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THE  
**ECCLESIASTICAL AND MISSIONARY RECORD,**

For the Presbyterian Church of Canada.

Volume III--No. 13.

HAMILTON, AUGUST, 1846.

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## The Record.

### COLLECTION FOR FOREIGN MISSIONS.

The Synod of the Presbyterian Church of Canada appointed the yearly collection for Foreign Missions to be made in all the congregations of the Church on Sabbath the 6th September. It is requested that ministers and other office-bearers will give attention to this appointment, intimating the same in due season to the people of their charge, and urging on them, in such terms as may be deemed suitable, the claims which this department of the Lord's work has on the prayers and liberality of all his people. It is hoped that the office-bearers in vacant congregations, and at the various Home Mission preaching stations, will also keep this appointment in view, and, along with the missionaries and preachers visiting them, take care that an opportunity be afforded the people of contributing to this object. It may not be practicable, at many of the vacant stations, to make the collection on the day appointed: in such cases, it should be made as soon as possible thereafter. In all the settled congregations it is most desirable that the appointment of the Synod be strictly complied with.

The time, it may be hoped, is not far distant when, through the blessing of the Great Head of the Church upon us, the Presbyterian Church of Canada shall be privileged to undertake for herself a mission to the Heathen. It will be remembered, however, that, in the meantime, the Foreign Mission Scheme of the Free Church of Scotland is the channel into which the Synod has appointed our contributions for this object to flow, and that our annual collection in aid of this scheme was intended by the Synod to be at once a practical acknowledgment of our obligation as a Church to seek the promulgation of the Gospel among Jews and Gentiles, and an affectionate testimony of our gratitude to that Church for the reasonable and generous aid which she has rendered, and is still rendering, to our cause in this land, by means of her able and devoted deputies, and her donations to our Education and Home Mission operations.

It may be proper to observe, that the Jews' Mission of the Free Church of Scotland may participate in the proceeds of the collection, if any parties desiring this communicate their wish to the Treasurer, along with their remittances. At the same time it ought to be kept in view, that the Foreign Mission has special claims upon our liberality at present, inasmuch as a large extra sum is required for Missionary buildings at Calcutta, Madras, Bombay, and Capetown.

N.B.—Collections and contributions for Foreign Missions are to be remitted to John Redpath, Esq., Montreal, the Treasurer.

WM. RINTOUL, Synod Clerk.

The members of Synod, and the Church generally, are respectfully informed that the Minutes of Synod are now in the press. The publication will

embrace full abstracts of the Sessions at Cobourg in June, 1845, and of those at Hamilton, in June last; as well also as abstracts of the Sessions at Kingston, in July, 1844, when the Synod was formed; and of those in Toronto in October of the same year.

One copy will be allowed to every Minister on the Roll of the Synod, or known to be ordained or inducted into a charge since the late meeting of Synod; and one copy also for the use of every Session, and of every committee at mission or preaching stations. These the committee on the Minutes have agreed shall be without charge;—and they shall be forwarded as under:—

To Mr. D. McLellan, Hamilton, for those who are in the Hamilton Presbytery.

To Mr. J. P. Westland, Toronto, for those in the Toronto Presbytery.

To Mr. Andrew Milne, Cobourg, for those in the Cobourg Presbytery.

To Messrs. Andrew and David Shaw, Kingston, for those in the Presbyteries of Kingston, Brockville and Perth.

And to John Redpath, Esq., Montreal, for those in the Presbytery of Montreal.

It may be presumed that this publication will have some interest to Elders, Deacons, and members of the Church generally; and the above gentlemen will be requested to take charge of an additional number of copies which will be sold at a price which cannot yet be determined, but which shall be made barely to cover the actual cost of the publication.

It is now requested that Ministers, Elders, Deacons, and Chairmen of Committees, at Mission Stations, will endeavour to ascertain the number of copies that may be required for their several congregations or neighbourhoods, and for which they will become responsible, and intimate the same as soon as practicable (if by letter post paid) to Mr. J. F. WESTLAND, Bookseller, Toronto, or to the Clerk of Synod. The extent of the impression will be determined by the orders thus received.

WM. RINTOUL, Synod Clerk.  
Streetsville, 14th July, 1846.

The College Committee will meet at Toronto, in the Divinity Hall, Adelaide Street, on the 11th instant, at three o'clock P. M. A full attendance of members is earnestly attended. (See notice of last meeting of this Committee in this number of the Record.)

WM. RINTOUL, *Convent C. C.*

The Sustentation Board of the Presbyterian Church of Canada will meet at Hamilton, in the Lecture Room of Knox's Church, on Monday, the 17th instant, at four o'clock P. M.

By order,

JAMES WALKER, Secretary

To Secretaries.—The publisher regrets that, after the lapse of another month, a large amount of subscriptions for the past year still remains un-

paid. This occasions serious inconvenience, and we earnestly beg that every reader of the Record who may have hitherto omitted to pay his subscription, will remit to him immediately, that the accounts for the past year may be finally adjusted.

### MEETING OF COLLEGE COMMITTEE.

The College Committee held their first meeting since the meeting of Synod, at Toronto, on the 7th inst. The meeting was well attended, an indication, we trust, of the resolution of the members of the Committee to be faithful to the important trust which their brethren have devolved upon them. The Ministers and Elders in attendance were as follows:—Mr. Rintoul (convenor), Mr. Professor Esson, Mr. Gale, Mr. Harris, Mr. Cheyne, Mr. Alexander, Mr. Reid, Ministers;—and Mr. Westland and Mr. Burns, Elders. Dr. Burns was absent, having been abroad on a Missionary tour. One principal subject of deliberation by the Committee was the academy or preparatory school, the institution of which had been approved of by the Synod, and commended to them, and the following is the amount of the resolutions of the Committee on this subject:—1. That the Committee, deeply impressed with the necessity of an institution in which a thorough education, such as may be subordinate to professional studies, and which shall be pervaded with Christian influence, shall be provided, shall take steps, as authorised by the Synod, for its establishment.

2. That for the present the Institution shall be conducted by one Head Master, and such assistants as may be found necessary.

3. That a Boarding House shall be established in connection with the Academy, and be at the outset under the care of the Head Master.

The 4th resolution appointed a Sub-Committee for making interim arrangements, with a view to the commencement of the institution in the course of the autumn.

And the 5th respects another meeting on the 11th August, when the Committee will proceed to the election of a Head Master. The meeting will be held at Toronto, and in the Divinity Hall, Adelaide Street, at 3 P. M. of that day. The clause inserted by the Synod, at the late meeting, in the instructions given to the Committee, and which was suggested by an official member of the committee, requiring that the election shall not take place until 30 days after the Committee have resolved on electing, was designed to guard against precipitancy in the decision, in a matter of so great importance, and with a view to the obtaining of a full meeting of the Committee on the occasion. This we trust will be obtained, and from the prayerful spirit which characterised the recent meeting of the Committee, and the disposition expressed to undertake the academy with all its responsibilities as a work auxiliary to the cause of the Saviour, we entertain a confident hope that the choice of a Master that may be made will approve itself to all the well-wishers of the Church, and be itself a token for good to the institution.

Our College has been most manifestly blessed both as respects the number of its students and the progress they have made in their studies,—though it wants what many are disposed to regard as the very essentials of a College—endowments and edifices of its own; and we have been blessed, we may believe, just because we have been giving ourselves to instruct as we could those who were giving themselves to the ministry of the Kingdom. Now there is a manifest want amongst us of a School for all the branches of education that are subordinate either to the general business of life or to professional studies where these branches will be vigorously taught, and where, at the same

time, an evangelical influence shall preside both in the School and in the Boarding establishment that may be connected with it. And the College Committee, under the authority of the Synod, and by their directions, are endeavouring to find the means of supplying this want. We surely may ask, in their behalf, the prayers of the Church, and we do ask them, and we trust that when the annual call is made for contributions for the support of our collegiate institution, we shall obtain substantial testimony of the increasing interest felt by all our people in these undertakings. We are sure that many Christian parents who have read of the institution in Calcutta, under Dr. Duff, for the training of Hindoo youths, have been ready to exclaim "Would that we had such an institution for our own." Now it is the aim of the Committee to have an academy in which the elements of a thorough English and Classical education shall be communicated, and the lessons of the Bible also brought forward in all their paramount importance.

We trust that at the next meeting of the Committee arrangements will be in such progress as to admit of an advertisement as to the time of opening the Academy, and the branches to be taught, and the terms. In the meantime we may be permitted to request parents, and those connected with our church especially, whether in Toronto or in any other part of the Province, who may have children of an age fit for such a school as that we have been describing, not to be hasty in engaging them to other institutions until they shall be informed who is to be our Head Master, and what the general arrangements of the School are to be.

Committee arrangements will be in such progress as to admit of an advertisement as to the time of opening the Academy, and the branches to be taught, and the terms. In the mean time we may be permitted to request parents and those connected with our Church especially, whether in Toronto or in any other part of the Province, who may have children of any age for such a school as that we have been describing, not to be hasty in engaging them to other institutions, until they shall be informed who is to be our head master—and what the general arrangement of the school are to be.

Besides the business connected with the Academy, the committee had before them an applicant for admission to the Divinity Hall. This was Mr. Thomas Henning, from St. John's congregation, Quebec. Mr. Henning produced testimonials of the amplest kind, from Mr. Clugston, the minister at St. John's and several other gentlemen in Quebec, to whom he had been known as a successful teacher, as well as a Professor in the Belfast College, where he had studied. The committee had reference also to the Minutes of Synod, of 1842, at which period Mr. Henning was recognized as a student. They at the same time examined him in reference to his views on the Christian Ministry and his literary and philosophical attainments, and having been satisfied in these matters they agreed to admit him as a student of Divinity at the opening of the winter session—referring him in the meantime to the instructions and direction of Professor Esion.

WM. RINTOUL, *Concener C. C.*

#### PRESBYTERY OF TORONTO.

This Presbytery met in Toronto, on the 7th and 8th ult. Mr. Peter Gray, who had been passed by the College Committee, as having finished his *Academical Curriculum*, and had been admitted as a candidate for license by the Synod, came before the Presbytery for his public trials.—The way in which he acquitted himself in these was of the most satisfactory kind. Mr. Gray has, since the close of his College course, in the beginning of April, been laboriously employed as a Catechist. Yet his trial discourses, which had been prepared since that time, had all the elaborateness of compositions prepared in the most favourable circumstances for study, and were most promising specimens of his ability to expound and apply the Divine word. The Brethren of the Presbytery found it to be a privilege to be called to communion him as a Preacher of that word, and Probationer for the Ministry. He is to be employed as a Missionary in the bounds of the Presbytery of Toronto.

#### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met according to appointment at Hamilton, on the 8th July, 1846. On an application from Dr. Ferrier, the Rev. A. Gale, and Mr. Robert Ewen, Elder, were appointed his Assessors to examine and ordain, if they shall see fit, the persons elected in the congregations at Caledonia and the sixth Concession of Ancaster, as Elders and Deacons; and also for the purpose of formally organizing the Congregations in those places, at such time as may be most convenient to the parties concerned.

The Presbytery having heard the report of the Convener of the Committee on the Book and Tract Association for the use of Sabbath Schools, recommended the formation of such an association at Hamilton; and, provided the constitution, regulation and management of it be, and continue to be, such as the Presbytery can approve of, they will give it all the sanction, countenance and encouragement in their power.

It was resolved that the case of Mr. David McKenzie be taken up for final decision at the next ordinary meeting of Presbytery, and thus to be intimated to Mr. McKenzie.

An application from the Rev. Mr. Cairncross, a minister in connection with the Original Seceders, to be received as a minister of this church, accompanied by other relative documents, was given in and read,—whereupon the Presbytery resolved to appoint a special meeting of the Presbytery of Hamilton to be held at Galt, on the call of the Clerk, for the purpose of examining Mr. Cairncross, and proceeding in his case in terms of the act of Synod in regard to the admission of Ministers from other churches.

The following scheme of Missionary Districts was drawn up and agreed to:—

- 1st. Dunnville, Walpole and Oneida,—under the superintendence of Dr. Ferrier.
- 2nd. Wellington Square, Nelson, Waterdown, and West Flamborough—8th Concession—Mr. Starke.
- 3rd. Port Dover, Simcoe and Victoria—Mr. Gale.
- 4th. Woolwich, Guelph, and Queen's Bush—Mr. Hayne.
- 5th. Owen's Sound—Mr. Smellie.
- 6th. Wilmot and Bleachem—Mr. Meldrum.
- 7th. Woodstock, Ingersoll, and St. Andrew—Mr. Lindsay.
- 8th. London, Williams, Eckfrid, and Moss—Mr. McKenzie.
- 9th. Alborough, Danwich, Oxford, Howard, Harwich, and Tilbury—Mr. McKinnon.
- 10th. Niagara and Wellandport—Mr. Chayne.
- 11th. Mitchell—Mr. Graham.
- 12th. Settlements to the north-west of Zorra—Mr. Allan.

A petition was given in from Ingersoll, read and received, and Mr. Lindsay of Ayr was appointed to visit that place as soon as possible, and take such steps towards organizing the congregation there as he may deem most suitable.

Mr. Gale and Dr. Ferrier were appointed to visit Walpole, and, in conformity with a memorial from that place, to examine and ordain Elders, and also to take steps for the dispensation of the Lord's Supper, if they shall consider it to be expedient to do so,—the time to be left to the private arrangement of the parties concerned.

Messrs. Stark, Gale, Hayne, Chayne, and Ferrier, Ministers, and Mr. Robert Ewen, Elder, were appointed to attend the meeting of Commission at Toronto, on Wednesday, the 7th October next.

Mr. McCaully, Probationer, applied for a Presbyterial certificate with the purpose of visiting the United States, which was granted.

The next meeting of Presbytery was appointed to take place at Hamilton on the second Wednesday of October, being the 14th day of that month.

The Presbytery was then closed with prayer.

(Signed) GEO. CHEYNE,  
*Moderator pro tem.*  
M. Y. STARK,  
*Presbytery Clerk.*

N. B.—The Clerk has to request that such session records as have not yet been given in may be brought forward in October, and that the reports of those Committees who have not yet rendered reports on the records committed to them may be prepared and had in readiness for that meeting.

#### PRESBYTERY OF COBURG.

ORDINATION.—The Presbytery of Cobourg met at Peterburg, on Tuesday, the 11th instant. Present: Mr. Thomas Alexander, Moderator; Messrs James Douglass, John M. Roger, and William Reid, Ministers; and Mr. James Hamilton, Elder. Mr. Robert Wallace, preacher of the Gospel, appeared before the Presbytery, and underwent the usual examinations, with a view to his settlement at Otonabee as pastor of the congregation there. The Presbytery were satisfied with his trial discourses, and with his answers to the various questions proposed to him, and appointed his ordination to take place at Otonabee on the following day.

Accordingly, the Presbytery met at Otonabee on Wednesday the 14th. Public intimation having been given of the intention of the Presbytery to ordain Mr. Wallace, if no objections were offered, and none having come forward to object, Mr. Alexander proceeded to the pulpit and commenced public worship. After a suitable sermon, from 2d Corinthians ii. 16, last clause, the usual questions were put to Mr. Wallace, and answered in a satisfactory way, and Mr. Wallace was then solemnly set apart for the work of the Ministry by prayer and the laying on of hands. Afterwards, Mr. Reid delivered a brief address to the newly-ordained Minister, and Mr. Roger concluded with an address to the congregation. Notwithstanding the busy season of the year, the congregation was large, and all listened with much attention to the services of the day. This congregation has been long placed in unfavourable circumstances, but there is every reason to hope that the labours of a devoted and persevering Minister like Mr. Wallace will be, through the divine blessing, productive of much good.

#### Home Missions.

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

The limits of the Montreal Presbytery, in connection with the newly formed Synod of the Presbyterian Church of Canada, embrace the whole of Canada East, and the populous section of the Western Province, comprising the Districts of Glengarry and Vaudreuil. Over this immense tract of country, 520 miles in length, with a population, in Lower Canada alone, of upwards of 700,000 inhabitants (of whom, according to the census of 1843, 31,361 are computed to be Presbyterians), there are but six ordained and settled ministers, in connection with the Protestant Synod. They are as follows:—

Rev. JOHN CLUGSTON,	<i>Quebec.</i>
Rev. J. C. FRASER,	<i>Port Neuf.</i>
Rev. WM. LOUISIAN,	<i>St Gabriel st. Church, Montreal.</i>
Rev. DAVID BLACK,	<i>St. Therese.</i>
Rev. THOMAS HENRY,	<i>Lachine.</i>
Rev. DANIEL CLARK,	<i>Indian Lands.</i>

The distance between the respective spheres of labor of the several members of the Presbytery, and the, in many instances, isolated situation of the Presbyterian settlers, who demand spiritual oversight at their hands, renders the call for the aid of properly qualified missionaries most urgent; whilst, at the same time, the very extent of the surface over which their services must be distributed, renders it all the more necessary that the supply of missionary labors should be liberal.

In presenting then the following brief statement in reference to the destitute missionary stations of this Presbytery, this committee would respectfully state that the information now communicated although in every particular substantially correct, is by no means so full as could be wished.

Owing to the distance of many of the stations from the seat of Presbytery, and chiefly from the want of missionaries to visit these stations in person, the committee have had to depend on correspondence and other sources necessarily less authentic, for the requisite information on this subject; but they trust that the report, incomplete as it necessarily is, may be of some service in drawing attention to this portion of the vineyard, and

in securing for Canada East the labors of some faithful messengers of the Lord Jesus.

Beginning with the Eastern portion of our field, the first Presbyterian settlement, which claims attention, is that of Metis. Metis is a settlement on the south shore of the St. Lawrence, about 200 miles east of Quebec. It has been a Scotch settlement for upwards of 20 years, and during all that time has had no settled minister. The circuit of a few miles contains the whole protestant population, amounting to over 600 persons, and from the fact that there is not, and never has been, a missionary station sustained in that quarter, in connection with any religious denomination whatever, (the Church of Rome herself in this instance being so remiss as to have no priest at a less distance than 30 miles) we would venture to anticipate that a zealous, prudent catechist or missionary would not only unite the whole protestant inhabitants of the settlement under him, but also be the means of conferring spiritual benefit on those who are still under the influence of Popish superstition.

The settlers in Metis, although originally from the Highlands of Scotland, all speak English, and could appreciate the services of any missionary sent amongst them. The Rev. Mr. Clugston, of Quebec, who some time ago visited the settlement, found the state of religion and of education lamentably low. This, however much to be regretted, was not to be wondered at, when the length of time during which they were without the public means of grace, is taken into account. It is hoped, however, that of late years an improvement has taken place in this respect. For the last eighteen months, the Rev. James Cairns, a missionary in connection with the protesting Synod, has been stationed in Metis, and we trust his labors have not been wholly in vain in the Lord. Mr. Cairns, however, proposes to leave Metis shortly, and a field of singular usefulness is thus thrown open for an intelligent, pious and prudent catechist. He would be in part, but could not be altogether supported by the people of his charge. The isolated condition of the settlement, at so great a distance from other congregations—the number of settlers, and their dependence on the Free Church for assistance—conspire to render the case of Metis one of peculiar interest.—With the exception of a few people nominally in connection with the Church of Scotland, who attend the ministry of a student of Queen's College, at present a resident in the settlement, no other denomination has any representative in Metis, and under any suitable appointment made by the Free Church, the whole mass of the people would doubtless unite in one congregation for his support.

#### DISTRIC OF QUÉBEC.

In the city of Quebec there is one congregation, that of the Rev. Mr. Clugston, in connection with the protesting Synod.

On the North bank of the St. Lawrence, at a distance of about 16 miles from Quebec, is Valcartier. There are resident here about 30 Presbyterian families, who possess a place of worship, but no minister. Allowing from 5 to 6 individuals on an average to each family, the congregation at this station would amount to from 150 to 180.—The Rev. Mr. Geggie, who was formerly pastor of this congregation, has now a charge in the Western Province.

At Portneuf, which is about 40 miles from Quebec, the Rev. S. C. Fraser, formerly pastor of the congregation at the Kennebec Head, is now settled. At present, upwards of 30 families are connected with the congregation.

Between Valcartier and Portneuf, also, there is a mixed population of French Canadians, English, Scotch, and Irish settlers.

Frampton is a station to the south of the St. Lawrence, about 35 miles from Quebec, where about 40 Presbyterian families from the north of Ireland are settled. They have no Presbyterian Minister.

Kennebec is a station about 60 or 70 miles, and Houghton 56 miles from Quebec. Taken together, they contain a population of upwards of 50 Presbyterian families, or from 250 to 300 Presbyterian souls. They also are at present wholly destitute. The settlers are poor, but they could easily raise from £20 to £60 yearly, towards the support of a missionary.

#### EASTERN TOWNSHIPS.

The Eastern Township of Lower Canada, next

claim attention. They embrace a large and fertile section of country, the population of which is at present rapidly on the increase. From their proximity to the frontier States of the neighboring Republic, and other reasons, in no part of Canada, perhaps, have the pernicious heresies of Millenium and Universalism obtained so deep a hold on persons otherwise intelligent, as in these Townships. Although there are several stations looking for supply from the Presbyterian Church of Canada, there has been as yet no minister settled over any charge within this District. In some localities large bodies of Presbyterians are to be found; in others they are scattered more widely, and the missionary committee despair of ever getting thoroughly acquainted with their wants, until they leave at their disposal the services of a faithful missionary to minister amongst them.

The stations in this district at present demanding supply are Leeds, St. Sylvester, Inverness, Melbourne and Langwick.

In these contiguous Townships, there are three places of worship, and from 70 to 80 Presbyterian families, making an aggregate congregation of probably upwards of 100 souls. The Rev. Alexander Buchan was for 18 months their pastor, but resigned his charge during the summer of 1844, and returned to Scotland, to obtain a living in the Establishment. They have been since that time, and still are totally destitute.

Inverness is a Gaelic settlement, about ten miles from Leeds, containing at least 60 Presbyterian families. The congregation, amounting to from probably 300 to 400 souls, have two places of worship, but no pastor. They have been in this condition since 1814.

Melbourne is an important central station, about equi-distant (30 miles) from Montreal and Quebec. It was formerly the sphere of labor of the Rev. J. Macmorine, who, at the disruption, in 1844, adhered to the Scottish Establishment, subsequently left his flock in Melbourne, and has been lately inducted to a charge in connection with that body in Canada West.

The adherents of our Synod in Melbourne occupy the place of worship in which Mr. Macmorine previously officiated, and during the greater part of last winter enjoyed the services of the Rev. John Fraser, the Gaelic missionary sent out last autumn by the Colonial committee of the Free Church of Scotland. Our information respecting the present state of the Melbourne congregation is not sufficiently accurate to enable us to state distinctly the number of adherents connected with it. It is a station, from its central position, no less than from the number of resident adherents, peculiarly important. This is acknowledged very distinctly by the friends of the Scottish Establishment, and they show a corresponding anxiety to possess themselves of the field. During part of the months of February and March, when the Rev. Mr. Fraser was absent in Glengarry, a deputation of two clerical members of the Montreal Presbytery, in connection with the Church of Scotland, and a lay member of the Montreal Association in support of the same institution, visited Melbourne. Notwithstanding liberal offers of pecuniary assistance from the lay Association and other inducements, the deputation returned home without producing much effect, other than that of exciting a salutary desire in the minds of all to become more intimately acquainted with the points of difference between the Free and Established Churches.

Langwick, in a spiritual point of view, the most deeply interesting of all the stations within the bounds of the Presbytery, next claims attention. The settlement is about 145 miles distant from Montreal, and about 50 from Melbourne. The population, amounting to 501 persons, are wholly Highlanders from the Island of Lewis, who have now been about seven years resident in this District. Arriving in Canada in a state of almost abject poverty, and entering a new settlement, it was to be expected that they would have at first to undergo privation and hardship. They have done so hitherto, and they are still in a state of comparative poverty, but they have an ultimate prospect of attaining some compensation for their toil. Come from a land of ordinances, they brought along with them the love for the Word and House of God, which characterises the pious Highlanders of Scotland, and in the absence of any minister of their own Church, and speaking

their native tongue, one of their number was made catechist, and another, schoolmaster to the settlement. Nor have the labors of these pious men been without visible fruit. It has pleased the Lord. He who chooseth the weak things of the world to confound the things that are mighty to own the humble labors of his devoted followers. On various occasions during the summer of 1845 some gracious manifestations were seen of the power of the Spirit in the conversion of sinners, and the reading and expounding of the Word of God were often followed with a rich blessing to the souls of the hearers. Until December, 1845, however, the settlers had never heard in Langwick the gospel proclaimed by one of their own ministers in their native tongue. Mr. Fraser, who then visited them, stayed there only for a short time, but his services were highly appreciated. In a letter, giving an account of his visit, he states—

"All the meetings were well attended—indeed, crowded to excess, and the spectacle of so many under the deepest oppression was truly affecting. Some have attained to great peace of mind, resting on the finished work of Christ. The sense they often have of the Redeemer's love is so overpowering that they cannot contain themselves; and they break forth into exclamations of wonder and gratitude. One woman was carried off from the meeting-house, by her friends, literally 'sick of love.' She has faded away while we were singing the first four verses of the 65th psalm, and for many hours she had no strength. Her heart was melted like wax. She was one of those who accompanied me for several miles on my departure from the settlement. Others are still in great distress—walking in darkness and having no light. But they are not without encouragement at times. The strong are supporting the weak ones. A box of books arrived from Scotland, while I was there. Many shed tears of thankfulness over it. The Lord, they said had been mindful of them, and they say that he will bless them still. 'The secret of the Lord' is with many of them. Bibles were very scarce in the settlement, and the box contained a most reasonable supply. But there are not enough. The other books on practical divinity they have formed into a congregational library. Their gratitude to the ladies of Edinburgh is inexpressible. When they think of all, they can only be silent.

I am sure the kind friends whom the Lord has raised up for them in Scotland, will try to assist them in the erection of a Church. Their meeting house is not comfortable. It is formed of coarse logs, and thatched with the bark of trees. With the help of a large stove and a pile of blazing wood in one end, they manage to keep it tolerably warm. I was shown the site of the intended Church. It will command a fine view of the surrounding country. About £200 will provide them with a very suitable building. They have subscribed about £40, among themselves; and altogether I believe the funds on hand amounted to about £60. The timber is hewn, but they can proceed no further, until the money has been raised. The people of Inverness (a Gaelic settlement about 40 miles from Langwick) lately sent a contribution of a few pounds, and I am glad to hear that the friends in Montreal have done something also.

"They have schools, but not very efficiently conducted. The salary of the catechist is very small, and I wish it were greater. His labors are indefatigable. During the time of my stay in the district, a fortnight in all, he slept only twice in his own house, and his grey hairs and faltering step too plainly tell that such toil must soon lay him low. If he were removed, I am happy to say that his place might be filled by four or five men, as devoted as he. May the Lord spare him to them, and renew his age like the eagle's; for his loss would be like the cutting away of a right arm. O! that we had Elders like him—that we had ministers like him!"

Since Mr. Fraser visited them, the Rev. Daniel Clarke, of Indian Lands, has lately spent some time in the settlement, but we have not heard any authentic particulars as to his visit.

The kindness of the Ladies' Colonial Association of the Free Church, in remitting £20 Dieting per annum, towards the support of the catechist and teacher, and in sending a large number of books for the use of the settlers is duly appreciated by them. It will be seen from the forego-

ing extract that for the erection of a Church they will require very considerable assistance, as of the £200 requisite for that purpose, £60 is the utmost that can be raised in the settlement itself.

It is matter of very serious regret to the committee that their information with respect to this district, as well as many others, should be so meagre. Presbyterianism has done comparatively little for this fine section of the country, and it is more owing to the attachment of Scotchmen to the faith and forms of worship of their fathers, than to the fostering care of the Presbyterian Church, that so many are still within her pale.—The cause of vital religion is in many cases extremely low. Would that the shower of Divine influence, which has fallen at Salmon River, were to extend over the whole of the missionary field. How soon would the dry ground become a pool, and the thirsty land springs of water!

Between the Eastern Townships and Montreal, lies the District of Chambly. It is one of the oldest French settlements, and the great mass of its population, as in the other Districts of Lower Canada, are Papists. Lately, however, nominal protestants have settled in various portions of it—banished themselves from pure religious ordinances, and, in not a few instances, intermarried with Popish families, and their children have gradually been drawn totally into communion with the Romish Church. The labors of a faithful itinerating Missionary would be of great service in a District such as this, both for the sake of those who are falling away, and those who, however desirous, have seldom the opportunity of hearing the gospel preached in purity.

From Sorel, a considerable village in this District, an application was several years ago received for a Presbyterian Minister, by the Presbytery of Montreal, in connection with the Church of Scotland. The application proved fruitless, and, after several years a Congregationalist minister has lately been ordained in that locality.

At Three Rivers, a town on the North bank of the St. Lawrence, half-way between Montreal and Quebec, a minister has lately been settled, in connection with the Establishment in Scotland.

#### WESTERN DISTRICT

This District, which is to the West of the Eastern Townships contains a large number of Presbyterian settlers. Although the committee have had repeated requests for visits from Free Church ministers and missionaries, they have never been able either to grant these requests, or to ascertain with accuracy the state of the District. Some idea of the extent of the field may be inferred from the fact that, previous to 1843, two Presbyterian ministers found constant and active employment in the District. One of these, the Rev. Henry Taylor, left an extensive sphere of labor, for Scotland, and a living in the Establishment; the other, the Rev. Mr. Simpson, is now removed to Lachine, and settled there as pastor of the congregation in connection with the Church of Scotland.

There are no fewer than five stations, where, had we missionaries, an opportunity could at once be steadily obtained of preaching the everlasting Gospel. These are, Phillipburg, Cowan's Mill, Caldwell's Manor, Henryville, St. John's.

The people are both able and willing to support the Gospel ministry, if it be established amongst them. A correspondent from Henryville states, "It is not a famine of bread and a thirst for water, but of hearing the word of life that the people are afflicted with." "We find," he says, "forty-seven families here, favourable to the Free Church, (about 250 souls) though many of them are in a declining state; for want of spiritual superintendence: many of them have lived here these twenty years, without a preached gospel.

#### DISTRICT OF MONTREALS.

Beauchirge, a Gaelic settlement, about 25 miles from Montreal, is the first settlement in this District which claims our attention. The congregation at this place, though numbering 400 to 500 souls, has been allowed a remain long destitute, and the people generally are in a lifeless state.—The missionary committee have as yet been unable to give any services in Gaelic to this station; but they trust soon to be able to do so. There is at present a minister in connection with the Establishment supplying the station, but, as he is unable to speak Gaelic, we believe it only requires

the presence of a Free Church Gaelic minister to render it unnecessary for the other to remain in the settlement.

Some idea may be formed of the importance of this District, from the fact that there are no fewer than six ministers connected with the Scottish Establishment within its bounds. The missionary committee, however, feel warranted in making the assertion that had they the services of missionaries, in connection with the Free Church at their disposal, the great mass of the Presbyterians in this District would gladly enter into connection with the true church of their fathers.

At North Georgetown the adherents to the protesting Synod have a church, and are anxiously desirous of obtaining the services of a Free Church minister. A congregation of from 400 to 500 could speedily be gathered at the station. The congregation of adherents to our Synod at these stations last year, sent a call to the Rev. Wm. Leshman, now pastor of the St. Gabriel street Church, Montreal. They are still without supply.

At Beauharnois, Dundee, Lagure, Durham, St. Louis, and at Chateauguay Basin, there are settlements of Presbyterians, and at each and all of them there are many warm adherents to the principles of our Free Church. At some of these stations, where ministers in connection with the Establishment are settled, several members of their congregations have withdrawn themselves from the communion of the Church, under the expectation that ere long ministers will be sent to break among them the bread of life, and afford them an opportunity of forming themselves into congregations in connection with the protesting Synod.

On the north bank of the river St. Lawrence, to the north-east of the Island of Montreal there are two stations—Rawdon and L'Ascension—at the respective distances from Montreal of 40 and 25 miles. They are Presbyterian settlements, but have been long neglected. For several years previous to the summer of 1845, they had been totally without supply from the Presbyterian Church. During that summer, Mr. Gray, one of the theological students in the Toronto Institution, resided in that quarter, and acted for five months in the capacity of a missionary catechist. Since he returned to Toronto, these settlements have not been visited.

Behind the Island of Montreal are situated the two stations of Grand Frenier and St. Eustache. At St. Eustache there is a minister, in connection with the Establishment, but he has been deserted by almost all his flock. The greater portion of the united congregation of these two stations are resident at Grand Frenier. They have been without a settled pastor for four or five years, dependent during that time on the occasional visits of Free Church ministers, and the monthly supply given by the members of Presbytery. Mr. R. Swinton, one of the theological students of the Toronto Institution, has lately been appointed to the station as missionary catechist for the summer.

Passing by, without remark, St. Therese and Lachine, over the congregations at which the Rev. David Black and the Rev. Thomas Henry are ordained; and, ascending the Ottawa River, we find Chatham on the north bank, a station at which the Rev. Mr. Marr, a minister in connection with the Scottish Establishment, regularly officiates. The locality is noted as being in every religious point of view in a deplorable condition. With the statistics of this settlement the committee are not conversant, as they have never hitherto been able to send any missionaries to that quarter.

Between the rivers St. Lawrence and Ottawa, is the District of Vandeuil. In a religious point of view its condition is somewhat similar to that of the District of Chambly, already referred to. The great mass of the inhabitants of the District are Papists; but in various localities there are settlements of Protestants. According to the Parliamentary census, taken in 1841, there were 15,467 adherents of the Church of Rome, and 1543 professing Protestants in the District. The majority of the Protestants are represented to be Presbyterians. Some years ago a missionary station was organized in this District, in connection with the Presbyterian Church. From the want of missionaries it was subsequently abandoned. There are some localities at present in this District where a visit from a minister of the Free Church would be hailed with great pleasure, and we trust, if favoured with more missionary labourers, to be able

shortly to communicate fuller and more satisfactory information with respect to this field.

#### DISTRICT OF GLENGARRY.

Thus, the most densely-peopled Presbyterian District within the bounds of this Presbytery, next claims our attention.

The station of Vauclerkhill, at the northeast end of the District, contains a large Presbyterian population, warmly attached to the principles of the Free Church. A majority of the people speak the Gaelic language. The place of worship contains 150, but as the attendance on the ministry of a Free Church clergyman would much exceed that number, it is proposed to enlarge the present building.

Lochiel, the most important station in Glengarry, is 8 miles west of Vauclerkhill. The Rev. Mr. McIsaac lately left this charge, and a flock of 2000 souls, for Scotland, and now enjoys a living in the Establishment. The Rev. John Fraser, when on a recent visit to Glengarry, preached at Lochiel to a congregation estimated at 1,600 persons, and all the services held by Free Church ministers at the station, have been most eagerly attended by large audiences. This important station, however, is wholly destitute, and has had (in common, indeed, with the majority of the stations in Glengarry,) no more permanent arrangement made to supply its destitution than the valuable assistance given by the Free Church deputies, in their short and passing visits, and the occasional assistance which the Rev. Daniel Clark, of Kenyon and Indian Lands, is enabled to bestow.

Kenyon and Indian Lands are under the pastoral care of the Rev. Daniel Clark, the only minister in Glengarry who joined the protesting Synod.—The number of people connected with these congregations is great.

The stations of Martintown, Williamstown, and Lancaster, come next in order, closely adjoining, but each forming the centre of a dense Presbyterian and Gaelic-speaking population, and each furnishing an ample field for the labours of an energetic and faithful minister. The ministers stationed at these important places all adhered to the Establishment at the disruption; but we have the most satisfactory evidence that there is only a mere fraction of the people that sympathize with them, and that of the thousands of the Presbyterian population, the great majority have either already declared their attachment to Free Church principles and adherence to the protesting Synod, or are quite prepared to do so.

In the town of Cornwall, which forms also a most important station, a number of the congregation have withdrawn from the communion of the Establishment minister there, and now wait anxiously for the settlement of a Free Church minister, under whose superintendence they could be organized into a distinct congregation.

Dalhousie Mills is another station, at which a numerous congregation would regularly attend. It is 20 miles distant from Lancaster. The Rev. Mr. Sinclair lately resigned this charge, and returned to Scotland, to seek a living in the Establishment. At a meeting of the congregation of Dalhousie Mills, called by the Presbytery of Glengarry, in connection with the Establishment in Scotland, for the purpose of electing a successor to Mr. Sinclair, we learn that only 25 persons were present. The Rev. John Fraser, who a few days subsequently, and at a very short notice, visited the settlement, had a week-day meeting of 600 persons.

Finch is a station about 25 miles from Martintown, with a Gaelic population of 500 persons.—The people are favourably disposed towards the Free Church, but have not yet, as far as we are aware, been visited by any of our ministers.

Although Cornwall and Finch are not, strictly speaking, within the District of Glengarry, we have included them in that District, and we trust that the plain narrative of the preceding facts may be instrumental in securing a more adequate supply of ministerial labors for this section of Canada than it has yet enjoyed. At present there is but one ordained minister within the District, which contains more than 10,000 Presbyterians, and he is at present absent from his flock, in weak health, and engaged elsewhere in missionary duty.

The City of Montreal, the most important station within the bounds of the Presbytery, is still

without a pastor for one of its congregations—that of the Free Church, Cote Street. We believe the Colonial Committee are fully alive to the importance, not to this city merely, but the Province at large, of having a pastor of experience and commanding talent settled over this congregation. Their solicitude on the subject has been evinced by the efforts they have made to supply the congregation by a succession of deputies from Scotland, until a properly qualified ministry be found willing to accept so important a charge, and the members of that congregation can never feel sufficiently grateful for the exertion made by the Colonial Committee in their behalf. The field which the city itself presents, would demand for this congregation the services of a settled pastor, and an assistant missionary, and the claims of the country at large on a minister settled in Montreal would be so numerous and so urgent that, unless this measure of supply be granted, many opportunities of usefulness will be lost.

Montreal, 23rd April, 1846.

### ADDRESS ON THE SUPERINTENDENCE OF THE TEMPORALITIES OF THE CHURCH.

(Continued from last Number.)

Upon this subject (whether and how far the functions of the office of deacon extend beyond the distribution of alms), as upon others of no small interest to the church, we cannot expect information in such terms and shape as will convince the prejudiced, and silence the captious. But the humble and docile inquirer will doubtless find such lights as may lead him into the mind of Christ, and satisfy his conscience. Venerating the wisdom as well as the authority of the scriptures, he will easily admit that they must contain sufficient information upon a subject of such practical importance as the order of the church. He will also allow that in proportion as the statements upon such a subject are verbally scanty, or rather concise, their spirit, and the principles which they involve, must be worthy of attention, and the positions expressed, and even the terms employed, rich in import. As he will not suppose, on the one hand, that any thing essential is overlooked, so, on the other, he will not suppose that any thing can be exaggerated, or exalted into a false importance.

If we admit such plain and reasonable principles as these, and pursue our inquiries under their influence, we shall, perhaps, find ourselves obliged to conclude that the office of the deaconship has other objects than the necessities of the poor.

This may, in some measure, appear from the following considerations.

Apart from the peculiarly difficult circumstances in the church of Jerusalem which gave rise to the ordination of the seven deacons, before referred to, and which rendered their ministrations greatly difficult,—the deaconship, in scripture, as formerly observed, considered as a situation of high consequence, and demanding in those who would use it well eminent qualifications. Now, it must at once strike an impartial enquirer that the degree of consequence ascribed to the office, and the qualifications required for it, seem greatly disproportioned to any dignity or difficulty necessarily involved in the mere distribution of alms: and he will feel this apparent incongruity not easily reconcilable to the discriminating wisdom and characteristic simplicity of the word of God.

But there are circumstances which greatly increase this difficulty. For, allowing to the care of the poor all reasonable importance, an importance at least equal, cannot surely be denied to all the other externals of the church, viz: the provision to be made for the Lord's Table, for all the accommodations of worship, for the support of ministers and for liberalities of distant application. To provide for all those objects is the duty of every church, or congregation, according to its ability. It is unnecessary to prove, what it would be absurd to deny, that all those objects taken together, and some of them even singly are equal, nay superior, in importance to the care of the poor. That the care of the poor involves fewer difficulties than many of those other concerns is ascertained by all experience. It must therefore appear unaccountable, and incredible that the Head of the church should appoint an ecclesiastical office for the care of inferior concerns, and none for the more

important and difficult; and that so much should be said in the scripture respecting the qualifications of the distributors of alms, whose business in all ordinary cases requires few endowments beyond ordinary integrity, while nothing is said of the qualifications of those who are to manage all the other temporalities. These difficulties can be avoided only by the admission of the simple truth which they indeed suggest to the unprejudiced mind, that since in the church there is an office appropriated to the temporalities, the whole of the temporalities are within its sphere. Admit this, and you will find enough to justify all that the scripture says of the importance, and difficulty, and honourableness of the deaconship, and of the necessity of great religious qualifications in those who are intrusted with it,—enough to justify the memorable expressions of the apostle Paul (1 Tim. iii.) concerning deacons,—that they must be persons holding the mystery of faith in a pure conscience, that they must be first proved, that they must be skilful in managing their own households, and that they who use the office of a deacon well purchase to themselves a good degree, and great boldness in the faith. For if all the temporalities belong to the superintendence of the deacons, the office will be rendered difficult, not only by the multiplicity and importance of the temporalities themselves, but much more by the nature of their official connexion with the members of the church, inasmuch as they will be placed and occupied precisely and extensively in that trying department of ecclesiastical things where the personal and private interests of the members of the church most interfere with their exertions for the public good, and where there is the strongest collision between the claims of God and man.

If any one will say that the concerns of the poor, altho' more easily managed, are alone committed to ecclesiastical office-bearers, because in their own nature they are more strictly ecclesiastical,—we deny the principle assumed, and although it were granted, we deny the conclusion meant to be deduced. Granting the principle assumed, viz: that the concerns of the poor are more strictly ecclesiastical, it is by no means a legitimate conclusion that other temporalities, because inferior in the supposed scale of gradation, may be expected to be overlooked by Christ in his arrangements for the government of the church. But we deny the principle that the concerns of the poor are of all the temporalities most eminently and intimately the objects of the church's care. Are the poor more closely connected with the church, or with the Head of the church, than its pastors are? Is it demonstrable, or imaginable, that there is any thing more sacred in the support of the former than of the latter? Is the support of the former more interesting to the church, or more important to it? On the contrary we contend that highly important as the supply of the poor is, some of the other external ecclesiastical concerns more intimately affect the existence of the church, and must therefore be the prior objects of ecclesiastical attention. The concerns of the poor are but secondary, and indeed in a certain view accidental: some of the other concerns are primary, perpetual, and indispensable to the existence of the church, and the dispensation of its ordinances. We can easily conceive that the support of the poor might have been wholly committed to the private charity of the members of the community at large, which we know was the case under the old testament dispensation: but we cannot so easily conceive that the support of the pastors should not be among the direct objects of the care of the government of the church,—because, according to the principle mentioned towards the beginning of this address, the first care of every government must be the preservation of the existence of the society for the good of which it is established. Now upon the support of the pastors depends the existence of the church and the dispensation of its ordinances; for without being maintained by the church they cannot, in ordinary circumstances, comply with the great and necessary prescription of entire dedication of themselves to the duties of their office.

If they who are disposed to restrict the sphere of the deaconship to the supply of the poor, will search the scriptures, they will find it impossible to authenticate this limitation. There is, in fact, no such limitation in the scriptures. The scriptures make no distinction at all among the temporalities of the church. If they do, where, and

in what terms is it expressed? If they do not, it is a distinction entirely arbitrary, futile, and inadmissible.

The daily ministration mentioned in the sixth chapter of the Acts of the Apostles seems to have been a systematic management, in constant operation, of whatever was not included in the devotional services of the church. For the whole of ecclesiastical affairs are there comprehended under two general heads, of which the one is called *the business of the daily ministration*, the other, *the ministry of the word and prayer*. As this division seems intended to be complete, the high probability is, that all the temporalities belonged to the former department. But without dwelling on probabilities (which, however, are not to be disregarded), it is sufficient for our arrangement to state the incontrovertible fact, that among church temporalities the scripture makes no distinction whatsoever: and that every thing in the nature of the subject, and in the principles of the scripture, requires, while nothing in the language of scripture forbids the conclusion, that all these temporalities are included in one common management belonging authoritatively to ecclesiastical office-bearers only.

We may further ask,—Is there any thing in the scripture respecting a government in the church distinct from that by ecclesiastical office-bearers? If there is not, by whose authority is such a government superseded?—Certainly, not by Christ. It is then among those things which are none of his. It is introduced unnecessarily, unless his institutions need our supplementary skill. And it is not only unnecessary but sinful, if it at all superseded any of his appointments. Now, this is a matter of very serious consideration. We must take care that in the affairs of the house of God they act not without a Divine warrant, and go not beyond their sphere. Let those unofficial persons who claim a right of management in the church, produce their warrant from Christ. If they cannot, it were better for them to resign their functions to those who can.

If it be asked, why does not the scripture explicitly indicate that all the temporalities mentioned above are the objects of the deaconship? Why is there no specification of all those concerns about which this office may be occupied? It may be said in reply, that this was not necessary. For since the deaconship is expressly provided for temporalities, and since the scripture makes no distinction whatever among temporalities, they must all belong to the office provided for such objects, and no conceivable advantage could have resulted from mentioning them in detail, had a complete enumeration of them been practicable. There is no such formal enumeration of the objects of the office of the ruling elder, nor of that of the pastor.

In concluding this deduction from the scripture, it may not be improper to observe, that although we hesitate not to affirm that a church in which a regular deaconship exists is the most complete in its constitution, yet as deacons are but *helps to governments*, or, as their office is included in that of the ruling elder, we shall not assert that the want of deacons render the organization of a church essentially defective. Unquestionably, however, a solicitude to render the ecclesiastical arrangements of every congregation as nearly as possible commensurate to the scriptural model, is most respectful to Christ, and will be found most advantageous to the community itself. Besides, if the deaconship may be suppressed because its functions are included in those of the office of the ruling elder, it may be difficult, after admitting such a principle, to show why the latter should not be discarded also, since its functions are confessedly included in those of the pastor.

The sum of what we have now endeavored to establish from the scriptures is this, that by the principles and provisions of the divinely instituted government of the church, the authoritative management of all its temporalities belong exclusively to its own office-bearers, and most appropriately to its deacons.

[To be concluded in our next.]

HANOVER.—The Hanoverian government have openly recognised the German Catholics, as a Christian sect, and permitted the organization of the church of Hildesheim, consisting of about sixty members.

## Miscellaneous

## RELIGIOUS INTELLIGENCE.

## SYNOD OF NOVA SCOTIA ADHERING TO THE WESTMINSTER STANDARDS.

This reverent Court met on Wednesday last (8th July), at 12 o'clock, in St. John's Church in this city; and after an excellent and appropriate sermon by the late Moderator (the Rev. John Stewart, of New Glasgow), from Isaiah lxxvi. 10, 13, was duly constituted.

The roll being called, the following members answered to their names:

*Presbytery of Halifax.*—Revs. George Struthers, A. Sinclair, Ralph Robb, and Robert Romans, and Mr. Archibald McCulloch, Ruling Elder.

*Presbytery of Pictou.*—Revs. John Stewart, Hugh Ross, Alexander Campbell, and Alexander Sutherland.

*Presbytery of Cape Breton.*—Rev. Murdoch Stewart.

The Rev. John McTavish, Ballachulish, of the Free Church of Scotland, and Rev. Robert Irvine, of St. John's, New Brunswick, being present, were also invited to take their seats as members of Synod, and give the Court the benefit of their advice and assistance.

It was intimated that the Rev. Matthew Wilson, from the Presbytery of Cape Breton, was in town, but was prevented by indisposition from attending.

The Rev. Alexander Romans was then elected Moderator for the ensuing year.

The Rev. Mr. Robb explained that he had been unable to engross the minutes for the last three years, the book containing the records having been carried off by one of the minority at the disruption of the Synod; whereupon it was moved, seconded, and unanimously agreed to, that a book be provided, and the unengrossed minutes engrossed therein; the expense to be defrayed by the Synod.

The reports on the basis of union, agreed upon by the Joint Committees of the Synod and of the Synod of the Presbyterian Church of Nova Scotia (secession), which was sent down last year to Presbyteries for consideration, were then called for, when the report from the Presbytery of Halifax was produced, approving of the said basis of union generally, but recommending, for the sake of perspicuity, a verbal amendment on one clause, and also that, before taking further steps towards consummating the union with the other body, the Synod take means for coming to an understanding with them on the subject of ministerial communion with other churches, &c. No deliverance was reported from the Presbyteries of Pictou and Cape Breton. After considerable discussion, it was resolved, on motion of Rev. Mr. McTavish, that the doctrinal basis of union, as amended by the Presbytery of Halifax, be transmitted to Presbyteries, with injunctions to report thereon to next meeting of Synod; also, that the Rev. John McTavish and the Rev. Alexander Sutherland be a deputation to present the said resolution to the Presbyterian Synod of Nova Scotia, appointed to meet at New Glasgow on Tuesday next, and to explain that such alteration and re-transmission does not arise from any abatement of zeal for the proposed union, but from a desire so to perfect the measure as to obviate, as far as possible, all ground of future misunderstanding.

The following is the basis of union agreed upon by the Committees of the two Synods, transmitted by those Synods for the opinion of Presbyteries:

"The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia, adhering to the Westminster Standards, recognizing each other as Churches of Christ, and deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis.

"I. That whatever designation may be adopted by the united church, it shall be, in all respects, free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister churches whose soundness in the faith and whose ecclesiastical polity accord with the sentiments of the united body.

"II. That the great object of the union shall be the advancement of the Redeemer's Glory by

a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the united body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of ecclesiastical courts.

"III. That the standards of the United Church shall be the Westminster Confession of Faith, with the catechisms larger and shorter;—the following explanations being subjoined, in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

"1st. That the United Body disclaim as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Courts of Christ's Church, maintaining that the Church is a free institute under law to Jesus, and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of his house may require.

"2d. That while recognizing ministerial authority as an ordinance of God for good to man, and holding in the language of the Associate Presbytery that 'it is peculiarly incumbent on every civil state wherein Christianity is introduced, to study and bring to pass that civil government among them, run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interest of true religion,' a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, this United Body disclaim and abhor the idea of attempting to promote Christianity by forcible methods as alike contrary to the law of Christ, the spirit of His Gospel, the rights of conscience, and the liberties of man.

"3d. Finally, while recognizing the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and queens nursing mothers to the church, the Synod feels that the question as to the mode in which the civil magistrate may discharge his responsibilities, is one in which, in their circumstances, they are not called upon to come to any deliverance."

Mr. Robb, Convener of Committee on Contributions in aid of the Missions of the Free Church, gave in a Report stating that only six congregations had reported their collections to him, as follows:—From Missionary Society, St. John's Church, Halifax, £39 1s 7½d; collected at weekly prayer meeting in do, £8 15s 0½d; from Lunenburg, £25 16s 1½d; Sydney Mines, £12; Cornwallis, £10; Grand River and Loch Lomond, £3 10s; Earlton, per Rev. A. Sutherland, £5 14s. Total, £101 16s 9½d.

The Synod having heard the Report, was much gratified by the diligence of several ministers, and with the liberality of their congregations; regret that other ministers have not afforded their people an opportunity of contributing, and enjoin all ministers to bring the subject before their people, and report their diligence to next meeting of Synod. The Committee was re-appointed, Mr. Robb, Convener.

It is proper to add that, besides the contributions reported through the Committee, several other congregations had made collections, and remitted the proceeds to the Missions of the Free Church.

The Rev. John Stewart, Convener of the Synod's Home Mission Committee, reported that nothing had been collected for that Mission during the past year, but that a contribution, amounting to £12, had been made for a mission within the bounds of the Presbytery of Pictou. The Synod re-appointed the Committee, with the addition of Messrs. Sutherland and Campbell, and resolved that for the ensuing year, each Presbytery shall be authorized to expend its own Home Mission

fund as it shall deem requisite, it being kept in view that the collections are made for the Home Missions of the whole Church, and that it is the duty of each Presbytery, in the expenditure thereof, to act with a view to the interests of the whole body; and they are enjoined to report their proceedings herein to next meeting of Synod.

The Synod next entered on the consideration of the incorporation of this Synod and the Presbytery of New Brunswick into one Ecclesiastical Court. Heard Rev. Mr. Irvine, of St. John, who gave an affecting account of the state of destitution in the Province of New Brunswick, and stated his views of the desirableness of the measure proposed. The Synod agreed to record the high satisfaction with which they had listened to Mr. Irvine, and request him to bring the subject before the Presbytery of New Brunswick, and the Synod hopes that Presbytery will be prepared to join them at next meeting.

The Synod had also under consideration the means of training young men for the ministry. After mature deliberation, it was unanimously resolved that the Synod considers it essential in the training of a native ministry that there should be at least two Academies for teaching the languages and mathematics, in order to prepare young men for the philosophical and theological classes of a College, and that these should be situated, one at Halifax, and the other at St. John's, New Brunswick; that the College department, embracing a course of lectures on philosophy and theology, should be connected with the Academical Institution situated at Halifax; that these Institutions shall be of a high literary character, and placed on such a footing as to invite young men of literary tastes, irrespective of denominational or definite professional views; and the Synod having learned, with much satisfaction and gratitude, that the Colonial Committee of the Free Church have already had this important subject under their kind consideration, and agreed to lend official aid, resolve to transmit to them forthwith a copy of the foregoing resolution; and, with a view of carrying it into effect, appoint as a committee the Moderator (Convener), Messrs. Robb, Wilson, John Stewart, Irvine, and Sinclair; and request Mr. Irvine to bring the subject of this resolution before the Presbytery of New Brunswick.

The reports from Presbyteries, relative to the extent of spiritual destitution within their bounds, were called for.

Rev. Murdoch Stewart presented a report from the Presbytery of Cape Breton, stating, *inter alia*, that there were, within the bounds of that Presbytery, 1115 families, or about 3,500 souls, so far distant from any place of worship that they had not an opportunity of hearing the word of God more than once a year, and, in many cases, not once in three years. Mr. Stewart gave other affecting details of the existing destitution, and the eagerness of the people to hear the word, and expressed his hope that, in the event of a Gaelic speaking minister forming part of any future deputation from the Free Church, he would be authorized to spend some time in Cape Breton. After some conversation, which tended to elucidate and strengthen the facts embodied in the report, the following resolution was, on motion of Mr. Irvine, unanimously adopted:

"The Synod having heard, with deep regret, the affecting details of spiritual destitution read by the Rev. Murdoch Stewart, resolve to transmit a copy of said report to the Colonial Committee, with a respectful request that they send out a Gaelic minister to travel at least twelve months among these destitute settlements, with a view to organize them into congregations, and for raising funds therein in aid of a permanent Home Mission on the island."

In the course of his remarks, introductory to the above motion, Mr. Irvine gave some interesting statements relative to the extent of spiritual destitution in New Brunswick, especially among the Gaelic speaking population.

No reports having been presented from the Presbyteries of Halifax or Pictou,

The Synod renewed their injunctions relative to these reports, requiring that they be brought up from all the Presbyteries at next meeting of Synod.

Mr. McTavish stated the mode in which such statistical returns were obtained by the Canadian Synod, and recommended the appointment of a

Committee for the adoption of similar means in this Province.

The subject of a monthly periodical, to advocate the views of the Synod, was then taken up, but no specific deliverance was given on the subject. It appeared to be the opinion of members that the periodical, though advocating Free Church views, should not be regarded as the recognized organ of the Synod, but rather be a private undertaking, to which, so long as it was properly conducted, the Synod would give their support.

Rev. Mr. Wilson, who had lately visited the congregation of St. John's, Newfoundland, reported, on behalf of that congregation, that they had given a call to the Rev. Hugh MacLeod, of Logie-Faster, Scotland, to become their minister; that Mr. MacLeod had promised either to accept their call or procure for them a suitable pastor; and, in the meantime, they solicited a visit from a deputation from this Synod. Mr. Sinclair stated that Mr. Duff, now in Scotland, having been requested by the Colonial Committee of the Free Church to visit St. John's, on his way back to this Province, intended doing so if he could obtain a passage to that port. Finally, it was agreed that the Rev. Mr. Robb should visit St. John's, as the required deputation, as soon as convenient.

On motion of Mr. Sinclair, the following resolution was unanimously adopted:

"The Synod having had under its consideration the inadequacy of the means, in many cases, for the support of ministers, and that this inadequacy appears, in some measure, to be owing to the mode in which it has been raised in times past, appoint the Presbytery of Halifax, with Messrs. John Stewart, Wilson, and Irvine, as a Committee to bring the views of the brethren, as expressed in Conference, before the Colonial Committee, if they shall see fit, and to take such other steps as shall appear calculated to carry out these views."

The business of the Synod having now been brought to a close, the next meeting was appointed to be held in St. John's Church, Halifax, on the third Thursday of August, 1847; and, after prayer and singing the last three verses of the 122nd psalm, the Moderator closed the Synod with the Apostolical benediction.

The proceedings of this Ecclesiastical Court, whether of a public or more private nature, have, we are informed, been throughout of a most christian and fraternal character; the most perfect harmony having prevailed all its deliberations, and every resolution having been carried without a dissentient voice.

FRANCE.—On the 11th of April, the Chamber of Deputies was wholly occupied in the discussion of questions affecting the religious liberties of Protestants. The Chamber received reports on three petitions severally praying:—1. That free access to military hospitals might be conceded to Protestant pastors; 2. That more effectual measures might be adopted to prevent the carrying away from home of Protestant children by the Romish priesthood; 3. That municipalities might be directed to recognise the right of Protestants to liberty of worship, and to distinguish between the licensing of places of worship and the licensing of worship itself. The petitions were referred to the Ministry. The second gave occasion to a warm debate between M. Martin du Nord [one of the Ministers] and M. de Gasparin: in which the latter ably defended the calumniated Abbe Maurice, and extorted from the Minister such a display of his confused notions respecting religious liberty, as to provoke the rebuke of more than one hon. deputy, who cannot be supposed to possess much in common with evangelical Protestants. This somewhat personal debate being over, the third petition was brought up. M. de Gasparin ascended the tribune, and pleaded the cause of religious liberty in a manner so manly and convincing, as to produce a visible effect on the Chamber. M. Martin [du Nord] replied, and after some remarks from M. Odilon Barrot, the Chamber adjourned.

BOARD OF MISSIONS, &c.

At the meeting of the late General Assembly of the Free Church, the following statement was given in, respecting the contributions of the Church during the past year, for Missionary and Educational purposes. The amount greatly exceeds that for any previous year

Mr. JAFFRAY rose and said, that the sum of £43,354 3s. 9d., announced by Dr. Makellar as the amount of contributions for the past year, is composed as follows:—

Home Mission.....	£ 5,219 13 10
Educational Scheme, including supplementary contributions.....	7,453 4 10
Church Building.....	12,137 11 10
Foreign Missions.....	7,345 13 10
Colonies.....	4,995 9 8
Conversion of Jews.....	6,179 19 8

Total £43,354 3 9d.

There is one item in the state which I hold in my hand, which Dr. Makellar also requests me to announce, namely the juvenile offerings.—(Hear, hear.) The state I hold in my hand, prepared for circulation amongst the young, occupies thirty-one pages of contributions received from the young. (Hear, hear.) The following is an abstract of these offerings:—

Education.....	£ 69 0 11
Foreign Missions.....	339 0 2
Home Missions.....	97 0 8d
Colonies.....	86 1 9
Jewish Mission.....	405 14 0
Church Building.....	4 13 3

Total £1002 11 7d.

(Cheers.) In addition to these sums they have contributed to the

New College.....	£ 0 11 9
Ladies' Colonial Association.....	3 8 4
Female Education in India.....	48 12 0
Jewish Females.....	2 7 5
Orphan Refugc.....	27 1 5
Continental Churches.....	25 13 7
Sustentation Fund.....	3 13 2

Making a total of £1113 18 8d.

(Cheers.) The supplementary contributions of the Church at large stand thus:—

New College.....	£ 7,792 10 1
Library.....	260 6 0
Bursary Fund.....	638 9 10d
School Building.....	8,441 0 5
Continental Churches.....	2,633 3 11d
Church at Marnoch.....	2,438 8 0
Sabbath Observance.....	207 8 6d
Ladies' India Female Education Association.....	332 3 9
Ladies' Colonial Association.....	442 8 4
Ladies' Association for Jewish Females.....	247 12 3
Glasgow do. do.....	106 17 10
Ladies' Continental Assoc'n Ross and Sutherland.....	861 12 4d
Contributions in India for Missions and Churches, particulars not yet fully reported, but known not to be less than last year.....	0 8 3
Leghorn Church.....	7,913 0 0
	230 0 0

Total £76,509 11 5d.

Raised, with the exception of Marnoch church fund, regarding which an explanation was given, during last year. (Loud cheers.) I would beg only for one moment longer to compare the receipts of last year with those of the previous year. For the five Schemes of the Church, in the year 1843-44, there was contributed, £21,651 5s. 4d; in the present year, for these five Schemes, the amount is £31,116 11s. 11d., showing an increase over the year 1843-44, of £9,501 Gs. 7d. In the year 1844-45, deducting Nagpore, there was received for the five Schemes, £26,330 1s 11d.; which, compared with the receipts of the past year, shows an increase in the latter of £4786 10s. The receipts for the six Schemes of the Church in 1843-44, were £23,874; in 1845-46, £43,354; being an increase for the six Schemes of £19,479 5s. 10d. (Cheers.) In 1844-45, for the six Schemes, deducting as formerly, Nagpore, £35,526; increase for the past year, £7827 7s. 7d. The contributions made altogether for 1843-44 were £31,799; while for the present year they are £76,000 and odds, showing an increase on the year of £44,209 3s. 7d. (Cheers.) If I am permitted, I would express my great regret that a Report which was lodged in my hands from the Students' Missionary Association, from causes which I need not explain here, does not appear in the abstract now to put into the hands

of members, but it will have its place in the accounts. (Hear.)

The contributions to the various Schemes of the Free Church of Scotland, since the Disruption in May, 1843, are as follow:

Total sums raised from 18th May, 1843, to 30th May, 1844, per report and abstracts.....	£ 366,719 14 3
Total sums raised from 30th March 1844, to 31st March 1845, per do.....	334,433 18 9
Total sums raised from 31st March 1845, to 31st March, 1846, at supra .....	300,376 4 9d

Sum 1843-45.... £1,001,479 17 9d

GENERAL ASSEMBLY OF THE EVANGELICAL SOCIETY OF GENEVA.

This interesting anniversary was held on Tuesday, the 2nd of June. Never was this meeting more numerously attended by strangers than this year. On the Monday several of the faithful ministers from the Canton de Vaud had arrived. On Tuesday the steamboat brought about forty more, along with the families of several of them, all rejoicing to respire the air of freedom, and to leave for a season the atmosphere of persecution, in order to enjoy the society and affectionate sympathy of their Christian brethren. The weather proved remarkably favourable. Two meetings were held—the first on Tuesday, at four o'clock in the afternoon; the second on Wednesday, between the hours of ten A. M., and half-past three P. M.—On the Wednesday evening a numerously attended prayer meeting was held in the house of M. Gautier, the former President of the Society, when remarks were made by several of the Vaudois pastors, and prayers offered to God in their behalf. All hearts were in unison, and the brethren separated with joy and with hope for the future.

TUESDAY, 2nd JUNE.—After prayer, reading the word, and singing, M. Merle D'Aubigne, as President, addressed the Assembly. He solemnly opened the meeting "in the name of God the Father, Son, and Holy Spirit, God blessed for ever—in the name of Jesus, true man and true God—in the name of the blood shed on Calvary, which speaks better things than that of Abel, and cleanses the consciences of the children of God from all guilt—in the name of the Eternal Spirit, by whom we are anointed, and through whom we know all things—in the name of the invisible Head of the Church, who sits in this Assembly as on an invisible throne, under whose presidency we meet together, bowing the knee before His ineffable divinity, casting with joy at his feet the gold, the incense, and the myrrh—all our works and all our praises, which belong to Him alone. 'God is seated on the throne of his holiness. God has gone up on high with the shout of triumph. Sing unto the King, sing praises.'"

He then proceeded to point out the dangers which now threaten the church. One of these was the feebleness of the spiritual life. "Might I see before you," said he, "the brightest trait in our society—it is, that were you to seek out a device which would serve most accurately to characterize it, it would be this: 'The doctrine and the life.'" The first of our institutions, the School of Theology, fixes attention on the doctrine. The second—the dissemination of the word of God, and the preaching of the Gospel—indicates the life. The union of these two characteristics is that celestial mark which the great Head of the Church has engraven upon the frail edifice of our society. Let us jealously guard both of these. For my own part, brethren, I will declare it, for an orthodox institution without Christian life, or for a so-called Christian life without orthodoxy, I would not move a finger. The guarantee for the school of Theology I look for, not in itself, but in the works of evangelization. The guarantee for evangelization—it is not in itself that I behold it, but in the doctrine of the School of Theology. Let us guard the two treasures, and then we shall continue to prosper."

He then referred to a second danger, viz., that those who have been spiritually awakened walk not more together. Instead of marching in company, as in former days, through the valley of Basca, they are like armies encamped on opposite mountains, launching forth their darts against one



another. He then insisted on the evils produced by the exaggeration of the differences between the friends of national religion and of dissent, and invited them all to leave their poor standards—to seize the cross of Christ and hit it up on high, and precipitate themselves into the midst of the opposing parties. He then showed the necessity of placing the word of God high above the Church. "It is the essence of Popery to place the visible church above the word of God:—it is the essence of Protestantism to place the word of God high above the church. When Protestants say, 'True the word of God is not preached in such a place—Christ is announced as a mere creature, and salvation as the reward of our works, but he who occupies the pulpit is a minister of the church, one of our colleagues—no should take care and not go to preach a different doctrine, for that would create confusion'—such Protestants, in saying this, leave the standard of Protestantism, and range themselves under the standard of Popery.

"The third danger arose from this, that among the spiritual wickednesses in high places there was a conspiracy and a tumult against the Church. Rome had anew prepared her chariots, and was rushing with terrific noise against the Church of God. But other powers—the principalities of darkness—join hand in hand, roll round their blood-shot eyes, and, as it were, make the earth to tremble; while under the banner of Infidelity, Socialism, and Pantheism, they menace the holy life of the Church. Never were these opposing powers exerting themselves at the same time with greater energy than now. When, in the seventeenth century, Rome triumphed, Infidelity was without strength—when, in the eighteenth century, Infidelity triumphed, Rome was abashed in the dust; but in the nineteenth century, the powers of the air, and the powers under ground (*les souterrains*) have formed a mysterious compact, and at the same moment rear their forms on high with a terrific smile, and breathe their death destruction and death against the little flock of Jesus Christ.

"And say not, gentlemen, that this second attack is but a dream of the imagination, never to be realized. The mine is already sprung, and we are surrounded by the ashes. The powers of darkness, with the noise as of a subterranean fire, at our very side, and in the most beautiful country in the world, have shown that they yielded not to Rome, neither in malice, nor in violence, nor in despotism, nor in desolations. If at present the explosion has been heard in our own vicinity, the lighted match is applied to all the mines, and there is no part of the world where the Church has not reason to tremble."

After a few more remarks, the speaker concluded.

M. de Watteville next rose and delivered the report on the work of evangelization: He stated, that since the last report the number of labourers had increased to thirty, ten of whom were ministers, twenty evangelists and teachers. These 30 labourers had been employed in eleven different departments.

"Gentlemen, and dear brethren," proceeds M. Watteville, "permit me to notice some of the conclusions which, without doubt, you have drawn from the Report. Evidently, the wind of the Spirit of God is blowing over France. It is impossible to regard with an attentive eye what is passing in that country, without being penetrated with the conviction that great destinies are preparing for the Church of God. These destinies can only be accomplished when the prayers, and the zeal, and the liberality of the faithful are increased in proportion to the wants of the people. Everywhere the work to be done greatly exceeds the forces that are used for its accomplishment. On every side it occurs those who are unoccupied. Thousands of souls wait, like Cornelius, for the new messengers that shall proclaim to them the gospel, in order that they may believe. Where are they? where are the Peters whom the Lord sends to preach to them the gospel? Dear brethren, let us put the question—a question that ought to move the whole Church, and to move every individual believer to the lowest depths of the soul."

**TRACTARIAN MOVEMENTS.**—The smaller movements among the Tractarians, or Anglo-Romanists, though not important, are worth naming as they pass. The "Schools," or external training places,

seem to be in course of removal, both from Oxford and Cambridge. Mr. Newman's monastery at Littlemore is said to be "to let;" and the *Cambridge Camden Society*, as such, is formally dissolved, being changed into an Ecclesiological Society, meeting in London. Of course, we are rather pleased than otherwise at these events; but we must not attach too much importance to them. Both at Oxford and Cambridge, among the rising young men, whether graduates or undergraduates, there are symptoms in abundance of the continued existence of a Tractarian spirit: a spirit leading towards Rome, and heartily abhorring all spiritual religion.

Throughout the country generally, also, the poison long since introduced, is quietly doing its work. Here are three paragraphs which have just met our eye:—

"Lady Georgiana Fullerton, sister to Lord Grenville, and authoress of *Ellen Middleton*, has been received into the Romish Church."

"The Rev. Edward Horne has resigned the rectories of St. Lawrence and St. John, Southampton, and his resignation has been accepted by the Bishop of Winchester. Mr. Horne was mentioned in our last paper as being about to embrace Romanism."

"At the ordination held on the Ember days at the Roman Catholic Church of St. Mary, Oscott, sixteen gentlemen were admitted to orders—of whom ten had previously been clergymen in the Establishment."

This will be admitted to be no light matter. Ten at one stroke, taken from the Church of England, and added to the Romish sect, by the operation of what Messrs. Palmer, Pusey, and others, used to call "*Church principles*." And ten, not of mere followers, but ten teachers—active agents formerly of our own church—but now to be equally active agents and teachers for Rome.

**GERMAN CATHOLICS.**—Intelligence from Schneidemühl of the 2nd March, announced the formation of an Apostolic Christian church at Bischofswerder, (near Grandent), which had requested Pastor Czerski to lead their worship. The peasants likewise in Bohle (about ten miles from Schneidemühl) are about to form an Apostolic Catholic church. The Schneidemühl congregation is described as continually receiving accessions of Members. Three priests have recently joined the Reformers, one in Czerski's neighbourhood, and two in Silesia. Breslaw has been a good deal occupied with the trial for libel of both Dr. Theiner and Ronge; the former on account of his admirable, but certainly severely anti-liturgical work, "*Attempts at Reform in the Catholic Church*," and the latter for his "*Appeal*." The decision of the law court has been a full acquittal of Theiner [freeing him likewise from costs of suit], and removing the indirect under which the book lay during the trial; for him, therefore, a complete triumph. Ronge, whose "*Appeal*" is composed in a much coarser style, has, it is said, been let off with a fine of 50 dollars [£7 10s.], but the sentence of the court has not been officially made public. A rather laughable coincidence attracts notice at present in the strictly Roman Catholic city of Cologne. A ship is about to sail which is named "*The Hope*," its captain is called Ronge, and its first mate, Luther.

**SAILING OF MISSIONARIES.**—On Monday morning last, the 20th ultimo, the following missionaries sailed from New York, in the ship *Grafton*, for Canton, China, viz: for the Chinese mission, Rev. William Speer, Mrs. Speer, Rev. John B. French, and Rev. J. W. Quarterman. For the Siam mission, Rev. Stephen Mattoon, Mrs. Mattoon, and Samuel R. House. M. D., who is also a licentiate of the Presbytery of Troy. They received their instructions on the previous evening in Dr. Phillips's church, and go out under the care of the Board of Foreign Missions of the Presbyterian Church.

**CONVERSIONS OF PARIS.**—A London correspondent of the Boston Traveller states, that "in one hundred parishes in France, the Popish churches had been forsaken, and the people were calling for the Bible. In Ireland, over forty Romish priests and four thousand laymen had come over to the Protestant churches."

**ELECTION OF A POPE.**—The election of a new Pope was achieved without much difficulty or delay, the conclave being in session only forty-eight hours. Its choice fell upon Cardinal Maastri-Ferretti, who has taken the name of Pius IX. He is only fifty-four years of age, and is one of the youngest Cardinals ever chosen to the Papacy. He is said to be eminently virtuous, able, enlightened, and liberal; consequently it is firmly hoped that he will do much to ameliorate the condition of the Roman states and people. He is a native of the Papal States.

**TOLERATION IN TURKEY.**—The sultan is making a tour through his dominions. At Adrianople, one of his ministers, by order of the sovereign, pronounced an address before the heads of the several communities, from which we extract the following remarkable passage:—"Difference in religious faith concerns only the conscience of individuals. This difference cannot interfere in any manner with their rights as subjects; it is the wish and intention of our sovereign that all his subjects, whether Musselman, Christian, or Hebrew, shall enjoy equally his protection."

HOME MISSION FUND.

PRESBYTERY OF TORONTO.

JAMES SHAW, Esq. TREASURER.

	£	s.	d.
To Collection at Trafalgar Mills, per Mr. John Proudfoot.....	5	0	0
Esqueing, by Mr. John McColl, Treasurer, per Rev. William Rintoul,	11	10	0
Union Church, Esqueing, per Mr. Fraser.....	3	3	1/2
Norval, per Mr. McNab.....	3	0	0
East Chingnacousy, per Mr. Wallace,	4	0	0
Free Temple Church, Chingnacousy, per Rev. Angus McColl.....	5	9	8
To donation from Mr. Alexander Laidlaw, Mono.....	0	10	0

PRESBYTERY OF HAMILTON.

DANIEL MACNAB, Esq., TREASURER.

From the Township of Williams.....	£2	0	0
From Wellandport, per Mr. Cheyne...	0	5	0
From Thorold congrega.....	1	6	10
From Ayr do.....	1	5	0
From Dunnville do.....	1	9	6
From Knox's Church, Hamilton.....	7	3	5
From Wellington Square and Water-down.....	13	7	6
From London congregation, per Mr. Clarke.....	2	7	6
Stratford, per Rev. Mr. Allan.....	2	0	0

COLLEGE FUND.

J. McMURRICH, Esq., TREASURER.

Collected by Mr. Clugstone, Quebec, per Dr. Burns.....	£3	10	0
Collected at Buckhill after a lecture by Rev. Mr. Hamilton of Picton..	2	15	0
Collection in Knox's Church, Toronto	31	2	2
Collection at Ten-Mile Creek, Trafalgar, per Rev. Mr. Harris.....	4	3	9
Donation from John Tiom, Esq., Scarborough.....	2	10	0
Metis, C. E., per Rev. Mr. Cairne, Missionary.....	1	0	0
Collection at Thorold, per Rev. Mr. McIntosh.....	1	9	3
From Union Church, Esqueing, per Rev. Mr. Rintoul.....	1	0	0
From Rev. Mr. Gordon of Gananoque	3	0	0

**CONTRIBUTION.**—The sum of £3 10s., mentioned in our May number as from the Township of Zorra, was received from the Township of Zorra.

**N. B.**—The following contributions have been sent to the Editor of the *Record*, and they will be duly forwarded to the proper quarters, viz: £4 10s. from Eckfild for Foreign Missions; £1 from Williams, and £1 from Eckfild for Synod Fund; £1 10s. from Tucker Smith for Presbytery Fund, and £1 15s. for Synod Fund, and £3 17s. 6d. for College Fund, from Stratford.