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ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

VOLUME I.—No. 12.

HAMILTON, JULY, 1845.

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

The subscribers to the *Record* are respectfully reminded that this number completes the first year of our publication—and that it is necessary that all arrears be transmitted immediately to the Publisher, Mr. James Webster, James St., Hamilton. We beg that our Agents will attend to this within the current month—the Synod having directed that the Accounts be audited and settled at the close of the year. As the publication of the *Record* is to be continued, it is hoped that the Office-bearers and Members of the Church will exert themselves to extend its circulation. The Committee entrusted with the management of the publication, are desirous to enlarge its columns without any addition to the present charge. This, however, cannot be done to any considerable extent without an increased subscription list and punctuality in the payments. It is requested that the Ministers and Missionaries of the Church will bring the matter under the notice of the people, and that lists of new subscribers be forwarded to the publisher on or before the 1st of August. Subscribers who have made payment for the past year will have the *Record* sent to them unless we are instructed to discontinue it.

Home Missions.

REPORT OF MISSIONARY PROCEEDINGS IN VARIOUS DISTRICTS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, BY THE REV. WM. LEISHMAN, ONE OF THE MISSIONARIES TO THE SYNOD.

Submitted to the Presbytery of Montreal, at their meeting in St. Gabriel's Street Church, Montreal, on Wednesday, 14th May, 1845, and approved of by the Presbytery.

Before completing my former Missionary Tour, I received, when at Belleville, a letter from the Rev. Mr. Gale, Convener of the Synod's Committee on Home Missions, directing me to proceed without loss of time to Montreal. My appointments, however, had been so made, as to fill up all the time, until the meeting of the Presbytery of Kingston on Tuesday the 31st December; and it was therefore impossible to comply with the terms of Mr. Gale's letter, without disappointing the parties to whom my preaching engagements had been previously intimated. The Presbytery of Kingston having met on the day above named, I laid Mr. Gale's letter on the table, and before proceeding to Montreal, I was directed by the Presbytery, to visit the Bathurst District, embracing Perth, Ramsay, Carlton Place, Bytown, and various other places in these respective neighbourhoods. At the request of the Presbytery, I produced a report of my missionary proceedings since the last meeting of the Synod's Committee on Missions, held on Wednesday the 13th November, until this meeting of the Presbytery. With that report the Presbytery expressed and recorded their unqualified satisfaction, and requested me to place it in their hands, with the view of being transmitted to the Home Mission Committee and published in the *Record*.

Having taken farewell of the Presbytery of Kingston, I proceeded to fulfil my Mission into the Bathurst District. This tract of country em-

braces a large amount of population, principally Scotchmen, and Presbyterians. In visiting it my mind was much affected by many beautiful reminiscences of the father-land, very powerfully conjured up, by the interesting conversation of numbers of my pious and intelligent countrymen, as they spoke of the scenery and the spiritual privileges of the land of their childhood, and deplored the deep necessity of their existing religious wants. I reached Perth on Friday the 3d Jan., and on the following Sabbath preached forenoon and evening in the Methodist and Baptist Churches, which were freely and kindly granted for the use of the Presbyterian Congregation. On the Monday evening thereafter, 6th Jan., at a meeting of the numerous and active committee, who have been entrusted with the duty of building a new Church, I gave some account of the structure of Canonmill's Hall, and of the various economical methods of Church building which are now adopted in the Free Church of Scotland. On Tuesday evening 7 Jan., a public meeting was held, at which I gave a lengthened and minute account of the causes which led to the disruption in Scotland, and the connection of these with the present position of the Synod of the Presbyterian Church of Canada. Perth is a station of very great importance, and previous to the Canadian disruption possessed two Presbyterian congregations, one of which was probably as numerous as any country congregation in the colony. It is chiefly from this congregation that those who approve of the principles of the Free Church have separated themselves. I cannot speak with certainty of the comparative numbers. The churches, on the occasions on which I preached were quite full, but whether those who were then hearers might permanently attach themselves to the new congregation, I do not know. When in Perth, I met with not a few whom I believe to be decided and unfeigned disciples of the Lord Jesus. An admirable spirit exists among them. They have secured an eligible site for their new Church, and have subscribed upwards of three hundred pounds for its erection. Although they have no stated minister, they forsake not the assembling of themselves together on the day of the Lord. They have secured good temporary accommodation in the upper flat of a large house which they intend to fit up as a place of meeting until their Church is erected. One thing which interested me not a little while I was among them, was the fervour and the sublime devotion of their psalmody. In this respect it formed a beautiful yet a most affecting contrast, to some of the neglected stations which I had visited on a former tour. In some of these remote places, few bibles and psalm books were to be seen; only three or four seemed able to sing, and when these few lifted up their voices in the praise of their Maker their broken and imperfect notes, gave mournful proof how far the old and sacred melodies of Scotland's glorious Sabbath's were forgotten.

On Wednesday the 8th Jan., I departed from Perth, to preach in the Presbyterian Church at Balderston's corner, where my congregation was not numerous, owing to the short notice which had been given of my coming.

On Thursday the 9th, I visited Dalhousie, and preached in a log built Church, erected in a beautiful and romantic situation. This humble Church is nevertheless commodious, and on that day contained within its four corners a crowded congregation of several hundred people—and a congrega-

tion too, composed, if I am not very much mistaken, of a deeply interesting material, as any in whom it ever was my privilege to preach the unsearchable riches of Christ. Their attention was intense and earnest, and their psalmody was reverend, as cordial, and as full of tender pathos, as that which in the golden time arose from the lips of the men of covenant and martyr renown. They are a poor but a truly noble people, and the struggles of the Free Church of Scotland have taken a very close hold of their true Presbyterian hearts. I did not see the Fair library which I was told they possessed, but I could form an idea of its excellence both from the great and the small things which I learned were on its shelves, for it holds a copy of the last and splendid edition of the *Encyclopedia Britannica*, and adds every year to its volumes a copy of the *Edinburgh Almanac*. I think these papers also meet on the Sabbath days for the worship of God, although they have no minister. They are exceedingly anxious to enjoy this privilege, and I believe are prepared to exert themselves to Le'd a Manse, and to procure a piece of ground for the use of their future pastor.

The next stations at which I officiated were Ramsay and Carlton Place. The Methodist Churches at both of these stations were placed at my service on Sabbath the 19th Jan.

Ramsay once possessed a very large and flourishing congregation under the charge of the Rev. John Fairbairn, now the admirable and much esteemed Minister of the Free Church at Greenlaw in Scotland. A good stone Church and a frame built Manse, were erected in these days of by-gone prosperity, and it appears that there is now a disposition in certain quarters to deprive the people of their ecclesiastical property. Their zeal, however, and their determined principle are not to be damped by petty and legalised injustice. They are making active preparations to repair the breaches in the outer courts of Zion, and will build a Temple and a prophet's home for the Saviour's cause again. They have already secured a good site, and have subscribed above two hundred pounds for the erection of a new church. They were among the very earliest of the Canadian congregations to declare their approval of the principles of the Free Church of Scotland. They have had no Minister since the departure of Mr. Fairbairn, and it is about two years since this took place. Aged men de alied to me the pleasant but affecting story of the early ministry of their first and beloved pastor, of their hallowed Sabbath services amid the green trees of the forest, before a stone of their forsaken but goodly tabernacle was laid, and of all the fruits which were precious to the eye and sweet to the taste, as the numerous worshippers Sabbath after Sabbath for years assembled themselves within the house which they had reared for the service of the Lord. The scene is now changed, for the Lord hath covered the daughter of Zion with a cloud in his anger, the city is solitary that was full of people, and the ways of Zion do mourn because none come to her solemn feasts, and all her gates are desolate. Yet, are there some who follow not a multitude to do evil, who forget not their first love but remember the Sabbath day to keep it holy, and meet together and read and meditate and pray concerning the things which belong to their eternal peace. Shall not the Lord of the vineyard see a tree refreshed a heritage when it is weary, and shall not the glad sunbeam

and the plentiful rain descend from the windows of Heaven to make the better end of such a people better and more numerous than the first? My conversations at Ramsay and Carlton Place were numerous, I was very attentive. The people of Carlton Place have lately built a fine stone Church. It has never been finished, and never occupied, a debt has not even been granted, yet there are objections that they are to be deprived of the accommodation they have provided for themselves. Before I left the neighbourhood I preached again to the people of Ramsay on Wednesday the 15th Jan., and held a meeting at Carlton Place on Thursday, at which I gave a lecture explanatory of the disruption in Scotland, and the present position of the Synod of the Presbyterian Church of Canada. My two partial hearers seemed not to have got a word of this subject, but made a very correct report, that I would print for their benefit the substance of the statements which I had laid before them.

My next appointment was at Goulbourn, where I had engaged to preach on Friday, the 17th of January. A small, but substantial stone Church has been erected here. It is still unfinished, although it is occupied by the congregation. The people have occasional preaching, but no regular minister, and propose to join with the people in a neighbouring settlement, to secure the services of a minister between them. My congregation on this occasion was small, but presented many of the interesting features which met my eye in visiting other portions of the Bathurst district. This district possesses peculiarly strong claims upon the Synod of the Presbyterian Church of Canada. It is full of Scottish character, and is decided, and indomitable in its Scottish partialities. It has seen and appreciated with wonderful shrewdness the character of its local residuaryism. It is ready to say farewell not merely to Egypt, but to all sympathy with Egypt's bondage, and to bid God speed to all, and go on with all who proclaim a free and triumphant, though suffering exodus. Of the entire of it I cannot speak with equal certainty, but of a great part I think I can. The casual visits of a missionary do not permit him to hold the whole of a national literature with numbers of the various congregations to all the extent that he might wish. It is only with a few that he can hold converse in such a widely scattered community as the rural districts of Canada present. That partial intercourse is almost invariably of great mutual interest both to the people and himself. But it is not the case in private with great numbers, in public he can look up, on the faces of his fellow men, and he needs not deep skill to read their present meaning when they hear the Gospel from a missionary far from the far away land where their fathers were born.

In these missionary tours—at the solemn assemblies, grave and pathos, motions, young men and old, the silent but eloquent expressions of their hearts, the Scotch, becomes—their eyes—their ears—their attention and most becoming demeanour, present groups and persons, and every eye has been those which point to the great works of Adam, Wylie and Harvey, their imperishable charms, and have caused the men of taste and the men of the world to call them patriots.

From Goulbourn I went to Bytown, at which place on Sabbath, the 19th January, I preached to full congregations in the small Methodist Church in the Lower town, which our people have secured for their temporary accommodation. The people here enjoy a regular advantage in the regular and most efficient services of Mr. Thomas Wardrop who has been appointed to Bytown, and has been in charge of the congregation. On the Sabbath's services Mr. Wardrop took the afternoon, while I officiated in the morning and evening. There are few and grand symptoms of a rightly constituted congregation here, and there are warm hearts

and build the walls of a house of the Lord, which shall be holy within, and beautiful to the eyes of all observers without. I held a meeting of the congregation on a week day evening for the purpose of giving them a history of the Scottish disruption and an application of the principles of the Free Church to the circumstances of the Synod of the Presbyterian Church of Canada.

My visit to Bytown completed the arrangements of the missionary tour into the Bathurst district, which had been made for me previous to my going to Montreal.

Before proceeding to that city I had been requested to visit the townships of Bristol and Clarendon, situated somewhat about sixty miles above Bytown, on the picturesque and finely wooded banks of the dark and beautiful Ottawa. The deep waters of that fine river were frozen over, and presented a series of vast and level fields of snowy whiteness. Now and again as the sleigh dashed along over the dazzling plain, the scene expanded into broad and spacious lakes, fringed with forests, and called up to my remembrance a similitude to the peculiar landscapes of the magnificent prairie, and the oak groves of the forested and far West Illinois.

I preached at Clarendon and Bristol on Sabbath the 26th January in two log built school houses which were inconveniently full. I felt myself so much exhausted by my previous and lengthened missionary travels, that I was scarcely able to go through the necessary duties to the attentive congregations who assembled in these remote settlements on that day to hear the gospel. I hoped to be better on the following day, and announced a meeting for the purpose of explaining to the people the great principles which had agitated Scotland, and were now laying the foundations of a young and vigorous Presbyterian Church in Canada. On that occasion I found myself totally unable to accomplish my purpose, but went to the meeting and told the people of my inability. It is my belief that they suffered no loss, for they had heard of the deeds which were done in Scotland, and were thorough free churchmen already. I then returned to Bytown so much broken down that I felt it impossible to proceed to Montreal. A few days rest, however, enabled me to recruit a little, and I then went on my way. A severe snow-storm prevented me from reaching Montreal so early as I expected, but I arrived there on the evening of Friday, the 7th February, and on the evening of the following Sabbath preached in St. Gabriel Street Church, where I again preached on the evening of Tuesday the 11th. Thereafter I proceeded on a Missionary tour to the townships of Hinchinbrook and Godmanchester, and neighbouring districts on the South of the St. Lawrence. On Sabbath, the 16th February I preached in the forenoon in the Church of St. Michaels', and in the afternoon in the Scotch Church at Huntingdon.

On Monday evening the 17th, in the American Presbyterian Church, Huntingdon, I gave a lecture explanatory of the disruption in Scotland, and the principles which led to the formation of the Synod of the Presbyterian Church of Canada; and on Wednesday evening, the 17th, I held a meeting for a similar purpose in the Church at St. Michaels'. On Friday evening, the 21st, I preached in the Methodist Church, Huntingdon, and on the following Sabbath, the 23d, in the same place, and also in the church at St. Michaels'. The congregations on all these occasions were numerous if not crowded. The people had long been anxious to receive a visit from a minister or preacher of the Free Church. Considerable opposition I believe prevails against the principles of the Free Church, and as a proof of this I may mention that though I had the use of the Scotch Church at Huntingdon the first Sabbath, its doors were shut against me on the second. The American Presbyterians and the Methodists manifested a very friendly disposition, and if both these bodies had been fully afforded an opportunity, we would

have been without a place of meeting at Huntingdon. A large number of Presbyterians reside at and around Huntingdon and St. Michaels, but I am unable to speak of the comparative numbers who may adhere to the respective communions of the American, the Residuary or the Free Church. The active and intelligent Missionary Committee in Montreal have been making statistical inquiries, and the Moderator of the Presbytery of Montreal has visited the district since my departure.

On Tuesday, the 25th of February, I preached in the school room, St. La Guire, where the people have made more than one unsuccessful attempt to build a church. On Monday, the 27th, I preached at Portage; and on Friday, the 28th, I proceeded to Durham where in the ground floor of a large and unfinished house, a very numerous meeting assembled to listen to an exposition of the principles which led to the formation of the Free Church of Scotland, and the Synod of the Presbyterian Church of Canada.

At North Georgetown, in the forenoon of Sabbath, 2d March, I preached in a large unfinished church, and in the afternoon in a school room at the fourth concession, in the vicinity of Beauharnois. Both of the congregations were large, and the school house particularly was crammed in every corner. The above church at N Georgetown is in a central situation; and is not under any feudal restrictions, and I have no doubt will speedily be organized and filled with a large and prosperous congregation adhering to the principles of the Free Church. The people seem more united, and are more independent of the petty opposition which exists in other quarters: and in this building they have a church nearly ready to their hands. On Monday, the 3d March, they assembled again to hear a lecture on the disruption in Scotland, and the present position of the Synod of the Presbyterian Church of Canada.

I left North Georgetown on Tuesday the 4th, for Chateauguay Basin, at which place in the evening I held a meeting for the same purpose. Thereafter I returned to Montreal, and on Thursday evening the 6th March, preached at Griffintown. On Friday evening the 7th, I held a prayer meeting in the Quebec Suburbs. On Sabbath the 9th, I conducted three services, in St. Gabriel Street Church, forenoon and evening to the usual congregations, and in the afternoon to the soldiers of the 93d regiment. On the evening of Tuesday the 11th, I again preached in St. Gabriel's St. Church. On the following day visited the military barracks, and held a meeting of the soldiers for prayer and exposition of the scriptures; and on the evenings of Thursday 13th and Friday the 14th, held similar meetings at Griffintown and the Quebec Suburbs. From Montreal I proceeded to St. Eustache and Grande Piere, to both of which congregations I preached on Sabbath the 16th March. On Tuesday the 18th, a meeting was held at St. Eustache, when I gave the people an account of the disruption in Scotland and its connection with the position of the Synod of the Presbyterian Church of Canada, and on this occasion an urgent request was made me by numbers of the people, to publish the account I had given them, the expenses of which they offered to pay. The Presbyterian people at both these stations, are almost all Free Churchmen. They hold the church, the little Protestant church at St. Benoit, at Grande Piere, but have been shut out at St. Eustache. This church I believe, for some time has been locked up, and if it might not be out of place, probably a graphic if not an amusing account might be given of the strength and the beauty of residuaryism at that place. It may be more generous to forbear. Grande Piere and St. Eustache, are two interesting stations. The Presbyterian population is not numerous; but it is destitute and it is united. Unless they become residuaries, and into this peculiarly fascinating temptation, I am very certain they shall not fall, they have no nearer neighbours than the French Papists, and they shall not go to them. They think the dis-

rupt on has been a good thing for them, and appreciate highly the occasional services which have been rendered to them by Ministers and Preachers of Free Church principles. The French Canadian population, is losing its *locum stantii*, every day sinking in circumscriptions and selling its property, and it is mournful to think that there is nothing in the wretchedness of Popery to elevate its character, or avert its ruin. The Scotch are likely to increase in numbers and wealth, and from the vicinity to Montreal, and the superiority of the land, it is not improbable that much of enterprise and capital may come in as settlers and proprietors. From St. Eustache, I removed to Lachute, where for a few weeks I supplied the place of the Rev. Thos. Henry, the Moderator of the Presbytery of Montreal, at that time absent on a Missionary tour, into some of the destitute portions of the Presbytery. During my stay at Lachute I visited Chatham and St. Andrew's, and held meetings of a similar nature with those already noticed in other places, and gave explanations of the disruption in Scotland, and of the connection which subsisted between it and the formation of the Synod of the Presbyterian Church of Canada. Thereafter I returned to St. Eustache and Grande Prairie, where I remained for about a week, preaching at both stations, and departing from St. Eustache for Montreal on Wednesday, the 16th April. On Friday, the 13th, I left Montreal to pay another visit to the Chateaugay District, and remained for several weeks at Huntingdon, and the neighbourhood until the meeting of the Presbytery of Montreal, on Wednesday, 14th May.—I might say a great deal regarding my own impression of the effect of my labours in this part of the country. It will be more becoming to be silent, for there are features too absorbing to the interesting people themselves and far too flattering to the missionary memorialist, which might be drawn, which are beyond the painter's power,—like the picture, which the artist veils, not because the subject but the skill was unworthy,—and which therefore, it will every way be more graceful to leave it to be imagined, rather than to attempt to describe.

By the time these missionary proceedings were completed, the season of spring was come and all nature was arrayed in the lovely garments of a temporal resurrection. The ice bound rivers were free from the fetters which had made their waters motionless. The snows of the long winter had disappeared. The trees were putting on their young and tender foliage, the flowers began to appear on the earth, and the music of birds brought gladness to the heart and melody to the ear.

I could say much of the hospitality which I have received in the course of my missionary sojournings. May the blessing of him who commends those who give even a cup of cold water to his name to a disciple; and the reward which waits on those who entertain angels unawares, follow the generous kindness of all who have room enough in their hearts to find beneath their roof a prophet's chamber for the humble missionary. In this world they shall have their reward, and in the world to come, if it does not gain it shall not cause them to lose the certainty of life everlasting.

In any portion of the wide vineyard of the world, and more particularly in such a portion of it as Canada, where the field is so extended, and the laborers so few, and where, therefore, there must be a greater amount of journeying by the way than the settled and studious—yet most profitable and edifying—regularities of a stated home, the way-faring work of a missionary preacher, frequently, insensibly, and irresistibly directs the thoughts to Him who was the greatest missionary the world ever saw. How glorious was His work, and how unsearchable the depths of His humiliation. His most honoured servants, who have laboured most largely and gone most fully, ripe to their heavenly rest, never left the felicitous of such a home, nor bore with a spirit so divine and uncomplaining—not the reproach of slanders—but their little

share of the heat and burden of the day. It is a perpetual rebuke to the Church which he hath blessed with his blood, that he hath done so much for it, while it hath done so little for him; a rebuke most touching and most beautiful, for the holy one and the just could derive from his high and glorified passions to pluck the guilty as brands from the burning, and to speak in words of wondrous loveliness of the flowers of the field which he clothed, and the birds of the air which he fed; while those who are called by his name are careless for the highest welfare of their brethren and kinsmen of the same flesh and of the same high and holy faith. He would abide in no home in this world, that sinners might be sure of a home in Heaven; and the Son of Man had not where to lay His head, although the foxes had holes and the birds of the air had nests. When the faith is feeble and the spirit is weary, and the heart is like to faint and fail, and the weakness and the sins of flesh and blood oppress the frail and dying tabernacle of clay, it is well to think on Him who is now exalted a Prince and a Saviour,—who forgets not that when he was a man of sorrow his anguish was soothed by the ministry of angels,—it is well to remember that He who is higher than angels is with his servants always even to the end of the world,—that he is touched with the feeling of our infirmities, and is stirred by sympathies more bountiful than angels ever knew, and yields a power more overruling and more beneficent than angels ever exercised,—and it is well to look up to him and ask the strength and grace he has promised to give in the time of need. Canada wants apostles, and it has not found them yet. It has had its men of devoted self-denying spirit, but these have been few and far between. The searching out and gathering up of the fragments which may be found as the memorials of their almost unknown and unrecorded labors, would form a lovely chapter in the early history of the Canadian Churches. The machinery of modern Missions has never been rightly applied to Canada. Missions to the Heathens require to be supported, *ab extra*; and so far as human agency is concerned, if they had been left to stand self-sustained, *ab intra*, the Heathen might never have heard of a Saviour's name or a Saviour's work, and some of the brightest tales of Missionary fame that have ever delighted the Church and gladdened the hearts of angels might never have been told. The *ab extra* application has exercised but a scanty and penurious influence in Canada. The poor emigrants, who have heroically dug out a home in the forest have also been left to too great an extent to build amid the spiritual wastes the Tabernacle of the Lord, and in many cases that work has never been attempted, or after frequent failures has been abandoned in despair. Still the foundation in some measure has been laid;—that foundation may be extended and strengthened, and over it may yet arise a magnificent and living structure. So far as the outworks of the tabernacle are concerned, a sound and judicious scheme of finance is of prime importance. Such a scheme has already been laid before the Church in the plan of the Sustentation Fund, and it must be matter of unspeakable regret to all who wish well to the prosperity of the Young Church which promises to unite all the true and vigorous Presbyterianism in this country, to see that in any quarters, whether honorable or base, such a scheme should be misunderstood or calumniated. Time, however, which often discovers and beautifies the truth, and exposes mad visits (falsehood with disgrace, will yet satisfy the beneficent and right hearted friends, and silence the mean and malignant enemies, of this most wise and salutary measure. It possesses all the excellencies, and it is free from some of the defects of the great scheme which has done so much for the Free Church of Scotland. It might be too tedious to enter into a proof, but it would not be difficult to show that it is more perfect than the financial scheme of the Free Church; and that if it were adopted in Scotland it would be an improvement

on the Scottish plan. Those who have studied both plans, and have seen the operation of both, and can look at them without any personal bias must come to this conclusion. To pass, however, from this part of the subject to another,—it may be asked what is the best and most efficient mode of supplying the immediate spiritual wants of the Scotch Emigrants to Canada? The claims of this country, have been often urged and urged in a variety of forms, and surely they are not less loud and imperative than the demands which have been made from other quarters, and met from the fatherland with noble and most generous promptitude. We have heard of the religious wars of Latin, and they are overwhelming enough, but Canada has stronger claims on Scotland, by birth, and kindred, and language, and every tie which binds one country to another in the brotherhood of human nature and of Christianity; and if the claims of Canada had been as unobscuredly met, a field of as fair promise might have been ripening to the harvest. The plan for evangelising India is just the plan for evangelising Canada. A ministry must be reared from the native youth of the country, and this must not only for men, but for great men from Scotland, must be satisfied—not certainly with what is desirable but what is practicable and attainable. Men and money, too, may be sought from Scotland, but the meagre supply should not be too much depended upon, and if Scotland does not give Canada all the help which may be required, Canada must just do the best it can to help itself. God provides his own champions where men never seek them. Saul did not go to the sheep folds of Jesse to find the conqueror of Goliath, and yet from that humble source came forth the bravest of Israel's warriors, and the noblest of Israel's Kings, and the holiest of Israel's Songs. It is true that the most efficient human instrumentality which the wisdom of man can discover, and the activity of man can secure, should be called into operation. Men, however, should not trust too much to what they cannot get, but should lay strenuous hold on what is within their reach. Now the youth of Canada are at hand, to be prepared for the work of the Ministry. By their habits and by their knowledge of the country, in all physical respects they are better adapted for the peculiar wants of the colony than men from Scotland. True, this is but an inadequate qualification without the higher endowment of intellectual gifts, and without the highest endowment of all, the quickening and sanctifying influence of the Spirit of God. Still it possesses its own value and it has been too much overlooked. Old world students will not fight their way through the bush, nor be reconciled to the economy of concessions and townships half so well, or half so heartily, as men to whom these things are familiar as household words, and to whom they are associated with the charms of home. The loss of home and country is too ineradicable to be blotted out of the human heart, and wherever the youth, which is the picturesque period of pilgrimage of life, is spent, thither will the thoughts, with burning and unextinguishable affections again and again return.

The *perfidium ingenium* which witnessed beauty in every landscape, and gathered learning from the books and academic halls, and grew into piety and wisdom amid the Sabbaths of Scotland, is apt to lose much of its vigor and fire when transplanted into a stranger soil. Put, therefore, Canada for Scotland, and let the *perfidium ingenium* of Canadian youth expand into gracefulness and maturity in the land which was once the uninvaded home of the Indian, and which is still so beautiful with noble rivers, and broad lakes, and boundless forests, and unclouded skies; and let all the knowledge which books and living instructors can give—and all the beauty of letters—which the word of life, and the example of Christian men, and the prayers of the Church and people of God can bring—be called with a vigor which will admit of no rest, and an importunity which will take no denial; let all this be done, and in the valley of

dry bones there shall stand up for the work of the Lord an army of living men, before whose efforts the reign of ungodliness shall come to an end and the kingdom of Christ shall prevail. The associations of this young but most fair and beautiful country do not bring with them the same sacred and venerable impressions which are found in old empires and a highly refined state of society. But the mightiest among the nations were once young, and did not need to wait until national old age for the production of great spirits, and least of all did they stoop to the importation of illustrious minds to mould the national character! No country ever grew great by the efforts of noble men not born on its native soil. There may be exceptions to this doctrine, but they are rare ones. It was Luther who gave to Germany its reformation renown, and the same was done by Calvin for Geneva, and by Knox for Scotland. It is true that the fine Missionary labours of Duff are sowing the early seed of the Gospel in India,—but the great evangelical reformers, the Luthers, or Calvins, or Knozes, for Hindostan, are perhaps, not born yet. And it is probably not too much to say that when such instruments do appear they shall wear the lineaments and cherish the emotions of a Hindoo nationality, and bear without foreign languor the splendor of an eastern sun. No doubt there is a very great deal of difference between Hindostan and Canada. But wherever human nature is found, the principles which regulate its motives and actions are the same. It has already been seen what the right application of right principles can do. Let the lesson be taken for the evangelization of Canada, and the day may not be far distant when her young Presbyterian Church may stand forth to all the world as goodly a spectacle as that tree of renown which was planted by the wisdom and watered by the blood of the Reformers and Martyrs, and in these latter days of trial, and suffering, and sacrifice, has been preserved as vigorous and unconquered as ever in the Free Church of Scotland.

WILLIAM LEISHMAN.

Montreal, May 14, 1845.

RAWDON AND L'ASSOMPTION, C. E.

Mr Peter Gay who was sent as a Catechist to the Presbytery of Montreal, at the close of the Session of the Theological College, and was appointed by the H. M. Committee of that Presbytery to labour at Rawdon and L'Assomption—gives the following account of his mission:—

After remaining in Perth for three weeks, I proceeded to Montreal. I had to remain there some days, and was over at Chateauguay Basin one Sabbath, where I addressed a small congregation.

I was then sent to Rawdon Township, District of Montreal, where I am now situated, and, I suppose, shall be for the summer. This township is immediately behind L'Assomption, about 40 or 50 miles from Montreal. It is inhabited chiefly by Irish people, papists and protestants: there are a few French Canadians, English, Scotch, and Americans. Between us and the St. Lawrence, the country is densely inhabited by French Canadians.

In the village of Rawdon, (consisting of about twenty houses, if they could all be seen,) there are three churches, a Presbyterian, Episcopalian, and a Roman Catholic Church. The Methodists have a congregation, but no place of worship: they are unorganized in ours. The Presbyterians form but a small body. They have been long destitute of a settled minister, (about 9 years;) some of their number have been from time to time leaving the country, which is very poor: some have left the church and joined other denominations, and "the love of man has waxed cold." I got a Sabbath School or Bible Class formed, which met for the first time last Sabbath: about 15 young people attended: few children I am afraid will be able to come, on account of the distance which most of them would have to travel to the church. I was

out visiting, and addressed a meeting, last Wednesday evening in a corner of the township. There were a goodly number present, but the greater part were Episcopalian and Methodists; indeed the Presbyterians are fewest in number, and they are scattered over the whole township.

I preach in the church, (a large unfinished building,) two Sabbaths in succession; on the third I go to L'Assomption, about 18 miles off, and meet there with a small number, the only protestants in a large tract of country, and who are, I believe, otherwise altogether destitute of ordinances.

I do not know yet how I shall succeed in these places. I strive to seek direction from, and to obtain the blessing of God upon what I am doing, both for my own benefit, and for that of these poor people: but I have not yet witnessed any evidence of my having been an instrument for good; indeed they would require a person of far more experience than I can pretend to, for a guide and instructor.

We are situated in the very midst of Romanism, and I fear that the contrast between the mummeries of that superstition, and the reasonable worship of protestants, may tend to lull some asleep under the delusion that an orthodox belief may be substituted for holiness of heart. Comparing themselves with the miserable slaves of popery, a very small amount of religious truth and feeling is apt to satisfy the not over-anxious mind.

On Sabbath before last, which was the Fete Dieu, I was at L'Assomption. The streets in the neighbourhood of the church were planted with trees, and in some places booths were erected of evergreens. On account of the rain, however, the procession did not take place, but the band of music which had been provided for the occasion, amused themselves by playing some "favorite airs" in a house, but two doors from our place of meeting, during the whole of the forenoon service nearly.

When coming back to our place of worship in the afternoon, the band was still employed. The students, headed and accompanied by a number of priests, came out of the Seminaire, on their way to church, and passed by this place, when the band struck up louder and with more vigour than before, treating their spiritual guides to "The Lass of Gowrie," and all parties seemed to be mutually well pleased.

Formerly I had no idea that the Roman Catholic religion was what I have found it to be.—Christians have much need to arouse themselves in behalf of those who are enthralled in its chains, and to pray for the hastening of the day when the man of sin shall be destroyed by the brightness of our Lord's coming.

NOTES FROM COMMUNICATIONS OF MESSRS. McCOLL AND MCKINNON, CATECHISTS, IN THE PRESBYTERY OF TORONTO,—ABRIDGED FOR THE RECORD.

Our limits will allow only of a short abridgement of the Report furnished by those diligent and hopeful labourers.—Mr. McColl writes from Beaverton in Thorah, 26th May, 1845. He was then labouring at four principal stations, in so many different townships, which had been selected by our Missionary, Mr. Steel,—the townships, are Mariposa, Eldon, Thorah and Mara. In all of these the Gaelic is indispensably necessary. Our young Missionary who can use this language colloquially, but had not heretofore been accustomed to use it in public addresses, says that he had given a reluctant consent to use it in his expositions of the word.

The absolute necessity of this language in these parts may be inferred from the fact which Mr. McColl mentions that an Independent and a Methodist Missionary, have each of them the Gaelic language. And he knows that the Episcopal Minister at Orillia, can employ the same tongue, though

we have understood that charming as that tongue is, to the sons of the Gael, it has not reconciled them to the Book of Common Prayer.

Speaking of our Highland Countrymen, Mr. McColl says, "they are generally adherents of the Free Church, and from the little knowledge which I have yet had of them, I am inclined to think very highly of many of them. They speak with the greatest feeling of the advantages which they had in the land of their fathers, under such men as Drs. McDonald and McIntosh, and the late Messrs. Kennedy."

Mr. McColl mentions that the Rev. John McMurchy of Eldon has been invited to visit the township. An advocate of Residuary Connexion had been lately at Beaverton, and "informed the people amongst other things, that the men who now compose the Free Church of Scotland, had been in favour of patronage, and the Residuaries were now opposed to it,—he read and commented on a part of Dr. Chalmers' letter to Dr. Smyth, of Charleston, and spoke of the great strength which the connexion party possessed in 'our own Dr. Liddell,' and another 'Rev. Gentleman, whom he named; whom we shall describe as more famous for his boisterous declamation, than his consistency.' We think it highly important to record as often as we can the kind of arguments, which the ministers of the church of Scotland in Canada," employ to justify their adherence to the Scottish Establishment.—The Deputy at Thorah does not appear to have been more happy in the choice of his arguments than the Deputy to Nottawasaga mentioned in our June number.

Mr. McKinnon has given us a pretty full report of his labours, under date June 13th. He has been labouring very indefatigably—more so than the Presbytery had, for the sake of his own studies intended. But when there is, as Mr. McK. has found a great aptency for the word, even important prudential regulations must not be too closely adhered to. He has been travelling over the wide extent of Region lately visited by Mr. Rintoul, and described in our June number. The following is an extract from his Journal, "On Sabbath the 4th May, I officiated in West Gwillimbury, in what is known as the Scotch settlement. The meeting was held in a frame barn, belonging to a Mr. McKay, who made the place as comfortable as circumstances would admit. This circumstance may seem strange to those who know that a church was built by the Presbyterian population of that place, and chiefly so far as I can learn by those who were now assembled to worship God in a building built for another purpose. Such is the fact however. Those of the congregation (comparatively few,) who adhere to the connexion with the present establishment of Scotland, have closed the doors of this church against all but themselves.

The barn was nearly full of people at the time alluded to, and it is encouraging to know that the people are far from being discouraged. They in a few days after they were prevented from entering the church, held a meeting (numerously attended, and distinguished from all their former meetings, by their unanimity and cordiality,) at which they resolved to build a church—all subscribing very liberally for the purpose. This new church is to be finished (according to contract,) all except the seats and pulpit, on the 10th of July."

Mr. McKinnon, expresses himself in very similar terms, as to the need of the Gaelic language, and his own inexperience in the use of it in public exercises. Passing by what he has said of his labour, in Bradford, Coulson settlement, King and Vaughan, &c. &c. "At 2 o'clock, P. M. (Friday 9th May,) I officiated in Ionisfil, in a school house, which is small, but which was crowded with people, most attentive apparently to all that I said. Here I felt it to be my duty to read after the public service, Dr. McKay's

"Tract, 'the Merits of the Case,' giving a statement of the causes of the disruption of the Church of Scotland. I felt this to be my duty, for reasons which my narrow limits will not permit me to mention. This tract was listened to with very great attention. Afterwards made a few remarks upon the bearing of the same important principles upon the Presbyterian Church of Canada, when connected with the established Church of Scotland."

We believe that very lately a great display was made at this very school house in behalf of Residuary connexion, and we suppose this was the reason why our respected Catechist thought of making Dr. MacKay, speak for Free Church principles, and we can well believe that it would not be in vain.

Mr. McKinnon, gives an interesting account of the hearer's reception he met with in Ohio, and the large congregations he had in various parts of the township. He speaks too of the marked kindness which he received from James Dallas, Esq., of Orillia. We doubt not that our intelligent countrymen in that region, will yet rally round our standard of Evangelical Presbyterianism, which has only too tardily been unfolded amongst them. We add one other extract from Mr. McKinnon's journal:—"On Sabbath the 18th May, I officiated in McKay's school house, (in Oro.) to a full meeting. The people were chiefly Highlanders from Isla: after the English I addressed them shortly in Gaelic, when the attention was evidently much greater than when I spoke in English. In the afternoon I preached in another school house, about 4 miles to the north east of this one. Here I found the house which is of a pretty large size for a country school house, entirely filled while many were standing without at the door and window. The people who were assembled in both these places were unitedly labouring on the week days at this time in cutting down and preparing timber for the frame of the new church, which they are building: some of the leading men expressed to me their strong desire to be formed into a congregation and to receive the ordinance of the Lord's supper, from one or more of the ministers of the Presbytery of Toronto, as soon as their church is ready for that purpose, which they expect will be the case, about the middle of August."

REPORT OF THE MISSIONARY COMMITTEE FOR THE PRESBYTERY OF MONTREAL, IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF CANADA.

At a Meeting of the Presbytery of Montreal, in connection with the Presbyterian Church of Canada, held on the 9th of November, certain gentlemen resident in Montreal, Quebec, and St. Theresa, were nominated, (with power to add to their number,) as a Committee for the purpose of raising and distributing a fund to be applied to the payment of the travelling expenses of Missionaries visiting destitute settlements within the bounds of the Presbytery, and for the purpose of carrying into effect such Missionary operations as they might deem most advisable.

At the last meeting of Presbytery held on the 15th May, 1845, the Rev. Mr. Clugston stated that it was thought advisable in Quebec, to have a Missionary Committee organized there, to take cognizance of the destitute settlements in the vicinity of that city, and in the Eastern section generally of the wide bounds of the Presbytery, and it is hoped that by this subdivision of labor, more may be done for the vacant settlements in that neighbourhood. The following abstract will then state briefly and generally. 1st. What the Montreal Committee have been enabled to do for the relief of the very urgent destitution by which they are on all hands surrounded, as at no other station hitherto, have Missionary operations been systematically prosecuted—and secondly, What destitute settlements are dependent on this Committee for the supply of Gospel ordinances.

The Committee, which consisted of 11 Members, held its first meeting on the 8th of January, 1845.

Previous to this time some of its Members had corresponded with the Moderators of the Hamilton and Kingston Presbyteries, and had urgently requested to have the services of such Missionaries connected with the Synod as could by any means be spared in the West. In answer to these repeated applications, the Rev. Thomas Scott was sent down from the Kingston Presbytery to that of Montreal. As the connection of the Committee with Mr. Scott has now ceased, it may be best for the sake of brevity to state here all the circumstances attendant upon this connection. Finding that Mr. Scott was unable to address the congregations which he visited, upon the all-important question which in its issue has caused the organization of the Free Church of Scotland, and of the Protestant Synod of Canada, the Committee thought it right to send Mr. Scott for a month to the settlements of Grand Feniere, St. Eustache, Rawdon, L'Assomption, &c., where a knowledge of the principles involved in this momentous struggle, and a capability of explaining the causes which led to the organization of this church, however desirable in every missionary, were not likely to be so serious hindrances to the success of Missionary effort, as would have been the case in many other localities. After fulfilling the engagements made for him, Mr. Scott preached on Sabbath, 7th February, in Montreal, and on Sabbath, 23d February, at Vaudeville. About that time a copy of the Missionary Record, of the Scottish Establishment, for February, fell into the hands of the Committee, which contained a letter dated Simcoe, Canada West, stating that at the date of the communication, (16th September, 1844,) the Rev. Mr. Scott was firmly attached to the cause of the Establishment. The Committee not being aware that the Rev. Mr. S. had so lately been a zealous adherent of that body, and feeling the peculiar circumstances in which they were placed, resolved to appoint a sub-committee to wait upon Mr. Scott when he returned to Montreal, and ask an explanation of what appeared to them a very extraordinary course of conduct, and to intimate to Mr. Scott, their wish to close the connection subsisting between them, and their intention to refer the matter "simpliciter," to the Presbytery of Hamilton, as being the Church Court through which Mr. Scott had applied some time previously for admission to the Protestant Synod. Some members of Committee accordingly met Mr. Scott by appointment, and intimated to him the intentions of the Committee, at the same time offering him a draft on the Treasurer for his salary, during the time he had laboured in this district, which Mr. Scott refused to accept. The amount has since that time been again tendered, and accepted by Mr. Scott.

To return to the first proceedings of the Committee. Anxiously desirous to become acquainted with the state of the destitute settlements within their prescribed bounds, the Committee endeavored to obtain information by issuing Circulars containing queries, to be answered by the parties to whom these were addressed. Although the Committee issued about 30 of these, but two of them were answered, confirming the Committee in the opinion that they need no expect to become really aware of the true state of matters in these several county settlements, until they be able leisurely to visit them by means of their missionaries, and thus obtain accurate information.

In Glengary the Committee, through one of their number, took the pecuniary responsibility of employing as a travelling Catechist, Mr. Murdoch McMillan, an Elder in the congregation of the Rev. Mr. Clark, of Indian Lands. Mr. McMillan was formerly in the employ of the Gaelic School Society, when in Scotland, and the Committee have pleasure in stating that they are quite satisfied. Mr. M. is eminently qualified to discharge the important duties of his office, and they

trust his labours may be abundantly blessed. Since Mr. M. has begun his labors, some active friends in Grennock have relieved the Committee of all responsibility with respect to his support: and they pay the £15 which is all the remuneration Mr. M. asks for the portion of his time which he devotes to these labors. The Committee have been as yet unable to do more for the Gaelic countrymen than to procure Mr. McMillan's services, and they trust that a strong appeal may be made to the Free Church at the present meeting of Synod, to favor these extremely destitute settlements with some supply of Gospel ordinances. Within the Montreal Presbytery there are, it is believed, thousands of Gaelic-speaking Scotchmen and their descendants ready to join the Protestant Synod when they can be supplied with the means of grace. Not only throughout Glengary does a vast and hitherto unexplored field present itself for such missionary exertions, but at Beachbridge, at Melbourne and Langwick, in the Victoria Settlement, Eastern Township, at Inverness and other settlements near Quebec are there numbers of Highlanders who would gladly hear the gospel in their native tongue. The visit of the Rev. Mr. McMillan, of Carleton, eminently beneficial as it was to Glengary, was of too short duration to admit of his visiting any other Gaelic settlements in Canada East.

On Sabbath, 7th February, the Rev. Mr. Leishman preached in Montreal for the first time, and during the ensuing week began his missionary labors in connection with this Committee—and it is to them a pleasing duty to testify the high sense they entertain of Mr. Leishman's services, and the conviction which they feel that these labors have been a great benefit to the cause of our church in Canada East. His first tour was to the Huntingdon and Chateauguay Districts, where he labored from the 14th February to the 5th March. Little more need be added as to the success with which his efforts were crowned, than that the adherents to our Synod in Huntingdon sent him a unanimous and urgent call to become their pastor. In the providence of God, Mr. Leishman should be settled in Huntingdon, the Committee would augur much benefit therefrom to the Church generally, and to that district in particular. Mr. Leishman's services as a missionary were not confined to that district. He preached at St. Eustache and Grand Feniere, and about the 5th of March proceeded to La Chute, where he for two weeks supplied the pulpit of Mr. Henry, who was then employed on a missionary tour through Huntingdon and the surrounding Districts. Towards the end of April Mr. Leishman again proceeded to Huntingdon, where he remained until the 12th of May, and after the late meeting of Presbytery concluded his present term of labor by preaching on Sabbath, 18th May, at Grand Feniere and St. Eustache, on Sabbath, the 25th, at Beachbridge, a very destitute station, and on Tuesday, 27th, held a meeting at Henryville, in the Missisquoi District, which it is hoped will ultimately be the means of opening a door in that quarter for the preaching of the word, and for whatever missionary exertions the Committee may be hereafter able to make.

In answer to an application made in March, for two or three advanced Students of the Toronto Theological Institute, to supply as Catechists during summer, vacant stations which are unable to obtain, or adequately to support a settled ministry Mr. Gray was sent down by the Education Board for this purpose, and is now stationed during summer months at Rawdon and L'Assomption, places distant respectively about 45 and 25 miles from Montreal. These places have long been without any supply of ordinances from Presbyterian Ministers, and we trust the labors of Mr. Gray in that quarter may be owned and blessed by God.

Much has been done for some of the settlements within this Presbytery, by the few and necessarily short visits paid to them by ministers of the Free Church, who were officiating during the past winter and spring in Montreal. The Committee would

chiefly refer to the labors of the Rev. W. C. Burns. Although Mr Burns is not a Missionary on the roll of this Committee, he has visited country settlements whenever his numerous engagements in Montreal would permit. In February he paid a visit to La Chute, St Andrews, and to several stations in Giengary, and during the month of March and April last, he was principally engaged in French Canadian Districts, preaching in their own language to the French Canadians, and seeking out not a few protestant settlers who have been hidden from the observation of the church, by the surrounding masses of the professed adherents of the Papacy. Since his return from the districts, he has been engaged preaching the Gospel in Montreal both in the open air, and in the stated places of worship. The visit of the Rev. Mr. Doan of Larbert, to Melbourne, in the Eastern Townships about the 4th of May, has given, it is hoped, a new impulse to the exertions of the adherents to our Synod in that quarter, but they stand much in need of the services of a settled pastor.

Having thus gone over generally the efforts which have been made in this section of the Church to preach the Gospel to those who seldom hear its glad sound—it remains, in the second place, to number up briefly what vacant stations now depend on the Church, through this Committee, for the preaching of the word—and the Committee would here again beg to state that they cannot give an adequate view of the wants of the very wide field which the bounds of this Presbytery embrace,—much of it is as yet unexplored—the means of information, and the number of missionaries have been very limited, and they can but name a few stations which have come under their notice, and to supply which, if Mr. Leishman goes to Huntingdon, they have no missionary at their disposal—1st. St. Eustache and Grand Freniere—two most interesting stations—the adherents there have stood firm to their principles—some of them for years, and claim special care at the hands of the Church—they have been liberal contributors to the Missionary Fund of this Committee. 2d. Van-cleek Hill—the only station in Giengary with which the members of Committee are much acquainted, a call has been sent to the Free Church for a minister who can preach Gaelic and English, and a salary guaranteed of £120 per annum. 3d. Vaudreuil—a mission station about 40 miles from Montreal—very much isolated and very destitute. The Committee have been able to give but one Sabbath's service at that place. 4th. Chateauguay Basin—a mission station about 20 miles from Montreal, where a good congregation can be collected, but where the Committee have been able to give supply on two Sabbaths only. 5th. North and South Georgetown—stations in the Chateauguay Districts, which could be formed into a strong and united congregation. 6th. Beachridge—a very destitute station, where the settlers are mostly Gaelic Highlanders—the Committee have been able to give them but one Sabbath day's service; they have a church and manse: and the Seigneur would give £30 towards the support of a minister. 7th. Missisquoi District—a wide field, which is now completely vacant—the Rev. H. Taylor, late Missionary there, is now a clergyman of the Scottish Establishment. The Committee hope to be better acquainted with that district soon; meantime they know little more than that it is completely destitute. 8th. Lingwick, Victoria Settlement, Eastern Townships—a settlement of more than 500 Highlanders, who, since they came to Canada, have enjoyed no other privileges than the services of a pious Catechist and Teacher, who are partly supported by the Edinburgh Ladies Colonial Association, and the same active body have promised their assistance in procuring for these poor but interesting settlers a Gaelic minister as soon as practicable. 9th. Melbourne. An important and central point for the whole Eastern Townships, and one where a Free Church Minister would be willingly heard, and have a large congregation. Both the Gaelic and English lan-

guages would be requisite for a minister settled in Melbourne. 10th. Rawdon, L'Assomption, &c., are at present temporarily supplied by Mr. Gray, but in November next, they will also require Missionary supply.

Around Quebec there are numerous stations, such as Inverness, Leede, Valcartier, &c., which are at present vacant, but the members of this Committee are not sufficiently acquainted with these stations to report more fully with respect to them. Around Montreal there are numerous preaching stations, as also in the suburbs of that city itself, which would fully occupy an active missionary, and these numerous duties no settled minister in Montreal, however zealous and laborious, can possibly undertake, if unaided.

Such is a cursory view of the mission stations in this Presbytery, which are connected with the Committee; and in conclusion the members of it would draw attention to one peculiar feature of the field in which they labour, and that is the immense extent of country which that field embraces. The consequence of this is to render it much more difficult with a limited number of missionaries to give any thing like a regular supply to the several stations, than probably in any other section of the church. The poverty of the people in many places, and their apathy in others, arising from the length of time during which they have been neglected by their more favoured brethren in the towns and left wholly without religious instruction, prevent the missionary fund from being so large as it otherwise would be.

In name of Committee,
(Signed,) ALEX. FRASER,
Cor. Sec.

DR. McCRIE'S VINDICATION OF THE DOCTRINE OF THE WESTMINSTER CONFESSON OF FAITH, RESPECTING THE POWERS AND DUTIES OF THE CIVIL MAGISTRATE, IN THINGS PERTAINING TO RELIGION AND THE CHURCH.

Continued.

Another objection brought against the Confession is, that it subjects matters purely religious and ecclesiastical to the cognizance of the civil magistrate, and allows him an Erastian power in and over the church. This, if true, would be very strange, considering that the Assembly who compiled it were engaged in a dispute against this very claim with the Parliament under whose protection they sat, and that owing to their steady refusal to concede that power to the State (in which they were supported by the whole body of Presbyterians), the erection of presbyteries and synods in England was suspended. Independently of this important fact, the declarations of the Confession itself are more than sufficient to repel imputation. It declares "that there is no other head of the church but the Lord Jesus Christ." (chap. 24. § 6.; and that he, as "king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate." To these officers the keys of the kingdom are committed." (chap. 30. § 1. 2.) Yes, the very passage appealed to in support of the objection begins with the following pointed declaration: "The civil magistrate may not assume to himself the keys of the kingdom of heaven." (chap. 23. § 3.) "The keys of the kingdom of heaven" include all the power exercised in the church, under Christ, its sole king; not only that which is ordinarily exercised in the government of particular congregations and in censuring offenders, (chap. 30.) but also the power "ministerially to determine controversies of faith, and cases of conscience, to set down rules and directions for the better ordering of the public worship of God, and government of his church, to receive complaints in cases of mal-administration, and authoritatively to determine the same." (chap. 31. § 3.)

The Confession teaches that magistrates cannot warrantably assume to themselves the power of doing these things, and what it adds must be understood in a consistency with this declaration. It is true, that it allots to the magistrate a care of religion, and asserts that "he hath authority, and it is his duty to take order, that unity and peace be preserved in the church." &c. But is there no order which he can take for having these things done by the persons and in the way by and in which they ought to be done, without taking the doing of them into his hand, and thus assuming what does not belong to him? The Confession asserts that there is and proceeds to say: "For the better effecting whereof" he hath power to call synods." And is there any good reason for absolutely denying him this power? When "the unity and peace of the church" are broken and endangered in any country, "the truth of God" is depraved, "blasphemies and heresies" of almost every kind are spreading, "corruptions and abuses in worship" are abounding, and when, the church being disorganized, there is no general authority of an ecclesiastical kind to use means for remedying these evils, may not the civil government of that country warrantably call a synod for that purpose? When the state of the nation, as well as of the church, may be convulsed, and its convulsions may be in a great degree owing to religious disorders, is it not a high duty incumbent on him to take such a step, provided he finds it practicable and advisable? Was not this the state of matters England when the Westminster Assembly met? Was not the state of matters similar in many respects at the Revolution in Scotland? And may not a crisis of the same kind yet recur? Was there any rational ground to think, at the period of the Westminster Assembly, that such a synod would have met, or, supposing it somehow to have been collected, that it could have continued together until it had finished its business, if it had not been convoked, maintained, and protected by the Parliament of England? Do many of those who deny the power in question reflect, that they owe those books which they still, in one degree or another, own as the subordinate standards of their ecclesiastical communion, to a synod which was thus convoked? Do they reflect, that by means of them the interests of religion have been promoted to an incalculable degree, "unity and peace preserved in the church, &c. from the period of their compilation down to the present day, in Scotland, in England, in Ireland, and in America? Or, recollecting these things, are they prepared to take the pen and insert their absolute veto—"The civil magistrate—for the better effecting thereof, hath not power to call synods?" At the same time it may be observed here, as on the former objection, that it is not asserted, that the magistrate may exercise this power on all occasions and in all circumstances, or whenever there are any evils of a religious kind to correct. It is sufficient that there may be times and circumstances in which he may warrantably exert this power. It is true that the Confession, in another place, (chap. 31. § 2.) is not sufficiently full and explicit in declaring the intrinsic right of the church to convoke synods. But this defect was supplied by the Act of the General Assembly of the Church of Scotland receiving and approving of the Confession; and in the Formula used in the Secession from the beginning an approbation of the Confession is required "as received" by that Act of Assembly.

After stating that the magistrate has power to call synods, it is added, "to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God." Not to insist here, that these words ought, in fair construction, to be understood of such synods as have been convoked by the magistrate, what reasonable objection can be made to his being present? May he not claim a right to be present at any public meeting within his dominions? May he not be present in a synod to witness their proceedings, to preserve their external peace, to redress their

grievances, or (why not?) to receive their advice or admonitions? But, if it be supposed that his presence is necessary to give validity to their proceedings, and that he sits as preses of their meeting, or as director of their deliberations and votes, I shall only say that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and in particular with the well-known and avowed principles of the Church of Scotland. A similar answer may be given to the objection against the last clause of the Paragraph. May not any Christian, whatever his station be, "provide that whatsoever is transacted," even in synods, "be according to the mind of God?" If the legislature or government of a nation have a special care about religion, or if there is any particular duty at all which they have to discharge respecting it, and particularly if they have power in any case to call synods, must it not in a special manner be incumbent on them to see to this? Nor does this imply that they are in possession of any ecclesiastical powers, or that they pass a public judgment on true and false religion. Their private judgment is sufficient to regulate them in their public managements in this as well as on many other subjects, about which they exercise their authority, without sustaining themselves as the proper judges of them, as in the case of many arts, sciences, &c., which they patronize and encourage. Must not Christian rulers, judges, and magistrates provide that "whatsoever is transacted" by themselves, "be according to the mind of God?" Is it not highly fit that they should be satisfied, and that they should by every proper means provide that the determination of synods be according to the mind of God, if they are afterwards to legalize them, or if they are to use their authority for removing all external obstructions out of the way of their being carried into effect: both of which they may do, without imposing them on the consciences of their subjects? And, in fine, are there not various ways in which they may provide as here stated, without assuming a power foreign to their office, or intruding on the proper business of synods, or ecclesiastical courts? But, if it be supposed that the magistrate, as the proper judge in such matters, is to controul the deliberations of the ecclesiastical assembly, to prescribe and dictate to them what their decisions shall be, or that, when they have deliberated and decided, he may receive appeals from their decisions, or may bring the whole before his tribunal, and review, alter, and reverse their sentences, I have only to say, as formerly, that the words of the Confession give not the slightest countenance to such claims, which are utterly inconsistent with the common principles of Presbyterians, and in particular with the well-known and avowed principles and contentings of the Church of Scotland.

But though I consider these objections as destitute of a solid foundation, yet, as the construction on which they proceed has often been put on the passages to which they refer, I, for my part, can see no good reason why an explanation should not be given of these passages, or of the doctrine contained in them, with the view of preventing all misconception of the sentiments of those who approve of the Confession: provided the two following things are attended to. In the first place, that the declaration do not fix on the Confession the obnoxious sentiments which are disclaimed. And, in the second place, that it do not, under the cover of general and ambiguous expressions, invalidate or set aside the general doctrine respecting the exercise of civil authority about religion which is recognized in the Westminster Confession, and in those of all Protestant Churches. Explanations of this kind were given in the early papers of the Secession, which are sufficient to shew that they entertained no principles favourable to persecution or injurious to the liberties and independence of the church, and that they did not view the Confession as containing such principles.

MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, AT COBOURG.

The principal acts of the Synod, at their late Session, are given in this No. of the *Record*.—All we here contemplate is rather a short and general outline of the more interesting and important business with which our fathers and brethren were occupied during the Session.

The first meeting of Synod was opened on the evening of Wednesday, the 4th June, at 7 o'clock, by a sermon from the Revd. John Bonar, of Larbert, one of the deputies from the Free Church of Scotland. Mr. Bonar selected as the text of his admirable and truly seasonable discourse, these words from I. Chon. xii. 32. "Them that had understanding of the times, to know what Israel ought to do." The Revd. Henry Esson, one of the Professors of the new College, had been appointed to discharge this duty, but in compliance with the request of the Synod, Mr. Esson having undertaken to give an inaugural discourse as one of the Professors, Mr. Bonar kindly undertook to occupy his place. Immediately after the sermon the Revd. M. Y. Stark, of Dundas, the former Moderator, constituted the Synod, by prayer; and thereafter the Revd. Dr. Burns, of Knox's Church, Toronto, was unanimously chosen Moderator, and took the Chair accordingly.

After an address by the Moderator, Professor Esson proposed that the thanks of the Synod be given to Mr. Bonar for his excellent and impressive discourse, and the proposal having been seconded and cordially agreed to, the Moderator conveyed, in suitable terms, the thanks of the Synod to Mr. Bonar.

In terms of the recommendation of the Commission, it was arranged that the hours at which the Synod should meet on following diets, should be from 10, A. M., to 5, P. M.; the first two hours, viz. from 10, A. M., to 12, M., being set apart for private conference; the devotional exercises to commence at 12, M.; the remaining hours during the day to be occupied with the public business of the Synod; and the evening sittings to be continued from half past 6 till 10 o'clock.

On Thursday, the 5th, after two hours spent in private conference, the Synod, at 12 o'clock, engaged in devotional exercises, and then proceeded to public business. The Revd. Wm. Arnot, from Glasgow, one of the deputies of the Free Church of Scotland having been introduced to the Synod and a Commission having been presented authorizing Messrs. Bonar and Arnot to represent the Free Church at the Synod, these brethren were cordially requested to take their seats and aid the Synod by their valuable and welcome counsel.—Various papers were read, and committees were appointed to examine the records of Presbyteries, and report. The Minutes of the last Synod in October were read and approved. The Treasurer of the Synod fund gave in a report, and a Committee was appointed to act as auditors. The Presbytery of Niagara, reported their proceedings, and recommended in order to the attainment of a cordial and permanent union between the bodies that time should be given for the cultivation of a more intimate intercourse. The recommendation of the Committee was approved of and adopted, and the brethren were instructed to cultivate a friendly intercourse with the Presbytery of Niagara.

The reply of His Excellency the Governor General, to the Memorial transmitted from the last Synod, anent the continuation of Government allowance, to certain ministers of the Synod was read; and it was also stated that a communication had been received from the Attorney General, that the allowances were withdrawn. Mr. Stark, produced a letter from the Colonial Committee of the Free Church intimating a grant of £900 in aid of the Mission funds of the Synod together with £150 in behalf of the theological library.—An overture by the Rev. Messrs. Mackintosh, Lindsay, Gordon and Boyd, for an application to

the Free Church, to do her utmost to send preachers to labor in Canada, although only for a limited period was submitted to the Synod. After interesting addresses on the subject of the overture, and the religious wants of Canada were given by the respected deputies of the Free Church, and various Ministers and Elders; it was agreed that the overture be adopted & application be made to the Free Church of Scotland, and the Presbyterian Churches of England and Ireland.

The overture from the Presbytery of Toronto anent a letter to the General Assembly of the Presbyterian Church of the United States, with a view of opening a correspondence with that church, and presenting a testimony against American slavery, and the encouragement understood to be given thereto, was read and a committee appointed to draw up resolutions and a letter. Thereafter the report of the College committee was read and approved of, and the appointment of Dr. Burns, as Primarius Professor of Divinity, and of Mr. Esson, as Professor of Literature and Philosophy, was confirmed. This report was full of most interesting and gratifying statements in regard to the advantages which have already resulted during the first session of our infant college. The encouraging progress of the promising young men who have already come forward to the work of preparation for the holy ministry, the fine talents, the warm enthusiasm and the academic taste displayed by Mr. Esson in his professional labor, and in the arrangements and success of his preparatory school, are beyond all praise. Nor can we speak in sufficiently high terms of the indefatigable zeal and the singular ability manifested by Mr. King in the direction of the theological studies of the young men during the session recently closed: the temporary duties of the Divinity Chair having been discharged by Mr. King while he was successfully and actively engaged in the laborious duties of the ministry in the new congregation in Toronto, besides greatly contributing his effective assistance in visiting various and distant missionary stations. It is much to be desired that the views of the Synod may be speedily carried out in the appointment of two additional professors, one of whom may take charge of what may be more strictly called the Theological Department, while the other may conjoin the chair of Oriental languages with a course of Biblical Criticism and other kindred studies. We trust that accomplished Ministers from Scotland may be procured to fill these important situations. But if, after every effort, this advantage cannot be attained, the Synod must then use its best endeavours to appoint the most highly qualified of our own Ministers as professors. Our readers will recollect that in the April number of the *Record* we stated that 14 students in all had attended the College in winter under the care of the Revd. Messrs. King and Esson; several have since been added to the number, and never since the subject has been taken up in Canada, of training native youths for the Ministry, has there appeared a better prospect than at present, of carrying out this design successfully. It seems as if the Lord of the vineyard were giving a glorious answer to the prayer to send forth labourers to the harvest, in providing the very best of men most needed for the spiritual destination of this country. In all respects the conduct and progress of our students has been most satisfactory. Nor has there been wanting encouragement of another kind. The Church in the Fatherland has had her Campbells and Collinss to devise and execute liberal things, and we too have had a magnificent example among ourselves of what our prosperous and right hearted merchants can do to help forward the work of the Lord. We allude to the generous and noble assistance which has been afforded not merely to the great work of church extension among us, but also to the not less important work of college education by the splendid gifts of our admirable and benevolent friend, Isaac Buchanan, Esquire. Mr. Buchanan's gift of £500 to the College will be productive of permanent and highly valuable re-

sults; and the intention of the Synod to invest Mr. Buchanan's donation, so that the principal may remain untouched, and the interest of the Buchanan Fund may be expended in the shape of bursaries or allowances to deserving students, will raise a monument to the donor's name more enduring than brass or marble, and stretching beyond the interests of time, by sending forth labourers to preach the unsearchable riches of Christ. Many of our wealthy merchants, we trust, will be induced by the example of the truly Christian liberality of Mr. Buchanan to go and do likewise; and if the Lord has prospered them in the honourable pursuits of worldly enterprise, they surely cannot find a better way of giving thanks to God for his goodness, than to honor the Lord with their substance, and to give liberally to the cause of him who has dealt bountifully with them, that as those who are wandering as sheep without a shepherd may be brought to lie down in green pastures, and to walk beside the still waters of the word of life.

At the evening meeting of the Synod, the Professors proceeded to deliver their inaugural addresses. The address of Professor Essoon was remarkable throughout at once for beauty of style, for sound, comprehensive and thoroughly philosophical views on the important subject of academic education; and breathed a spirit of fervent piety, and showed a paternal interest in the welfare of those who are to profit by his instructions, which we are sure will reflect honor on our College and endear him to the most hallowed youthful recollections of our future Ministers. In no respect did the address of our Primarius Professor of Divinity come behind. We believe that Dr. Burns is excelled by no man in the extent of his scholarship, and the variety of his accomplishments, as a Professor of Theology. The Doctor further possesses what is not often found in a man of such profound and various learning—namely, the qualifications of a highly eloquent and popular preacher. His prelections will, therefore, possess the peculiar value not merely of laying down rules, but of affording fine models of excellence. Good critics are seldom great authors, and the greatest professors have rarely been efficient preachers. Our new College, however, will be singularly favoured in this respect, and the matured experience and latter years of one who has done so much for the colonies already, will be spent in the rare achievement not only of teaching Ministers but of exemplifying how the pastoral work may be discharged in the most popular and efficient manner.

We are sure that these were the impressions produced by the eloquent and able inaugural discourse of Dr. Burns, and we are sure the Dr. would confer a benefit on the Church and the Christian world by its publication. Not the least valuable part of Dr. Burns' discourse was that which referred to the means which may be adopted to advance the students in personal piety, and in experimental knowledge of the Gospel. Without this great qualification all others are vain, and would only produce blind leaders of the blind.—Another obligation under which Dr. Burns has laid the Church in Canada, has been his astonishing success in amassing a valuable collection of books for a College library. This, however, is but a beginning, and we have no doubt that the end will be still more successful.

After the inaugural addresses the thanks of the Synod were given to both professors. The consideration of the college report was again resumed, and the thanks of the Synod conveyed to the College committee. The members of committee for the ensuing year are—The Rev. Mr. Rintoul, Convener.—The Rev. Messrs. Gale, Harris, Stark, Bayne, Alexander and Cheyne, Ministers,—and Messrs. J. F. Westland, James Paterson, Andrew Jeffery, and John Redpath, Elders:—together with the Treasurer, Mr. John McMurrich and the professors *ex-officio*. Thereafter the Rev. Messrs. Bonar & Arnot, addressed the Synod in solemn and affectionate terms, on the importance

of promoting personal piety among the students, after which the Synod adjourned to the following day.

The Synod again met on Friday the 6th, when an overture was produced for the preparation of a model trust deed, on which the property of Churches might be held. It has been recommended that a plan similar to that of the Free Church of Scotland should be adopted, and it is intended that proper legal advice be taken in order that directions should be given to congregations. The overture was approved of and referred to a committee. It was then agreed that the names of Ministers should stand on the rolls of Presbyteries, according to the dates of their ordination. After a conference on the sustentation fund scheme a letter from the Rev. Mr. Clugston, of Quebec, was read apologising for his absence on account of the numerous duties devolving upon him in consequence of the calamitous fire in that city. The Synod then entered upon the consideration of the resolutions on American Slavery which were introduced by Dr. Burns, in a speech of great length. The Rev. Messrs. Bayne, Sinellie, Essoon, Gordon and Arnot, took part in the discussion, which was carried on till the hour of adjournment.

After an adjournment the Synod met in the evening, when the subject of American Slavery was resumed. During the day it seemed to be the impression of various members, that the resolutions required to be revised, and at the evening meeting they were on the motion of Mr. Rintoul, sent to a committee. All who took part in the discussion were unqualified in their condemnation of American Slavery, and the only point on which any difference of opinion seemed to exist, was in reference to the mode which ought to be adopted in dealing with the American Churches; some members desiring that more ample evidence should be procured, as to the sin of the American Churches, and that a committee should be appointed for this purpose.

The resolutions on this subject as revised by the committee were unanimously adopted, and are given among the acts of the Synod.

The discussion on American Slavery having terminated, the report of the Home Mission committee of the Synod was read by the convener the Rev. Alexander Gale, of Hamilton. This report was full of interesting information on the Home Mission proceedings of the Synod, and we regret that our limits prevent us from inserting it in full. We content ourselves by stating the three heads into which the information contained in the report was thrown.

1st. The preparation of a scheme of regulations for the conducting of Home Missionary operations, to be communicated under the sanction of the commission to Presbyteries, for their guidance. 2nd. To determine the distribution of the Missionaries at the disposal of the church, among the several Presbyteries. And 3rd. To receive the reports of the several Presbyteries on the state of Missions within their respective bounds,—and this manifestly for the purpose of arranging and digesting the information thus obtained, and to present to the Synod annually, a full view of the condition and progress of their work, throughout the length and breadth of the land,—that portion of the great field of the world in which we have been called more immediately to devote our energies in counsel and action for the advancement of the Redeemer's kingdom, and the salvation of the souls of men."

Mr. Redpath next gave in a verbal report of Missionary operations in Canada East, and since the meeting of Synod a more full report has been sent in to the Home Mission committee.

Mr. Redpath further gave an account of the operations of the French Canadian Missionary Society, which was listened to with much interest. Thereafter Mr. Arnot addressed the Synod, and the thanks of the Synod were given to Mr. Gale, for his report, and also to Messrs. Arnot and Bonar, for their account of the Missionary operations of the Free Church, and the Synod

pledged themselves to support the Foreign Missions of the Free Church by collections and otherwise.

On Saturday, the 7th June, the Synod entered upon the consideration of the reports of Presbyteries, on the act of last Synod, respecting the admission of Ministers and Preachers from other churches. An act was passed, the substance of which was that ministers translated or specially designated to this Church from the Free Church of Scotland, and the Presbyterian Churches of England or Ireland shall at once be received on presenting evidence to this effect; and that ministers or preachers from other churches, on their application to Presbyteries of this church should be examined by said Presbyteries, and should preach before them, besides presenting credentials of their regular standing with the churches with which they have hitherto been connected; that if the Presbytery to which they shall apply shall be unanimously of opinion that they ought to be admitted, circular letters shall be addressed to all the other Presbyteries, as also to the Clerk of Synod, who shall lay the application before the College Committee, not earlier than three months afterwards; that the Commission shall examine the applicant, and if they shall be unanimous, and no objection be made from other Presbyteries, the Committee may then authorize the Presbytery to whom the application has been made to receive the applicant.

The ovetures regarding inquiry into the state of religion, and on Presbyterial visitation, were then taken up, and the Synod sent them to a Committee to consider the proper measures to be taken, and to report. At a subsequent meeting the Committee gave in the resolutions they had prepared and interesting addresses were delivered by the Rev. Mr. Bonar and other brethren; and a scheme for Synodical deputations to visit the various Presbyteries of the church during the present year, was unanimously adapted. The impression made by these addresses was felt by the Synod to be very solemn and profitable, and many were ready to say that it was good and pleasant for brethren to dwell together in unity; and that such refreshing seasons were as the dew of Hermon, and as the rain that descended upon the mountains of Zion.

The Committee formerly appointed to treat with the Establishment Synod, on reunion, reported the result of their conference. This report has already appeared in the January number of the Record. Our readers will recollect that in that report it was stated that the representatives of the other Synod could give no definite or satisfactory assurance respecting the disposition of their Synod even to alter its designation; and pointedly and peremptorily refused to entertain or promote any measure for dissolving their connection with the Scottish Establishment, on the special ground of the sinful procedure of said Establishment in the matters which occasioned the recent disruption thereof; and that it was impossible for the Synod of this Church, without being guilty of treason against the God of Truth, and the Great Head of the Church to entertain any overtures of reunion not based upon our absolute and unequivocal renunciation of connection with a body which has sacrificed the fundamental doctrines of the Headship of the Lord Jesus Christ, the Spiritual Independence of His Church, and the rights and liberties of the Christian people of Scotland.

The Committee of Synod for Canada West, which had been appointed to treat with the Establishment Synod in reference to disputed Church property reported that their attempts to procure some equitable arrangement by which a satisfactory arbitration on conflicting claims, might be agreed upon—proved totally ineffectual as the Committee of the latter Synod declared that they had no power of consent to any measure in which the legal right to their Synod in any instance would be given up. We are almost ashamed at the glaring want of common justice and fair-dealing which charac-

relishes the grasping acquisitiveness of our old friends. Probably they may tear from the people their property, but this is the wrong way to secure the people themselves. In the commercial transactions of ordinary life, a trading firm would hardly have ventured in a dissolution of partnership to avail itself of a legal quibble, and to take an unfair and dishonourable advantage. Men of business, if they value their character, find it more profitable not to stand obstinately on the ground of law, but to yield manfully and gracefully to the nobler claims of justice. With our old friends, however, no feelings of this kind seem to have any weight. *Law! Law! Law!!!* is their motto, and we make them most welcome to it. We are quite ready to submit to the loss of our property rather than abandon sound principles; and if our old friends are willing to jeopardize their character not to say to destroy it for the sake of a little property, of which they are unable to make any use they must just have their own way.

The committee for meeting with the Secession Synod, were re-appointed with enlarged powers, and were instructed to express to them the conviction which this Synod entertains of the importance and practicability of union on a scriptural basis amongst all the sound and evangelical Presbyterian churches in Canada.

It was then agreed that an abstract of the minutes of Synod should be printed, accompanied with a historical statement explaining the causes which led to the formation of the Synod. Arrangements were then made for preaching in various places on the Sabbath, the Rev. Dr. Boraz, being appointed to preach in the forenoon, the Rev. Mr. Leishman, in the afternoon, and the Rev. Mr. Gordon, in the evening, at Cobourg, and other ministers in the neighbouring churches. Thereafter the Synod adjourned till Monday.

The Synod again met on Monday, the 18th June, when it was agreed that the Colonial committee of the Free Church of Scotland, should be written to in order that their deputies when not specially designated to some particular place, should be placed at the disposal of the Home Mission Committee. On the recommendation of a committee of Synod, authority was then given to the Presbytery of Kingston, to meet for the purpose of taking Mr. Thomas Wardrop, on trial for license. We understand that the Presbytery were highly satisfied with the appearances which Mr. Wardrop made, and licensed him to preach the Gospel accordingly. From all we know of Mr. Wardrop, we are well assured that he will prove a workman who needs not to be ashamed; and that his excellent scholarship, his popular gifts, and his devoted character will render him at no distant day, one of the most efficient of our Ministers.

The overture on calls was referred to the commission. A communication from the clerk of the Synod of New Brunswick was received, and it was agreed that an abstract of the minutes be sent in return to said Synod, and other ecclesiastical bodies with whom this Synod corresponds. The Synod next considered the application of the Rev. W. J. Johnston, to be received by the Presbytery of Hamilton, and authorized that Presbytery to receive Mr. Johnston if they were satisfied after hearing him preach and using other means to ascertain his suitability for being received as a Minister of this church. Thereafter the Synod engaged in a conference on the subject of the sustentation fund, when Mr. Bayne, read a series of resolutions and laid them on the table; which were postponed for further consideration until a future meeting.

The evening meeting of Monday, was devoted to addresses on the principles of the Free Church of Scotland and their application to the Presbyterian Church in Canada. Mr. Gale, gave an interesting historical detail of the circumstances which led to the disruption in this Province, and the address of Mr. Bonar, was characterised by all the free and holy elements which have rendered his intercourse with the Brethren in Canada so delight-

ful and so profitable. Other Brethren also addressed the Synod, and the true spirit of the church of our Fathers so felicitously brought out in all the proceedings of this evening left a pleasant and a cheering savour which we have every reason to believe will not soon be forgotten.

On the morning of Tuesday the 10th, the Synod again met when arrangements were made for supplying the congregation at Kingston by various ministers of the Synod, and by the co-operation of the Convener of the Home Mission Committee. The case of Mr. Hamilton, one of the Missionaries, was referred to the Home Mission Committee, with instructions to them to communicate with the Presbytery of Kingston. The Home Mission Committee were authorized to inquire after pious men of suitable gifts for catechists.

The resolutions of Mr. Bayne, on the Sustentation fund scheme, as well as those submitted by Mr. Redpath being considered by the Synod to be substantially the same; they were referred to a committee for the purpose of preparing a draft from both. A collection in behalf of the sufferers by the Quebec fire, was appointed to be made throughout the bounds of the Synod on Sabbath the 29th June. On the report of Mr. Eszen, in reference to the conference which took place during the last meeting of Synod in Toronto, between Ministers of this Synod and Ministers of several other Christian denominations, with the view of opening up the way for more friendly and intimate intercourse and co-operation to promote evangelical objects; and also in reference to the proceedings which have since taken place, in consequence of that conference, in the course of lectures which were given last winter in Toronto, and other friendly intercourse; the Synod adopted a cordial recommendation that every suitable means should be used in order to promote and maintain the same happy results. The Home Mission Committee was appointed; and a report on the publication of the *Record*, unanimously adopted. A reference from the Presbytery of Montreal, in regard to St. Gabriel Street Church, was then taken up, and Mr. Eszen, was appointed commissioner from the Synod to visit Montreal, to consult with the congregation,—to superintend the revision of the constitution of the church, and make such arrangements as might be found suitable; and if necessary to correspond with the Home Mission Committee for the supply of the pulpit.

On Tuesday evening, the proceedings of the Synod commenced by addresses from Mr. Bonar and others, on the state of religion, but as we have already referred to the nature of these solemn addresses and the gracious impression made by them, we hasten on to notice the concluding business of the Synod.

The Rev. Mr. Goggie, was received in terms of the recommendation of committee and referred to the Home Mission committee.

The case of the Rev. Mr. Lochhead, was referred to the Presbytery of Kingston, to be dealt with according to the amended act respecting the admission of Ministers.

A minute together with resolutions on the sustentation fund scheme was adopted on the report of the committee formerly appointed. The minutes and resolutions will be found among the acts of Synod.

Such are the arrangements of the Synod, on our much calumniated scheme, for the sustentation fund, which stands exactly as it did at the beginning. The principle of a central common fund, for the temporal support of ministers,—such fund to be made up of all that should be raised for that purpose, in the several congregations, and to be apportioned by a central board of laymen, to the several ministers according to a fixed scale, this was all that ever was regarded as essential to the scheme—all that was ever contended for; every proper means was employed to make this plain to congregations, and in the great majority of cases, through the steady good sense and right feeling of our people, these means have been

abundantly successful, notwithstanding the industry and ingenuity which have been so miserably misapplied, in fabricating and promulgating the greatest misrepresentations, and imputing the basest motives, with no better aim apparently than to destroy confidence, subvert order, and foment discord in our infant church, in order that restless and unprincipled agitators might rule it for their own selfish purposes, and according to their own crude and unconstitutional notions. In a former number of the *Record*, we stated that we did not think it necessary to take any special notice of the gross and disgusting perversions of the truth (both as to facts and the scriptural doctrine and order of Presbyterianism,) which had been circulated in regard to this matter in certain quarters. We cannot allow ourselves to follow a different course in regard to the many *venious* and unipudent additions which have been made to those, still more recently from the same *trustworthy* and *respectable* source. From the very first when the scheme was approved of nothing more than a recommendation was given for its adoption by the congregations under the jurisdiction of the Synod and nothing more and nothing less is given now. Common sense would teach any honest and truth-telling man, that any thing more was as absurd as it was impossible.—The Synod have not the power nor the legal compulsors of a Board of Police, either to issue mandates or to enforce them as some intractable terrorists seem or pretend to imagine. Neither the Synod, nor Commission, nor Sustentation Board, ever imagined they possessed, nor ever thought of exercising the powers which have been represented as assumed by them, and for the destruction of which, the gratitude of the public is so vociferously and so senselessly claimed. From the first, although the Synod had unanimously sanctioned and adopted this principle as that which should thenceforward regulate the support of the ministers, of this church, (and which they have again without a dissenting voice confirmed,) there was an ample provision made for the case of congregations under special pecuniary engagements, or otherwise so situated as to be unable to place themselves at once on the fund; and from the first our congregations were at full liberty to adopt the *debris* or to let them alone; and such we repeat, it is the state of matters still. It makes no difference in the truth to explain to a blind man that the sun shines at noon, for the sun shines although he does not see it. Such is precisely the state of this important matter. On this subject we can only add that the Synod which was perfectly unanimous in regard to the principles of the Sustentation Scheme, with a very few exceptions, derived the most valuable aid in their deliberations on this matter from Messrs. Bonar and Arnot. It was something more than a compensation for the obloquy to which our Sustentation Scheme and its framers, have been subjected to learn as we did, that a scheme of a precisely similar nature had been extensively circulated among the ministers and people of the Free Church, and had already obtained the decided approval of so many influential parties, in preference to the existing arrangements, that it was understood it would actually be adopted by the General Assembly; if it were not thought inexpedient to introduce any change for the present. In this respect also it was truly refreshing to discern the commanding and sweetening influence of that spirit of mutual forbearance, confidence and respect, which so strikingly characterizes the rulers and people of the Free Church, every individual apparently being ready to forego his strongest convictions in matters of mere expediency, rather than break the blessed concord and harmony, which are so indispensable to the prosperity and efficiency of a church.

The commission of Synod was appointed to meet at Toronto on the 2nd of July next, and first Wednesday of May 1846. At Kingston on the 1st October, and at Hamilton, on the second Wednesday of January. Four annual collections were recommended, viz:—For Foreign and Jewish Mis-

sions of the Free Church of Scotland, on the first Sabbath of September;—for the Home Mission Fund, on the first Sabbath of December;—for the College, on the first Sabbath of March; and for the Synod Fund, on the Sabbath before the meeting of Synod. Some slight emendations on the formula were then adopted. The thanks of the Synod to the members of the congregation of Cobourg, for their ample and willing hospitality to the Ministers and Elders attending the Synod, were emitted by acclamation, and certainly no measure adopted by the Synod was more truly merited. For the Ministers and Elders of the Presbyterian Church of Canada, can never forget the warm and most considerate attentions which on all hands were paid to their comfort and accommodation. In this respect, the people of Cobourg set an example which sorely has been equalled and cannot be excelled by any of our congregations.

The thanks of the Synod were also recorded to the Ministers, Elders and Deacons for the use of the Church, as also to the Deputies from the Free Church of Scotland; and to the Free Church itself for commissioning so excellent a deputation. The preparation of a pastoral letter was referred to the Commission.

The proceedings of the Synod were closed with an appropriate address by the Moderator from the Chair, and the Synod adjourned at half past 12, to meet at Hamilton on the first Wednesday of June, 1846.

We regret that the length to which the foregoing sketch has extended, prevents us from making the commentary on the whole proceedings of the Synod which we fully intended to offer. Scarcely a year has elapsed since our disruption in Canada, and in that short space we have indeed had cause to say that the Lord hath dealt bountifully with us. In the meetings of Synod also we have much cause for thankfulness. All things have under the guidance and blessing of God fallen out wisely and well. Our hopes have been exceeded, and our fears disappointed, and he who keeps Israel, and neither slumbers nor sleeps, has preserved our witnessing Church from all sore evils, and given us great expectations of good things to come. It is probable we may again return to this interesting subject.

THE PRINCIPAL ACTS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, HOLDEN AT COBOURG, 4th, 10th JUNE, 1845.

I. Respecting correspondence with the Presbytery of Niagara.

The Synod having called for the report of the committee appointed at the meeting in October, for meeting with the Presbytery of Niagara, the same was submitted by Mr. Stark, the Convener and read. The Synod approved of the report and with a view to removing the hindrances that are at present in the way of a union with that body; recommend that a brotherly intercourse should be kept up with the Ministers thereof, by the Ministers of this church, and that the Presbytery of Hamilton especially correspond with said Presbytery as occasion may offer.

II. Respecting an application to the Free Church of Scotland, and the Presbyterian Church of Ireland for Missionaries.

The Synod on the report of the committee of bills and overtures, took up an overture respecting an application to the Free Church of Scotland, for a supply of labourers in the peculiar crisis of this church, and the same having been fully discussed was adopted, and the Synod in terms thereof agreed that the Moderator should write to the Colonial Committee of the Free Church of Scotland, and urge them in the strongest manner to send forth to the aid of this church, Missionaries of devoted piety and suitable gifts, who may labour permanently or for a limited time amongst us.

The Synod also agreed that the Moderator

should write in similar terms to the Moderator of the General Assembly of the Presbyterian Church of Ireland.

III. Respecting the Theological College at Toronto.

The Synod called for the report of the committee on the Theological Institution, when the same was given in and read. The Synod unanimously sustained and approved of the Report, and resolved in terms of its recommendations respecting the Professors: That the appointment of Dr. Burns, as Professor of Divinity be declared to be final, and that the appointment of Mr. Henry Esosa, as Professor of Literature and Philosophy, be confirmed.

The Synod appointed the following committee to be known by the name of the College Committee, as recommended in the Report, with authority to carry into effect the various recommendations of the Report, specially those which respect additional Professors and the course of study, viz:—Mr. Rutoul, Convener, Mr. Alexander Gate, Mr. James Harris, Mr. Mark Y. Stark, Mr. John Bayne, Mr. George Cheyne, Mr. Thomas Alexander, Ministers, and Mr. James Paterson, Mr. J. P. Westlund, Mr. Andrew Jeffrey and Mr. John Redpath, Elders. The Professors and Treasurer to be members *ex-officio*.

IV. Respecting Presbytery Rolls.

The Synod in conformity with the recommendations of an overture for uniformity in keeping the Rolls of Presbyteries, agreed that the names of ministers should stand on the Rolls of their several Presbyteries in the order of the dates of their ordination.

V. Respecting correspondence with the Missionary Synod of the United Secession Church.

The Synod called for the Report of the committee appointed to wait on the Missionary Synod of the United Secession Church in Canada. Mr. Gale reported that that Synod had not yet met but was to meet next week. The Synod continued the appointment of the committee with a change of some of the members, willing them, besides tendering to that Synod the christian greetings of this Synod, to express to them the deep conviction entertained by this Synod of the importance and practicableness of union on a scriptural basis, amongst all the sound Presbyterian Churches in Canada. And the Synod authorize the committee to confer on this subject with any corresponding committee of the Synod of the United Secession Church of Canada. The committee to be the Moderator, Mr. Gale, (Convener), Mr. Bayne, Mr. Stark, Ministers, and Mr. McMillan and Mr. Kyle, Elders.

VI. Respecting appropriation of donation from the Free Church of Scotland for Home Mission purposes.

The Synod agreed that the Home Mission Mission Committee be authorized to divide the donations from the Colonial Committee of £200, amongst the Presbyteries, for their several Mission funds, in such proportion as they may deem fit.

VII. Respecting the admission of Ministers and Preachers from other Churches.

The Synod having called for the Report of the committee to whom were referred reports of Presbyteries on the act of last Synod, respecting the admission of Ministers and Preachers from other Churches, and having maturely considered the same enacted: That Ministers and licentiates of Churches strictly and intimately in connection with this Church, and who shall have come in the way of orderly translation, or who shall have been expressly designated or commissioned as Ministers or Missionaries, by such churches to this church, shall on application to any Presbytery and on producing the proper documentary evidence, be at once received and admitted as Ministers or Probationers of this church. And that in respect of

all others making application to any Presbytery for admission into this church, and producing at the time of such application satisfactory testimonial of their good and regular standing, in the churches with which they have previously been connected, they shall be dealt with as the Presbytery may see fit, in the way of privat conference, examination, and hearing their preach, with a view of fully ascertaining their personal piety, soundness in the faith, their ministerial gifts and efficiency, and their prudence and propriety of deportment; and when the Presbytery shall deem it to be necessary for greater satisfaction in regard to any or all of these points, they shall communicate with parties who may be able to communicate information required as to the applicants: And that when the Presbytery shall have been fully satisfied, and be unanimously agreed to record their satisfaction, they shall cause duly certified copies of such deliverance with reference to the specific grounds of it, to be transmitted to the Convener of the College Committee, as also to the various Presbyteries of the Synod; that the Presbyteries shall record a deliverance thereon, at their first ordinary meeting, if within three months of the date of the circular letters, and if not, at a special meeting to be called within that time, and transmit a copy of such deliverance without delay to the Convener of the College Committee, which committee in the event of the deliverance of the Presbyteries being unanimously favorable, shall examine the applicant personally, and if unanimously satisfied, be authorized to receive the applicant as a Minister or Probationer, according as the case may be, of this Church. But in the event of the members of the Presbytery to whom the application for admission is made, not being unanimous or any objection being offered by any of the other Presbyteries, that the application be referred to the Synod.

VIII. Respecting the Examination and employment of Catechists.

The Synod had transmitted through the committee of bills and overtures an overture respecting Catechists, and in conformity with its recommendations, the Synod after deliberation agreed that the Home Mission Committee be authorized to inquire after men of God, with suitable gifts and qualifications for the office of Catechists, with instructions to use all diligence and faithfulness in testing persons who may be placed in this office, either through the examination of candidates by the committee themselves, or examinations made by Presbyteries, and duly reported to the committee. And the Synod also agreed that the Home Mission Committee, should be authorized to determine the stations in which Catechists should labour or correspond with Presbyteries in regard to their stations.

IX. Respecting American Slavery.

The committee on the Resolutions on American Slavery, reported a revised draft, and also a draft of a letter to the General Assembly of the Presbyterian Church in the United States, and the same having been read and amended were adopted, and the Moderator and Clerk were authorized to have them engrossed and to sign and transmit them without delay. The tenour whereof is as follows.

1. That there are at the present time upwards of three millions of human beings, in the United States of America, who are held in bondage by their fellow creatures; are bought and sold as any article of property; and are in all essential respects as much the goods and chattels of their owners, as are their horses and lands.

2. That the proprietors of these slaves do claim the right of selling by public auction, or otherwise, husbands apart from their wives, wives apart from their husbands, and children apart from their parents, and that such separations do in fact often take place, and "the tearing of slaves" for the market is well known to be a regular and lucrative trade.

3. That the existence of slavery in America in former times in the West Indies, is and always has been attended with injustice and cruelty on the part of proprietors,—evils which no special cases of kind treatment on the part of individuals can neutralize or excuse.

4. That in some of the Southern or slave-holding States there are laws prohibiting the teaching of slaves to read the Word of God, or to attend on religious instruction except in particular cases; and those laws are everywhere enforced by severe penalties; such laws and penalties being in direct opposition to God's Word and the rights of conscience.

4. That in point of fact, gross licentiousness and great immoralities are the melancholy results of Slavery, and that while these affect deeply the character of proprietors and their families, the Slaves have not the means of protection from lawlessness.

6. That the Church of Christ ought never to be found in a position to prevent her from protesting against Slavery and its evils, and adopting such measures as principle and duty demand for their removal.

7. That many of the Churches of America, and particularly the Presbyterian, have manifested a fatal apathy in regard to these evils; and that at Cincinnati, on the 21st of May last, the General Assembly of the Presbyterian Church (Old School) came by a majority of 161 to 12, to the resolution that it was not their duty to take action in the matter at all; and that under the two-fold plea "that the Churches of America were originally formed on the assumption that Slavery was no bar to Christian communion;" and that the tendency of the discussion of such petitions is "to separate the Northern from the Southern portion of the Church, a result," say they, "which every good citizen must deplore."

8. That this Synod shall transmit a copy of these Resolutions to the Moderator of said Assembly, with a respectful but firm and affectionate remonstrance.

X. *Respecting co-operation with other Evangelical Churches.*

Mr. Esson having reported—That as the results of the conference which was held at last meeting of Synod by a Committee of Synod with ministers of various evangelical denominations of the city of Toronto—an association had been formed for delivering Lectures in that city, in opposition to prevailing errors, and that an extended series of Lectures had been delivered by different Ministers with good effect.

The Synod agreed to record their approbation of such friendly fellowship and communion, as being quite compatible with varieties of ecclesiastical management and in no respect inimical to the independence of Churches, while it is highly favorable to the advancement of the Saviour's Kingdom,—and further to express their hope that such communion as that implied in the measures described by Mr. Esson, will, by the blessing of God, issue in a still closer relationship, especially in Churches whose Doctrine, Worship, and Discipline are essentially the same.

XI. *Respecting a model Trust Deed.*

The Synod called for the Report of the Committee on the preparation of a Model Trust Deed, and the same was given in and sustained.—and the Synod, in conformity with the recommendation thereof, agreed to refer the matter to the Commission, with instructions to them to consider the provisions of the Model Trust Deed of the Free Church of Scotland, and prepare, with the assistance of a competent Lawyer, a Draft of a Deed, to be circulated, when prepared, throughout the Church, and submitted to the next meeting of Synod.

XII. *Respecting the State of Religion and the Visitation of Churches.*

The Synod having called for the Report of the

Committee to whom were referred the Overtures for enquiring into the state of Religion, and on Presbyterian Visitation,—and the same having been read and maturely considered, the following resolutions were unanimously adopted:—

1. That the Synod see much cause to thank God for enabling them to take up the position in this land which they have been called to take, as a Free Protestant Church, maintaining the great principles of the Headship of Christ and His rule in His own house, so essential to the being and well-being of the Church of Christ, and seeking to fulfil the ministry they have received as a Presbyterian Church in this country, and a Missionary Church throughout its length and breadth.

2. That the Synod deeply deplore the low state of spiritual religion among themselves, and the people generally, the formality, worldliness, coldness and indifference which abound, and the sad effects which have flowed from these causes—and desire to humble themselves before God on account of these things.

3. That the Synod would direct the attention of all its Ministers, Elders and Congregations, to this subject, and as one means of spiritual improvement and revival which seems called for by the peculiar circumstances of the Church, as it has been blessed in other Churches, the Synod authorize the following plan of deputation and visitation to be gone into.

FOR THE PRESBYTERY OF HAMILTON.

1st Division—Rev. Mr. Arno, Minister. Mr. J. R. Orr, Montreal, Elder.

2nd Division—Rev. Messrs. Reid and Esson, Ministers. Mr. Hall, Peterborough, Elder.

FOR PRESBYTERY OF TORONTO.

Rev. Mr. Boar, Minister. Mr. Redpath, Elder.

FOR PRESBYTERY OF KINGSTON.

Dr. Burns and Mr. Stark, Ministers. Mr. Milne, Cobourg, Elder.

FOR PRESBYTERY OF COBOURG.

Rev. Messrs. Gale and Lindsay, Ministers. Mr. Westland, Elder.

FOR PRESBYTERY OF MONTREAL.

1. District around Montreal—Rev. Messrs. Bayne and Alexander, Ministers. Mr. Jeffrey, Elder.

2. District around Quebec—Messrs. McKenzie and Roger, Ministers. Mr. Melver, Elder.

4. That in the visitations the great object shall be to assemble the people of each congregation for devotional services and the preaching of the Gospel, to assist them and the office bearers on their duties and responsibilities respectively.

5. That in conducting each meeting it may be proper for the deputation to direct special attention to the following subjects:

1. To the state of the Communion roll, and the whole subject of Discipline.

2. To the number of members admitted from time to time.

3. To the attention bestowed on the young and others preparing for the first Communion.

4. To the hopeful appearances of vital godliness among the young and old.

5. Diets of examination and subjects taken up at the visitations, Sabbath Schools, Teachers, Bible Classes.

6. To the views and procedure of the congregation in reference to Christian Missions.

7. To the state of Schools, Education.

8. To Family Worship.

6. The visitors shall keep a regular minute of all their proceedings, and the state of each congregation shall be fully recorded, and the record kept for the use of the Synod.

7. That the Synod do earnestly recommend to Presbyteries, to take up the subject of the state of religion within their bounds,—and without at present fixing the time of plan of Presbyterian visitation, which they hope soon to see the universal practice of the Church, do recommend to all Presbyteries of this Church to visit the congrega-

tions and Mission Stations within the bounds, to see how, in these localities, "the vine doth flourish, and the pomegranate doth bud forth."

8. That Presbyteries shall encourage Sessions to have such meetings among themselves, and Presbyteries are directed to prepare a list of enquiries to which they will call the attention of Sessions and congregations.

XIII. *Respecting the Sustentation Fund Scheme.*

The Synod having considered the proceedings of the Commission, with respect to the Sustentation Fund, and the Report of the Sustentation Board, instituted by the Commission, as also the Reports of Presbyteries, as to the action of the several congregations within their bounds, in regard to the Fund, find that a majority of the congregations have approved of the principle of a Common Fund, and of the plan of distribution recommended by the Commission, but that great diversity of opinion exists with respect to the other arrangements suggested by the Commission.

Wherefore it is Resolved—

1st. That the principle of a Common Fund be approved, and recommended to the support of all the Congregations connected with the Synod, as being, in the deliberate judgment of the Synod, well fitted to promote the efficiency and extension of the Church, but inasmuch as particular engagements or other circumstances, may render it inexpedient for some congregations to place themselves on the Fund for the present, it is left to the discretion of congregations to act in this matter as they may deem expedient.

2d. That all details as to the mode of raising their contributions to the Sustentation Fund, whether by Deacons' Courts, seat rents, subscriptions, or otherwise, be left entirely to the discretion of congregations.

3rd. That the arrangements of so much of the Scheme as is now approved and sanctioned by the Synod be remitted to the Commission for revision; and that in particular it is recommended to the Commission to consider and determine whether the minimum of the contribution required, in order to entitle congregations to be placed on the Fund, as also the gradations of the scale, determining the dividends, might not with advantage be lowered; and further, to obtain all the information in their power as to the local arrangements for raising contributions to the Fund, which different congregations may adopt, or may deem desirable to be adopted.

4th. That the Sustentation Board be authorized to engage a suitable Agent for visiting congregations, and carrying out the objects of the Scheme if they shall see fit.

The following gentlemen were also nominated as members of the Sustentation board. Isaac Buchanan, Esq., President—Andrew Jeffrey and John Redpath, Esquires, Vice Presidents.—James McIntyre, Esq., Treasurer.—James Walker, Esq., Secretary.—Messrs. McMurch, Shaw, J. F. Westland, McIntosh, McGlashan and Thomson, of Toronto;—Messrs. C. C. Ferris, D. McNab, W. P. McLaren, J. Osborne, Wm. Cook, and J. Davidson, of Hamilton;—Messrs. Norman, and McKenzie, of Dundas;—Messrs. Orr, Melver, and Dr. McNider, of Montreal;—with the Rev. Dr. Burns, Rev. Messrs. Rintoul, Harris, Stark, Gale and Bayne, Ministers;—the whole power of regulating the distribution of the fund, under this scheme, being vested in the members of the Board, who are not ministers.

XIV. *Respecting the support of Missions to the Jews and the Heathens.*

The Synod having reference to the Resolution adopted at the fourth Session of the present meeting, respecting a token of gratitude to the Free Church of Scotland, unanimously adopted the following recommendation:—The Synod, taking into consideration the duty and privilege of promoting the enlargement of Messiah's Kingdom amongst Jews and Gentiles, and feeling a special

interest in the Missions of the Free Church of Scotland to the Jews and the Heathens, as they have been so manifestly owned and prospered by the great Head of the Church; and being at the same time desirous to express their gratitude to that Church for what she has done for the cause of God throughout this land, and the encouragement and upholding of this Church by various deputations of able and faithful ministers, and by large offerings towards the education of students and the support of Missionaries.—recommend to all Ministers and Sessions to make an annual collection for the Foreign Missions of the Free Church of Scotland; such collection being one of the stated collections of the Church, and to be for the current year made on the first Sabbath in September, or the earliest convenient Sabbath thereafter and within the said month. And the Synod further recommend, that Ministers do, on the Sabbath previous to such collection, direct the attention of the people at once to the duty of labouring and praying for the enlargement and prosperity of Zion and of thanksgiving to the Lord for what he hath wrought in these our times, and is still doing through the Churches that are increasing faithfully for his Crown and Covenant.

The Synod appoint John Redpath, Esquire, Montreal, to be General Treasurer for receiving and remitting the collections thus made in Scotland; and the Synod also remit to the Commission to take such steps for addressing the people on the duty and privilege of making liberal offerings for this and the other Christian enterprises in which the Church is engaged, as to the Commission may seem expedient.

XV. Respecting Collections for the Schemes of the Church.

The Synod agreed to renew the resolution passed at the third Session of October last.—the annual collections in behalf of Home Missions, the College, and the Synod Fund, such collections with the collection for the Missions of the Free Church to be made, as far as practicable, in all congregations, according to the following Scheme:

Collection for Foreign Missions of Free Church of Scotland, September 7th, 1845.

Collection for the Presbyteries' Home Mission Funds, December 7th, 1845.

Collection for the Theological College, March 1st, 1846.

Collection for the Synod Fund, May 31st, 1845.

XVI. Formula and Questions for Ministers, Elders, Deacons and Probationers.

FORMULA

TO BE SIGN'D BY MINISTERS, ELDERS, DEACONS, AND PROBATIONERS.

I, ———, do hereby declare that I do sincerely own and believe the whole Doctrine contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year one thousand six hundred and forty seven, to be the truths of God, and I do own the purity of worship presently authorized and practised in this Church, and also the Presbyterian Government and Discipline thereof: which Doctrine, Worship, and Church Government I am persuaded are founded on the Word of God and are agreeable thereto: and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall in my station assert, maintain, and defend the said Doctrine, Worship, Discipline, and Government of this Church, by Sessions, Presbyteries, and Synods: that I shall, in my practice, conform myself to the said Worship, and submit to the said Discipline and Government, and never endeavour directly or indirectly the prejudice or subversion of the same: and I promise that I shall follow no divisive course from the present order in the Church: renouncing all Doctrines, Tenets, and opinions whatsoever contrary to or inconsistent with the said Doctrine,

Worship, Discipline or Government of the Church.

QUESTIONS TO BE PUT TO A MINISTER AT HIS ORDINATION.

1 Do you believe the Scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners?

2 Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the Church of Scotland, in the year 1617, to be founded upon the Word of God, and do you acknowledge the same as the confession of your faith, and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same and the purity of worship as presently practised in this Church.

3 Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the the fore said Confession of Faith?

4 Believing, as you declare, that the Lord Jesus is King and Head of the Church, hath therein appointed a government in the hand of church officers distinct from the civil magistrate, are you resolved to maintain, and that, at all hazards, that in the administration of spiritual things, the church is bound to act ministerially under Christ her head, as responsible in such administration to him alone, while, in all things secular and civil, her officers and members are subject to the laws and rules that govern civil society?

5 Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and agreeable thereto, and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Sessions, Presbyteries, and Synods, during all the days of your life?

6 Are you persuaded that the pastoral relation can be legitimately founded only on the free choice and consent of the people?

7 Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the administrations of the brethren of this presbytery, and to be subject to them and all other presbyteries, and the superior judicatory of this Church, where God in his providence shall cast your lot: and that according to your power you will maintain the unity and peace of this church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive course from the present doctrine, worship, discipline, and government of his church?

8 Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the Holy Ministry, and not worldly design and interest?

9 Have you used any undue methods, either by yourself or others in procuring this call?

10 Do you engage, in the strength and grace of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

11 Do you accept of and close with the call to be pastor of this church, and promise through grace to perform all the duties of a faithful minister of the gospel among this people?

QUESTIONS TO BE PUT TO PROBATIONERS.

1, 2, 3, 4, 5, and 6, the same as the foregoing.

7 Do you promise that you will subject yourself to the several judicatories of this church, and are you willing to subscribe to these things?

QUESTIONS TO BE PUT TO AN ELDER.

1, 2, 3, 4, 5, and 6, the same as the foregoing.

7 Do you accept of the office of an elder of this

church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof.

QUESTIONS TO BE PUT TO A DEACON.

1, 2, 3, 4, 5, and 6, the same as the foregoing.

7 Do you accept of the office of a Deacon of this church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof.

The Synod ordained that the aforesaid Formula and Questions, shall be used by Presbyteries at the licensing of Probationers and the Ordination and admission of Ministers, and by Sessions at the ordination and admission of Elders and Deacons.

XVII. Commission of Synod, and meetings thereof.

The Synod appointed the following Members to be their Commission for the ensuing year, to attend to the business referred to them, and watch over the general interest of the church, viz.:

FROM THE PRESBYTERY OF MONTREAL.—Messrs Thomas Henry and John Clugston, Ministers, and Mr. Redpath, Elder.

FROM THE PRESBYTERY OF HAMILTON.—Messrs Math Y. Stark, Alexander Gale, George Cheyne, John Bayne, Angus Mackintosh, George Smellie, Ministers. Mr. William McMillan, Mr. John Colville, Mr. William Kyle, Mr. Allan Henderson, Elders.

FROM THE PRESBYTERY OF TORONTO.—The Moderator, Messrs. William Rintoul, James Harris. Mr. J. H. Westland, Mr. John Embleton, Elders.

FROM THE PRESBYTERY OF COBURG.—Messrs. James Douglas, John M. Roger, Thomas Alexander, William Reid, Ministers. Mr. Andrew Jeffrey, Mr. Robert Johnston, Elders.

FROM THE PRESBYTERY OF KINGSTON.—Messrs. Robert Boyd, Henry Gordon, James Rogers, Ministers. Mr. Robert Campbell Elder.

The Synod appointed the Commission to meet in Knox's Church, Toronto, on the 2nd July next, at 12 o'clock noon. In the Church at Kingston, on the 1st of October next, at 12 noon. In the Church at Hamilton, on the 14th January next, at 12 noon, and in Knox's Church, Toronto, on the 6th May next, at 12 noon.

The Synod agreed to refer to the Commission, the overture for a Pastoral Letter, and an overture respecting disputes about Church Property.

XVIII. Home Mission Committee, and meetings thereof.

The Synod appointed the following General Home Mission Committee, for the ensuing year, namely.—Mr. Gale, (Convener), of Synod the Moderator & Clerk, Messrs. Stark, Bayne, Mackintosh, Smellie, Harris, Alexander, Reid, Boyd, Gordon, Clark, Clugston, Ministers, and Mr. McMillan, Mr. Kyle, Mr. Jeffrey, Mr. Redpath, Elders.

The Synod appointed the General Home Mission Committee, to hold stated meetings in the places where the Commission are appointed to meet, and immediately at the close of the ordinary meetings of Commission, with power of adjournment.

XIX. Respecting the preparation of a Testimony to be issued by this Synod.

The Synod having called for the report of the committee appointed to prepare the draft of a Testimony, and having heard the statement of the convener of the progress made by the committee thereon, approved of their diligence, and reappointed the committee with instructions to complete the draft, and submit the same when finished to the Commission, in order that it may be the more fully matured for the consideration of the Synod at next meeting.

MEETING OF THE COMMISSION.

According to appointment of Synod—a meeting of the Commission was held at Toronto, on the 2nd inst., the Rev. Dr. Burns in the chair.—Various matters of much importance to the Church came under consideration, all of which, however, had been previously discussed in the Synod, and the line of action determined in regard to them.—We need only specify the principal of them, and indicate the steps taken by the Commission. The overture respecting the issuing of a Pastoral letter which was referred to the Commission, was viewed in connexion with the scheme of synodical visitation of the Church, and it was deemed advisable to defer the issuing of such letter till the Commission should be in possession of the returns of the visitors—which would guide the Commission, as to the expediency of such an address, and the subjects which it should embrace. The overture respecting the preparation of a series of regulations, in regard to the order to be observed in the calling and settlement of Ministers was referred to the Presbytery of Cobourg, as a committee, with instructions to prepare and submit a draft, to the Commission as soon as possible. In connexion with this, it was recommended to the same committee to turn their attention to the preparation of a code of discipline, and of rules for the ordering of business, in the several church courts. The subject of a model trust deed, also engaged the attention of the Commission, and a committee was appointed to prepare a draft of this important document, with the aid of legal counsel. A copy of the model deed, in use in the Free Church of Scotland, is in the possession of this committee, and will afford valuable suggestions in preparing one suited to this country. Some directory in this matter is urgently required throughout the church and we trust the Commission will speedily furnish it. A draft of questions for the synodical visit was approved of, and the Moderator and Clerk were authorised to prepare and issue forthwith a suitable schedule, embracing these questions for the use of the visitors. The Commission, in order to expedite certain portions of the business committed to them, are to meet by adjournment at Toronto, on Monday the 8th of September, at noon, in Knox's Church.

COLLEGE COMMITTEE.

The College committee appointed by the Synod to superintend the interests of the Theological College, of the Presbyterian church, at Toronto—met in that city on the 2nd inst., the Rev. William Kintoul, of Streetsville, convener in the chair. The first duty in which the committee engaged was the examination of the students, who have remained in town during the summer, with the view of prosecuting their preliminary studies under Professor Esson—and the committee found much reason to be satisfied with their progress. A sub-committee was appointed with instructions to superintend the instruction of the students, in some of the subordinate branches, and to procure the necessary tuition for them thereon. The committee then directed their attention to the arrangements for the ensuing Winter Session, as contemplated by the Synod in their approval of the report of the College, and it was resolved that in the first instance, an effort should be made to obtain on Scotland a minister suitably qualified for filling Dr. Burns, in the Theological department: the duties of this department being with his peculiar labours, obviously too onerous to be laid wholly on the primary professor. The committee evidently felt very deeply the importance of this point, and we doubt not the church at large will feel with them, and that many will be stirred up to wrestle with God in prayer, that a happy result may be given to the committee's application in this respect. During the last twelve months we have had many encouraging evidences, that the young men of Canada are prepared in considerable numbers, to devote themselves to the work of

the ministry, and to apply themselves with diligence to those studies, which are necessary to fit them for the sacred office—for becoming able ministers of the New Testament. It seems also to be made more and more clear, that it is from this source that a suitable instrumentality is to be supplied for repopulating the desolations of Zion, and evangelizing the land. Who that has considered the lamentable extent of these desolations, and desires to see them effectually repaired, and discerns the many admonitions and encouragements by which we are directed to look to the rearing of a native ministry—will not feel how important it is, that we earnestly seek in Dr. Burns's conductor, a man who not only possesses the indispensable qualifications of Orthodoxy and Theological learning, but who is richly endowed with "the spirit of power and of love, and of a sound mind," and who can rightly estimate and feel the greatness of the work to which he is called, and which is nothing less than the Evangelization of this great and rapidly growing country, and throw himself into it with the heart of a true missionary of the cross of Christ. We are deeply persuaded that no part of the wide mission field of the world, Jewish or Heathen, presents a more interesting and extensive sphere of usefulness, for such an one, than Canada. Let all amongst us who love Zion, plead for the blessing and guidance of the Lord in this matter.

The committee had also an opportunity of inspecting the noble commencement of a Theological library, which has been made through the invaluable services of Dr. Burns, and by the generosity of our friends in Scotland. About 2000 volumes of works suitable for such a library, and exclusive of many volumes of less appropriate character, are already placed on our shelves, a spacious apartment in Dr. Burns's house, having been kindly set apart by him for this purpose, and made accessible to our students, at suitable seasons.—Under the direction of the committee—a catalogue is in course of preparation by two of the Students, Messrs. Burns and Black, who were appointed Librarians. There are however considerable deficiencies in various departments of the Library, and while we expect considerable additions still from Great Britain, something may surely be done to supply these deficiencies by donations of books from ministers and other friends in Canada. This ought to be kept in view amongst us. The committee at this meeting received two additional Students, viz.: Mr. Robert Burns, son of Doctor Burns, who after passing through the regular University course in Scotland, has completed his first session in the Divinity Hall, of the Free Church, and Mr. Robert Ure, a young man of much promise from the Presbytery of Hamilton, who has entered on the preliminary course, under professor Esson. The committee also resolved that an address be prepared and issued, calling the attention of the church to the interests of the College, and specially urging on our ministers and other office-bearers the duty of looking out for young men of piety and talents, whose views may be directed to the ministry. The committee adjourned to meet again at Toronto, on the 8th of September.

HOME MISSION COMMITTEE.

The Synod's Home Mission Committee met at Toronto on Thursday, the 31st inst., the Rev. A. Gale, Convener, in the Chair. In the disposal of Missionaries, the only step taken was the appointment of Mr. Hamilton to labour for two months within the bounds of the Presbytery of Toronto—Mr. Leshman being continued for the present in the bounds of the Presbytery of Hamilton. An application from the Rev. Professor Esson, respecting missionary supplies for St. Gabriel Street Church, Montreal, was submitted, and the Convener was instructed in regard to the application. In regard to the appointment of the donations for Home Mission purposes, from the Colonial Committee of the Free Church, it was ordered

that Presbyteries do forthwith transmit to the Convener reports as to the amount of missionary labour applied by them within their respective bounds during the year terminating on the 30th May, and the amount of contributions made to their Home Mission Fund during the same period—distinguishing the contributions derived from the several mission stations and those derived from the settled congregations within their bounds, the Committee resolving to apportion the donation in question as soon as this information shall be obtained. The Convener was also instructed to write to the Convener of the Colonial Committee of the Free Church, urging the necessities and claims of Canada for a larger supply of missionaries. The Committee also resolved to recommend to the several Presbyteries of the Church—1st. That they take immediate steps for the distribution of the missionary field within their respective bounds—the organisation of missionary stations and districts, and the visitation of the same according to the suggestions issued previously by the Synod's Home Mission Committee, and published in the Record for March last. 2d. That they require strict compliance with the said suggestions in regard to the missionary reports of ministers and missionaries enjoying such reports to be transmitted to the Moderator or Clerk of Presbytery, when the parties may be unable to attend in person. 3d. That they give their missionary business precedence over other business, and make it a rule at all meetings of Presbytery, that immediately after the reading of the minutes, the Moderator make enquiry of each minister as to the fulfilment of his duties in the missionary district or districts assigned to him, calling for the written reports of the same.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND

The narrow limits of the Record, render it impracticable for us to present to our readers an extended view of the deeply interesting and important proceedings of this venerable council of the Church, on which the eyes of Christendom are fixed, as a city set upon a hill, manifestly constituted in the providence of God, a great centre of Christian union, and chief rallying point for Protestantism and Evangelical truth, and vital religion, in these eventful times. The following brief sketch, will however, prove not altogether unacceptable, we trust.

The Assembly met in the Canonmills Hall, on Thursday, the 22d May, and on the motion of the Rev. Henry Grey, the former Moderator, seconded by the Hon. Fox Maule, Dr. P. Macfarlane, of Greenock, was unanimously chosen Moderator. Dr. M. Farlane, having been conducted to the Chair, opened the proceedings with an able and eloquent address, in which he gave a comprehensive view of the progress of the Church, the manifold and remarkable tokens of the Divine blessing with which she had been favoured, and the peculiar duties to which her Great Head seemed to be calling her. Among these duties he specified: 1st. The extension of an efficient Gospel Ministry throughout Scotland, much of the land still remaining to be possessed, and urgent demands still continuing to be made for the supply of the means of grace. 2d. The maintenance and enlargement of Missionary efforts, throughout the world; the adherence of all the Missionaries unequivocally binding her to be more than ever a Missionary Church. And 3d. An uncompromising and persevering opposition to Popery in every form; referring on this point to recent proceedings in Parliament, he then expressed himself.

"They are aware now, if they did not know it before, and, God willing, they will know it better hereafter, that the Free Church is the determined enemy, not of Papists but of Popery; and that there is no one thing becoming its character as a Church of Christ, which it will not do singly and

collectively, for maintaining in its integrity the Protestantism and pure Christianity of its fellow citizens, and endeavouring to rescue their Roman Catholic countrymen from their present state of ignorance, and mental degradation, and abject misery. It there be one designation more applicable than another to the Free Church, as distinguished from other denominations of professing Christians, it is that of an anti-Popery Church. Its distinctive principle—long may it continue to be so—its subject, and its subjection, to Christ and to Christ alone, in matters spiritual. It disowns equally the right of the civil ruler, and the right of the priest to invade the sacred domain of conscience. Its members deprecate from their inmost soul a civil despotism, employing the influence of a false religion for maintaining its authority, but they deprecate still more strongly a spiritual despotism, robbing man of the right of private judgment, and putting itself in the place of the all-wise Word of God; and, though they may be told, by men in the estimation of the literary and political world, that they are under a delusion, which will specially pass away—still in the consciousness of an enlightened judgment, and a deeply-rooted scriptural Christianity, they will resist to the death every effort to bring their once Protestant, and still highly favoured country, under the noxious influence of an anti-Christian and an impious superstition."

In the conclusion of this address, he alluded in affecting terms, to the painful bereavements to which the Church had been subjected, by the death of some of her most eminent members.

"I cannot close this address, without adverting for one moment, to the loss which the Free Church has sustained in the death of the excellent Dr. Welsh. A better opportunity will be given, during the sitting of the Assembly, for speaking more at length on his character and services.—Meanwhile, I am sure that every one who hears me will agree with me in thinking that we could scarcely have suffered a greater bereavement. In the unsearchable providence of God, our dear and much respected brother has been cut off in the prime of life and the vigour of his intellectual manhood. In the very act of fervent prayer he has entered into his Master's joy, and is now far removed from the turmoils, and the labours, and the persecutions, of a present world, no longer to join with us in the contests of these troublous times. The will of the Lord, and not our will, be done! Other persons eminent in our Church by their zeal and piety, have, in like manner, been removed since the meeting of the last General Assembly,—one of them the intimate and endearing friend of a long life,—the lamented Dr. Abercrombie. Conspicuous by his attainments and his works in the highest walks of science and philosophy, and not less conspicuous by his amiable dispositions and enlightened and consistent piety, he presented one of the finest examples of a Christian layman which it has been our lot to behold, and mightily adorned the Church of which he was a member and an office-bearer. He, too, has entered into his rest. "Help, Lord, for the godly man ceaseth; the faithful fail from the children of men;" and enable us to hear Thy voice saying "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

On Friday, May 21, the Assembly after spending some time in devotional exercises, received the report of the Board of Missions and Education.—To this Board of which Dr. McKellar is the President: is entrusted the general management of the financial department of the schemes of the Church, Home, Foreign and Colonial Missions, and Elementary and Acalemical Education. The following statement of the amounts contributed during the year to these objects, which are more than double of what had been contributed, in any former year before or since the disruption, affords the most gratifying and substantial evidence, that the Christian people of Scotland are making decid-

ed progress in learning what is due in this respect to the cause of Christ.

"The contributions during the year for the Five Schemes and the College have been the following:—

Congregational Collections,	£22,076	9	3
Congregational Associations,	460	6	1
Individual and Miscellaneous Donations,	2,918	18	9
Legacies,	960	10	7
Other Scotch Churches,	40	18	0
England,	1,273	7	9
Ireland,	82	10	6
Colonial and Foreign,	517	5	1
India,	3,041	16	2

With regard to this latter particular, I have been informed by one of the members, since coming into the House, that the sum mentioned comes greatly short of what was contributed in India; and I trust he will have an opportunity of explaining the circumstances to the satisfaction of the house.—The remaining contributions are as follows:—

School-Building,	£14,465	10	5
Contributions in India for the Missions and Church,	7,913	0	0
For Calcutta Library and Apparatus, per Alexander Thomson, Esq. of Banchoory,	1,031	17	0
Ladies' India Female Education Association,	1,219	10	0
Do., Value of Fancy Work sent to India,	500	0	0
Glasgow Missionary Society's Receipts from May, 1843, till December, 1844,	1,896	14	10
Ladies' Colonial Association,	437	10	3
Ladies' Association for Jewish Females,	361	0	4
Continental Churches,	1,811	12	2
Ross and Sutherland including balance of £1,059 7s. 9d. from last Account,	1,113	18	5

Including other sums, the total was, £82,334 1 2 (Cheers) But from this there fell to be deducted a balance which stood over from the preceding year, and which will be explained more fully afterwards, bringing down the total sum to £68,000 contributed for the missionary schemes.

The thanks of the Assembly to the President and members of the Board was appropriately moved by Dr. Wilson, of Bombay, and it was resolved to establish an agency in London, in order that the Missionary objects of the Assembly might be more fully brought into view in England than heretofore. In the evening of Friday, the Assembly after disposing of some matters of less general interest, heard the Report of the Committee on Sabbath observance, which was read by the Convener Mr. Fairbairn of Salton, and called forth addresses of great interest from Dr. Stewart of Broughshane, (a member of the deputon from the Irish Church), Mr. Bell, a deputation from the Lord's Day Society in Newcastle, Sir Andrew Agnew, Dr. Candlish, and others. The rapid extension of railroad undertakings in Great Britain, as giving occasion to a most alarming increase of sabbath desecration, was dwelt upon by the speakers who urged on the assembly the necessity of so as special, immediate and vigorous effort to stem this new torrent of evil, ere it should become altogether irresistible. Dr. Candlish in moving the appointment of a committee for the ensuing year, referred in strong terms to the inefficiency of the existing law respecting the closing of public houses on the Lord's Day, and the gross and demoralizing effects arising from the absence of proper restrictions on such places. Ministers were appointed to preach on the requirement of the fourth commandment, on the first sabbath of December, with special reference to existing evils, and the special thanks of the Assembly were tendered to Sir A. Agnew and the gentlemen asso-

ciated with him in the struggle to put down sabbath traffic on the Edinburgh and Glasgow Railway, which we understand is hitherto the only rail road in Scotland, on which the desecration of the Lord's Day, is systematically practised. The principal means by which this committee seeks the attainment of its great object is correspondence and co-operation with other branches of the Church, the publication of tracts and pamphlets on sabbath observance, and appeals on suitable occasions to the Government, and to rail road, companies and the individual shareholders in them.—There is very much to do in Canada in this department of duty.

On Saturday the 24th of May, various matters of great importance, engaged the attention of the assembly; such as the arrangements committed with the New College, and the Divinity Halls at Aberdeen and Glasgow, the formula and protest applications of Ministers of other Churches, for admission into the Free Church, as also some cases of reference and appeal, especially that of Small Isles, the Free Church Minister of which the Rev. Mr. Swanson, has during the last two years been obliged to conduct his ministry under very great hardship, being almost constantly on board a small sailing vessel, on account of the heartless obduracy of the Proprietor of the Island of Egg, in refusing to allow him to reside on his property, or to give or sell a site for a Church and Manse. Mr. Swanson's health has become seriously impaired by the mode of life, to which he has been thus cruelly subjected, and a call having been addressed to him by a congregation in Skye, the question came before the assembly whether he should under the circumstances, be translated or not. Mr. Swanson having with singular self denial, and devotedness declared his willingness to continue in his present charge, if either a residence could be provided for him on Egg, or a larger and more seaworthy vessel; it was ultimately resolved that a vessel should be procured such as should render his continuance compatible with his health and safety. This is one of many cases in which the principles of toleration, and liberty of conscience have been destroyed by certain of the Landed Proprietors of Scotland, and which will compel the people of Scotland to take measures for the protection of these their inalienable rights—an appeal to the British Parliament on this subject seems inevitable and an appeal on such a subject will efficiently raise questions respecting the nature and limits of Proprietorship, which wise men would not desire to be mooted. Mr. Alexander Dunlop addressed the assembly on this in the following terms:—

"No one can think of the circumstances of this case without the strongest moral indignation,—a righteous indignation,—rising in his mind against the infamous oppression practised in Small Isles—(hear, hear, hear)—or without feeling a corresponding admiration of the noble, self-sacrificing spirit evinced by Mr. Swanson. The main feeling that induces me to concur in the motion is, that it would be most injurious to the Church, and most unjust, and contrary to every feeling of my heart, that we should succumb to oppression—(hear, hear)—and allow oppression to accomplish its object. To allow an individual to use the right of property to crush his own people, and crush the ministers of Christ, is injurious to the cause of religion, is injurious to the rights of humanity, and to the Free Church; and by submitting in this case, we should only give encouragement to other tyrants to follow the same course—(hear, hear)—and even at the risk of some further injury and inconvenience to Mr. Swanson, I think it right that we should not at present come to a final deliverance on the subject before the Assembly. We are bound to stand up and resist the attempt to drive Mr. Swanson from these Isles, so long as we can do so consistent with his own health and comfort, and the welfare of his family. We have no desire that there should be sacrificed—far from it; but so long as we can, we should use every legitimate means to defeat the attempt of the oppressor.

should he still persevere in it,"—(hear, hear, and cheers).

During this day also, the Deputation from the Presbyterian Church of Ireland were introduced to the Assembly, and Dr. Brown of Aghaloney Moderator of the Irish Assembly: Dr. Stewart, Stewart of Broughshane; Mr. Johnston, of Tullylish, and Dr. Houston, of Macosquin, and delivered addresses of great eloquence, braving the strongest affections towards the Free Church, and exhibiting the most enlarged views, and the deepest interest respecting the condition and prospects of the Christian Church in the British Empire, and throughout the world. We regret that we cannot give extracts.

On Monday the 26th of May, various causes were discussed and decided. Mr. McKae, was translated from Tarbert to Kilmoy, and the translation of Mr. McDonald, of Urray to Skye, was refused. At the evening sederunt of this day, the Report of Church building committee was read by Mr. John Hamilton, advocate, the able and indefatigable convener. The following short extract from the report will show the amusing progress which has been made in two years, in this great national enterprise:—

"In order to give some definiteness to our idea of our great Church Building Scheme, the Committee have been in the habit, from the first, of stating the number of Churches requiring to be erected, at 700; and then, estimating the average expense of the churches at £500 each, they have been in use to bring out the total sum requisite for the complete accomplishment of the undertaking as being £350,000.

"In last Report, the Committee stated the amount of funds collected, or that might be safely reckoned upon, at £211,000,—being more than two-thirds of the entire sum of £350,000, supposed to be the whole sum required. But, according to the returns recently made to the Committee, it now appears that the sum of money which has been actually expended on churches, already completed and used for public worship, amounts to the sum of no less than £286,000. Besides the churches completed and in use, there is a considerable number now in the course of erection; and the funds already raised towards the expense of erecting these churches amount to the further sum of £22,000; and yet again, in addition to the congregations whose churches are now in the course of erection, there is a still larger number, which, from a variety of causes (some of which will be afterwards noticed), have not yet commenced the erection of these places of worship, but which, by anticipation, have made collections with a view to the desired object,—the amount of which collections, as gathered from the returns to the Committee, may be stated at about £10,000. And, adding together these sums, which have been either expended on church building, or which are actually in hand, and applicable to that purpose, we have, as the total amount of funds applied or applicable to the erection of our churches, the sum of £317,000, or say £320,000; a sum that exceeds the estimate of probable funds given in last Report by no less than £80,000; and that falls short by no more than £30,000 of the entire sum of £350,000 which has hitherto been estimated as the sum total required for the erection of the complete number of 700 churches.

"This result is, no doubt, eminently encouraging, proving, as it does, that we have not hitherto been too sanguine in estimating the capabilities of our congregations, and shewing that, under the Divine blessing, our cause expands so rapidly, that anticipations which many were apt to regard as extravagant, are proved to have been, in truth, altogether inadequate, when compared with the results which are speedily realized."

At the same sederunt the Assembly heard the reports of Dr. Clason and Mr. Begg who had been deputed to visit the various localities in which sites for Churches building, are still refused. The

former reported on the cases of Wamphray, Waullockhead and Canobie, the latter on the various districts in the North of Scotland, in which species of persecution is still persevered in. The deputies had investigated the various cases minutely, and their reports were full of painfully interesting statements.

The Assembly were then addressed by Mr. Cairnet, Mr. Buchanan of Kelloe, Saveril Spiers, Dr. Candlish, and Mr. Guthrie. Ultimately, on the motion of Dr. Candlish, seconded by Mr. Guthrie, the following resolution was unanimously adopted by the Assembly:—"The General Assembly having considered the overtures, and heard Dr. Clason and Mr. Begg on the subject, deeply sympathizing with those of the ministers and people who are suffering under the oppression occasioned by the refusal of sites, and other grievances, and being deeply impressed with the importance of an immediate and decisive effort to obtain relief for those who have thus been called to endure so much hardship and persecution for conscience sake, resolve to petition both Houses of Parliament in regard to these systematic and continued violations of the whole spirit and tenor of that love of toleration which has ever been held to be one of the highest privileges of our free constitution; and also to send a deputation to London, for the purpose of enforcing their petition. Further, the Assembly, with the view of instituting a more thorough investigation into the entire state of their people in the Highlands and Islands, as well in regard to those grievances by which they are so much oppressed, as in reference to their destitution of the means of grace, and of adopting such measures as, by the blessing of God, may tend to alleviate these evils, are of opinion that it is their duty to hold a meeting of the General Assembly, at Inverness, in September next, and remit to a Committee to consider in what way this resolution shall be carried into effect."

On Tuesday, 27th May, the overtures respecting the endowment of Maynooth, were taken—the discussion of which was opened in a very able speech by Dr. Buchanan, of Glasgow. He was followed by Mr. Begg and Mr. Fox Maule, Dr. Smyth, of Glasgow, and others. We cannot refrain from giving the following remarkable passages—the first from Dr. Buchanan's speech—the next from Mr. Begg's:—

"If anything could increase the anxiety with which the passing of such a measure in the House of Commons must be contemplated, it is the argument, the general strain of reasoning, with which the measure has been supported. For what are the features which stand out most prominent in the course of that discussion on the part of the supporters of the measure? Are they not these?—In the first place, that a vast majority of the legislators of this country disclaim the power of distinguishing, in matters of religion, between truth and error,—that they have proclaimed themselves in the face of the country and of the world, as being incapable of distinguishing what is truth from what is error; and if this be so, then we have ceased,—and let us look at the fact, and be humbled before God on account of it,—we have ceased to have a Christian Legislature,—(hear, hear,)—we have ceased to have a Legislature which really recognizes the Lord Jesus Christ in his own glorious gospel, in his blessed Word,—as being himself the truth,—as himself supplying the rule by which, on all questions of duty and conscience, men, whether in a private or an official capacity, ought uniformly to be guided. And it is apparent that if this be the state of things, then the Legislature of this country has ceased to be Christian; and assuredly it is not a Christian Legislature that disclaims the power of deciding between Christ and Anti-christ.

Then I say here, as I have said elsewhere, that we may congratulate ourselves in not being, as a Church, in alliance with such a Legislature, (hear.)

because had we been in alliance with the Legislature, that alliance might have blinded us to our duty in relation to it—(hear, hear)—and might have diverted us from the right course, in reference to many public questions that are likely to arise. And I will say further here, what I have lately said elsewhere, that it is really so,—if the Legislature of Great Britain is to declare that it is no longer competent,—that it disclaims the power of distinguishing between truth and error, between the Church of Christ and the Church of Antichrist,—then, Sir, I say, such a state of things does raise, and must raise, the question which the Churches that are in alliance with the State will have to consider, whether they can remain in connection with such a Legislature. (Hear, hear) But if these be the features which stood out with painful prominence in the discussion of this bill in the House of Commons, then I must say, without meaning to speak offensively in reference to individuals, that these principles are sceptical, and that they are substantially infidel principles."

"We are all aware, and have always been, that all classes of politicians are too ready to act on such a maxim as that I am about to quote; but few have the hardihood to avow it; and it is an alarming sign of the times when one of our rulers comes forward and unblushingly avows such an impious maxim as that in accordance with which the affairs of the nation are hereafter to be conducted. Sir James Graham says, 'I am a firm believer in the great principle laid down by Burke in one of his last letters, I think, where he says (I do not pretend to quote the precise words), that whenever, in matters of State, questions of religion arise, those questions must be decided on political, and not on theological grounds.' In other words, all religions are to be dealt with as alike, and are to be subordinated to the sordid imaginations, the worldly schemes and theories, of secular politicians. I think this maxim, however, may be useful, as putting in a few words a great infidel principle, and as suggesting to Christians a converse proposition, which, I think, ought to be the maxim of all Christians throughout the land, and ought to rally in one united phalanx the whole body of true Christians, namely that whereas politicians hold that all religious questions ought to be dealt with on political grounds, we hold that all political questions ought to be dealt with on religious grounds—(hear, hear)—that whereas they hold that in matters of religion they can do what they like, we hold that in matters of policy they are bound to do for the glory of God, and that they are not entitled to trample on the authority of the Divine Word. (Applause.) How far will this principle of statesmen go? Why, it would justify, not only the endowment of the whole priesthood of Ireland, but the endowment of the whole priesthood of India, of Juggernaut, or whatsoever thing existed under Heaven, bearing the name of religion. (Hear, hear.) I cannot imagine anything more alarming than that a leading statesman, one of Her Majesty's counsellors, should come forward and unblushingly announce in the face of the nation such a maxim as this. (Hear.) In regard to the unchanging and unchangeable nature of Popery, we are all at one. We know from the Word of God that it will not change, but that it will be destroyed; and we know, not only from the records of history, but from the facts which are occurring under our own observation, that it is an unmitigated and unchanging system of Anti-Christ, superstition, and horrid tyranny. What are the groans which come across us from the dungeons of Madeira? What are the letters which are read from time to time in this Assembly, but awful enumerations of the truth, that at this moment, when the rulers of the land are proposing to pay with our money, and endow with the national countenance, this system which is condemned in Scripture, it is actually perpetrating cruelties under our own observation, and on the persons of our fellow-countrymen."

Miscellaneous
RELIGIOUS INTELLIGENCE.

CANADA.

BECKWITH—A communication from Messrs. Kenney and Stewart, the Chairman and Secretary of the Building Committee, informs us that the foundation stone of Knox's Church, Beckwith, in connexion with the Synod of the Presbyterian Church of Canada, was laid on the 5th ult. This building is to be of stone—its dimensions being 33 feet by 40.

PRESBYTERY OF TORONTO.—This Presbytery met at Toronto on the 21st inst., the Rev. Dr. Burns, Moderator, in the Chair. The Presbytery was principally engaged in arranging the missionary field within territorial bounds, and providing for the organization of missionary stations and districts according to the suggestions issued by the Synod's H. M. Committee, and in providing supplies for vacant congregations. The stations as at present fixed were arranged in the districts, and were placed under the superintendence of Ministers, as follows, viz.:—1st District, comprising Oakville, Trafalgar Mills, Chugacooney, Esquesing, Niasagaweyn and Caledon, under the superintendence of the Rev. William Rintoul, of Streetsville. 2^d District, comprising York Mills, Scarboro', Markham, Vaughan, King and West Gwillimbury, under the superintendence of Dr. Burns, of Toronto.—and 3^d District, comprising Ors, Innisfil, Medonte, Thorah, Eldon, Marale, and Mariposa, under the superintendence of the Rev. Mr. Harris. After making arrangements respecting missionaries and catechists, and the trials of the candidates for license, the Presbytery adjourned to meet in Knox's Church, Toronto, on the 5th September.

MISSIONARY SYNOD OF THE SEVENSTON CHURCH.—This Synod met at Hamilton in the second week of June, when the Rev. Mr. Kennedy of Lacluire, C. E., was chosen Moderator. We are unable to give any specific account of the proceedings of the Court, having been unable to attend its sittings. The attendance, however, of Ministers and Elders was numerous, and much harmony, we understand, prevailed throughout the meeting. During their Session on Thursday, the 12th June, a deputation from the Synod of the Presbyterian Church of Canada, consisting of the Rev. Messrs. Gale and Smellie, Ministers, and Mr. William McMillan, Elder, was introduced and in fulfilment of their appointment, tendered to the Missionary Synod the Christian greetings of the Synod which they represented—expressing also according to their instructions the views of the Synod of the Presbyterian Church respecting the importance and practicability of union among the sound Presbyterians of Canada, and laying on the table an extract of their minutes to that effect.—The addresses of the deputation were responded to in very cordial and appropriate terms to the Rev. Professor Proudfoot, of London, the Rev. Mr. Christie, of Flamboro', and the Rev. Mr. Thomson, of Whitby, and several other members of the Court. The Moderator having then addressed the deputation, on the motion of Mr. Christie, the Synod and deputation united in praise and prayer. In the course of their subsequent deliberations, the Missionary Synod unanimously agreed to appoint a Committee to confer with the Committee of the Synod of the Presbyterian Church on the subject of more extended union among Presbyterians in Canada. Of the former Committee we understand Professor Proudfoot is Convener—of the latter, Dr. Burns.

HAMILTON—LADIES ASSOCIATION OF THE PRESBYTERIAN CHURCH.—Among the contributions to the support of our Home Missions, this month, there appears a very handsome sum from this association, which, it ought to be observed, has only existed for six months, having been entered into at the suggestion of the Session in January

last. It is specially noticed here simply with the view of encouraging the formation of similar associations in other localities, especially in town and village congregations. This we would venture to recommend, as being, in so far as our experience enables us to judge, a very happy and effectual means, not only of procuring a considerable amount of pecuniary aid for Home Mission purposes in the several Presbyteries, but also of promoting a very salutary Christian intercourse among the female members of our Church, and engaging their attention in behalf of a most important and beneficent enterprise. It may not be superfluous to mention that in the case of the Ladies Association of the Presbyterian Church at Hamilton, membership is constituted by the payment of a small sum annually—that the members meet once a month, the minister being president—and that three special objects are prosecuted by them.—1st. The visitation of families or individuals in distress, in such cases as render female aid (not pecuniary) peculiarly suitable. 2^d. The conducting of Bible classes for young women; and 3^d. The preparation of articles of plain and fancy work, for sale in aid of the funds of the association. At the monthly meetings, which are opened and closed with devotional exercises, Missionary intelligence is read, the visitors for the month appointed for the first object, the teachers of the Bible Classes, and the treasurer and depository, report what has been done in their several departments; a list of the articles sent in for sale during the month with the names of the parties from whom they came, being read by the last mentioned functionary; and a minute of the whole proceedings being kept by the Secretary. At the close of the meeting, the various articles sent in for sale are exhibited; and being principally of the useful class and sold at reasonable prices, they are generally bought up at once by members of the association. It ought also to be mentioned that each member is furnished with a contribution card, so that friends, not members of the Association, may be afforded opportunity of occasional donations to the funds. Another suggestion we would venture—with reference to such localities as may not admit of the formation of a separate association—viz: that ladies so circumstanced might send contributions in money or work to the nearest association. The Ladies Association in Hamilton have already received some valuable and gratifying contributions in this way from members of Mr. Cheyne's congregation in Saltfleet.

COLLECTIONS AND DONATIONS

FOR THE SCHEMES OF THE PRESBYTERIAN CHURCH OF CANADA—THEOLOGICAL INSTITUTE.

J. McMurich, Esq., Treasurer.
A title offering by an officer of the Synod, towards a bursary, - - - £3 0 0

HOME MISSION FUND.

PRESBYTERY OF TORONTO.
James Shaw, Esq., Treasurer.
Streetsville, June 16, after sermon by Dr. Burns, - - - £2 6 0
Norval, do 17, do do 3 9 2
Caledon West, do 17, do do 3 11 0
Esquesing, Scotch Block, June 18, do 5 0 0
Oakville, - - - do 18, do 1 15 6 3/4
Union Church, Esquesing, balance per Rev. W. Rintoul, - - - 0 5 3
Free Temple Church, - - - 4 0 0
Trafalgar Mills, per Mr. John Proudfoot, 5 0 0
Oakville, - - - Mr. Urquhart, 0 15 3
Markham, Rev. James Harris, - - - 1 3 0

SYNOD FUND.

James Shaw, Esq., Toronto, Treasurer
Oakville, per Mr. Urquhart, - - - £1 0 0
Knox's Church, Toronto, per Rev. Dr. Burns, - - - 12 10 0
Streetsville, per Rev. William Rintoul, 1 5 0
Hamilton per Rev. Alexander Gale, - - - 1 0 0

Brockville, per Rev. William Smart, - 1 0 0
Prescott, per Rev. Robert Boyd, - - 1 0 0
Gananoque, per Rev. Henry Gordon, - 0 12 6
Peterborough, per Rev. John M. Roger, 2 0 0
Williams, per Rev. Duncan McMillan, 1 15 0
Demorestville, per Rev. James Rogers, 1 0 0
Saltfleet, per Rev. George Cheyne, - 1 0 0
Dundas and Ancaster, per Rev. Mark Y. Stark, - - - - - 4 4 4 1/2
Thosold and St. Catharines, per Rev. Angus McLintosh, - - - - - 0 16 3
New Free Church, Cote St. Montreal, per John Redpath, Esq., - - - 6 10 6
Quebec, per Rev. John Clugston, - - 5 0 0
Ayr, per Rev. Robert Lindsay, - - - 1 0 0
Grifon and Colborne, per Rev. William Reid, - - - - - 1 10 0
Cavan, per Rev. James Douglas, - 1 9 8 1/2
Stratford, per Rev. Daniel Allan, - - 1 0 0
Colbourg, per Rev. Thomas Alexander, 2 0 0
Sarnia and Plympton, Rev. William McAllister, - - - - - 2 0 0

HOME MISSION FUND.

PRESBYTERY OF HAMILTON.

Daniel Macnab, Esq., Treasurer.
Wellington Square, Nelson, and East Flamboro', quarterly contribution, per Mr. Bastedo, Elder, - - - - - £8 12 6
Caledonia, Collection, per R. McKinnon, Esq., - - - - - 2 1 2 1/2
London, per Rev. Mr. Steel, - - - - 5 0 0
Williams, collection, £5, donation D. Fraser, Esq., £5, - - - - - 10 0 0
Galt, collection, per Rev. J. Bayne, including a donation by N. D. Fisher, Esq., £6 5s., and an anonymous donation, £6 5s., - - - - - 22 16 3
Hamilton Ladies Association of Knox's Church, being proceeds of contributions and work for 6 months, per Mrs. Gale, Treasurer, - - - - - 50 4 0
Hamilton, collection, Knox's Church, 29th ult., per Mr. James Walker, - 15 0 0

HOME MISSION FUND.

PRESBYTERY OF KINGSTON.

Belleville, per Rev. W. Leishman, - £3 10 0
Perth, - - - - - 2 13 0 1/2
Balderson's Corner, - - - - - 0 3 9 1/2
Ramsay, - - - - - 2 0 0
Caulton Place, - - - - - 1 11 7
Goulbourne, - - - - - 0 16 5
Bytown, - - - - - 4 0 0
Clarendon, - - - - - 1 3 9 1/2
Bristol, - - - - - 0 14 4 1/2

THE REV. MR. McMILLAN, OF CARDROSS.—This deputy of the Free Church of Scotland, together with Mr. Miller, of Dundee, has devoted the greater part of his time to the service of the Presbyterian Church in Nova Scotia & New Brunswick, where the religious destitution seems to be still greater than in Canada. Mr. McMillan, however, spent a few weeks in this colony, visiting the bounds of the Presbytery of Glengary, the Bathurst District, and the London District. In Glengary Mr. McMillan seems to have met with a most cordial reception from our true hearted Highland countrymen, and he had apparently abundant evidence presented to him at the various stations he visited there, that the views and feelings of the great majority of the Presbyterians in that quarter are decidedly and warmly with the Presbyterian Church of Canada, and that they are quite prepared to place themselves under her ministrations, and unite in her testimony for those great and precious principles, in the maintenance of which the church of our fathers has always been the foremost and most unflinching among the churches of the Reformation.

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