uniting the various bodies of Evangelical Christians, were also brought out in the most powerful and impressive manner. At the close of this address a motion, expressive of the satisfaction of the Synod in the visit of the deputation, and of thankfulness to the Free Church for the kindness and promptitude of the steps which they had taken to manifest their sympathy with, and to extend their aid to the Synod and Church in Canada, was introduced in a very appropriate and animated speech by Mr. Roger of Peterboro', seconded by Mr. Boyd of Prescott, and adopted by acclamation. On the call of the Moderator, the Rev. Mr. Reid, of Grafton and Colborne, conducted the concluding devotional exercises.

On Saturday the whole of the morning meeting was occupied in the consideration of the arrangements for the education of theological students, and the preparatory training of pious young men aiming at the ministry. On this subject a considerable diversity of view seemed to exist among the members at the outset, but after a careful investigation and patient discussion of the various points involved, the utmost harmony prevailed. It was the unanimous sentiment of the brethren that in the existing circumstances of the Church nothing should be attempted beyond a temporary provision for theological education. That Toronto should for the present, be the seat of the temporary institution, and that the institution should include a provision for strictly theological teaching, for instruction in the preparatory branches of education, for extending the greatest possible facilities to students in both departments—especially by a low rate of board and lodging—it being understood that young men in the preliminary stages of their course should avail themselves of tuition from without the Institution in particular branches of study, in so far as might be found necessary and practicable. A small committee was then appointed to prepare a scheme in accordance with the conclusions arrived at, to be presented to the Synod on Monday. It may be here stated, that on the report of this committee, the Synod eventually appointed the Rev. Mr. King, one of the deputation, as interim professor of theology, to take charge of the Divinity students during the ensuing session, it having been previously arranged that the pastoral charge of the congregation of Knox's Church should be devolved on him also for the present, and he having kindly agreed to undertake these important and onerous duties. The care of the students in the literary and scientific departments was unanimously offered to the Rev. Henry Esson of Montreal, who, though he did not feel at liberty to accept the offer immediately, will yet, it is expected, comply with the call of the Synod and the urgent claims of the Church, and devote himself to a class of duties for which he will be generally admitted to possess very high qualifications. It was, of course, arranged that provision should be made for the supply of Mr. Esson's congregation in the meantime. £200 per annum was fixed upon as a suitable salary for the professor in the literary and scientific departments, and a committee was appointed to provide suitable accommodation for the professor and students—to afford counsel and aid to the former in regard to the course of study, and the other arrangements of the institution—to collect the necessary funds, and to prepare a draft of a permanent system of education, having special references to young men aiming at the sacred ministry. This committee was also instructed to draw up and publish an address to pious youths, setting before them the spiritual destination of this land, and the claims of the Church

on their services. It was resolved, moreover, that the theological institution should be opened on the 5th November, when we trust the students who have given in their adherence to the Synod will make a point of a regular attendance. No exertions will be wanting to have the necessary preparation completed for their reception. A communication from the Rev. Dr. Burns and a minute of the Colonial Committee having reference to his call to Toronto, had also been referred to the Committee on Education; and at their recommendation a minute was adopted expressive of the Synod's earnest desire that he may accept of the call to Knox's Church, Toronto; and that he will, with the pastoral charge, undertake the duties of interim professor of theology to the Synod, until a permanent Seminary shall be established, when the question of separating the pastoral and professional offices, and the site of the Institution, will be determined. Dr. Burns' kind offer to use his exertions and influence in the meantime for the collection of books and money for the use of a theological seminary was cordially and gratefully accepted. We trust that Canada, which already owes so much to Dr. Burns, will, in the ensuing summer, permanently secure his valuable services. The Synod came to an adjournment early on Saturday, to enable ministers to reach the various congregations in the neighbourhood, for which supplies had been arranged on the Sabbath.

On Monday, the Synod met at noon,—when most of the members were again in attendance. We have already anticipated the proceedings of this day, so far as the arrangements for education are concerned. In addition to these, however, we briefly note an act for determining the bounds of Presbyteries, which was passed, on the report of a Committee; as also a temporary act respecting the appointment of Elders to sit in Synod,—the object of which is to enable Sessions who, on account of distance or other circumstances, may be unable to send one of their own members to the meetings of Synod—to choose their representatives from other Sessions. The Cheap Publications scheme of the Free Church was also brought under the attention of the Synod: a Committee was appointed to endeavour to establish agencies for this scheme, in the principal towns, and it was agreed that it should be recommended to the several congregations. In a former number of the Record, the nature and advantages of this scheme will be found stated. Another very important measure engaged the attention of the Synod on Monday, viz.: the framing an act for regulating the admission of Ministers of other Churches, which had previously been referred to a Committee, whose draft was adopted, with some modifications, and will be afterwards given in full. On Tuesday the Synod met at nine, A. M., and was closely engaged throughout the day,—but principally with matters of routine. The Report of the Committee on the Sustentation scheme was given in and discussed at some length and was eventually adopted,—the Commission being authorized to arrange the various details of the scheme, and to carry it into effect. The Committee to which had been referred the revision of the formula and questions for ministers, elders, deacons and probationers, also reported, and this important matter was adjusted. In the evening of Tuesday the Synod again met in Mr. Roaf's Church, when the opening devotional exercises were conducted by the Rev. Mr. Snelke of Ferris. A series of resolutions, previously prepared, and referring chiefly to the spiritual condition of the Church and the means of its improvement, were introduced, and supported by several of the members,—of whom we may mention the Rev. Mr. Henry, of Lachute, Mr. King, Mr. Bayne, of Galt, and Mr. McNaughtan. We regret that our limits prevent us from giving a more minute account of this meeting, which derived a peculiarly deep and solemn interest from the nature of the resolutions and the tone of the addresses. These resolutions will be given afterwards among the other acts of the Synod.

Resolutions of thanks to Messrs. Jennings and Roaf, and the managers of their respective Churches, were afterward adopted, to the kind and reasonable accommodation which they had afforded the Synod during its session; to the deputation of the Free Church for the aid which the Synod had received from them in their deliberations; and to the various families in Toronto whose hospitalities had been largely extended to the members of the Synod. Mr. Gordon, of Gainsboro, on the call of the Moderator, conducted the devotional exercises at the close.

The Synod met also on Wednesday and remained some hours in Session,—but we cannot farther extend these details. We cannot close this statement without supplying an omission which has been made in it,—namely regard to the appointment of a Committee to confer with other Evangelical denominations, with the view of arranging terms of co-operation in matters of common interest to the Christian Church. An interesting report was given to by the Committee, which, from the pressure of business, it was found unpracticable to take up, and it was referred to the Commission. The Synod appointed its next ordinary meeting to be held at Cobourg on the first Wednesday of June, 1845. The Commission is to meet by adjournment in Toronto, on the 29th Inst.

N. B.—The principal acts of the Synod will be published in our next number.

#### MEETING OF THE COMMISSION.

We can only state very briefly the proceedings of the Commission of Synod, which met at Toronto according to appointment on the 29th inst. The attendance of members was small, owing in some measure, doubtless, to the storm which prevailed on the two preceding days. The Commission had under consideration, first, the details of the Sustentation Fund Scheme, as embodied in a report prepared by Mr. Bayne of Galt. This report was unanimously approved of, but in order that a matter of so much importance might be subjected to full discussion and investigation, it was agreed to postpone the final adoption of the measure for a short time, and to hold an adjourned meeting of the Commission for that purpose at Hamilton on the 13th proximo, at 7 o'clock, P. M. As the full details of the scheme will appear in our next No., we shall only give a brief outline of it here,—and that principally for the purpose of enabling all concerned to direct their thoughts to the subject in the meantime, so that the final deliberations of the Commission in regard to it may be entered on with as great advantage as possible. Let it be remembered then that the Synod resolved by an unanimous vote, that the previous congregational engagements on which ministers depend for their temporal support should be set aside, and a common fund established for their sustentation, into which the contributions of the whole Church for this object should be gathered and then distributed to the several ministers periodically. It was also understood that the Sustentation Fund Board, previously constituted, with such additional members as the Commission might deem it expedient to add to it, should have the superintendence of the Collecting Department, and that the Distributing Department should be devolved exclusively on the Lay members of the Board. In regard to the Collecting Department no material alteration is contemplated on the rules and recommendations formerly agreed upon by the Commission and published in our last No. According to the recommendations of the report, congregations will be at liberty to obtain their contributions by whatever mode or modes they may consider most suitable in their several circumstances, such as pew rents, Sabbath-day collections, or periodical (weekly, monthly or quarterly) contributions; but it is recommended that the last-mentioned source be made the principal one, and that pew rents, if still retained, be so reduced as that they may not prove a check, as they have hitherto done in no small

degree, on the full and regular attendance of families on public ordinances. It is proposed, moreover, that congregations or their proper office-bearers shall reserve so much of the proceeds of seat rents and collections as may be necessary for the repair of Churches and manes, and other local incidental expenses. For gathering in the terms contributions, associations are to be formed in each congregation, and a body of collectors appointed, under the superintendence of the Deacons or managers—with a treasurer, who will report the progress of the scheme, and remit the contributions collected to the treasurer of the Sustentation Fund Board, from time to time, due publicity being given in the Record to the periodical remittances of each congregation. As to the Distribution Department, the arrangement proposed—which will come up for final adjustment on the 13th proximo—appears to us admirably contrived for the accomplishment of the objects sought to be attained by the introduction of this system, which are mainly the raising of the stipends in the poorer congregations by drawing in some measure on the funds contributed by the wealthier—the apportionment of the salaries of ministers according to the importance of their congregations, and the expense of living in different localities, in regard to which, it is obvious that an absolute equality of provision would be utter injustice; and the prevention, at the same time, of invidious inequalities in the stipends of ministers. The plan proposed is simply this: An hundred pounds per annum is assumed as a minimum salary. A number, such as 10, is then fixed upon to represent the minimum proportion of the Sustentation Fund for each congregation. This number is to be increased by 1 for every £20 over one hundred pounds contributed by any congregation, 11 representing the proportion of the Sustentation Fund to be allotted to the congregation contributing £120; 12, that allotted when £140 is contributed, and so on; those numbers representing the various congregations, being added together, the whole Sustentation Fund is to be divided by the sum of them, and the quotient arising from this division being multiplied by the number representing each congregation, gives the amount of stipend, or the proportion of the Sustentation Fund belonging to each congregation. The following statement will make the working of the proposed arrangement plain:—

Congregations.	Am't of contributions to the Sustentation Fund.	Proportion-ate Numbers.	Amount of Stipend.
A.....	£100.....	10 × 13 =	£130
B.....	100.....	10 × 13 =	130
C.....	120.....	11 × 12 =	143
D.....	140.....	12 × 13 =	156
E.....	200.....	15 × 13 =	194
F.....	240.....	17 × 13 =	221
G.....	400.....	25 × 13 =	325

7 Congregations contributing £1300 divided by 100 gives 13 as quotient, which is the multiplier to be used as above mentioned.

The relative amount of the quota of each congregation may of course be altered by simply altering the proportionate numbers—i. e., by making the minimum more or less than 10. The number of classes may also be altered by fixing a greater or smaller amount than £20, as the common difference. But our only object at present is to explain the principle of the proposed plan, so that the Commission may have the advantage of the previous reflection of parties in regard to it in their final determination. It is proper to add that it is proposed to invest the Distribution Committee with a discretionary power, as to the admission of existing congregations to the benefits of the scheme, altho' they may fall below the minimum of £100 in their contributions, the Committee being satisfied that there is an actual inability, for the time, to come up to it, while other circumstances may require the maintenance of a stated ministry in such cases. We can only farther point out for the consideration of all concerned, that by the adoption of some

such scheme as the above the maintenance of the Divine Ordinance of the ministry in the Church will no longer be left to local uncertainties and irregularities, but be cast as one great duty on the whole Church, and on each congregation and member, as for the whole Church, by which means the object will be presented to all in its real magnitude, and a due interest in each other and in the whole body will be fostered among the congregations—binding us together as a Church—one body. At the same time ample scope will remain, under such a scheme, for the manifestation of those feelings of special attachment and regard which will always prevail more or less in every congregation towards their own minister, and which prompt to special efforts for the advancement of his comfort.

**CORRESPONDENCE WITH OTHER CHURCHES.**—The only other business of much interest taken up by the Commission was the Correspondence with other Churches, the instructions of the Synod respecting which were considered, and drafts of letters to the Free and Established Church of Scotland, the Presbyterian Church of Ireland, England, and Nova Scotia, were ordered to be prepared, in accordance with these instructions, to be submitted at the adjourned meeting.

**TREOLOGICAL SEMINARY.**—The Committee appointed by the Synod to make arrangements for the commencement of this Institution, met on the 30th inst. On the report of a sub-committee in regard to obtaining a suitable edifice for the accommodation of the Professors and Students, it was after much deliberation agreed to place the Students, for the present, in certain private families, who had offered to receive them on favourable terms, and to apply such means as may be placed at the disposal of the Committee by the Church for that purpose, to the reduction of the charge for board and lodging, so as that it shall not exceed the probable expense in the general boarding establishment, to be provided ultimately by the Committee, according to the instructions of the Synod. This interim arrangement was adopted in consequence of the difficulty of finding a house adapted for the purposes in view, and a person of suitable qualifications for the duties of housekeeper. Both these difficulties will, it is hoped, be speedily removed, and in the meantime the arrangements for the Students will be found of the most satisfactory nature. Mr. J. P. Westland, King Street, will give the necessary information to students on their arrival in Toronto. Mr. Esson's acceptance of office has not yet been intimated, but there is reason to believe that he will accept and enter on his duties at an early date. The Institution, however, will be opened by the Rev. Mr. King on the 5th Nov., and due provision will be made for the instruction of Students in the preparatory branches.

**HOME MISSION COMMITTEE.**—This Committee also met on the 30th instant, and had under consideration a draft of a scheme of general operations, in this great department of the Church's duty. This draft proposes that each of the Missionary stations within the bounds of the several Presbyteries shall be placed under the charge of a Minister of the Presbytery, for the purpose of being visited, organized and superintended by him; it being required that he shall devote a certain number of Sabbaths and week days in the course of the year to this duty. It also points out the various means to be adopted for supplying the destitution of religious ordinances in such stations, and the keeping up of public worship at each of them regularly on the Lord's day, by Missionaries, Catechists, and Elders, under the direction of the Ministers on whom the superintendance of the several stations is devolved by the Presbytery. And it finally provides for the establishment and maintenance of a Home Mission Fund by each Presbytery—such fund to be sustained by stated contributions at the Mission stations, and such annual collections in congregations as the Synod or Presbytery may appoint.

The draft was approved of, and ordered to be

filled up, with such alterations as had been suggested, in order to be submitted to a meeting of Committee, to be held at Hamilton on the 13th proximo, at noon. Among other arrangements in regard to Missionaries the Committee agreed to recommend Montreal as the most suitable field of labour for the Rev. Mr. Miller of Dundee, one of the deputation from the Free Church of Scotland, who is to spend the winter in this country; and that the Rev. Mr. McMillan of Canbross should devote himself to a general visitation of the Gaelic settlements and congregations in various parts of the Province. These gentlemen may be expected in Montreal about the end of November.

Home Missions.

PRESBYTERY OF HAMILTON.—CORRESPONDENCE OF MISSIONARIES.

We have pleasure in commencing the insertion of a series of Extracts from the correspondence of our Missionaries. The first is from the correspondence of the Rev. W. Graham who commenced his labours as a missionary under the direction of the Presbytery of Hamilton, in October of last year, when he proceeded to visit the missionary stations on the Grand River. The district referred to is composed of the townships and settlements from Tuschrom village to the mouth of the river, a distance of thirty or forty miles in length, including a number of thriving villages,—such as Caledonia, Seneca, York, Indiana, Cayuga, and Dunnville. No minister of the Presbyterian Church has yet been settled in this extensive and most necessitous field; and as the Presbytery of Hamilton have now only two missionaries at their disposal, this district, as well as others, will receive much less frequent visits than during last year. It is important to observe, at the same time, that the population has been, and is, rapidly increasing, by immigration, on both sides of the river; the Indian Reserve land having been recently thrown open to settlers. What need is there for earnest prayer to the Lord of the harvest in behalf of such cases of religious destitution which still abound in this land.

"After leaving Hamilton, I proceeded to Caledonia, and was warmly received at the residence of R. McKinnon, Esq.

"Next day being sabbath, (the 22) I preached a sermon in the same place, to a congregation of about fifty, who were considerably attentive. The present place for preaching is not so suitable as could be wished; but this will very shortly be remedied, if the Lord wills, through the kindness of Mr. McKinnon, who intends to fit up a room in his store house for the purpose. I next proceeded to Cayuga in Mr. McKinnon's gig,—the number who attended was great, all things considered; and I understood more were present than on former occasions: God grant that the seed of the word sown there and in Caledonia, may bring forth the fruits of vital godliness. I understood that it would suit Cayuga better if the Presbytery were to arrange in such a way as that our missionary would preach there on the day when Mr. Hill would be elsewhere, as he preaches there only once in two sabbaths. Some of the Presbyterians lingered about the church after Mr. Hill's services were closed, till I reached; and a considerable time must have elapsed between the services; but Scotch and Irish there, as in the mother country, cling to Presbyterianism. Having heard, when at Cayuga, of a large settlement of Scotch people in the backwoods, and it being judged expedient that a sermon should be preached there, it accordingly was done on the 26th; and though the number, owing to various causes, was less than could have been wished, yet the Lord was present, I have reason to trust, in a way of grace to a considerable degree. On the previous day (25th) I preached at Mr. Windeker's. The attendance at Mr. Windeker's was very limited; and I doubt there was but lit-



tle of the power of the gospel present either with speaker or hearers. According to a very kind invitation from Mr. Stewart, I lodged with him while in the neighbourhood of Cayuga; nor shall I soon forget the kindness, nor the Christian piety, which I saw exhibited there. I read, while in his house, the able, affectionate, and faithful report of my friend and brother, Mr. Macintosh, of his missionary tour a few years ago in the Presbyteries of Hamilton and Toronto, with much satisfaction; and I trust and pray that the seed originally sown by him in many a place may now be reaped by the missionaries. On the evening of the 26th I left Cayuga for Dunnville, and arrived by the steamer at a late hour. I stop in the house of Mr. Martin, the elder, and have much pleasure in reckoning him and his wife followers of the Lamb; and I dare say the Presbytery are aware, long before this time, how he strains every nerve for the Presbyterian cause. On sabbath, the 29th, I preached two sermons in Dunnville, when I was enabled, I trust, with faithfulness and affection to unfold the message of eternal life. I never saw such a solemn audience since I came to Canada; and from the way I felt during the day in my own mind, as well as from the symptoms exhibited by others, I doubt not but that the Holy Spirit was present in an unusual degree. As for that day, if spared, I will often look back upon it as a green spot in the wilderness; and certain am I, that the day of Christ will evidence it to have been a marked day in the sanctification of believers in this place.

And if our fellowship below

In Jesus be so sweet,  
What heights of rapture shall we know  
When round the throne we meet.

God grant that that day may also shew that yesterday has been the means of making new creatures of unregenerate men. Some of the Episcopalians were present, who appear remarkably devout Christians. The house was full in the forenoon; and though additional benches were got for the afternoon, it was full again, and more still would have been present had they known: persons also were present who used to lounge about bar rooms during divine service on the Lord's day. Though I know that Satan, to a considerable extent, may destroy the good beginning,—yet I know also, that if God's people continue instant in prayer, the bud shall one day, under the fostering care of the Holy spirit, be converted into the full-blown flower. I had a letter from Mr. Macintosh to exchange pulpits with him for the ensuing sabbath; and sent a letter to him agreeing to that; but after what has taken place, neither conscience nor Christian friendship permits me to go. Mr. Martin observes, that when the congregation was dismissed on sabbath, there was an uncommon stillness and solemnity among the people. They went away, I believe, as if an arrow had reached them. O that every one of them may be found mourning apart—each for his own and for her own sins. Too long has the Grand River been neglected. Dear Friend and Brother, our work on earth with ourselves and others is very great, and our time is very short. Awake, ye saints, everywhere: help the building up of Zion in all places, that God may appear in his glory. May we be instrumental in winning many a soul to Christ before we die,

“Till changed from glory unto glory  
At last in heaven we take our place.”

“On sabbath (5th) I preached at the school-house on the Lake shore, in the neighbourhood of Mr. Chalmers'. The season was very refreshing and sweet, and very similar to what had been felt in Dunnville on the previous sabbath. I suppose the Dunnville people henceforth are to give them part of their sabbath-day service, and Mr. Windeker on the alternate sabbath. Mr. Martin deplores the circumstance that the Grand River has been so long without the dispensation of the Lord's Supper: I believe the American Presbyterians once dispensed it, but we have never dispensed it yet. I regret the sending of unordained mission-

aries through the Province: the ordinance of baptism, for instance, cannot be dispensed by them, and thereby our people are subjected to a great privation or delay in regard to the dedicating of their infant offspring, and our cause suffers injury. There is another idea with which I have been considerably impressed since coming here, viz., the loud call that there is upon ordained ministers to come forth to the help of the missionaries in the way of preaching, when on any occasion it may be practicable for them to leave their own congregations; for we may say of the missionaries, as the disciples did of the bread and fishes, ‘what are they among so many?’ But I shall pass over these points now, and leave them to the consideration of the Presbytery. On the afternoon of the 5th, I preached in Dunnville. The attendance was good, but the spirit of the Lord was less sensibly felt amongst us. It was intended that a sermon should again be given in the school-house at night, but this was, by the place of meeting being otherwise occupied, unexpectedly prevented. However, at the wish of some private friends, a sermon was given in Mr. Martin's house. On the following Tuesday evening, Mr. Macintosh preached a sermon in the school-house: the season was refreshing, and the attendance considerable. Having now finished my mission with respect to Dunnville, I wish to add a few more words respecting it: and first, with respect to the Presbytery, it is evident that they should go on to cultivate the field as far as possible: and second, with respect to the people they would need to get a place of worship erected for themselves as speedily as possible, since the present place is open to all, which occasions frequent interruption to our services.

“(Sabbath, 12th) I preached in the forenoon in York: I experienced but little satisfaction on the occasion: the attendance was quite small. I understood that sufficient warning had not been given. A considerable number, perhaps, might be got to attend under more favourable circumstances, but all things considered, I do not think that, for a time at all events, this will be found an encouraging station. On the afternoon of the 12th I preached in Caledonia: the attendance was considerable, and I trust that the season was one of refreshing from the presence of the Lord. I received your letter yesterday (viz. on the 12th) and the only thing that I regret for the coming sabbath is that Mr. Windeker's has been substituted in place of Caledonia. I met Mr. McLung between Caledonia and York, and made the arrangement with him. With respect to the next missionary, I agree with you, that he should confine his sabbath-day services the one-half of the time to Caledonia and Cayuga, and the other half to Dunnville and its vicinity; and I shall intimate next sabbath—if God will—in Cayuga to that effect. On sabbath the 19th, I preached a sermon in Mr. Windeker's: the attendance was very limited. In the afternoon, a sermon was preached in Cayuga: the number who attended was considerably less than when I preached there on a former sabbath: but I trust that the blessing attending the preaching of the Word was greater. I intended to preach an evening sermon at Indiana on the evening of the 19th, but for want of a public audience, I had to content myself with giving a brief domestic sermon. There was a wish expressed that I should preach on a week-day in the vicinity of Caledonia, but circumstances occurred which prevented it from being fulfilled. A family or two in the course of my mission I saw who had been exercised with heavy trials: may the Lord grant the sanctified use of such dispensations. I have thus finished the tour assigned me by the Presbytery, including five sabbaths; and have retired from that laborious but very interesting field of labour; and my prayer is, that the servant of the Lord who is to succeed me, may find there the pleasure of the Lord prospering in his hand, and that I may find the same wherever Christ may be pleased to send me. There have been some exer-

tions making to rear a Presbyterian place of worship for Indiana. Were all parties agreeable, the church should rather be erected at Cayuga, it being a more central and more Presbyterian locality. In concluding these remarks, I have just to add that the sooner an ordained missionary or missionaries, as the case may be, can be procured for the Grand River the better. The people in Dunnville, Cayuga, and Caledonia, are awake upon the subject to a considerable extent. Wishing you all success in the good work of our Lord,

“I remain, &c.”

## PRESBYTERIES.

The Presbytery of Hamilton met, by permission of Synod, at Toronto, on the 15th instant, and, a separate Presbytery having been constituted at Toronto by an act of Synod, proceeded to adjust the rolls of Presbytery, according to existing circumstances. The Presbytery was thereafter principally engaged in receiving reports and making further arrangements in regard to the supply of destitute places. The Committee of Presbytery formerly appointed to visit the congregation at Guelph, having failed to accomplish that object, was reappointed and instructed to fix an early day for the discharge of the duty devolved upon them. Provision was also made for the dispensation of the Lord's Supper at Woolwich, and the Western Committee (Mr. Donald McKenzie convener) was instructed to make arrangements for the ordination of Mr. Graham at Tucker Smith, and for the dispensation of the ordinance of the Supper at London, St. Thomas, Aldborough and Eclair, on the arrival of Mr. McMillan of Cardross in that quarter. Mr. Steele, the Presbytery, Missionary, was directed to proceed to the London and Western Districts, after visiting the congregation at Darlington. The Rev. Mr. Mackintosh was temporarily relieved from his pastoral charge at Thorold, with the view of enabling him, at the request of the Presbytery of Toronto, to spend some time as a Missionary within their extensive bounds.

In addition to the numerous Mission stations previously claiming the attention of the Presbytery, an interesting statement was made to them on this occasion, by an individual belonging to the recent settlement at Owen's Sound, on the shores of Lake Huron, in regard to the religious wants of the Presbyterians there. It appeared that there are several hundred adult members and adherents of various branches of the Presbyterian Church in that settlement, who had agreed to compromise the differences of feeling among them, arising from their previous Church connexion, by a common adherence to the Presbyterian Church of Canada. The Presbytery resolved that this settlement should be visited by a Minister or Missionary, during the ensuing winter. The Presbytery had also under consideration the report of a Committee previously appointed to confer with the Rev. Wm. Lumsden, heretofore a Minister of the Independent, or Congregational communion. The report spoke favourably of Mr. Lumsden's attainments as a scholar, in the various branches of literature and science, which he had prosecuted in various seminaries in this Colony and in the United States, for a series of years; as also of the general conformity of his theological views to the standard of this Church. It farther bore that Mr. Lumsden had declared his sincere and conscientious attachment to Presbyterian order, as most agreeable to the word of God, and that he had under the influence of these views withdrawn from the communion in which he was ordained, in order to seek a connexion with the Presbyterian Church. This report was sustained, and consideration of the importance of the case, the Committee were instructed to confer further with Mr. Lumsden, to ascertain from the proper quarter his previous standing in the Independent Church, and to visit the congregation in which he has been labouring.

as they may see cause, and report at next meeting of Presbytery. Mr. Lunn is a native of Ireland, of Scotch extraction. He came to the country with his family, when very young, and seems to have exercised for many years a decided preference for the Presbyterian Church. He has been minister for so long past, that a congregation in Toronto, principally composed of Presbyterians. The next ordinary meeting of the Presbytery of Hamilton is to be held at Hamilton on the second Wednesday of January, the Rev. Mr. Smellie, of Ferrisburgh, to preach on the occasion. The Rev. Alexander Gale, of Hamilton, is Moderator, and the Rev. M. Y. Stark, of Dundas, Clerk.

**PRESBYTERY OF TORONTO**—This Presbytery met, according to the appointment of the act of Synod, at Toronto, on the 29th instant. The Rev. W. Rintoul, of Streetsville, Moderator, and the Rev. James Harris, of Toronto, Clerk. No business of great interest occurred—the Presbytery having agreed to postpone their Missionary arrangements until the report of the Synod's Home Mission Committee should be received. Mr. W. Stark was received as a probationer under the care of the Presbytery, and the Rev. Mr. Cathbertson, as a minister without charge. The Rev. Mr. Howden, a minister of the Associate Reformed Church, who had previously laboured for some time at York Mills, applied for admission, producing a Presbyterial certificate. After conferring with Mr. Howden, the Presbytery agreed to refer his application to the Commission in terms of the act of Synod, and to issue the circular letters to Presbyteries as required by that act. The Presbytery meets again on the 29th December, at Toronto, when it is expected the large addition to the church will have been completed, so that it may be opened, and the formal union of the two congregations consummated.

## Ecclesiastical Intelligence.

### CANADA.

The Presbyterians of Oakville, and the Sixteen Mile Creek, have declared their adherence to the Presbyterian Church of Canada. Messrs George Chisholm, Robert Young, and John Urquhart, have been appointed to obtain contributions to the Home Mission Fund of the Church at the former station, and Messrs. Robertson, Proudfoot, and Bartley, at the latter. The congregation of Port Sarnia have also declared their adherence to the Presbyterian Church by passing the following resolutions:—

"1. A meeting of the Presbyterian Congregation in Port Sarnia was held on the 19th September, 1844.—James Colman, Esq., in the chair, when the following resolutions were proposed, and unanimously adopted,—Mr. J. Robson, Elder, accepted:—

"Resolved 1.—That this congregation having heard with satisfaction the statement made by the Rev. Wm. Macalister in explanation of his having withdrawn from the Synod of the Presbyterian Church in connexion with the Church of Scotland, and having connected himself with the Presbyterian Church of Canada, desire to express their concurrence in his views, and approbation of his conduct.

"2. That this congregation embrace this opportunity of lifting up their voice against the conduct of the Established Church of Scotland, in willingly submitting to the interference of the State within the jurisdiction of the Church Courts and of expressing their admiration of the Free Church in giving up all their endowments from the State rather than countenance such an unlawful intrusion on the privileges of the Church.

"3. That this congregation are unwilling to remain in connexion with the Established Church of Scotland or the Synod which adheres to it in this country, and therefore declare themselves a

congregation of the Presbyterian Church of Canada, and desire still to remain under the pastoral care of the Rev. Mr. Macalister."

The congregations of South Gower and Oxford, of Ram-ry and Carleton-place, in the eastern part of the Province, have followed the same course,—as also the congregation at Acton in Esquesing, respecting which we gave the following:—

"A meeting of the Presbyterian congregation of Acton, in Esquesing, was held in the School-house there, on Saturday the 5th inst., in order to ascertain fully the minds of the members relative to the late disruption which has taken place in the Synod of Canada in connexion with the Church of Scotland as at present established. Mr. James McDonald, Elder, was called to the chair, and Mr. James Le-appointed Secretary. And an explanation having been given of the causes that produced the disruption, and the great principles contended for by the Protesters, the following resolutions were submitted to the meeting, and adopted unanimously:—

"1. That this meeting approve of the course pursued by the minority of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, at the late meeting of Synod in Kingston, believing that principles were involved in the matter in controversy, the faithful maintenance of which is vitally important to the Christian Church.

"2. That we entertain toward the church of our fathers feelings of deep veneration and respect, and although now she is disowned by the State, and frowned upon by a lordly aristocracy, yet we recognize in the Free Protestant Church of Scotland a scriptural and a reformed Church, which God has signally owned and blessed.

"3. That in the opinion of this meeting, it is desirable, that the bonds of union be drawn as closely between the Synod of the Presbyterian Church of Canada, and the Free Protestant Church of Scotland, as is compatible with their circumstances as independent churches.

"4. That we hereby declare our cordial approval of and firm adherence to the Presbyterian Church of Canada, and that the Chairman of this meeting be requested to lay these resolutions before the meeting at its approaching meeting, with a request that we may be recognized as a congregation in connexion with it; and also respectfully to solicit such supply of sermon, as may be consistent with the arrangements of Synod for the supply of destitute congregations.

The congregation of West Gwillambury, both Scotch and Irish, have, with scarcely a dissenting voice, also declared their adherence to the Presbyterian Church of Canada.

## Missionary Intelligence.

### INDIA.

The Irish Presbyterian Church has five ordained missionaries at present labouring in the province of Katakwar, in Western India. They occupy three stations,—Rajkot, in the centre of the province; Porbandar, on the western coast; and Gogo, on the south-eastern. The missionaries have diligently applied themselves to the study of the native languages,—established several schools, both vernacular and English, and extensively preached the Gospel in the towns and villages of the province. An influential Mussulman, distinguished for his literary attainments, has lately, through their instrumentality, embraced Christianity; and the members of his family seem inclined to follow his example. Several other natives have shown a disposition to inquire into the claims of our holy faith. The missionaries have hitherto been much hindered and distressed in their work for want of proper residences for their families, and accommodation for their schools; but their necessities in this respect having been particularly brought before the General Assem-

bly, which lately met at Derry, the Rev. Dr. Wilson of Bombay, and the Rev. James Morgan of Belfast, were commissioned to make an effort to raise the sum of £1500 for the erection of buildings. With this object in view, they have visited the most important towns in the north of Ireland, and also the capital; and the call which they have addressed to the friends of the missionary cause, has met with a liberal response. There is reason to believe, that in a few days the whole sum required will be provided. At a large meeting, held in Belfast on Thursday week, the following resolutions were adopted:—On the motion of Professor Wilson, seconded by the Rev. R. Knox,—That we cannot permit Dr. Wilson to take leave of our shores without recording our grateful sense of the obligations under which this meeting, in common with the entire Presbyterian Church in Ireland, feel themselves placed, by his invaluable counsels and kindness to our beloved sisters in India, and by the efficient assistance which he has so generously rendered to the object of our foreign mission, on the occasion of his too brief visit among us; and we esteem it a high privilege to have listened this evening to the profound and instructive address of a missionary whose distinguished position, attainments, and usefulness, have long identified him with the extension of the empire of Christianity." On the motion of the Rev. George Bellis, seconded by Thomas Sinclair, Esq.—"That this meeting respectfully requests the ministers of the Assembly in this town to bring before their congregations on next Lord's day, the present state of the foreign mission, and to impress on them the duty of aiding the present effort to raise funds for building places of worship, suitable residences, and school-houses for the missionaries in Katiawar." The ministers of Belfast have paid all due respect to the last resolution; and their people have cheerfully responded to the call which has been addressed to them. One lady contributed a hundred pounds as the commencement of the subscription, adding twenty pounds for Dr. Wilson, to be applied by him to his own mission.

## THE GLASGOW MISSION IN SOUTHERN AFRICA.

### LOVEDALE.

Suppose one arriving at Cape Town, Southern Africa, on his way to Lovedale, in Kaffirland, he might either proceed up through the colony or coastwise. In the latter way, the land runs eastward and somewhat northward for about 400 miles. Coasting vessels are constantly plying along these shores between Cape Town and Port Elizabeth in Algoa Bay; and there was at least a steamer on this coast. On arriving at Port Elizabeth, there is a land journey of nearly eighty miles to Grahamstown, the capital of the eastern province. And from this there is a farther journey of about sixty miles to Lovedale. This latter journey crosses the boundary line, and thus leaves Lovedale fairly within the native territory."

"The resident missionary now at this station is the Rev. James Laing, and his native assistant is Robert Balfour. Robert was one of those first baptized by the Glasgow Missionaries, and was named after the late Dr. Balfour of Glasgow. He is a person of some standing among his countrymen, and of considerable intelligence. He was mainly useful to Mr. Bennie, when at this station, in correcting the Kafir idiom of works translated into that language, and the undersigned has in his possession a kind of genealogical history of the Kafir tribes, dictated by him, and written out in English by Mr. Bennie. We give the following extract of a letter also dictated by him some years ago, and translated almost word for word by Mr. Bennie, as a specimen of his style of thinking, and of the idiom of the language:—"Ye were saying that ye were with the hope that I shall be strengthened to go among my countrymen. I am going among them, although I am often without the hope that they feel the word of God. The hardness of

their heart is strong in a great degree. But I am with hope, that because God is with power, he is with it to turn the hearts of sinners. For the Word of God is preached, and although it is still lying as seed in the earth which is hard, there is One who can water it and make it soft, and cause the seed to spring up. Pray ye that the power of God may be with us. I know that we are called to look to Jesus. This I did not know in my youth. But now I know that there is a Saviour who is Jesus the Messiah. And I am with the desire that my friends may know him even as I know him."

"Public worship is conducted at Lovedale in Kafir and Dutch, and occasionally in English. The natives are also visited at their kraals, and there are schools at the station besides the seminary. The number of native converts is probably fourteen or fifteen, but altogether thirty-four sat down at the Lord's table on a recent occasion.

"The seminary which is at the station was opened on the 21st of July 1810, and is designed for the special education of the sons of the missionaries, and such natives as have given promise of being afterwards useful as schoolmasters, catechists, and preachers. They are, accordingly required to undergo a preparatory examination of their attainments in Kafir reading, and in writing and arithmetic, all which may be attained at the station schools. The main features of the education pursued in the seminary are as follows:— 1. Seeing the natives are wholly unaccustomed to sedentary habits, it has been thought best to mix up bodily exercise with mental study. The pupils are employed on the seminary grounds in simple processes of agriculture. In this way they have, with certain assistance, done a good deal to raise the necessities of life for their own support, and are, at the same time, becoming qualified for instructing their countrymen in this as well as in other branches of knowledge. 2. They are not at once educated for the higher offices, but after being allowed to practice as schoolmasters, an opinion is formed as to the propriety of educating them for higher branches. Then they have also several vacations in the course of the year, and these they employ teaching or itinerating with some of the brethren. 3. The language of study is the English,—of communicating with their countrymen, the Kafir; through the medium of the one they obtain access to our English stores of knowledge, and by the other they make it available to their brethren. 4. Arithmetic, mathematics, geography, and natural philosophy, are, as regards their simpler branches, opened up to them, and the English Bible, and the Shorter Catechism with proofs, are their text-books in theology. The last of these is committed to memory as well as studied.

When the seminary was opened, eleven natives were admitted, and nine of European extraction. Since then several of both classes have died, some have been removed, at least two of the natives have been fixed as schoolmasters, and a few remain with others added. According to the latest accounts, the numbers are about the same."

## Selections.

### BURNS' FESTIVAL.

(From the Edinburgh "Witness.")

Our readers will find in another part of this day's *Witness*, some remarks taken from the *Watchman* on the fete of yesterday, in honor of Burns the poet.

There have not been wanting many of the admirers of Burns who have been disposed to ask, for what end is all this useless display? But we feel disposed to question the propriety of this meeting on higher grounds. If it were possible to sever a homage to genius from the condemnation of genius misapplied, then every man might with perfect safety have joined in the fete in honor of the memory of Robert Burns, whatever

might be his estimate of the wisdom or good taste of those who planned it. But it is impossible to contemplate genius, without considering the end to which it is devoted, and every man who took part in the transactions of yesterday in the neighborhood of Ayr, if he engaged in them with spirit, must have been conscious of an effort, more or less great, to forget the way in which Burns too often prostituted his talents to serve the cause of irreligion and immorality. Of Robert Burns we do not and cannot speak otherwise than with feelings of tender and bitter regret. There is so much in his early history that is already well known, and probably much that may never be known till the great reckoning day. We fear that there is too much ground for the allegation that his early religious convictions were stifled by those who were bound by every thing sacred in professional character to have cherished them, and that it was they who encouraged him to lampoon the men whose only fault was that they preached conscientiously, faithfully, and earnestly, the truths which they professed to believe. This is a charge that ought not to be lightly brought; but if true to the extent that has been too broadly hinted, then it makes Burns worthy of more compassion than men of high morals are wont to cherish towards him.— But be this as it may, there is a spirit of incongruity in his poetical writings, indicating some malignant influence, which even the fullness of genius cannot account for. Who could have expected such a sequel to the "Cottar's Saturday Night" as the "Holy Fair"? No man, we are sure, will, as a living poet, lament more deeply than the learned Professor who held so prominent a place in the transactions of yesterday, that Robert Burns should have expended his genius in a way so unworthy on a theme so noble. But all men are not poets; and we can have no doubt, that among the congregated groups at the fete, there were many to admire, many to justify, and many to apologize, in a case where every religious man ought to be ready to condemn. But the "Holy Fair" is not the worst of the writings of Burns. If such has been the fruit of the recent meeting, then the projectors of it have little reason to congratulate themselves. The writings of Burns have undeniably done much mischief to the morals of Ayrshire, as well as throughout Scotland; and if their evil influence is to be extended, instead of being arrested, by what took place yesterday, then every man who countenanced these proceedings by his presence, ought to look back with shame and sorrow on what he has done.

### DISCIPLINE IN THE ENGLISH CHURCH.

Christians of other denominations might be led to conclude that discipline in the English Establishment Church was at a low ebb, from the fact that the Popish errors which are now stalking through it, are dealt with in the spirit of remarkable forbearance. Puseyism not only exists, but is rapidly on the increase, and yet the Lords Bishops have taken no decisive steps to arrest its progress. To prove, however, that there is still discipline in the Church, the two following cases, extracted from recent English papers, may be sufficient. One of them is as follows. The Lord Bishop of Exeter has issued a commission for the trial of the Rev. James Shore, a regularly ordained clergyman, in which he sets forth "that there had been and still was a scandal and evil report" concerning the said James Shore—about what, does our reader think? Had he been guilty of drunkenness, theft, or uncleanness? No, but "for offending against the laws ecclesiastical, by publicly reading prayers, preaching, administering the Holy Sacrament of the Lord's Supper, and performing ecclesiastical duties and Divine offices according to the rites and ceremonies of the United Church of England and Ireland, in a certain un consecrated chapel or building, situate in the parish of Berry Pomeroy, in the county of Devon, and within the diocese of Exeter." A huge offence, truly, in comparison with apostasy to Popery!

The same Lord Bishop arraigned and censured one of his clergy, the Rev. James Frederick Todd, for an equally grievous offence, because, in burying a man who he had reason to believe had died drunk, he felt his conscience twinge him when he came to take part in the burial service where he was required to express the hope that the deceased brother had gone to heaven, and therefore omitted it. The Bishop, in condemning the erring clergyman who could not manage to say that he had hope that the deceased man had awaked in heaven from a drunken debauch, treats the matter theologically, and on the principle of difference between mortal and venial sins, concluded that the man's salvation was a very probable. The following is his language:

"God, when he vouchsafes to regenerate by baptism, vouchsafes also to give forgiveness of all sins to those who continue in the state in which they have been placed by baptism. Presumptuous and unrepented sin does, indeed, forfeit that state; but thanks be to God, not sins of infirmity—and whether in the case of death under intoxication, the sin was presumptuous and unrepented, or a sin of infirmity, consistent with a lively, though it may be a languid faith, it is not for man to pronounce."

Such are the discipline and theology of the English Episcopal Church! !

### TRACTARIANISM.

(From the Morning Herald.)

A great change has recently taken place in the practice of the Tractarian party, and a new line of tactics has been resolved upon. No more direct attacks on the Church of England are to be made; no more controversies are to be provoked or entered upon. One great business and purpose is to be steadily kept in view,—and that is, to write upon the middle ages. In this one object, it is clearly seen, every other is included.

As a principal means of effecting this object, an attractive and seductive series of romances has been commenced under the editorship of Mr. Newman himself. In a number of pretty little volumes, appearing at short intervals, we are to be favored with what appear and pretend to be *authentic histories*; genuine lives of persons who actually lived some eight or ten centuries ago; and who wrought and endured marvels and sufferings wholly different from anything we have been used to hear or read of.

In these romances, however, the two principal devices of the unprincipled controversialist—the *suppression veri* and the *suggestio falsi*—are unobtrusively employed. All that is attractive in the monkish legends of the dark ages is carefully selected, and decked out with the flowers of poesy and imagination; while all that is repulsive or self-contradictory is carefully pruned away. And under the whole, we have the entire body of Romanism,—its monstrous pretensions, its lying wonders, its assumed power over heaven and earth,—all instilled into the youthful mind as undoubted verities; and this by vowed and professed clergyman of the Church of England, who have not the common honesty to declare before God and man, that they have left off believing at least one-half of the Articles of the Church to which they profess to belong.

### LENGTH OF SERMONS.

A writer over the signature of "Elliot," in the New York Evangelist, who says that he is a "hearer, the head of a family," proposes, that instead of sermons of forty, or forty-five minutes, or an hour long, "short, condensed, and sensible addresses of from twenty to twenty-five minutes should be substituted, as more effective for the purpose intended."

A suggestion like this comes with better grace from a "hearer" than a preacher perhaps, but with a bad grace from either. Those who cannot



be edified with a sermon of forty or forty-five minutes, would soon think an address of twenty or twenty-five minutes quite too long;—better dispense with sermons and addresses altogether, and confine the public services of the Sabbath to prayer and praise alone, or give up the whole at once.

The one, two, and three hours' sermons of generations long since passed away, would not, and perhaps ought not now to be endured; but if well studied and enriched with striking thought, they are much to be preferred to the short addresses proposed by Ehot,—addresses, that must form but a poor apology even for the elaborate and instructive discourses coming every Sabbath from most of our pulpits.

The business of the pulpit is mainly, instruction and devotion. But neither of these ends is to be secured by "short addresses." Were it the object of the minister to amuse the frivolous mind, and aid it to dispose of the wearisome hours of the Sabbath pleasantly—to court popularity with the self-indulgent members of his congregation, and encourage inattention to the teaching of the Holy Spirit—or, to indulge himself in habits of indolence and luxurious ease, it might be wise in him to resolve on "a reduction of one-half in the length of his discourses." But if he aims to convince men of sin, righteousness, and judgment—if he would reason with them effectually out of the Scriptures, and constrain them to set their affections on things above, he needs more than "twenty, or twenty-five minutes" to accomplish the "purpose intended."

As to "abstract" discourses, made up of dry "arguments," dull "discussions," and pointless "generalizations," we know not in what pulpits they are uttered; and if Ehot is doomed to listen to them, he is much to be pitied, but surely the preacher who is accustomed to torment his hearers before their time with sermons of this description, is ill fitted by nature and education to edify them by "short addresses." A better way to dispose of him, is to give him a prayerful congregation, or shut him up in his dormitory, till he shall have learned obedience to the laws of common sense.

Long sermons are not the sin of the passing age. Shorter ones, and even none at all, might perhaps be more popular with a large class of hearers;—but that they would be more useful or that they would interest more deeply the thoughtful and pious in our religious assemblies, is a vain imagination. Let it be so, that all congregations are composed of men, whose minds are crowded with cares—of mothers with restless and weary children, of youth and apprentices little accustomed to long continued intellectual effort—is it not the very design of the Sabbath services to give the power of self-control to such minds, and divert them from earthly cares, and compel their attention to higher concerns, and assist them to grapple with the difficulties thrown by worldly occupation into the "pathway of life," and strengthen the intellectual faculties by continuous effort on the most exalted themes? New England is far less indebted to her admirable system of common school instruction, than to the "long" and well studied Sabbath discourses of the pulpits, for the superior intellectual discipline and intelligence of her sons and daughters. "Condensed and simple addresses," of twenty minutes instead of stirring up the powers of mighty thought, as sermons of three quarters of an hour long are wont to do, would soon fall them into slumbers too profound to be disturbed by any thing less thrilling than the archangel's trump. May God save our churches from a ministry contenting itself with giving "addresses of twenty or twenty-five minutes long!"

ENGLISH PRESBYTERIANS.—Dr. Cunningham having declined to accept of his appointment as Professor of Theology for this Church, their Theological School is to be opened under the management of the Rev. Messrs. Lorimer and Hamilton, of London, and Mr. Campbell of Manchester, as Interim Professors.

## Miscellaneous.

### CHURCH OF ENGLAND.

*Progress of Puseyism*.—A correspondent of a weekly Tractarian journal thus writes, in the last number of that periodical.—"Allow me to submit this strong conviction, which I find settling itself strongly in the minds of many Churchmen with whom I converse, viz,—that we can look nowhere, either for the extension of the Episcopate, or for any revival of discipline, at present, but in our colonies. There, let me repeat it, the Church must make her first effort at revival. There we must concentrate our endeavours, if the Church is to break her chains; and if England is not irrecoverably in the grasp of the evil spirit of Liberalism and independence, she must receive, by a reflex action from her colonies, that revived form of Church government, and spirit of Catholic truth and discipline, which can alone endow her with the strength of her youth again. We must act, and not speak much now. Let me beg of any who read this to reflect seriously whether this is not the right direction in which Churchmen should act, and that vigorously." This plain exposition of ulterior views comes in very appropriately to explain the following statements in a letter from Rome, which was published in the *Dublin Evening Mail*, a few days since:—"But the great wonder of all wonders was the arrival of the Bishop of Gibraltar, for the purpose of holding a confirmation. There were about forty-three confirmed, and three more were prevented attending by sickness. When everything was arranged in the upper room, where the English service is performed, the Bishop made his appearance, the beautiful simplicity of his dress, disguised by a large scarlet hood thrown over it, preceded by an Italian Romanist, bearing a cross of massy silver about two feet long, erect above his head, and after the Bishop took his seat within the rails of the communion, the cross was laid before him on the table, and on his departure the same ceremony was repeated.—This circumstance has caused more discussion here than anything that has occurred for many years. The Tractarians (for we have some even in Rome) were delighted, and it was considered by them as an approximation to a better state of things. Others say that it was an act (to say the least of it) of great disrespect to our most Gracious Queen, for at the Reformation the crucifix was superseded by the mace, to point out to the people that the Queen was the supreme head of all 'sorts and conditions of men,' in England, both lay and ecclesiastical. The Italians, also, are quite indignant at the circumstance of one bishop, in open violation of the canon law, erecting his cross in the diocese of another; and it is said the Pope would certainly have taken notice of the indignity thus offered to him, only that by so doing it might be considered that he acknowledged Dr. Tomlinson to be anything more than a mere layman. The Bishop's chaplain, Mr. Mules, says the bishop's cross was made after the pattern of one borne constantly before the Bishop in the cathedral of Winchester; this may be so for what I know. All dispassionate people, however, seem to agree on one point—that a little common sense would be a very valuable ingredient in the composition of a colonial bishop. The service of the last day of the Bishop's presence was concluded by a sermon from the local chaplain, on the necessity and advantages of private confession followed by priestly absolution, which has given great offence to many Protestant folks here."

### SCOTTISH EPISCOPAL CHURCH.

Rev. C. P. Myles.—This gentleman succeeded the Rev. Robert Montgomery in the charge of St. Jude's Chapel, Glasgow. He had not been long in his incumbency, when he officiated in St. Paul's Chapel, Aberdeen, the schismatical meeting-house of the "excommunicated" Sir William Dunbar.—The Bishop of Aberdeen having complained to the Bishop of Glasgow, Mr. Myles is in process of

being dealt with by the latter dignitary. We trust that grace will be given him to stand firm.

AMERICAN EPISCOPAL CHURCH.—EPISCOPAL TRIENNIAL CONVENTION.—Puseyism is making rapid progress in this Church,—being openly countenanced and promoted in its most gross features by some of the Prelates. The Convention has had a protracted and violent discussion on the subject, brought on by some of the friends of Evangelical truth, who are desirous to do something to arrest the crying evil, and to purify the Church; There is, however, little apparent probability of their success, the Puseyite and High Church party having a decided majority in the Convention. When parties are so utterly at variance, and the vital truths of religion at stake, a separation seems inevitable, and is clearly desirable for the interests of truth.

IRISH PRESBYTERIAN CHURCH.—A special meeting of the General Assembly of this Church was held on the 15th ult., at Cookstown. The principal business was the reception of the report of the Deputation appointed to watch over the new Marriage Act in the Legislature, and to make the necessary ecclesiastical arrangements under the Act.

### SYNOD FUND.

This fund is intended for defraying the charges connected with the general business of the Church including the salary for the Synod Clerk. James Shaw, Esq., Merchant, Toronto, is Treasurer. The Synod has enjoined congregations who have not paid for the current year, to remit their contributions to Mr. Shaw. At the end of the synodical year a statement of the Receipts and disbursements will be published in the Record. The following contributions have been made up to the 16th October, 1844:—

Hamilton,.....	£1 10 0
Pushch,.....	1 0 0
Saltfleet and Binbrook,.....	1 0 0
Montreal, (Mr. Eson),.....	1 10 0
Dundas,.....	2 10 6
Pictou,.....	1 0 0
Prezcott and Spencerville,...	2 0 0
Fergus,.....	1 0 0
George Henry, Esq., Alderborough, a donation, ...	1 0 0
Gananoque,.....	1 5 0
Woolwich,.....	1 5 0
Streetsville,.....	1 5 0
Thorold,.....	1 0 0
Cobourg,.....	4 0 0
Peterboro',.....	1 5 0
Grafton,.....	1 0 0
Demorestville,.....	1 0 0
Williams,.....	1 0 0
Zorra,.....	1 5 0
St. Therese,.....	1 0 0

Toronto Sabbath collection,  
by Rev. Andrew King,.... 12 3 11

Mr. John Fenwick made a gratuity of his services to the Synod during the recent sessions Toronto, extending throughout eight days.

An adjourned Meeting of the Commission of the Synod of the Presbyterian Church of Canada will be held at Hamilton, on Wednesday 13th Nov., at 7 o'clock, P. M. The details of the Sustentation Fund scheme are to be finally adjusted at this meeting, and other matters of importance. A full attendance of members is particularly requested. The Home Mission Committee of Synod will meet on the following day.

PUBLISHED BY JAMES WEBSTER, James Street Hamilton.